

THE CONCISE DICTIONARY OF RELIGIOUS KNOWLEDGE AND GAZETTEER

Talbot Wilson Chambers, Frank
Hugh Foster



CONCISE DICTIONARY
OF
RELIGIOUS KNOWLEDGE
AND
GAZETTEER

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SECOND AND REVISED EDITION.

NEW YORK:
THE CHRISTIAN LITERATURE COMPANY.
1891.

C18.97 2

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JUL 1 1914

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Advertisement to Second Edition.

THIS second and revised edition of *The Concise Dictionary of Religious Knowledge*, we believe, furnishes the best single volume work of reference extant in the field of religious knowledge. The gazetteer feature is quite a new and valuable addition to the first edition, and will greatly increase the usefulness of the work. All Bible students and Sunday-school workers have here under one cover both atlas and dictionary, facilitating their labors very much. The maps herewith given are prepared expressly for this work at great expense, and embody the results of research in the countries represented to date. Some typographical errors in the first edition also have been corrected and do not appear in the second. We also furnish now the patent marginal reference index to all copies without additional charge. These new features we feel sure will be found of lasting value and usefulness.

NEW YORK, October 1, 1891.

THE PUBLISHERS.

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PREFACE.

THE Editor-in-chief returns his heartfelt thanks to his associates, the Rev. Dr. Chambers and the Rev. Professor Foster, for their co-operation, which has enabled him to produce a book characterized by accurate scholarship and adaptability to present needs. He also thanks the Rev. F. M. Bird for his numerous biographical sketches, and Mr. Clemens Petersen, who has been the office editor, and whose labors appear on well-nigh every page. Nor would he forget to thank, in this connection, the gentlemen who have contributed the denominational and other leading articles. For its typographical correctness it is indebted to the care and skill of the readers of the Burr Printing House.

The object of the book is to furnish, in concise form, information upon biblical, archæological, ecclesiastical, and historical topics. Hence the vocabulary has been purposely made very large, and most of the articles very condensed. In order to save valuable space, and also to present readable sketches, those denominations which belong together have been brought under one head, and such articles have been entrusted invariably to a representative man.

The editor would here call attention to some minor features which he believes the reader will find it convenient to have herein united. These are, first, the syllabification of Bible names, with careful indication where the stress of voice falls; second, the pronunciation, by respelling phonetically or by other means, of foreign names likely to be mispronounced; third, the giving of the distance and direction from well-known cities of the places of birth or death of the subjects of the biographical sketches wherever such places were obscure; fourth, the source and date of honorary and other degrees and titles immediately after the mention of such at the beginning of the article; fifth, the denominational position of the subject, especially wherever such could not be at once perceived from the article itself; sixth, the mention at the close of the article of such literature (author, title, place, date, and number of volumes) as would enable the student to pursue his investigations further; seventh, the signing of every article (except those written by the editor or his assistant, all of which are unsigned) either by the full name or by the initials of its writer.

SAMUEL MACAULEY JACKSON.

NEW YORK, May 23, 1891.

EXPLANATION OF CONTRACTIONS.

- b. = born.
- d. = died.
- C. or T. W. C. = T. W. Chambers.
- F. or F. H. F. = F. H. Foster.
- F. M. B. = F. M. Bird.
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CONCISE DICTIONARY OF RELIGIOUS KNOWLEDGE.

SYSTEM OF PRONUNCIATION.—The acute accent (´) denotes the accented syllable; the grave accent (`) over *a*, *e*, and *i* denotes that those vowels are pronounced like *a* in "far," *e* in "they," and *i* in "machine," respectively. The Roman letters in parenthesis immediately after the name give either the pronunciation of the corresponding portion of the name or of the entire name; *italics* give the translation.

Aachen (pronounced *â-ken*; Latin, *Aquisgranum*; French, *Aix-la-Chapelle*), in Rhenish Prussia, 40 m. w.s.w. of Cologne. It was a Roman city, favorite abode of Charles the Great, and the crowning-place of the German emperors, 803-1558. It was the seat of several important synods. 1. A.D. 789, the Apocrypha were separated from the Church canon. The clerical discipline was revised. 2. 798, Felix of Urgel (q.v.) renounced his adoptionism. 3. 801 and 803, regulations for clerics and monks passed. 4. 809, Insertion of the Filioque (q.v.) in the Nicene Creed. The Reformation got a foothold in it only after a long struggle.

Aa'-ron (*enlightened*), eldest son of Amram and Jochebed, of the tribe of Levi, elder brother of Moses and younger brother of Miriam, and first high-priest of the Jews (Ex. vi. 20, 23; xl. 12, 13). He was Moses' spokesman (Ex. iv. 16) and efficient ally. His character was, however, weak, as his conduct showed in making the golden calf (Ex. xxxii. 4), and in joining Miriam in murmuring against Moses (Num. xii. 1), and Moses in disobedience to Jehovah's commands at Meribah (Num. xx. 8). He married Elisheba, of the tribe of Judah. Of his four sons, all priests, Nadab and Abihu, Eleazar and Ithamar, the first two were slain for offering uncommanded fire (Lev. x. 1, 2) and Eleazar succeeded him. He died on Mt. Hor, on the borders of Edom, in the presence of the people (Num. xx. 24 sqq.).

A-bar'-bâ-nel, Isaac, Jewish financier and author; b. at Lisbon, 1437; d. at Venice, 1509. Alphonso V., of Portugal, Ferdinand and Isabella, of Spain, and Ferdinand I. and Alphonso II., of Naples, successively employed his services. In 1508 he removed to Venice. Besides commentaries, he wrote in Hebrew *The Herald of Salvation*, which is an examination, in a bitter tone, of the principal Messianic prophecies, in order to refute the Christian doctrine of the Messiahship of Jesus. It was first published in 1526, and in Latin dress, Frankfort, 1711.—His son, *Judah ben Isaac* (commonly called *Leo Hebraeus*), b. at Lisbon about 1460; d. probably at Ferrara about 1520; wrote in Italian the famous *Dialogue on Love*, which is a presentation of the

Platonic and Neo-Platonic views upon love, Rome, 1535. It enjoyed great popularity, and was translated into French, Spanish, Latin, and Hebrew.

Ab'-ba (Aramaic, *father*), in Mark xiv. 36; Rom. viii. 15; Gal. iv. 6; in Oriental ecclesiastical usage, a title, first of all monks; later restricted to bishops, patriarchs, and heads of monasteries. At present the more usual designation for the last is "archimandrite" or "hegumen."

Ab-ba-die (dee), **Jacques** (or **James**), D.D. (Sedan, 1680?), dean of Killaloe, Ireland; b. at Nay, near Pau, 1654; d. in Marylebone, London, Sept. 25, 1727. He studied at the University of Sedan, became pastor of the French Church in Berlin, 1680; of the French Church in the Savoy, London, 1689; dean of Killaloe, 1699, and produced several works which had a remarkable reputation, the best known of which is *The Truth of the Christian Religion*, original French, Rotterdam, 1684, 2 vols.; English trans., London, 1694, 2 vols.; 6th ed., 1711. This is a standard work on apologetics in French literature, although written by a Protestant, and has been repeatedly republished, reprinted, and translated into several languages.

Abbat, same as **ABBOT**, which see.

Abbé, the French term for abbot, but now commonly used as a title of courtesy in addressing those who have given themselves to the study of divinity and literature. During the 16th and subsequent centuries to the French Revolution, the title was given to young ecclesiastics, whether ordained or not. As such persons were seldom really abbots, and often not in receipt of any part of the revenue of abbeys, they employed themselves in teaching and literature, and many of them played an important part at courts and in noble houses as advisers and tutors. They wore black or dark violet clothes, the coat having a narrow collar, and their hair was arranged in a round curl over their foreheads. They were, as a class, not spiritually helpful.

Abbess (abbreviation of the Latin *Abbatissa*). The mother superior of a nunnery; elected by a majority of the nuns, and with

duties and rights corresponding to those of an abbot, except that, on account of sex, she cannot give the veil, excommunicate, or ordain. If elected from among the nuns of her cloister, she must be at least 40 years old, and have been a nun at least 8 years; if from another cloister, she must be at least 30 years old, and have been a nun 5 years. See ABBOT.

Abbey signifies both the corporate body of monks or nuns under an abbot or abbess and the buildings in which they live and worship. There were royal abbeys, which were under the patronage of kings, and episcopal abbeys directly controlled by bishops. In course of time their wealth became very great. In England there were in Henry VIIIth's day 190 of them. He suppressed them, and confiscated their property, which was reckoned at £2,850,000. See MONASTERY.

Ab-bo of Fleury, Benedictine, saint (commemorated Nov. 18), and monastic reformer; b. near Orleans about 945; killed in a monkish rising against his rigorous reforms in the priory of La Réole, in Gascony, Nov. 13, 1004. He was abbot of Ramsey, Eng., 985-87; of Fleury, 988, till death; and his writings prove him a forerunner of scholasticism. Cf. his life by Aimoin and his works in Migne, *Pat. Lat.* CXXXIX.

Abbot, the head of a monastery; a term in present R. C. usage supplanted by prior, superior, provost, etc., except in the Benedictine and Cistercian orders. There are two principal kinds of abbots. 1. *Secular* abbots, who have a benefice with the title of an abbey, but exercise no jurisdiction themselves; 2. *Regular* abbots, who are true prelates, although the titles of some are derived from abbeys no longer extant. Abbots must be either exempt or unexempt. If exempt, they are under the direct control of the pope; if unexempt, under that of the diocesan bishop. There are also abbots who, besides a particular abbey, govern those of an order, congregation, province, or those dependent upon their abbey. The abbot of Monte Cassino is styled "abbot of abbots," but he has no authority beyond his own abbey. Some abbots are elected for life, and some for a term of years, according to the constitution of the monastery. In Germany a distinction is made between princely abbots, e.g., Fulda, St. Gallen; those subject to imperial control; and those who are under the control of a particular lord.

Abbots are commonly elected by the monks. They must be monks 25 years old, and priests. But certain very rich abbeys are in the immediate bestowal of the pope and of princes. The titular abbots are papal appointments. After election, consecration by the bishop follows. Besides the control over their monasteries, which is absolute, they have quasi-episcopal jurisdiction. They can consecrate, and give the tonsure to their monks, consecrate churches and cemeteries, ecclesiastical vestments, etc., which are for use in their own monastery; and many abbots wear the pontifical insignia, mitre, staff, and ring. They have the right to vote in general councils and to be called to provincial synods.

Besides the abbots named, there are com-

mendatory abbots, who have no jurisdiction, although they have a share in the revenue of an abbey in *commendam* (i.e., in trust). These may be laymen. Such were very numerous in France and Italy. There are even Protestant abbots (e.g., Dr. Uhlhorn is abbot of Lokkum, in Hanover), who have income from a former abbey, or stand in a position analogous to an abbot's.

Abbot, Ezra, S.T.D. (Harvard, 1872), LL.D. (Yale, 1869; Bowdoin, 1878), Unitarian layman; b. at Jackson, Waldo Co., Me., April 28, 1819; d. at Cambridge, Mass., March 21, 1884. He was educated at Phillips (Exeter) Academy and at Bowdoin College (B.A., 1840); taught in Maine and at Cambridge until in 1856 he became assistant librarian of Harvard University; from 1872 till his death he was Bussey professor of New Testament criticism and interpretation in the Divinity School of Harvard University. He was from the beginning to the end (1871-81) the leading critic in the American New Testament Revision Company, as he was the greatest master of New Testament textual criticism in America. In his singular modesty he was willing to put his best work into other people's books, thereby robbing himself of popular reputation, but greatly increasing the value of the books whose proofs he dealt with so painstakingly. His *Literature of the Doctrine of a Future Life* is a unique feature of Alger's *History of the Doctrine of a Future Life* (Boston, 1864); his corrections and bibliographical additions to Smith's *Dictionary of the Bible* (N. Y., 1867-70, 4 vols.) render the American reprint preferable to the English original; his assistance given to Dr. C. R. Gregory's *Prolegomena* to the eighth edition of Tischendorf's Greek Testament put that scholar under constant obligation, as he was glad to acknowledge; his papers upon textual criticism prepared for the use of the American New Testament Revision Company were always listened to with great eagerness, and shed a flood of light upon obscure passages; his work of correction and addition upon Hudson's *Greek and English Concordance of the New Testament* was invaluable. Yet he spent so much time in these unselfish labors that his list of original publications apart from articles in reviews only includes one book, *The Authorship of the Fourth Gospel: External Evidences* (Boston, 1880, 8vo, pp. 104), reprinted with other critical essays of his, edited by Prof. Thayer, Boston, 1880. See *Ezra Abbot* (a memoir edited by Rev. S. J. Barrows), Cambridge, 1884.

Abbot, George, archbishop of Canterbury; b. at Guildford, Oct. 29, 1562; d. at Croydon, Aug. 4, 1633. He entered Balliol College, Oxford, 1578; became B.A. 1582; probationer fellow, 1583; M.A., 1585; B.D., 1593; D.D., 1597; master of University College, 1597; vice-chancellor of the University, 1600, 1603, and 1605. His church appointments followed in rapid succession. He became dean of Winchester, 1600; bishop of Coventry and Lichfield, Dec. 29, 1609; bishop of London, Feb. 12, 1610; archbishop of Canterbury, April 9, 1611. He owed his rise first to his patrons, Lord Buckhurst (d. 1608), and later the Earl

of Dunbar (d. 1610); who introduced him to the king, to whom he commended himself by his theological learning and his enthusiastic advocacy of episcopacy in Scotland, a pet scheme of the king's, accompanying thither for this purpose his patron (1608). Abbot was one of King James' translators of the Bible (1604-11), and was one of eight to whom the New Testament, except the Epistles, was assigned. In theology he was a Calvinist; in ecclesiastical matters a Puritan; in both respects the opposite of Laud, a fact which gave him much trouble. He was a faithful, conscientious, fearless, honest prelate, but his moroseness joined to strictness made him unpopular, and his position at court was not uniformly pleasant. On July 24, 1621, while on a hunting party on Lord Zouch's estate, Bramshill Park, Hampshire, he accidentally shot Peter Hawkins, a gamekeeper. The king protected him from the pecuniary consequence, for by common law his estate was forfeit; but his enemies, especially Laud, demanded the enforcement of the canonical consequences, that he should be declared incapable of exercising ecclesiastical jurisdiction. This was not done, but he never recovered from the effects of the unhappy accident. Charles I. favored Laud, who brought about Abbot's sequestration for a year (1627-28) for refusing to license a sermon of Dr. Sibthorpe's which sanctioned an unlawful attempt by the king to raise money. After this Abbot lived mostly in retirement. His chief publications were, *A Brief Description of the Whole World* (contains an account of America), London, 1599, 5th ed., 1664; *Exposition on the Prophet Jonah*, 1600, reprinted 1845, with memoir, which see.

Abbott, Jacob, D.D. (Amherst, 1874). Congregationalist; b. at Hallowell, Me., Nov. 14, 1803; d. at Farmington, Me., Oct. 31, 1879. He graduated at Bowdoin College, 1820; studied in Andover Theological Seminary, 1822-24; was professor of mathematics and natural philosophy in Amherst College, 1825-29; principal of the Mt. Vernon school for girls, Boston, 1829-33; but after 1839 he devoted himself to literature, and produced numerous story books which have deservedly had a very wide circulation, and through their Christian teachings have done much good. (See memoir in n. ed. of *The Young Christian*, N. Y., 1882.)

Abbott, Lyman, D.D. (New York University, 1877). Congregationalist; b. at Roxbury, Mass., Dec. 18, 1835; B.A., University of New York City, 1853; practised law, but gave it up for theology, and was pastor at Terre Haute, Ind., 1860-65; in New York City (New England Church), 1866-69; and in Brooklyn (Plymouth Church), 1868 to date. From 1865 to 1868 he was secretary of the American Union (Freedmen's) Commission; from 1871 to 1876 editor of the *Illustrated Christian Weekly* (New York); and since 1876 of *The Christian Union*, New York. His best known books are *Jesus of Nazareth*, N. Y., 1869, n. ed., 1882; *Old Testament Shadows of New Testament Truths*, 1870; *A Dictionary of Religious Knowledge*, 1873; *Henry Ward Beecher, a Sketch of his Career*; and *Commentary upon*

Matthew and Mark (1875), Luke (1877), John (1879), Acts (1876), Romans (1888).

Abbreviators, a college of prelates in the papal chancery, so called because they prepare by means of traditional abbreviations a short minute of the decision on a petition or reply to a letter given by the pope, and afterward expand the minute into official form. They owe their origin to Pope Pius II. (1458-64); were dissolved because of their venality by Paul II. (1464-71); but revived by Sixtus IV. in 1471. Originally they were of two ranks (*abbreviatori di parco maggiore e minore*), the first of 12 members, who were prelates, the second of 22, who belonged to the lower clergy. For a long time there were 72, the greater part being laymen. But now there is only one grade of *abbreviatori di parco* (i. e., of the cabinet), and the number is 11. They revise the papal bulls and sign them in the name of the cardinal vice-chancellor. They also decide questions relating to the phraseology of the bulls and similar documents. Two of the popes, Paul V. (1566-72) and Urban VIII. (1623-44), were once abbreviators. The cardinal prodator, his substitute and his secretary, are called *abbreviatori di curia*, and deal with the bulls which relate to papal law and constitution, the canonization of saints, and the announcement of a year of jubilee.

Ab-di'-as, reputed author of a history of the Apostles, particularly of their miracles, in 10 books. He pretends to have been one of the 70; later first bishop of Babylon, and to have written in Hebrew. In reality, the history was written in Latin about 550. Some of its sources are still extant. It has no historical value. For the text, see Fabricius, *Cod. Apoc. N. T.*, pp. 388-742.

Abecedarian Hymns. See ACROSTIC.

A Becket. See BECKET, THOMAS.

Abel, David, D.D. (Rutgers College, 1838). Reformed (Dutch) Church missionary; b. at New Brunswick, N. J., June 12, 1804; d. at Albany, N. Y., Sept. 4, 1846. He studied first medicine and then theology, and graduated at the New Brunswick Theological Seminary, 1826; was missionary at St. Thomas, West Indies, 1828-29; chaplain of the Seamen's Friend Society at Canton, 1830; was transferred to the American Board that year, and sent to visit the mission fields in Eastern Asia, so that he might report their condition to the Board. Broken in health, he returned home in 1834, but went back to China in 1839, and founded the Amoy mission, 1843. Health again compelled his return in 1845, and he died the next year. (See memoir by G. R. Williamson, N. Y., 1848.)

Ab'e-lard (an assumed name, either from *abeille*, a bee, or *bail*, a tutor), **Peter**, philosopher; b. of noble Breton parents at Pallet (Palais), near Nantes, France, 1079; d. in the Priory of St. Marcel, near Chalons-on-the-Soane, April 21, 1142. Contrary to the wishes of his father he studied philosophy, first under Roscellinus, at Locmenach, near Vannes, in Brittany, then under William of Champeaux in Paris (1095). He soon after began lectur-

ing, himself, at Melun, Corbeil, and later in Paris, and that in opposition to his teachers. His fame rapidly spread and hundreds flocked to hear him. In 1118 he turned to theology and became the pupil of Anselm at Laon. But he was as little inclined to accept the traditional theology as he had been the traditional philosophy, and so his philosophical and theological lectures, which he began in 1114 in Paris, though a brilliant success in point of numbers (among his pupils was Peter Lombard, q.v.), awakened constant suspicion. While at the height of his fame, Fulbert, a canon of the Cathedral of Paris, intrusted to his instruction his beautiful, learned, and accomplished niece, Heloise, then (1118) about 17 years old. Abelard shamefully abused Fulbert's confidence, and Heloise bore him a son, Astrolabius, in his sister's house at Palais. They then were secretly married, in order to satisfy Fulbert. But when Abelard brought Heloise, at her own urgent request, to the Benedictine nunnery at Argenteuil, near Paris, Fulbert, conceiving that he only sought in this way to get rid of his wife, one night with some assistants broke into his lodgings in Paris and mutilated him (1119). Abelard retired to the monastery of St. Denis, in Paris, and became a monk. He resumed teaching, but his strict life, his denial of the identity of Dionysius the Areopagite with St. Denis, the patron saint of the monastery as of France, and his independent views, made him intensely distasteful to the monks. After many trials, including his compulsory burning of his treatise on the "Divine Unity and Trinity," by the Council of Soissons, 1121, he retreated to a desert place near Nogent, in Champagne, and lived as a hermit, but pupils gathered about him, and tents and huts went up on every hand. There his enthusiastic pupils helped him to build an oratory which he named *The Paraclete*; and this in 1128 he made over to Heloise, who lived there until her death. Beset by new fears, he accepted (1125) the invitation of the monks of the Abbey of St. Gildas-de-Rhuys, in Lower Brittany, to be their abbot, and for 10 years struggled vainly with their insubordination and savagery. He left them at last, and is lost track of for a time, until he turns up at the Council of Sens (1141), to meet in dialectical contest Bernard of Clairvaux. Foregone was the condemnation of the suspected heretic, Abelard, but ere sentence could be pronounced he appealed to Rome and at once set out thither. Broken down in body and sick of soul, he reached the Abbey of Cluni. The abbot, Peter the Venerable, kindly received him, but sent him for his health's sake to the Priory of St. Marcel, and there he soon after died.

His body was carried secretly to the Paraclete for Heloise's reverent keeping, and when in 1164 she died, her body was buried in the same grave. The bones now are in the same sarcophagus in the cemetery of Père Lachaise in Paris, under a baldachan built of stone taken from the ruins of the Paraclete.

Abelard was the first rationalist. "In his *Introduction to Theology* [he] lays down the principle that rational insight must prepare the way for faith, since without that faith is not

sure of its truth. In opposition to the tritheism of Roscellinus, and by employing the Augustinian terminology, he gives to the doctrine of the Trinity a monarchian interpretation, explaining the three persons as being God's power, wisdom, and goodness, and yet not denying the personality of those attributes. He interprets the Platonic world-soul as meaning the Holy Ghost or the divine love in its relation to the world, in so far as this love bestows good on all men, Jews and heathen included. In ethics, Abelard lays stress on the state of the heart; it is not the act as such, but the intention, on which sin and virtue depend. Whatever is not in conflict with the conscience is not sinful, although it may be faulty, since conscience may err; the harmony of the will with the conscience is then only a sufficient evidence of one's virtue, when the conscience holds that to be good or pleasing to God which in reality is such." (Ueberweg, *Hist. Phil.*, Eng. trans. I., p. 387.)

Abelard's most famous compositions are, (1) *Historia Calamitatum* ("history of sufferings"), which, together with Heloise's three letters, constitutes a history of his romantic, genuine, but calamitous love-affair; (2) *Sic et Non* ("yes and no"), contradictory passages from the fathers, with hints how they might be reconciled, but leaving the impression that they cannot be; and *Scito te ipsum* ("know thyself"), an epoch-making work on ethics. Best ed. of his works by Cousin, Paris, 1849-59, 2 vols., and *Ouvrages inédits d'Abelard*, Paris, 1836. In Migne, *Pat. Lat.* CLXXVIII., col. 113 sqq. The classical biography is by Charles de Remusat, *Abelard*, Paris, 1845, 2 vols.; 2d ed., 1853. Cf. Wight, *Romance of Abelard and Heloise*. N. Y., 1853.

Abelites, or **Abelonians**, a small North African sect, mentioned by Augustine (*de hares*. c. 87) as extinct, which pretended to imitate Abel in maintaining virginity, although married. That he did so was a current, widespread belief. Each couple adopted a boy and a girl, and made them their heirs on condition that they married each other, but likewise restrained themselves. The idea was not to spread original sin.

Abelonians. See ABELITES.

Abenare. See below.

A'-ben-Ez'-ra, or Ibn Ezra, also called Abenare or Evenare, the ordinary name for the Hebrew Abraham ben Meir Aben Ezra; b. at Toledo, Spain, about 1100; d. on the island of Rhodes about 1175. He was a poet and philosopher, but is chiefly famed as an excellent biblical scholar, and the first who interpreted the text according to the grammatical sense, and illustrated it from cognate languages. See in English his *Commentaries on Proverbs* (London, 1880), *Canticles* (1874), and *Isaiah* (1873-77, 4 vols.). The last contains Friedländer's essay on him.

Abercrombie (ab'-er-krum-bee), John, M. D., b. at Aberdeen, Oct. 10, 1780; d. at Edinburgh, Nov. 14, 1844. He was for many years the foremost physician in Scotland. His works, *Inquiries Concerning the Intellectual Powers and the Investigation of Truth*, Edin-

burgh, 1830, and *The Philosophy of the Moral Feelings*, London, 1833, reached in 1869 their 18th and 14th editions, respectively. They are written in an interesting and edifying style, but have no scientific value.

Abernethy (ab'-er-neth-ee), John, Presbyterian; b. at Coleraine, Co. Londonderry, Ireland, Oct. 19, 1680; d. in Dublin, Dec. 1740. He studied at Glasgow and Edinburgh universities, and he was pastor at Antrim from 1703 to 1730, and at Dublin from 1730 till his death. In 1717 he refused to obey the general synod's decision that he should accept a proffered pastorate in Dublin. That any one should dare disobey the general synod was unheard of. His firm stand had, however, its defenders, and led to his heading a party, called "non-subscribers," which split the Irish Presbyterian Church. In 1726 they were cut off, and formed a separate presbytery. Their motto was resistance to "the tyrannical exercise of ecclesiastical power." In 1731, on the occasion of the Test Act, Abernethy again showed his independence and progress by his stand "against all laws that, upon account of mere differences of religious opinions and forms of worship, excluded men of integrity and ability from serving their country." (See his life by Duchal prefixed to his *Posthumous Sermons*, 1762, 4 vols. Cf. Stephen, *Diet. Nat. Biog.*, s.v.)

Ab-gar, a name, like Pharaoh or Caesar, borne by the kings of Edessa, a small kingdom in the s.w. of Mesopotamia. Eusebius (*Ch. Hist.* i, 13) gives the reputed correspondence between [the fifteenth] Abgar and Jesus, relative to the cure of the former's leprosy. Jesus promises to send, after his crucifixion, one of his disciples to heal him. Thaddeus was sent, and Abgar and his subjects were converted to Christianity. A later legend is that Jesus sent Abgar his portrait. Cf. Moses of Chorene's account, trans. in *Anto-Nicene Fathers*, Am. rep., viii, 703 sqq. On Abgar legends, see Lipsius (Braunschweig, 1880), Matthes (Leipzig, 1882), and Tixeront (Paris, 1888).

Ability. See INABILITY.

A-bim'-o-lech (*father of the king*). 1. The name of Philistinian kings of Gerar, who came in contact with Abraham and Isaac through their wives (Gen. xx., xxvi.). 2. The natural son of Gideon, made king of Shechem, reigned three years, put down a rebellion, but shortly afterward was killed by a piece of millstone thrown on his head by a woman (Judges ix.).

Abjuration of heresy is, in the Roman Catholic Church, "required in the canon law as a preliminary to baptism, or, when there is no question of that (as in the case of converts from the Eastern Church), before the convert makes his confession of faith." In English-speaking countries it is taken for granted, since the converts must accept the creed of Pius V., and thus renounce the principal heresies, so-called. Addis and Arnold, s.v.

Ablution. In the Roman Catholic Church the name given to the wine and water which are separately poured by the server into the

chalice over the thumb and index finger of the officiating priest after communion, who drinks it before going on with the closing prayers. In the Greek Church the ceremony of washing off the unction of the chrism seven days after baptism is called ablution.

Abrabanel. See ABARBANEL.

A'-bra-ham (*father of a multitude*), progenitor of Israel; b. at Ur, in Chaldea, modern Mugheir, probably of an idolatrous family; moved with them to Haran (Gen. xi. 28, 31), but when 75 years old, by divine command left them, and went with Sarai, his half-sister and wife, into Canaan, and settled at Shechem, until famine led him to make a temporary sojourn in Egypt, where at first his wife's beauty made him trouble; but he was finally dismissed by the king, greatly increased in wealth (xii.). He then lived by the oak of Mamre, at Hebron (xiii. 18). On his victorious return from his pursuit of the captors of his nephew Lot, he met Melchisedek, who blessed him, and to whom he paid tithes (xiv. 20). Sarai gave him Hagar as concubine, and by her he had Ishmael when he was 86 years old (xvi. 16). God shortly after changed his name from Abram (*father of elevation*) to Abraham, and Sarai's (*my princess*) to Sarah (*princess*), and instituted circumcision (xvii. 10). Later, God told him that the cities of the plain, wherein Lot dwelt, were to be destroyed. His touching plea for them was accepted, but there were too few righteous to come into its terms (xviii. 16 sqq.). He moved to Gerar, and there Isaac, the child of so many hopes, the object of such wonderful prophecies, was born when he was 100 and Sarah 90 years old (xxi. 2), the trouble with Abimelech ended by a treaty (xxi. 32), and Hagar and Ishmael, by divine permission, sent away at Sarah's request (xxi. 14). He journeyed once to Mt. Moriah, in order to offer up Isaac his son, but the divine command which he obeyed was only a test of his faith, and he was spared the sacrifice (xxii.). Sarah d. at the age of 127 years, and was buried in the cave of Machpelah (xxiii. 19). Abraham married again and had several sons (xxv. 1), and d. at the age of 175, and was buried beside his first wife (xxv. 10). The epithets, "Father of the Faithful" and "Friend of God," by which Abraham is commonly called, attest his high character and the deep impression he made upon his contemporaries and their descendants. Faith was his great characteristic, and by it he has won a deathless name, so that by Jews, Christians, and Mohammedans alike he is honored and beloved. (See H. J. Tompkins, *Studies on the Times of Abraham*, London, 1878.)

Abraham a Sancta Clara, monastic name of Johann Ulrich Megerle (or Megerlin), Roman Catholic; b. at Kreenheinstetten, Baden, June 2, 1644; d. in Vienna, Dec. 1, 1709. He entered the order of the Barefooted Augustinians 1662, and preached to great crowds in their church in Vienna from 1668 till his death; became court preacher (1677), and *definitior provincie* (1697). He is witty, humorous, and outspoken, but often grotesque, trivial, and even coarse. His chief work is *Judas der Erzscheim* ("Judas the arch-wag"),

a satirico-religious romance, Salzburg, 1688-95, 4 parts. (See his collected works, Passau and Lindau, 1835-54, 21 vols., and a selection, Heilbronn, 1840-44, 7 vols. Also life by T. von Karajan, *Abraham*, Wien, 1867.)

Abrahamites. 1. A widespread Syrian Paulician sect of the 9th century, which denied the Godhood of Christ; established by Abraham of Antioch. 2. A short-lived Bohemian deistic sect (fl. 1782) which, pretending to have the Abrahamic religion, rejected the Trinity and most of the other Christian doctrines, but accepted the Ten Commandments and the Lord's Prayer. They were suppressed.

Abraxas, or **Abrazar**, a Gnostic mystic and secret name, which probably is the concrete expression for the 365 kingdoms of spirits, which, according to Basilides, emanated from the hidden God. It is a word very frequently found on precious stones, known as "Abraxas gems," and its Greek letters have the value of 365. Thus: A = 1, B = 2, R = 100, A = 1, X = 60, A = 1, S = 200. See Gnosticism.

Ab'sa-lom (*father of peace*), son of David (2 Sam. iii. 3), remarkable for beauty, and especially for his hair (xiv. 25, 26); fled, after killing his half-brother Amnon, for violating his sister Tamar; recalled after 8 years (xiii. 38; xiv. 28); rebelled against David, but was defeated and killed by Joab (xv. 1-xviii. 33). His "pillar" (xviii. 18), so-called, is shown in the Kedron valley.

Ab'sa-lon, or **Ax'-el**, Danish prelate, statesman and warrior, b. at Fjennesleville, Seeland, 1128; archbishop of Lund and primate of Scandinavia (1178); papal legate; founder of Copenhagen; patron of Saxo-Græmmaticus, historian of Denmark; converter of the Rügen islanders; d. in the Cistercian Abbey of Soroe, March 21, 1201. (See Estrup, *Absalon*, Leipzig, 1832.)

Absolute, the, philosophical expression for God, as being without any of the finite limitations and conditions.

Absolution. 1. The ecclesiastical forgiveness of sins. (See CONFESSION.) 2. The Roman Catholic prayer at a burial for the deliverance of the soul of the departed from purgatory. It has neither sacramental nor canonical character, but arose in the Middle Ages. 3. In the Roman Catholic breviary the title of some prayers before the lessons in matins, and before the "brief reading" at prime to show that it closes the service; so called probably because some of these prayers imply a petition for forgiveness of sin.

Absolution, Day of, is Good Friday, so called from the ancient practice of emphasizing forgiveness upon this day.

Abstinence, in the Roman Catholic Church, is distinguished from fasting, and means abstention not from all but only from certain kinds of food. On fasting days only one meal is allowed in 24 hours; on abstinence days flesh is forbidden, but an evening meal is allowed. The days of abstinence are all Saturdays and Sundays in Lent (unless exempted), Saturdays of Ember week and vigils (all Sat-

urdays are so properly, but a papal dispensation, renewed every 20 years, exempts the rest), and all Fridays except that on which Christmas may fall.

Abstinenta, name given to (1) the heretical Enekratites; (2) the Priscillianists; (3) the Ascetics. (See those arts.)

Abuna. (See next art.)

Abyssinian (or **Ethiopian**) **Church**, was founded about the middle of the 4th century by the Syrian Frumentius, who with his brother Edesius had been a prisoner at the Abyssinian court at Auxumis (modern Axum). Released after a time he went to Alexandria, where he was consecrated bishop by Athanasius, and sent back to Christianize the Abyssinians. He received the titles *Abūna* (*our father*) and *Abba Salama* (*father of peace*), which are still used by his successors. The Abyssinian Church has always been dependent upon that of Egypt, and its *abuna*, or head, who is titular bishop of Axum, is chosen by the Coptic patriarch of Alexandria, and never is an Abyssinian. Like the Alexandrian, the Abyssinian Church became, and still remains, monophysitic (see art.). It exhibits a curious admixture of essentially Jewish ideas—e.g., circumcision, the observance of the Sabbath, the distinction of clean and unclean foods, and the levirate law; all of which probably shows that the Abyssinians had early contact with Judaism, perhaps as far back as Solomon's time. Jews are very numerous there now. (See art. **FALASHAS**.) The Bible is in Ethiopic, now a dead language, and is read aloud by priests who commonly cannot translate the text. It includes the Apocrypha and several pseudepigrapha; indeed, the pseudo-apostolic writings are highly esteemed. Baptism of adults is by trine immersion, of infants by aspersion, followed by the Eucharist; in which ordinance grape juice and not wine is used. But confirmation, extreme unction, transubstantiation, purgatory, crucifixes, and image worship are all rejected. Secular priests can marry once. There are 180 festival and 200 fast days.

Vain attempts have been made to Romanize the Abyssinians. Missionaries were first sent thither by popes Nicholas IV. (1288-92) and John XXII. (1316-34); and by later popes down to Gregory XVI. (1831-46), who started in 1838 a vigorous mission, which for a while was most promising; but in 1854 the missionaries were driven from the country, and the work has not since been resumed. Nor have Protestant missions been any more successful. Gobat and Kugler (1826), Isenberg (1835), and others worked there heroically, but in 1843 reluctantly abandoned the field. In 1888 Russia sent a missionary expedition into Abyssinia. It remains to be seen if the Greek Church will do any better.

Acacians. See below.

A-ca'-ci-us (she-us), **Acacians.** Acacius, d. at Casarea, 366, succeeded Eusebius as bishop of Casarea, 340; became head of the courtly Arian party; assisted in consecrating Cyril of Jerusalem, 351; but, later, deposed and expelled him for pretended heresy, 358; and was able in 360 to have him sent into exile. **Aca-**

clus was prominent in the theological controversies and intrigues of the time. He was "a man of great intellectual ability and little honesty, ready in action, eloquent in speech, subtle in argument, and unscrupulous as to the means by which he secured his ends; with no deep convictions on the great subjects of controversy, concealing his real views with skilfully chosen ambiguity of language, and adroitly changing them when it was to his advantage to do so." Thus he rejected both terms *Homousion* and *Homolousion* at the synod of Seleucia, 359, and confessed the likeness of the Son to the Father, but interpreted it as in will alone. But when deposed by the orthodox council at Rimini, he got a council called at Constantinople, and accepted the creed of Rimini and kept his place. He changed several times, but was at last deposed for good. Cf. Smith and Wace, s.v. F.

Acatholici (*not catholic*), name formerly applied to Protestants in Austria.

Accad, or **Akkad**. See ASSYRIOLOGY, p. 52.

Acceptants, name given to those French prelates and clergy who accepted unconditionally the bull *Unigenitus* condemning Jansenism, 1713. **Appellants** were those who did not, but desired that the matter should be referred to a general council.

Access, the approach of the priest to the altar to celebrate the Eucharist.

Accidents, "the non-essential qualities of a substance, such as taste, appearance, or color, any of which change or cease to exist, and yet the substance itself remains." In Roman Catholic theology, it is said that in transubstantiation the accidents of the bread and wine remain the same, but the substance has been changed into the veritable body and blood of Christ.

Ac'-cho, **Ac'-co** (R. V., Judges i. 31), 80 m. n.n.w. of Jerusalem; unimportant Phœnician coast town in Old Testament times; came into notice in connection with Alexander's conquests; was called *Ptolemais*, after Ptolemy Soter; is frequently mentioned in the Book of the Maccabees and in Josephus; also by this name in Acts xxi. 7, and there was an early Christian church. The Kaliph Omer took the town (678) as the key to the Holy Land, and under Mohammedan rule it regained its old name *Acco*; experienced various fortunes during the Crusades; was finally destroyed by the Saracens, 1291. Here the Turks successfully defended themselves against the French, 1799; it was bombarded by the British, 1840; since under Turkish rule. It was at one time a splendid city, but there is little left to tell the tale. It is now known as *Acre*.

Accommodation, a technical term in theology, sometimes used to denote the rationalistic theory that Christ fell in with certain errors of his time, such as, e.g., the belief in demons, etc., and thus *accommodated* himself to the mental and moral condition of the Jews; a theory justly repudiated as undermining alike our Saviour's character and the authority of the Gospels. The term was also employed to explain the dissonance between cer-

tain passages of the Old Testament and their application by the writers of the New, on the ground that although there was no mutual relation between the two things, the writer *accommodated* the earlier to the later in order to make his narrative more impressive. A more sober view of the case denies this opinion, and insists that each quotation can be justified either by a larger view of the original context or by a reference to the purpose for which it was made—that is, simply as illustrative, not predictive, of what is said. The term is also used of the unwise practice of some modern preachers to take texts of Scripture and *accommodate* them to the subject in hand, without the least regard to the natural meaning of the passage or the reason for which it was put on record. C.

Acephali (*headless*), name given, 1. To metropolitans and bishops who have no ecclesiastical head over them. 2. To certain classes of heretics: (a), those who rejected the Chalcedonian Council; (b) the Eutychian adherents of Peter Mongus, who refused to subscribe the Henoticon, as he had done; (c) the undecided bishops who, at the synod of Ephesus (431), held neither with the party of Cyril nor that of John of Antioch. 3. To the clergy belonging to no diocese. 4. To the Flagellants.

Achery, D'. See D'ACHERY.

Accometæ (*sleepless*), an order of monks of the 5th century, who received their name from the perpetual divine service held in their cloisters. Their chief seat was the famous convent *Studium* at Constantinople. A similar society was founded in Burgundy in 515. F.

Acolyths (*attendants*), an order of the clergy in the Roman Church before the Reformation and at the present day, ranking as the highest of the minor orders (see *ORDERS*), whose duty was to perform certain inferior services in the ritual, particularly that of the presentation of the elements to the consecrating priest. In the earliest times the acolyths were the clerical servants especially attached to the bishops. F.

A-cos-tà, Uriel, noted apostate, b. of Portuguese noble parents of Jewish ancestry, at Oporto, 1594; passed in Amsterdam from Romanism to Judaism, where, because of his denial of immortality and contempt for ceremonial law, he was put out of the synagogue, and died, probably by his own hand, 1647. Cf. life by Jellinek, Leipzig, 1847. Eng. trans. of his autobiography, London, 1740.

Acre. See *ACCHO*.

Acrostic (*extremity—verse*), a composition of which the first letters of the several lines form the name of a person or thing. One of the most familiar is *ΙΧΘΥΣ*, which, as a word, means *fish*, but is also a combination of *Ἰησοῦς Χριστὸς Θεοῦ Υἱὸς Σωτὴρ* ("Jesus Christ, Son of God, Saviour"). We have in the 119th Psalm an acrostic containing all the letters of the Hebrew alphabet, each repeated 8 times in as many lines. Hymns were constructed on that principle. Others, called *Abecedarian hymns and psalms*, in which each line began with a different letter, according to the order of the alphabet, have been preserved.

Action Sermon, the Scotch name for the one preached immediately before the celebration of the Lord's Supper.

Act of Faith (Spanish, *Auto-da-fé*), properly only the open, solemn reading of the judgment of death passed upon a heretic, as the result of the Inquisition set up in Spain, 1481; but as the execution by the civil power immediately followed, the term was transferred to the execution. In order to enhance a high feast day, many heretics were executed together upon it. Immense numbers attended, and royalty often. The most brilliant *auto-da-fé* was at Madrid, in 1680, before Charles II. During the 18th century *auto-da-fés* decreased, and the last one probably took place in Mexico, 1815. In Spain alone, from 1481-1808, according to the accounts published in 1884, 34,658 persons were publicly or secretly executed, and 288,214 sentenced to imprisonment for life or to the galleys. The victims wore a yellow coat like a sack (*sanbenito* = *saco bendito*) with pictures of flames on it. Those who appeared in the procession, but were to be released, had a similar coat with the cross on it.

Acta Martyrum and **Sanctorum**, terms used to describe the lives of the early martyrs and of later saints in the early Catholic and the Roman Catholic Church. The origin of these was the natural and commendable desire to preserve the memory of those who had borne witness to the truth at the cost of their lives, and to incite later generations to imitate their example of self-denying devotion. The earliest specimens are found in the "Martyrdoms" which have come down from the period of the first persecutions, those of Polycarp, of the Christians at Lyons, and Vienne in Gaul, of Justin, etc. That of Polycarp describes, in a style appropriate to the times and circumstances, the various incidents of his apprehension, trial, and death, with the addition of several miraculous particulars which have the air of later additions. Cyprian's Letters give other information about martyrdoms of the most valuable character. The custom of celebrating the memory of the martyrs upon the day of their death led to the formation of calendars in which simply the names of the martyrs were recorded at the proper dates. To these were added subsequently accounts for purposes of edification, sometimes read in the churches. Such accounts were amplified with little regard for the exact historical truth, till in the Middle Ages the legends of the saints became the repositories of the poetic fancies of the day. Still, the historical spirit of the earliest records had not at any time wholly disappeared. Pope Gelasius (1118-19) complained of the condition of the accounts of his day, and others sought, with a literary purpose rather than a religious, to describe worthily the lives of many great men of the Church. Such were many Greek lives of the chief heroes of early monasticism. And when the revival of learning came, and the models of classical antiquity were studied, there arose a new style of treating the martyrologies, which culminated in the great undertaking of the Jesuits, John Boland (b. at Julemont, near Liège, Belgium, Aug. 13, 1596; d. at Antwerp, Sept. 12, 1665)

and his associates, to describe the lives of all the saints, grouped under months, according to the day of their death or festival, which has resulted in the series known as the *Acta Sanctorum*, comprising now 63 folio volumes, which was begun in the year 1643 at Antwerp. The resources of the order were all employed to gather the most complete collection of materials, and an institution was established at Antwerp, which perpetuated itself and labored at its task for more than 100 years, till the dissolution of the order brought the work to a temporary close. In this period the work had been prosecuted to Oct. 7, and occupied 49 volumes. It was characterized by a great degree of historical faithfulness. The dogmatic position of its authors was not so rigidly maintained as to lead them to conceal or distort the manifest truth. The freedom and the lofty pride and independence of the Jesuit Order in its relations to the Catholic Church co-operated to render it somewhat careless of the prejudices and doctrines of some theologians, and of some rival orders in the church. Thus, it disclosed without compunction the worthlessness of the Carmelites' claim to date from the time of Elijah. Learned introductions and commentaries added to the value of the work. It is and will remain one of the greatest sources of the history of the Middle Ages in particular. In 1837 the work was resumed by the re-established order, but it lacks the freedom and value of the earlier series. F.

Acts of Pilate. See PSEUDEPIGRAPHIA AND APOCRYPHA.

Acts of the Apostles, the fifth book of the New Testament. It purports to have been written by the author of the third gospel, of which it is a continuation. Its theme is the founding of the Christian Church among the Jews by Peter, among the Gentiles by Paul, and it extends from the Ascension of our Lord to the first imprisonment of the apostle in Rome. It is not a complete narrative, as is shown by its omission of many occurrences of which we learn from the epistles, yet it is quite full enough to effect its purpose of setting forth the development of the church from the metropolis of Judaism to the capital of the world. Its credibility was powerfully sustained by Dr. Paley's original work, *Horæ Paulinæ* (1790), in which the existence of a variety of undesigned coincidences between this narrative and the Apostolic Epistles was made to show that the book could not possibly be a cunningly devised fable. During the present century it has been repeatedly attacked on the ground that it was not a colorless, impartial history, but composed for a purpose, being designed to bring Judaists and Paulinists into fraternal relations. Hence its date is put in the second century, when, in order to cement more and more the union of Judaizers with Gentile Christians, this book appeared, not only selecting such existing materials as suited its aim, but even inventing them when they were not at hand. This theory was urged by Dr. Ferdinand Baur, with vast learning and boundless acuteness, and for a time seemed to carry all before it; but it has been shown that it is

baseless, that many of the phenomena adduced in its favor are imaginary, while the others are for the most part susceptible of explanation, that exegetically it is untenable, and that its doctrine of "tendency" is pushed to extravagant lengths. The time and place of composition are uncertain. As it extends to the second year of Paul's imprisonment at Rome, it could not have been written prior to A.D. 56, and probably was composed soon after that date. The text is in a worse condition than that of any other book of the New Testament, owing doubtless to the attempts of copyists to harmonize variant accounts and remove apparent difficulties. Instances of interpolation, removed in the Revised Version, may be seen in chaps. viii. 37, ix. 5, 6, xxiv. 6-8, xxviii. 29. The most useful commentaries remain those of Alexander (N. Y., 1856) and Hackett (Andover, 1851; rev. ed. 1877). C.

Ad'-al-bert (properly Woytech, *the comfort of the host*), b. at Prague about 956; became bishop there, 983; went as missionary to Prussia, 997; murdered near Königsberg, April 23, 997. He is called the Apostle of the Prussians.

Ad'-am (*red*), the name of the first man, who was created by the direct act of God (Gen. ii. 7). After the vegetable and animal world he came into being as the crown of creation, not feeble and helpless, still less as diseased and dying, but mature and free from sin. He was made in the image of God—that is, a rational and spiritual being, free but responsible, a distinct and holy personality, endowed with righteousness and holiness of truth. This view of man's original state stands opposed alike to the Romanist doctrine that righteousness was a supernatural gift not belonging to his nature, and to the Pelagian theory that he was created without moral character. Made of dust as to his physical organization, God breathed into him a living soul, and invested him with dominion over the creatures. Thus he became the representative of the divine majesty, or, as the apostle says (1 Cor. xi. 7), "the glory of God." From him descended the whole human race—a point once hotly contested, but now universally admitted. From him, too, came the universal depravity of the world. God made man upright, but he fell, and in his fall the many were made sinners. In this fact all evangelical Christians agree, though they differ as to its ground, some placing it in the realistic view that all men were seminally in Adam, others in the covenant relation by which he became the federal head of his posterity. C.

Adam of St. Victor, d. in the abbey of St. Victor, Paris, about 1192; poetical works, which prove him the greatest Latin poet of the Middle Ages, first translated by Wrangham, London, 1881, 3 vols.

Adam, Melchior, b. at Grotkau, in Silesia, 15—; d. as professor in Heidelberg, 1622; author of *Vita germanorum theologorum*, Heidelberg, 1620, a useful book, containing sketches of many theologians, mostly Protestants. His admired sketch of Luther was translated, London, 1641.

Adamites, or **Adamians**, a Gnostic sect in the first half of the second century, which, as a manifestation of its superiority over the temptations of the flesh, had both sexes appear naked in its religious assemblies. This superiority attained, it permitted the most promiscuous intercourse. A similar sect appeared in Bohemia in the time of Ziska (1421), which has survived to our own day. F.

Adams, Sarah Fuller Flower [Mrs. William Bridges Adams], b. at Great Harlow, Essex, Eng., Feb. 22, 1805; married, 1834; d. in London of consumption, Aug. 14, 1848. She wrote considerable poetry; her principal poem was *Vivia perpetua* (London, 1841); her principal hymn, "Nearer, my God, to Thee."

Adams, Thomas, Puritan, whom Southey pronounced to be "the prose Shakespeare of Puritan theologians;" birth and death uncertain as to time and place; fl. 1612-58; d. as rector of St. Bennet's, London. (See his *Practical Works*, w. Dr. Angus' *Memoir*, Edin., 1861-62, 3 vols.; and his *Commentary on 2 Peter*, ed. Sherman, London, 1839.)

Adams, William, b. at Exeter (?), 1814; d. at Bonchurch, Isle of Wight, Jan. 17, 1848. Took double first-class honors at Oxford, 1836; became fellow and tutor of his college (Merton), 1837; vicar of St. Peter's in the East, 1840; at Bonchurch, 1848. He wrote *The Shadow of the Cross*, London, 1842; 18th ed., 1863; and other very popular religious works of the kind, collected under title, *Sacred Allegories*. London, 1849 (w. *Memoir*); Greek trans., Athens, 1877; rep., N. Y.

Ad'-el-bert, or **Al'-de-bert**, a powerful opponent of Boniface, the Apostle of Germany, in his efforts to reduce France to obedience to the see of Rome. He was said to have the power to work miracles, but Boniface charges him with deception and with various errors and heresies, some of which are inconsistent with each other. He was not strenuous in his observance of auricular confession, and erected churches, etc., against the practice of Boniface. After a synodical condemnation at Soissons, 744, which Boniface could not get executed, he was condemned at Rome by council, but without a proper and fair trial. From this time he disappears from history. He is said to have been imprisoned at Fulda, and to have escaped. F.

Ad'-el-held, St., daughter of King Rudolph II. of Burgundy; b. 931; d. Dec. 16, 999. She was married at 16 to Lothair (d. 950), son of King Hugo, of Italy; imprisoned by Berengar II., of Ivrea, because she refused to marry his son Adelbert, but escaped and found refuge at the court of Otto I., later emperor of Germany, who married her 951. Her influence was great and salutary during his reign and those of his son and grandson.

Ad'-e-o-da-tus. 1. The son of Augustine of Hippo. 2. A monk, Pope in 672, d. 676, who zealously defended the doctrine of the two wills in Christ. F.

Adiaphora, things indifferent—i.e., neither commanded nor prohibited by the moral law. The notion originated among the Stoics, but

does not appear to be recognized in Scripture. The question whether such actions are possible was much discussed among the schoolmen, Thomas Aquinas denying it, at least, *in concreto*, but Duns Scotus affirming. Among Protestants the first *Adiaphoristic Controversy* (1548-55) turned upon points of doctrine, not of morals. In the next century a second conflict arose between the Pietists and their opponents, which touched the heart of ethics, since it was claimed that all secular amusements should be repudiated as sinful, but this led to no result. Most of the modern ethical writers deny the existence of adiaphora. Martensen, after quoting the words, *All that is not of faith is sin* (Rom. xiv. 23), adds, "All is sin to me that does not proceed from the fundamental conviction which is the determining motive of the unity of my life, and is not in harmony with it." C.

Adiaphoristic Controversy. See above.

Adler, Felix, Ph.D. (Heidelberg, 1873); b. at Alzey, Germany, Aug. 13, 1851; graduated at Columbia College, New York City, 1870; became non-resident professor of oriental languages and literature at Cornell University, Ithaca, N. Y., 1873; lecturer of the Society of Ethical Culture, New York City, 1876.

Ad-o-nai, a Hebrew word (*my master*), applied in Scripture, by way of eminence, to God as sovereign, and usually rendered *Lord*. The later Jews, through superstitious reverence, used its vowels to point the incommunicable name Jehovah, commonly rendered *Lord*. C.

A-do-ni'-jah (*my Lord Jah*), the fourth son of David (2 Sam. iii. 4). When his father was near death, Adonijah endeavored to seize the throne as his successor, but the plot was discovered and thwarted. Although conditionally spared by Solomon, he afterward renewed his attempt by seeking to marry Abishag, the virgin widow of his father, and was thereupon justly put to death (1 Kings i. 5 sqq.; ii. 13-25). C.

Adoption is a term used in Scripture to denote the relation to God into which men are brought when they are renewed. Whereas before they were aliens and outcasts, now they are received into the family of God and entitled to all the privileges and immunities of his children. They are freed from a servile spirit; have filial confidence in God as their father and their portion; have free access to him at all times and in all circumstances; and receive the spirit of adoption—*i. e.*, that which produces the feelings which children have, and which, along with this inward state, bears witness directly to the sonship of believers, and thus assures them of their acceptance with God; consequently they know that they shall have the care of a heavenly father throughout life (Matt. x. 29, 30); shall receive such correction and discipline as may be needed (Heb. xii. 5-8); and finally, as joint heirs with Christ, the natural Son of God, shall enter upon an inheritance incorruptible and eternal. This view of adoption is now common to nearly all branches of the Protestant Church, but is overlooked by the Romanists in consequence of their identifying justification and sanctifica-

tion, and their denial that a man can ever be certain that he is justified and in a state of grace. C.

Adoptionists, those believing that Christ is the Son of God, not by nature, but by adoption. Similar conceptions are to be found among many early writers during the formative period of Christian Christology. But Adoptionism has its place in history from the controversy which arose in Spain and France at the close of the 8th century. In opposition to a certain Migetius, who taught that there are three corporeal persons in the Trinity—a rough kind of Sabellianism—Elipandus of Toledo taught that the Trinity is an eternal distinction in the Godhead. But in teaching that the person of Christ is the eternal Logos, he also taught that Christ, according to his humanity, is Son by adoption. This is an act of grace, and unites the Son of Man so intimately with the Son of God that they are henceforth to be called one person. The object of the doctrine was to secure the proper emphasis upon the human nature of Christ, and it seems at times as if Elipandus meant only to express by adoption what has usually been expressed by assumption. Yet the doctrine is not clear, and the unity of the person of Christ is not properly protected. The result is a form of conception which approaches Nestorianism. The subject was treated in several synods, and Elipandus' doctrine was finally condemned at Rome in 800, after which time it gradually disappeared. F.

Adoration is an importation from the East, where it is indigenous, and applied to princes and other grandees before whom inferiors bend the knee and touch the ground with their foreheads, or kiss the hem of their garments, or their feet. Alexander the Great was thus honored by the conquered Persians. The oriental custom was adopted by the Roman emperors and the popes since the 9th century, who have demanded the kissing of the feet. From private life the forms of ceremonial attention were taken into worship, especially before the images of Christ and the saints, and the honor paid to these was represented as referred to the objects which they represent. The Roman Church makes a distinction between, (1) *dulia*, "the secondary veneration to saints and angels as the servants and special friends of God;" (2) *hyperdulia*, "which is only a subdivision of *dulia*, is that higher veneration which is given to the Blessed Virgin as the most exalted of mere creatures, though, of course, infinitely inferior to God, and incomparably inferior to Christ in his human nature;" and (3) *latreia*, the "supreme worship due to God alone, and [which] cannot be transferred to any creature without the horrible sin of idolatry." Addis and Arnold, *s. v.*, *Cultus*. Cf. Tridentine Canons and Decrees XXV. Sess. (Schaff, *Creeds*, pp. 199 sqq.). The *Adoration of the Host*—*i. e.*, the kneeling before the upraised wafer which is said to have been transformed into the body of Christ—was introduced by Pope Honorius III. (d. 1327). *Perpetual Adoration* means that by arrangement some person is praying in the church all the time.

Ad-ram'-me-lech (*glory of Melech—i.e., Molech*). 1. A deity worshipped by the inhabitants of Sepharvaim, who were transported to Samaria by the king of Assyria (2 Kings xvii. 31). It is supposed that he represented the sun, while *Anammelech* (mentioned in the same verse) represented the moon; and both were worshipped by the sacrifice of living children. 2. A son of Sennacherib who conspired with his brother Sharezer to kill their father, which they accomplished while he was in the act of worship. Afterward they escaped to Armenia, and Esar-Haddon ascended the throne (Isa. xxxvii. 38). C.

A-dri'-an, or Hadrian, noted popes of that name. 1. Pope 772-795. His life falls within the period of the contest with the Lombards and the establishment of the Frankish power in Italy. It was at his request that Charlemagne entered Italy, who, after conquering Desiderius, entered Rome, and in 774 renewed the document by which Pepin had given the pope the rights of territorial sovereignty in a portion of Italy. The pope's relations with the Frankish kings did not remain good, and in his transactions with the Eastern Empire and the patriarch of Constantinople he did not succeed in regaining the rights he claimed in Calabria, Sicily, and Illyria. 2. Pope 867-872. Carried the struggle with Lothaire II. of France to an unsatisfactory close. His attempts to mix in the affairs of the German Empire resulted only in humiliation, and though he secured from the Ecumenical Council of 869 a recognition of the primacy of the pope, he saw Bulgaria taken away from him by the same council. 3. (Agapetus), the first pope to change his name on his election. Pope 884-885. 4. Pope 1154-1159. An Englishman, Nicholas Breakspeare, early intrusted with important missions for the papal chair. Created pope, he found the city of Rome under the control of Arnold of Brescia (q.v.), who was finally overcome only with the help of the German king Friedrich I., who was promised the imperial crown for this service; but the pride of the emperor and the arrogance of the pope soon brought these allies into conflict. A misunderstanding as to a word employed by the pope in a letter nearly caused the separation of the German from the Roman Church, and when Friedrich had come to Italy and established the imperial power there, the contest continued, and was only prevented from taking on a serious cast by the death of the pope. (See life by Richard Raby, London, 1849.) 5. (Ottobono Fieschi) Pope 1276. 6. (Dedel ?) Pope 1522-1523; b. in Utrecht, studied theology and canon law as well as philosophy at Louvain. He made himself specially versed in Thomas Aquinas and Peter Lombard. Professor at Louvain, he advanced rapidly in ecclesiastical position, became tutor to Charles, afterward the emperor, in 1507, and in 1520, after having become a Spanish bishop, he was made Regent of Spain. Here he suffered much from the jealousy of those about him, and when transferred to the papal chair found himself again among unfriendly surroundings. Though he had pronounced against Luther's writings and did

not wish to effect any change in the doctrine of the church, he was greeted by the friends of reform with anticipations of efficient service; but though there was even a small party in the college of cardinals in favor of reform, all his efforts were wrecked by the steady opposition of his advisers. He could not put an end to the abuse of indulgences or to marriage dispensations, since to do the one would be to yield to the demands of heretics, and to do the other would be to invalidate the financial promises already made by his predecessor. When he addressed the Diet at Nuremberg, in 1522, against the Lutheran heresy, his confessions of the need of reform rendered his exhortations unavailing. Even Charles did not listen to his former teacher, and Hadrian died without effecting anything, yet leaving the example of a pious and honest man. F.

A-dul'-lam, a very ancient city (Gen. xxxviii. 1), the seat of one of the petty kings smitten by Joshua (xii. 15), famous for a cave in its vicinity in which David took refuge (1 Sam. xxii. 1). The traditional site of it is Khureltun, about 6 m. s.e. of Bethlehem, but modern geographers put it on a wady 13 m. west of Bethlehem. C.

Adultery. See MARRIAGE AND DIVORCE.

Advent, the time of the approach of the nativity of Christ. The first traces of the celebration of the birthday of the Christ are to be found about the year 360 in the Roman Church. The earlier church laid so much more stress upon the day of the death of Christ than upon his birth that the latter day obtained recognition only slowly. Since March 25 (the spring equinox) was taken as the day of the creation, and so of the Incarnation also, the natal day fell upon Dec. 25. The coincidence of the day with the feast of the sun was regarded as of significance, since Christ is the Sun of Righteousness. The heathen customs of giving presents to children upon that day easily passed over into the church. The period of "Advent" is now observed in the Greek Church from Nov. 11, in other churches from Nov. 30, till Christmas. It was formerly observed almost as strictly as Lent, but the rule is not now enforced. F.

Adventists. They arose out of the promulgation by Rev. William Miller (q.v.) and his associates (a ministry numbering 700), from 1833 to 1844, of the belief that the return of Christ is personal, desirable, and near at hand. They accept the inspiration of the sacred scriptures and take the Bible as their creed, holding, in common with other Christians, to all the fundamental, cardinal, and evangelical doctrines of the Christian system, but reject a millennial era and return of Israel prior to Christ's advent. The promised kingdom is literal and future; the scheme of redemption includes the earth, which, refined by fire, with the holy city Jerusalem, forms the eternal abode of the saved. They believe in the evangelization but not in the conversion of the world prior to the end, publish over 50 periodicals, and as they hold that fulfilled prophecy points to the speedy end, regard their work not so much the building of a denomination

as giving world-wide warning to all men. Our Lord's return, and not death, is the period of full reward and the hope of the church. They are congregational in government, and all are immersionists.

An independent and undenominational Scriptural Tract Repository exists at Boston, Mass., that publishes *The Christian*, monthly circulation 25,000, and issues adventural and premillennial literature and anti-infidel works.

The following denominations belong under the general head of Adventists by reason of their essential agreement :

I. EVANGELICAL ADVENTISTS.

The original body who, with William Miller, adopted the Declaration of Principles set forth in conference at Albany, N. Y., 1845, and in 1858 formed the American Millennial Association to print and circulate literature on eschatology. A weekly paper called *The Signs of the Times* was established in 1840, by Rev. J. V. Himes, at Boston, Mass. It was afterward called *The Advent Herald*, now *Messiah's Herald*. It is the oldest premillennial sheet in America.

DOCTRINE.—They put great practical and motive value upon the event of the Lord's return, and reject a previous millennium; the nearing advent should be proclaimed far and wide to all men; the Israel who returns is the saved Israel and true heirs with resurrected Abraham; the saints will live and reign on a paradisiacal earth. They differ from all other Adventists in holding to the consciousness of the dead in Hades and eternal suffering for the lost; immortality is a higher grade of life in glory conditioned on faith in Christ, while full rewards and punishments are only bestowed at the judgment day. They seek to indoctrinate all believers with the importance of sound eschatological views.

NUMBERS.—They are found in most of the Northern States and Canada; have about 100 scattered churches, 50 preachers, and 5000 members.

Their organ is *Messiah's Herald*, Boston, Mass.; weekly issue, 3000.

LITERATURE.—H. F. Hill, *The Saint's Inheritance*, Boston, 1852; D. T. Taylor, *The Reign of Christ*, Peacedale, R. I., 1855, 11th 1000 (1889), Boston; Josiah Litch, *Discussion on the Millennium*, Boston, n.d. (between 1860-65).

II. ADVENT CHRISTIANS.

The believers took this name in 1861, when a General Association was formed. They have a Publication Society at Boston, Mass., with an invested capital of \$31,000; organized a Foreign and Home Missionary Society in 1865, and recently a Biblical Institute for instruction in revealed theology, the method at present being Chautauquan.

DOCTRINE.—A nearing advent and holiness are made prominent; the Lord comes suddenly and soon; until he comes the dead sleep in unconscious repose; immortality, not now in man, is conditioned upon receiving Christ, and bestowed only upon the holy at advent and resurrection; all evil souls will utterly perish

in Gehenna fire; the pure will live endlessly. In all essentials, they believe with other Christians; make much of Sunday-schools, and are free and simple in worship.

NUMBERS.—No thorough census has ever been made. They are found in all the States, Canada, England, Ireland, and India. Thirty conferences include 400 preachers, 600 churches, and 15,000 members, with as many more scattered and not enrolled.

Their chief organ is *The World's Crisis*, Boston, Mass., established 1854—weekly issue, 10,500; *Our Hope*, Minneapolis, Minn., 1889. At Yarmouth, Me., the Scriptural Publication Society issues tracts in 15 languages. The Advent Christian literature includes 25 bound volumes and 360 pamphlets and tracts.

LITERATURE.—J. C. Wellcome, *History of the Second Advent Message*, Yarmouth, Me., 1874; Charles L. Ives, *The Bible Doctrine of the Soul*, Philadelphia, 1877; E. A. Stockman, *Our Hope*, Boston, 1884; Mrs. L. C. McKinstrey, *The World's Great Empires*, Haverhill, Mass., 1887.

III. SEVENTH-DAY ADVENTISTS.

They arose in 1845, established at Battle Creek, Mich., a paper, *Advent Review and Sabbath Herald*, in 1850, a publishing association there in 1860, a General Annual Conference having an executive committee of seven in 1862, founded a Health Institute and journal in 1866, an Educational Society and Foreign Mission Board in 1874, and have numerous auxiliary societies, all active.

DOCTRINE.—The seventh day, or Saturday, is Sabbatical and obligatory, the moral law perpetual; man is not immortal, the dead sleep in unconsciousness, the unsaved truly die the second death. They practise feet-washing (John xiii. 4-17) and accept the gifts (2 Cor. xii., Eph. iv.). The two-horned persecuting beast of Rev. xiii. 11 is this government; a season of oppression for Sabbath-keepers impends; the millennial reign which opens with Christ's coming is not on earth, but in the holy city in the skies; the world made new abides forever. The tithing system is maintained, and great attention paid to health, temperance, Sabbath-school, and mission work.

They have 7 publishing-houses, located in America, Europe, and Australia, issue 26 periodicals in 6 different languages, of which 14 are in the United States; capital invested, \$600,000; have a literature of 77 bound volumes, with numerous pamphlets and tracts. Sanitariums in 8 States have an investment of \$325,000; educational institutions in 6 States investing \$150,000. Chief denominational organ, *The Advent Review and Sabbath Herald*, Battle Creek, Mich., circulates weekly 9000.

NUMBERS.—There are 32 conferences, 901 churches, 400 ministers, a total enrolled membership of 26,112, with some 4000 scattered.

LITERATURE.—John Nevins Andrews, *History of the Sabbath and First Day*, Battle Creek, 1862, 2d ed. 1873; Mrs. Ellen G. White, *The Great Controversy*, 1870; Uriah Smith, *Thoughts on Daniel and the Revelation*, 1882.

IV. CHURCH OF GOD.

A seceding branch of the Seventh-Day Adventists, established in Missouri, with Stanberry as a centre, 1866; reject the visions and application of Rev. xiii. 11-17 to the United States.

NUMBERS.—Have 4 conferences in 4 States, 27 preachers, 80 churches, and 2000 members.

Their organ is *Advent and Sabbath Advocate*, Stanberry, Mo., established 1866; issues 600 copies.

LITERATURE.—A. F. Dugger, *Bible Sabbath Defended*, Marion, Ia., 1881; Jacob Brinkerhoff, *Kingdom of Heaven Upon Earth*, 1882; W. C. Long, *The End of the Ungodly*, 1886.

V. LIFE AND ADVENT UNION.

Believers were found in 1848, the Union was formed in New York city, and an organ, *The Herald of Life*, established there in 1864.

DOCTRINE.—Utter death is the destiny of mortal man, who, if out of Christ, rises not from the grave, being adjudged to a sleep eternal; the dead in Christ will rise to immortality.

NUMBERS.—In America and Great Britain there are estimated to be 50 preachers and 5000 members.

Their organ is *The Herald of Life*, Springfield, Mass., established 1864; circulates 1000 copies.

LITERATURE.—O. S. Halsted, *The Theology of the Bible*, Newark, N. J., 1880; *Discussion between Miles Grant and J. T. Curry*, Boston, 1868.

VI. AGE-TO-COME ADVENTISTS.

A branch of the school of Millenarians; established a weekly, *The Restitution*, in 1851, but although individual believers existed in all parts of the country, they were not organized until in 1888 delegates from 13 States met in Philadelphia, and formed a union known as the General Conference of Churches of God, with various auxiliary societies.

DOCTRINE.—Man is mortal; the life eternal is alone for the good; the unsaved will truly and forever die. The millennium, which begins at Christ's advent, is a probationary and mixed age; the Jews receive Jesus as the true Messiah, are given the Holy Land, establish Jerusalem, and become the head of the nations; evil kingdoms perish, but all the unevangelized will be offered salvation during the 1000 years.

NUMBERS.—They are found in 25 States and Canada, with some 50 churches, 40 preachers, and 4000 members.

Their organs are: *The Restitution*, Plymouth, Ind., circulation 1000; *The Rock*, Brooklyn, N. Y., 3000; *Words of Cheer*, Brooklyn, N. Y., 8000.

LITERATURE.—J. P. Weethee, *The Coming Age*, Chicago, Ill., 1884; Wiley Jones, *Thanatopsis*, Norfolk, Va., 1881. D. T. TAYLOR.

Advent Christians. See ADVENTISTS.

Advocate of the Church, a secular person intrusted with the external protection of the church or of an ecclesiastical institution. The office sprung out of the ancient idea of the German law that only those who were capable

of bearing arms could appear in their own name before the courts. The clergy were incapable of bearing arms, and were therefore reckoned among those needing an advocate. At first such an officer was appointed by the founder of a church or other foundation, or the king as head of the state appointed him. Later, on account of the conflict of interests which might arise between the advocate and the church, the right of nomination was given to the latter. But the advocates continued to use their office for their own advantage and to infringe upon the rights of the church, so that the institution was an injury rather than an advantage, till about 1200 it was largely modified. F.

Advocatus Dei, Diaboli, officers appointed when investigations preparatory to the canonization of saints in the Roman Church are made, the latter to bring arguments why the person in question should not be canonized, the former to defend him. F.

Advowson, the right of presentation to a church or ecclesiastical benefice in England. Advowsons are either *presentative*, where the patron presents his clerk to the bishop or ordinary, and may demand that he be instituted if found canonically qualified; or *collative*, where the bishop and patron are one and the same person, and the ordinary collates or institutes directly; or *donative*, where the benefice is under the control of its founder, who can put the clerk in possession without institution or examination by the ordinary. C.

Ægid'-'i-us, St. (commemorated Sept. 1), Benedictine; b. about 640, at Athens, of noble parents; lived as hermit near Nismes, nourished by a hind, until the Visigothic king, hunting, discovered him, and becoming famous he established the monastery of St. Giles on the spot where he had lived alone. He is the patron of cripples, and is identical with St. Giles.

Æon (age), the life or duration of any thing or person. In Gnostic use the name of the spiritual beings who emanated from the Supreme Being. See GNOSTICISM.

Æpi'-nus (family name *Hoeck*), **Johann**, author of the *Æpinian Controversy*; b. at Ziesegar, Brandenburg, 1499; d. at Hamburg, 1558. He embraced the Reformation, became *superintendent* at Hamburg, 1532, and had a controversy with his colleague, Garcaus, over the question whether Christ's descent into hell is to be reckoned as part of his humiliation (so Æpinus) or exaltation. Garcaus and his followers were driven out of the city.

A-e'-ri-us and the Aërians. Aërius, a presbyter at Sebaste, in Armenia, opposed, about the year 360, the prevailing conception in the church of justification by works. He disapproved prayers and oblations for the dead and compulsory fasting, and condemned the distinction in rank between bishops and priests. Persecuted and driven out from the church, he and his followers resorted to the caves and fastnesses of the forests. F.

A-e'-tius, Aetians. See ARIUS.

Affections are distinguished from appetites and desires in that they go out toward other

sensitive beings and influence our conduct toward them. They are the springs of action, but have no self-regulating power, and need to be controlled by reason and conscience. When thus controlled they are the life and power of religion—that is, when they are fixed upon the appropriate objects, and in the right degree, and with such constancy as to become spontaneous. The chief duty of a Christian is to cultivate holy affections, so that under the guidance of the Holy Spirit they shall intuitively spring forth as the free, unbidden effusions of the soul. C.

Affusion. See BAPTISM.

Africa, Church of, founded early in the 2d century. Its chief city was Carthage, where Cyprian was bishop. The church grew rapidly, and in 258 a synod was assembled of 97 bishops. Its end came with the conquest by the Vandals, at the same time that it lost its greatest man, Augustine, in 430. But meantime it had wrought a great work for the church. Here the Latin language was first employed in the service of the church by Tertullian. Cyprian was a great organizer and a great defender of the equality of all bishops, as well as a martyr. The oldest translation of the Bible into Latin was probably made in Africa. Minucius Felix and Arnobius were Africans. And Augustine was born here, and here after his conversion he lived and performed his great and enduring labors. Here, too, some of the great controversies of the church were held, as that with the Donatists (q.v.), and particularly that with the Pelagians (q.v.). (See Julian Lloyd, *The North Africa Church*, London, 1880.) F.

African M. E. Church. **African M. E. Zion Church.** See METHODISTS.

Africanus. See JULIUS AFRICANUS.

Ag'-a-pē (*love-feast*), a meal held by the early Christians as an expression of their love one for another. It was a substantial meal, and was often made the occasion of providing the poor with the supply of their daily wants. It was connected at first, even in the apostolic times, with the observance of the Lord's Supper (1 Cor. xi. 20, 21), and was often the scene of disorder. Hence, as early as the beginning of the 2d century the two services were separated, and the love-feasts often held in private houses. Yet the observances in different lands were quite diverse. The persecutions, which rendered the holding of so long services difficult, also had something to do with the separation of the love-feasts from the supper. Yet in Africa the connection of the two was maintained for a long time. But finally the love-feasts were gradually disused, and by the beginning of the 8th century seem to have disappeared. The Moravians and Methodists hold what they call "love-feasts," which are religious meetings, in which bread and water are distributed. F.

Ag-a-pe'-ti, Ag-a-pe'-tē (*beloved*), "respectively, men who dwell in the same house with deaconesses, and virgins who dwell in the same house with monks, under a profession of merely spiritual love." Smith and

Cheetham, s.v. The scandal was repeatedly condemned by church fathers and councils.

Ag-a-pe'-tus. 1. Pope 535-536. He was sent by the Ostrogothic king to Constantinople to procure peace with the empire in 536. In this errand he was not successful, but accomplished what was probably nearer his heart, the removal of the patriarch Anthimus from his episcopal office. Agapetus persuaded the emperor that Anthimus had deceived him, and that the theory of Monophysitism which he held was a heresy. Mennas was put in his place and consecrated by the pope. The emperor was also led to give Agapetus a confession of his own faith, which the pope approved. In the midst of these triumphs, however, he died at Constantinople. 2. Pope 946-955. Involved in the political affairs specially of France and Germany. F.

Ag'-a-tha, St., a saint of the Roman Church whose very historical existence is a matter of great doubt. She is particularly venerated in Sicily and South Italy. Her day is set on Feb. 5. F.

Ag'-a-tho. Pope, 678-682. He is particularly known for his part in the settlement of the Monothelitic controversy. He first obtained for himself a large support in the West by means of a number of local councils, and then sent in 680 a deputation to Constantinople with a letter preparing the way for a decision. In spite of all attempts, on the part of Eastern bishops, to prevent the condemnation of their doctrine, it was finally condemned, but in the list of heretical patriarchs was included that of the Roman bishop, Honorius. F.

Agbar. See ABGAR.

Age, Canonical. According to the Council of Trent, no one can receive the tonsure under 7, nor can be ordained under 22 as sub-deacon, under 23 deacon, under 25 priest, under 30 bishop. In the Church of England a deacon must be 23, a priest 24, and a bishop 30. In the Protestant Episcopal a priest must be 21. In the Greek Church a deacon must be 25, a priest 30, and a bishop above 30.

Agenda is in common use among divines and philosophers to signify the duties a man is to perform in contrast with the *credenda*, the things he is to believe. Anciently, the term denoted both the mass and other parts of divine service. Thus it was applied to the morning and evening prayers, to the office for any particular day, and to the service for the dead. Afterward it was given to the book that prescribed the order of worship (now supplanted in the Roman Church by the term *ritual*), and in that sense passed into the Lutheran Church, where it is still used to designate the service-book for the guidance of ministers in their ecclesiastical functions. C.

Age-to-come Adventists. See ADVENTISTS.

Ag'-nes, St., a martyr beheaded in the persecution of Diocletian, about 304. The legend is that having early taken the vow of perpetual chastity, she refused the suit of the son of the city prefect of Rome. To break down her opposition, she was carried into a brothel and stripped of her clothing, when her hair mirac-

ulously grew and covered her nakedness, and a heavenly garment of so brilliant glory was given her that the eyes of those who beheld were blinded. Condemned to the flames as a sorceress, the fire had no power to touch her. Her day is Jan. 21. F.

Agnōtæ (from verb "to be ignorant"). 1. Followers of the Monophysitic Themistius, deacon of Alexandria (middle of the 6th century), who taught that Jesus in the days of his flesh was ignorant of many things (cf. Mark xiii. 32). The theory was revived in the 8th century by the Adoptionists. 2. Followers of the Arian Theophrastus of Cappadocia (fl. 370), who taught that God knew the past by memory and the future only by uncertain prescience.

Agnosticism, a term derived from the Greek *agnostos* ("unknowing"), is of recent origin, having been suggested by Professor Huxley, in 1869, as an appropriate designation of the theological views of him and his associates. It differs from absolute scepticism in that, while the latter denies all truth, the other says that truth cannot be found, especially in philosophy and religion. The agnostic neither denies nor affirms. He says that there are matters pertaining to religion which we not only do not know but have no means of knowing, that the existence of any person or thing beyond and behind material phenomena is unknown, and with our present faculties never can be known. He maintains that he is not an atheist, for he says he does not and cannot know enough to enable him to deny the existence of a God. The seeming modesty of this position makes it attractive to the immature and unthinking, yet it is open to the most serious objections. It is grossly inconsistent. The agnostic begins by a confession of ignorance, and then proceeds to make an assertion that implies the possession of universal knowledge, for he assumes to say what will be the extent of man's knowledge in the future, yet what we cannot discover our successors may. Moreover, to say that God is unknowable is to say that the Creator cannot make himself intelligible to his creatures, and he who thus limits the Infinite implies that he himself is possessed of absolute knowledge. So that far from Agnosticism being modest, it is really the most arrogant form of Gnosticism. It denies ultimate and self-evident principles, such as the relation of cause and effect, the difference between right and wrong, the freedom of man, the sense of responsibility, etc. These are first truths, and therefore the most certain of all truths, because not depending upon argument, but themselves the necessary premises of all argument, shining, like the sun, by their own light. It paralyzes faith and hope, the mainsprings of human activity; for if men know nothing of a divine ruler or a future state, they have no guarantee of the stability of nature's laws, no foundation of human right, no supreme being in whom to trust, no hereafter where the wrongs of the present will be righted, but are simply drifting upon a dreary and shoreless ocean.

It destroys religion, which is communion with a personal God, and introduces the reign

of despair. Pessimism is the natural result of Agnosticism, of which Carlyle said that it looked like fine flour which would make excellent bread, but if one fed upon it he found it to be powdered glass and a deadly poison. [See *Christianity and Agnosticism—a Controversy* (various papers by Huxley, Wace and others), London and New York, 1889.] C.

Ag-nus Dei (*Lamb of God*), a sentence based upon John i. 29, introduced into the Roman liturgy about the year 680. It appears substantially, in its fullest Roman form, in the English liturgy, in the "Gloria in Excelsis," in the second sentence: "O Lord, the only begotten Son, Jesus Christ," etc. In requiem masses the form is somewhat changed, and for the phrase, "Have mercy upon us," is substituted, "Give them (eternal) rest." F.

Ag-o-bard, b. in Spain, 779; became archbishop of Lyons, 814; d. at Saintonge, June 6, 840. He was engaged in the manifold literary, theological, and political movements of his time. He opposed ordeals, and in theology the Adoptionists and the doctrine of verbal inspiration. (See his works in Migne, *Pat. Lat.* CIV.) F.

Agonistici (*avengers*), Donatist fanatics in Africa in the 4th century, who, as ascetics, went around in gangs begging, and where they were refused got what they wanted by robbery and murder. Also called *Circumcelliones*.

Agostino da Montefeltro, Roman Catholic "padre;" b. in Italy about 1840; entered a Franciscan monastery about 1865, in consequence, it is generally supposed, of his murder in self-defence of the brother of his betrothed; emerged as a preaching friar after a silence of 20 years, and preached first at Bologna, later at Florence and Rome, everywhere hailed as the "modern Savonarola." His sermons are reported in the Italian newspapers, and many have been translated into English (London and New York, 1888-89, 2 series).

Ag-re(ray)-da, Maria [Coronel] de, Roman Catholic; b. at Agreda, Spain, 1602; became sister superior of the Franciscan convent of the Immaculate Conception of Mary there; d. there, 1665. Her *Mística Ciudad di Dios* (Perpignan [France], 1690, 4 vols.; Antwerp, 1692, 3 vols.; French trans., Brussels, 1729; German, Augsburg, 1768; Regensburg, 1853), after being called inspired by the Franciscans, was condemned as dangerous by the Sorbonne and the Inquisition, but allowed by the congregation of the Index in 1729, and declared by Pope Benedict XIII. and his successors correct in teaching.

Agriculture among the Hebrews was the basis of the commonwealth. Each family had its own piece of ground, which could not be alienated, save for a limited period. The chief dependence for moisture was the dew and the drenching showers of the rainy season. The "early rain" usually began in the latter part of Tishri (September to October), or soon after the close of the fruit harvest; the "latter rain" in Nisan (March to April), just before the barley harvest was gathered. The hills were terraced and made productive; to prevent

the soil from being exhausted, the people were enjoined to let it lie fallow every seventh year. The harvest was proverbially a season of joy. Grain was usually cut with a sickle, and the gleanings were left as a portion for the poor and the stranger. Threshing was generally carried on in the open air. Either the grain was beaten out by flails or cattle were driven over the straw, or, in later times, the threshing-sledge was used. Winnowing was done by tossing the heap in the air to separate the grain from the chaff. There were no fences, but the boundaries were denoted by stones as landmarks, the removal of which was deemed a heinous wrong. The grape and the olive were cultivated all over the land. The former besides the use of it when green, was either dried into cakes or made into wine, which was enclosed in bottles or bags made from the skins of animals, usually the goat. The latter, a long-lived tree, furnished food both when fresh and when pickled, and also when crushed produced an oil which was used for anointing, for food, and for illumination. The number and variety of the illustrations from agricultural life found in the Bible indicate clearly how prominent was this characteristic of the people. Isaiah teaches at length (xxviii. 28-29) that as surely as the ploughman is not content simply to plough, so Jehovah will not be satisfied with the beginnings of spiritual husbandry in connection with Israel. C.

A-grip-pa, name of two of the Herodian family. 1. A grandson of Herod the Great, was raised by Caligula from a prison to a throne, and ultimately became king of all Palestine. He affected to be a Pharisee, and to please the Jews beheaded James, and threw Peter into prison, whence he was by miracle delivered. But the king shortly afterward died a miserable death (Acts xii. 1 sqq., 20 sqq.). 2. A son of the former, and several years after his father's death was made tetrarch of northern Palestine with the title of king. It was before him Paul made his famous defence (Acts xxvi.), and extorted the well-known words, "With but little persuasion thou wouldest fain make me a Christian." After the fall of Jerusalem he retired to Jerusalem, where he died about 100 A.D., the last of the race of Herod commemorated in history. C.

Aguirre (â-ger-râ), **Joseph Saenz**, b. at Logroño, Spain; became Benedictine, and cardinal, 1686, famous for his *Quatuor propositiones cleri gallicani* (i.e., the so-called Gallican church privileges); wrote also *Collectio maxima conciliorum omnium Hispania et novi orbis cum notis et dissertationibus*, Rome, 1693; d. in Rome, Aug. 19, 1699.

A'-hab (*father's brother*), son of Omri, was the seventh king of Israel (1 Kings xvi. 29). He married Jezebel, daughter of the king of Tyre, through whose influence he added fearfully to the sin of worshipping the golden calves set up by Jeroboam, by building a temple to Baal, and thus effecting a total apostasy from Jehovah. Jezebel maintained 400 prophets of Ashtaroah (Astarte). In consequence God sent a fearful drought of three

years, which was announced by Elijah, and again terminated by him after the conflicting claims of Jehovah and Baal had been decided by the fire from heaven at Carmel. Ahab had a taste for architecture, and his desire to enlarge his palace at Jezreel led to the crime against Naboth, which drew from the prophet a dreadful curse, but the king's remorse and self-humiliation secured a postponement of the sentence. Ahab made three campaigns against Syria, two of them defensive, in which he was successful, but the third, in which he joined with Jehoshaphat, king of Judah, cost him his life. And all his children died violent deaths.—There was a false prophet of the same name who deceived the captive Jews in Babylon, and was burned by order of Nebuchadnezzar (Jer. xxix. 22). C.

A-has-u-e'-rus (not a proper name, but a title). 1. The Astyages of profane history, mentioned in Dan. ix. 1, as the father of Darius the Median. 2. The son of Cyrus, probably Cambyses, who came to the throne B.C. 529 (Ezra iv. 6). 3. The husband of Esther, usually supposed to be Xerxes, son of Darius Hystaspes, with whose cruel and capricious character as given by the Greek writers the accounts given in the book of Esther seem to tally. 4. A fourth king of the same name is mentioned in the apocryphal book of Tobit. C.

A'-has (*possessor*), the eleventh king of Judah, a weak and wicked man who reigned 16 years (2 Kings xvi. 2). He consulted necromancers, made his son pass through the fire to Moloch, set up chariot horses dedicated to the sun, and remodelled the temple for idolatrous rites. Disasters came upon the kingdom in consequence, but these only made him trespass the more, and when offered a miraculous sign he hypocritically refused to "tempt the Lord," whereupon came the promise of the virgin-born, Immanuel. Israel and Syria confederated to attack Judah, but through Isaiah's zeal and energy were defeated at Jerusalem, though successful elsewhere. Ahaz sought aid from the Assyrian king, but though he paid a large price, was distressed rather than strengthened by him. The warnings of Hosea, Isaiah, and Micah had no effect on him, and when he died he was refused a burial in the royal sepulchre (2 Chron. xxviii. 27). C.

A-ha-zi'-ah (*Jah-held*). 1. The eighth king of Israel, the son of Ahab, whose conduct he imitated (1 Kings xxii. 40). He sought in union with Jehoshaphat to renew the gold trade with Ophir, but the ships were wrecked at the start. When injured by a fall he sent to inquire the issue from Baal-zebub, but Elijah rebuked the messengers, and declared that the king would die, which speedily came to pass (2 Kings i. 17, 18). 2. Fifth king of Judah (2 Kings viii. 25) called also Azariah (2 Chron. xxii. 6), and Jehoahaz (2 Chron. xxi. 17), who continued the idolatry of his maternal grandfather Ahab, and was controlled by his mother Athaliah. His reign lasted only one year. C.

A-him'-e-lech (*king's brother*). 1. A priest at Nob, who gave David some of the shew-

bread and the sword of Goliath when he fled from Saul, and in consequence was slain at Doeg's instigation (1 Sam. xxi., xxi.). 2. A Hittite who was one of David's followers in the wilderness of Zuph (2 Sam. xxvi. 6). C.

A-hith'-o-phel (*brother of foolishness*), a wise counsellor and friend of David, regarded by all as an oracle. He joined in the conspiracy of Absalom, but his shrewd advice was defeated by the counsel of Hushai, whereupon, foreseeing failure, he deliberately took his own life (2 Sam. xvi., xvii.).

Ahlfeld, Johann Friedrich, D.D., Lutheran, b. at Mehringen, Anhalt, Nov. 1, 1810; d. at Leipzig, March 4, 1884. He studied at Halle, 1830-33; became gymnasial teacher at Zerbst, 1834; rector of the city school in Wörlitz, 1837; there converted he became successively pastor at Alsleben, 1838, at Halle, 1847, and at Leipzig, 1851. His reputation as preacher and pastor was that of one of the best men in the Lutheran pulpit. He published several volumes of his sermons, which had a large sale. Cf. his *Lebensbild*, Halle, 1885.

Aidan (a'-dan), Celtic apostle of Northumbria and first bishop of Lindisfarne; was monk at Hy or Iona, until consecrated bishop, 635; very successful in spreading Christianity, mainly by reason of the purity and kindliness of his own life; built a monastery on the island of Lindisfarne; d. at Bamborough, opposite, Aug. 31, 651. (See life by A. C. Fryer, London, 1884.)

Ailli (al'-ye), **Pierre d'**, b. in North France in 1350; d. at Avignon, Aug. 9, 1420. He was a student in Paris, began to lecture there in 1375, and became doctor and professor of theology in 1380. His writings at this time deal with the schism of the church, and declare that the constitutive quality of the church is not its relation to Peter or to the canon law, but to Christ and the Scriptures. He objected also to the doctrine of the infallibility of the pope, and voiced the demand of the University party for a general council; and thus we have at the beginning of his career those lines of conduct suggested which he pursued to its close. He was advanced to one position in the university and the court after another, till finally, in 1397, Benedict XIII. made him archbishop of Cambray. He exerted his influence to persuade the pope to abdication, but in vain. He finally saw that a general council was the only means of help, and yet foresaw the danger which actually resulted at Pisa in the creation of three popes, unless the general consent of Christendom could be first obtained. Made cardinal (1411) by John XXIII., he was not diverted from his plans to secure a reformation of the church, and in the Council of Constance led the opposition till John abdicated. He then devoted his time to doctrinal matters, presided over the trial and condemnation of Huss, and finally consented to proceed to the choice of pope before the enactment of reforms, and thus defeated ultimately all reform. His last years were spent as papal legate at Avignon. (See his life by Paul Tschackert. Gotha, 1877.) F.

Aitken, William Hay Macdowall Hunter,

Church of England; b. at Liverpool, Sept. 21, 1841; educated at Oxford; since 1875 has devoted himself entirely to revival work, and since 1884 has been general superintendent of the Church of England Parochial Mission Society. He has written various popular religious works.

Aix-la-Chapelle. See AACHEN.

Ak'-i-bà, Ben Joseph, a Jerusalem shepherd, who became a famous rabbi, president of the seminary at Bene Berak, near Joppa, reputed author of several treatises now in the Talmud, and so much admired as to give rise to the saying, "What was not revealed to Moses was revealed to Akiba." He joined Barkochba, and being taken prisoner was flayed alive by the Romans, æt. 120 (?). A.D. 135. (See the legendary biography in Hamburger, *Reut-Encyclopædie des Judenthums*, II. Talmud Art., s.v.)

Akoimetoi. See ACCEMETÆ.

A'Lasco. See LASCO.

Alain de Lille (*Alanus ab Insulis*), b. at Lille, France (formerly Ryssel in Flanders), about 1114; became a Cistercian monk; lived most of his life in England, but died in the abbey of Cîteaux about 1202. His extraordinary range of knowledge won him the epithet of *Doctor universalis*. His writings are numerous. (See list of chief in McClintock & Strong, s.v. Alan de l'Isle.)

Alan, Alanus. See above.

Alb. 1. The white linen coat, or robe, reaching down to the feet, with sleeves attached, reaching to the hand, worn at mass by the celebrant and his assistants. 2. The white dress worn at baptism in the early church by the catechumens, and subsequently from Easter eve, when baptism was usually performed, until the first Sunday after Easter, hence called *Dominica in albis* ("Sunday in white").

Alban, St., name of several saints of the Catholic Church. One of them is the proto-martyr of England, said to have been a soldier in Diocletian's army, converted, and to have perished in the persecutions in the year 303. His day is June 22. F.

Al'-ber (Latin, *Alberus*). Lutherans. 1. **Erasmus**, b. about 1500, in the county of Bùdingen; d. as general superintendent at Neu-brandenburg, May 5, 1553. His best known book is *Der Barfüsser Münche Eulenspiegel und Alcoran*, Frankfurt, 1542, prepared by Luther; Eng. trans., *The Alcoran of the Barefooted Friars*, London, 1550, which is a translation of Bartholomew Albizzi's (of Pisa) widely circulated book, *Liber conformitatum vitæ S. Francisci ad vitam Jesu Christi*, 1339 (printed, Venice, n.d., 3 ed., 1481), in which Francis of Assisi is compared to Jesus Christ. Alber enriched his translation by a merciless exposure of Albizzi's lies and exaggerations, and thus caused the Franciscans to reissue the book in an expurgated form and under a different title. Alber was also unsparing in his ridicule of the doctrinal differences between the Protestant churches. 2. **Matthæus**, Lutheran, b.

at Reutlingen, Wurtemberg, Dec. 4, 1495; introduced the Reformation there, 1524; left in consequence of the Interim, 1548; became chief pastor at Stuttgart; then abbot of Blaubeuren, 1563; d. there Dec. 2, 1570. (See his life by J. Hartmann, Tübingen, 1863.)

Albert of Riga, bishop of Livonia, whither, as canon of Bremen, he had led a crusade (1200). He founded Riga and the order of the Brothers of the Sword; d. 1196.

Albert the Great (Albertus Magnus), b. at Lauingen, 26 m. n.w. of Augsburg, Bavaria, 1193; d. at Cologne, Nov. 15, 1280; "Universal Doctor," founder of the most flourishing period of scholasticism. He studied in Padua, and there entered the Dominican order. Though his life was in general that of a scholar (1243, teacher in Cologne in the Dominican school; 1245, master of theology at Paris; 1248, again in Cologne as rector of the school), he filled many public offices (general of the Dominicans for Germany, 1254; bishop of Regensburg, 1260). He spent his last 18 years principally in Cologne in his monastery engaged in writing. His chief service as a literary man was in the introduction of Aristotle to the acquaintance of his age. Obtaining his own knowledge from the Arabic commentators, he reproduced Aristotle's ideas, supplementing them, and particularly in the department of natural science greatly improving them. As a theologian he is noted for his writings upon general questions, such as the immortality of the soul, for his commentaries upon the Scriptures, his ethical writings, and his more properly dogmatic works. The Christian system rests upon experience, but it stands in need of proofs to confirm the believer, lead the inquirer to faith, and to convince the unbeliever. The system is the Roman orthodoxy of the Middle Ages. In the contest between Nominalism and Realism, Albert is to be reckoned to neither party. He teaches that the universal is *before* the individual thing in the plan of God, *in* the thing and *after* the thing as the product of our thought. (See his collected works, ed. Jammy, Lyons, 1651, 21 vols. fol. See life by Sighart, Eng. trans. by Dixon, London, 1876.) F.

Albertus Magnus. See above.

Albigenses. See CATHARI.

Albright (original, *Albrecht*), **Jacob**, founder of the Evangelical Association of North America (see METHODISTS); b. near Pottstown, Pa., May 1, 1759; d. at Mühlbach, Lebanon Co., Pa., May 8, 1808. He was a tile-maker when in 1790 he was converted and joined the Methodist Church. In 1796 he began preaching among the Germans, and was wonderfully successful. In 1807 he was ordained bishop of the church he had founded.

Albright Brethren. See "Evangelical Association" under METHODISTS.

Alcantara, the Ecclesiastical Knightly Order of, founded in the 12th century, in Alcantara, Spain, primarily for defence against the Moors. For a time it had a brilliant membership. In 1540 the knights were allowed by Pope Paul III. to marry. In 1808 Joseph Bonaparte deprived the order of all its property, part

of which has been restored, however; in 1835 it was changed from an ecclesiastical to a court order, and has been since 1878 a reward for military service.

Alcuin (al'-kwin), b. at York, Eng., 735; d. at Tours, France, May 19, 804; the most prominent of the scholars whom Charlemagne gathered about his court. His education was at his birthplace, York, where he subsequently presided over the cathedral school, and later was made librarian. On a journey to Rome in 781 he met Charlemagne at Parma and entered his service. From this time on he cultivated every department of science under Charlemagne's patronage. He mingled in the theological controversies of the times, such as the Iconoclastic (see art. CAROLINE BOOKS) and the Adoptionist. In 796 he received the Abbey of St. Martin of Tours, where he made the monastery school the principal place of learning in the empire. His chief writings are his *Three Books upon the Trinity*, and his commentaries upon various portions of the Scriptures. He is not an independent thinker, occupies simply the theological position of his day, and is distinguished mainly for extensive reading and industry. Grammar, orthography, astronomy, and Latin poetry busied him also. Though not a monk, he favored monasticism, and could not distinguish between the call of duty to a religious life in the world and the necessity of escaping it for spiritual safety. Yet at times this view of life was modified by his literary and scriptural studies. (See his life by Lorentz, London, 1837; and J. B. Mullinger's *The Schools of Charles the Great*, London, 1877.) F.

Al'-e-an-der, Hieronymus, b. at Motta, Italy, Feb. 13, 1480; famed as a scholar, particularly in Greek; became librarian to the Vatican, 1517; later archbishop of Brindisi, 1524, and cardinal, 1538; d. at Rome, Jan. 31, 1542. He was papal legate at the Diet at Worms in 1521, and tried hard to manage it in the papal interest. (Cf. Theod. Brieger, *Alexander u. Luther*, 1521, Gotha, 1884; Kalkoff, *Die Depeschen der Nuntius Alexander*, Halle, 1886.)

Al'-e-si-us (see-us), **Alexander** (variants of name, *Aless*, *Alesse*, *ab Ales*, *Alane*), Lutheran divine; b. in Edinburgh, April 23, 1500; educated at the university of St. Andrew's, and became canon; appointed to refute Patrick Hamilton (q.v.), he was shaken by him in his Romanism; in consequence persecuted and compelled to flee (1532); became a Lutheran and lived at Wittenberg; returned to England (1535); lectured in divinity at Cambridge; later practised medicine in London; returned to Germany, 1540; became professor of theology first at Frankfort on the Oder, then at Leipzig, 1543; d. there Nov. 29, 1560. "His chief distinction is that while in his career as an advocate of the new learning, he was courageous when courage was needed; he possessed a flexibility of mind and a moderation of sentiment rare among the reformers, and not least so among those of his native land." (Cf. Diet. Nat. Biog., s.v.)

Alexander, popes of this name. 1. Bishop of Rome 109 (?)-119 (?). 2. (Anselm of Lucca),

Pope 1061-73, was raised to the papal see by Hildebrand. The imperial party nominated an anti-pope who took the name of Honorius II. By the efforts of Hanno, archbishop of Cologne, Alexander was finally universally acknowledged, but Hanno did not receive proper gratitude from him. The emperor, Henry IV., also received treatment which might serve as a foretaste of what he would suffer at the hands of Hildebrand subsequently. Invested bishops were compelled to give up their offices upon charge of simony. This pope favored the attempt of William the Conqueror upon England. He gave the English bishoprics to Normans, and thus strengthened William's power. 8. (Roland), Pope 1159-81, belonged to the anti-imperial party as cardinal. A personal conflict with Frederick I. of Germany, at Besançon, in 1157, where he had defended the position of the pope, Hadrian IV., that the imperial power was a "*beneficium*" of the papacy, led, when he had been elevated to the papal see, to great complications. An anti-pope, Victor IV., was set up, whom two other anti-popes followed. Alexander was even compelled at one time to leave Italy and seek help in France. But finally the emperor was compelled to yield. The campaign which had resulted in setting Paschal III. upon the papal throne ended disastrously, (1166), the second expedition of Frederick into Italy ended in the defeat of Legnano (1176), and on Aug. 1, 1177, Alexander was acknowledged as pope. Still he did not occupy the high position which Hadrian IV. had claimed for the papacy. A still more striking victory was gained by Alexander over Henry II. of England in the case of Thomas Becket (q.v.), who had maintained the interests of the church against the king. After his murder by agents of the king, Henry was compelled to do shameful penance, and to return to the church the property confiscated. (Life by Reuter, Leipzig, 2d ed., 1860-64, 3 vols.) 4. (Rinaldo de Conti), Pope 1254-61, was also involved in a contest with the Hohenstauffen. Frederick II. had addressed him while yet cardinal as a friend, and Conrad IV. intrusted him with the guardianship of his son Conradin. But he stirred up the Swabian princes to choose Alfonso of Castile as their duke, excommunicated Manfred when he attempted to defend Conradin's rights in Sicily, and even gave away some of Conradin's lands as a papal fief. He also interfered in the affairs of the German Empire. The trouble with the Hohenstauffen led to the appearance of the Flagellants (q.v.) in Rome. 5. (Peter Philargi), Pope 1409-10, was created pope by the Council of Pisa (q.v.) under the solemn promise to continue the council till it should effect a thorough reformation of the church in head and members. But he immediately dismissed the council. Since the other popes did not submit to their deposition, the council only made the schism worse—three popes instead of two. His chief official act was to increase the rights of the mendicant monks in hearing confessions. 6. (Rodrigo Lanzol), Pope 1492-1503, the most profligate of all the popes. As bishop of Valencia and cardinal he had at least 7 children, of whom Caesar and Lucretia

(Borgia) have been most famous. As pope he continued his loose life, though besought by Savonarola, as well as by kings, to reform the papal court. He gave to Spain all the lands to be discovered beyond 100 m. west of Cape Verd. His most characteristic deeds were wrought in connection with his son Caesar, for whom he consented to every form of evil. Caesar was cardinal as long as he liked, during which time he did not abstain from murder, and then (1498) married and became a secular prince. To obtain a principality, then duchy, and finally kingdom of "Romagna," neither Caesar nor the pope shrunk from any measure. But ere the result was reached Alexander was removed by death, being probably poisoned. 7. (Fabio Chigi), Pope 1655-67. As cardinal he was engaged in the negotiations leading to the peace of Westphalia, but took a position of implacable hostility to the Protestants. In consequence of his representations the pope refused to confirm the concessions made to them. As might have been expected, as pope he favored the Jesuits especially and opposed the Jansenists. Involved in war with France, he was obliged, in the peace of Pisa (1664), to submit to humiliating demands. 8. (Pietro Ottoboni), Pope 1689-91, elevated by the influence of France to the papal chair. He succeeded in nullifying the four propositions made in 1682 as to the freedom of the Gallican Church. A real service to the cause of morals was rendered by his condemnation of the Jesuit doctrine of a philosophic sin—i.e., one which was committed without conscious purpose to offend God, and which was therefore venial. F.

Alexander, illustrious Presbyterian ministerial family. 1. **Archibald**, D.D. (Princeton, 1810), b. near Timber Ridge, Augusta (now Rockbridge) Co., Va., April 17, 1772; d. at Princeton, N. J., Oct. 22, 1851. He was educated at Lexington, Va. (Liberty Hall Academy); became private tutor; itinerant pastor in Charlotte and Prince Edward counties, 1792; president of Hampden-Sydney College, Va., 1796; pastor of the Pine street Presbyterian church, Philadelphia, 1807; first professor in the Theological Seminary, Princeton, N. J., 1812. He did a great work in the last position, leaving an indelible impression. His writings were numerous; in book form appeared *A Brief Outline of the Evidences of the Christian Religion*, Princeton, 1823 (later edd. trans. into foreign languages); *The Canon of the Old and New Testaments Ascertained*, 1826; *A Pocket Dictionary of the Bible*, Philadelphia, 1829; *Biographical Sketches . . . of the Log College*, Princeton, 1845; *Outlines of Moral Science*, New York, 1852. (Cf. life by J. W. Alexander, New York, 1854.) 2. **James Waddell**, D.D. (Lafayette, 1843), his eldest son; b. near Gordonsville, Louisa Co., Va., March 13, 1804; d. at Red Sweet Springs, Va., July 31, 1859. Educated at Princeton College and Theological Seminary, became pastor at Trenton, N. J., 1829; editor of *The Presbyterian*, Philadelphia, 1832; professor of rhetoric in Princeton College, 1838; pastor of the Duane street Presbyterian church, New York City, 1844; professor of ecclesiastical history

in Princeton Theological Seminary, 1849; pastor of the Fifth Avenue Presbyterian church, New York City, 1851. He wrote the life of his father, and other volumes, of which *Plain Words to a Young Communicant* (New York, 1854) is perhaps best known. 3. **Joseph Addison**, D.D. (Rutgers College, 1844), another son, b. in Philadelphia, April 24, 1809; d. at Princeton, N. J., Jan. 28, 1860. Graduated head of his class at Princeton College, 1826; was adjunct professor of ancient languages there, 1830-33; and of oriental literature in the Theological Seminary, 1838-50, when he was transferred to the chair of biblical and ecclesiastical history. He was a remarkable linguist, and did much to introduce and popularize German theological learning, his commentaries on *Isaiah*, New York, 1846-47, 2 vols., ed. Eadie, Glasgow, 1875; *Psalms*, 1850, 3 vols.; *Matthew*, 1860; *Mark*, 1858; *Acts*, 1856; being much indebted to Hengstenberg and other Germans. He was an admired preacher. (See his life by H. C. Alexander, New York, 1869, 2 vols.)

Alexander Nevski, a Russian prince and general, venerated as a saint in the Greek Church; b. at Vladimir, Central Russia, 1219; d. at Gorodetz, Nov. 14, 1263. He gained a great victory over the Swedes near the Neva in 1240, and was equally successful against his enemies elsewhere. The pope hoped by these military and other efforts to bring the Russians over to the Roman obedience, but Alexander resisted all his blandishments. F.

Alexander of Hales, b. in England; d. in Paris, Aug. 27, 1245; educated in the English monastery Hales, then at Paris, entered the Franciscan order in 1222. His only genuine printed work (e.g., Cologne, 1622) is his *Summa Universæ Theologiæ*, which first applies the entire range of Aristotle's philosophy to theology. It is a positive system, of mystical character, free in its treatment of the sacraments, but strong in its support of the papal see and the mendicant monks. F.

Alexandrian School, a distinct school of thought, which had its origin in an institution of Christian learning situated in the city of Alexandria in Egypt. The origin of the school is to be sought in the circumstances of the time and place. Alexandria was the intellectual centre where the learning and culture of the East and West met. Philosophers abounded there, and as some of them were from time to time converted, their condition called upon the church for regular instruction in the principles of the Christian religion; hence the school, to which young Christians would resort when once it was established. Here, too, the future ministers of the church would be educated, her future leaders, bishops, and theologians. Thus it was that in the earliest times (tradition says in the time of the evangelist Mark) a school was established in Alexandria, over which successively Pantænus, Clement, Origen, Heraclas, and Dionysius, and then others presided, till about the end of the 4th century. It is said that among the later teachers of the school even Arius is found. The system of the school was like that of other schools of its day. Salaries were not paid the

instructors, but wealthy pupils gave them honorary gifts. The dwellings of the teachers were used as the places of instruction. The method of instruction was by conversations or more formal lectures. The spirit of the school was free and its attitude toward all learning friendly. It drew from the old Jewish theology of Philo and from the philosophy of Greece. Gnosticism was not blindly opposed, but the effort was made to guide the labors of these speculators into more fruitful channels. Origen came to his deeper speculations from the standpoint of one trained from the beginning in Christian truth. To him is due the proposal of the doctrine of the eternal generation of the Son, as well as the attempt to give the Incarnation an ethical foundation in the theory of the union of the Logos with one pure pre-existent soul. Athanasius was a product of this school, and maintained, in opposition to Arius, the true divinity of the Son. The tendency of the school from this time on was to deeper studies in the profoundest doctrines of Christianity, whence it took the lead in the formulation of the Christology of the church. Cyril, the leader in the contest against Nestorius, saw clearly that the problem of Christology was to obtain a conception of a real union between the divine and human in Christ, whereby the unity of his historical person could be maintained. Hence, he insisted upon the one person after the Incarnation. This tendency of thought finally triumphed over that represented by the Antiochian school, and determined the trend of Christian theology, not only in the early ages, but even in our own day. In the exegetical labors of this school there is, especially among its earlier writers, an abundance of arbitrary allegorical fancies. Origen's services as a commentator were as great as those in the line of Christian speculation; but he was particularly given to the allegorical method of interpretation. Gregory Nazianzen and Gregory of Nyssa, with Basil "the Great," constitute a group of the most important adherents and literary coadjutors of the Alexandrian school. (See Charles Kingsley, *Alexandria and her Schools*, London, 1854.) F.

Alexians, from their patron saint, Alexius, a lay order in the Roman Church; also called Cellites, because they buried the dead in *cellæ* (graves); founded in Antwerp by Tobias, about the middle of the 14th century, for the care of the sick, the dying, and the dead. The Black Sisters belong to this order.

Alford, Henry, D.D. (Cambridge, 1859), Church of England, dean of Canterbury; b. in London, Oct. 7, 1810; d. at Canterbury, Jan. 12, 1871. Educated at Cambridge, he became fellow of Trinity, 1834; vicar of Wymeswold, 1835; minister of Quebec Chapel, Marylebone, London, 1853; dean of Canterbury, 1857. "He was a man of various accomplishments. He composed pieces for the piano and organ, and vocal music; he both sang and played himself. He had considerable mechanical skill, and he carved in wood. He also was a water-color painter. . . . He had great facility in preaching, and adopted various styles. . . . He adopted distinctly the

Protestant basis for his religious and ecclesiastical convictions, and took pains to recognize the leading Nonconformist ministers (not excepting the Unitarians), by whom his generous feeling was fully reciprocated. . . . His Greek Testament [London, 1849-61, 4 vols. 6th ed., vol. 1, 1868; vol. 2, 1871; 5th ed., vol. 3, 1871; 4th ed., vol. 4, 1870] and other biblical works, however, constitute his chief claim to gratitude and fame." *Dict. Nat. Biog.*, s.v. He was among the first to utilize German New Testament learning, and by so doing made an epoch. His other works include *New Testament for English Readers*, London, 1868, 4 vols.; *Book of Genesis*, 1872; *A Plea for the Queen's English*, 1868, 3d ed., 1870; *Sermons and Poems*, 5th ed., 1868. (See his *Life*, London, 1873.)

Alfred the Great, king of the West Saxons; b. at Wantage, in Berkshire, 849; d. at Winchester, Oct. 28, 901. He succeeded his brother, 871, and was involved in incessant wars with the Danes. He made it his "business to be the spiritual and intellectual teacher of his people. . . . He undertakes the humble office of a translator [Bætiæus, *Consolation of Philosophy*; Bede and Orosius, *History*; Gregory the Great, *Pastoral Care*] and turns into his native tongue such writings, religious, historical, and scientific, as he thinks will tend to the instruction of his people. . . . He did all that he could for the advancement of learning by planting the best scholars in the monasteries, which were the schools of the time, and by giving some of them high ecclesiastical preferment." (Cf. Freeman in Stephen, *Dict. Nat. Biog.*, s.v. Thomas Hughes, *Alfred the Great*, London and Boston, 1869.)

Al-ger of Liège, b. at Liège (?), 1055 (?); d. at Clugny, 1145 (?); known also as Alger of Clugny; was a scholar who taught in various positions in Liège, and in 1121 entered the convent of Clugny. He left a number of writings behind him, of which the most important is his treatise upon the sacrament, which was edited by Erasmus, Basel, 1530. (See Migne, *Pat. Lat.* CLXXX., pp. 739 sqq. Life by H. Hüffer, Münster, 1862.) F.

Alienation, "ecclesiastically speaking, is the improper disposal of such lands and goods as have become the property of the church; alienation in mortmain, the conveying or making over lands or tenements to any religious house or other corporate body." (*Hook.*)

Allah, the Mohammedan name for God, contracted from the Arabic *al ilah*, "the God."

Al-la'-ti-us, Leo, Roman Catholic, noted for his attempts to bring about a union between the Greek and Latin churches; b. of a schismatical Greek family, on the island of Scio, 1586; entered the Roman Church; studied at Rome theology, medicine, and classical studies; brought the so-called Heidelberg Library to Rome, 1622; made librarian of the Vatican, 1661; d. in Rome, Jan. 19, 1669.

Allegorical Interpretation of the Scriptures, that which finds a mystic sense below the surface of the sacred writings. It originated with the Jews of Alexandria (Philo and

others), who sought in this way to unite Judaic institutions with Hellenic culture. The method no doubt was suggested to them by their heathen neighbors, who, finding objectionable passages in Homer, were wont to explain all these away as containing myths and sacred enigmas, and thus made the poet speak the language of the philosophers. Philo carried the system to the fullest extent, rarely abiding by the plain meaning of the simplest narratives, and in the end effecting a complete perversion of Scripture. From these the method passed over to the Christian Fathers of the Alexandrine school, of whom the most famous were Clemens and Origen. The latter went so far as to say: "The Scriptures are of little use to them who understand them in the literal sense." His influence was wide and deep, and its effects may be traced in all the Greek and Latin fathers, and even in the schoolmen, but for the most part ceased at the Reformation. At the present time the allegorical method of interpretation is a mere name. C.

Allegory, a representation in which the words express something beyond their direct and obvious meaning. The finest example in English literature is Bunyan's *Pilgrim's Progress*. In pure allegory the object aimed at is never directly expressed. There is always a twofold sense: the immediate or historic which is understood from the words, and the ultimate which is concerned with the things signified by the words. The allegorical interpretation is not of the words, but of what they signify, and may very well co-exist with a literal interpretation. Thus, when the Apostle (Gal. iv. 24) speaks of a passage in Genesis as an allegory, he does not mean that the history is unreal as to the literal meaning, but that, besides this, the events narrated have another and spiritual signification. C.

Alleine, Joseph, Nonconformist; b. at Devizes, 86 m. w. of London, early in 1634; d. at Taunton, Nov. 17, 1668. Educated at Oxford, he became tutor and chaplain of his college (Corpus Christi), 1653; junior pastor at Taunton, 1654; was ejected for non-conformity, 1662, and afterward repeatedly imprisoned for preaching. He was in his day eminent as a preacher and also as a scientist, but it is as the author of the *Alarm to the Unconverted* (London, 1672, 20,000 sold; n.e. under title, *Sure Guide to Heaven*, 1675, 50,000 sold; many editions since) that he is now affectionately and gratefully remembered. (See his life by Stanford, London, 1861.)

Allen, Henry, b. at Newport, R. I., June 14, 1748; d. at Northampton, N. H., Feb. 2, 1784. In 1774 and succeeding years he preached through Nova Scotia the notions that human souls are emanations of the one great Spirit; that Adam and Eve, before the fall, were pure spirits; that Christ never was raised, nor will any other body be, and that the Bible is to be taken spiritually. He published hymns and sermons, and made many converts.

Allen, William, D.D. (Douay, 1571), Roman Catholic, cardinal; b. at Rossall, 1539; d. in Rome, Oct. 16, 1594. Became B.A. and fellow of Oriel College, Oxford, 1550; princi-

pal of St. Mary's Hall, 1556; began to live at Louvain, France, 1561, because his strong Catholicism gave offence at Oxford, where he became a private tutor; clandestinely returned to England, 1562, but left for good, 1565. He established the English college at Douay, 1563; became regius professor of divinity there, 1570; college moved to Rheims, 1578; resigned his professorship, 1585, on account of health, and went to Rome, where he lived the rest of his life. On Aug. 7, 1587, he was made a cardinal priest. He was involved in many intrigues on behalf of English Catholicism, but his plans came to nought. The establishment of the college in Douay, however, prevented the extinction of Catholicism in England. He wrote much in behalf of his faith.

Allen, William, D.D. (Harvard, 1821), Congregationalist; b. at Pittsfield, Mass., Jan. 2, 1784; d. at Northampton, Mass., July 16, 1868; graduated at Harvard, 1802; licensed to preach, 1804; preached in Western New York; became assistant librarian of Harvard College, 1805; pastor at Pittsfield, Mass., 1810; president of Dartmouth University, 1817; of Bowdoin College, 1820; resigned, 1839, and devoted himself to literary work. He is best known by his *American Biographical and Historical Dictionary*, 1st ed. (700 names), Cambridge, 1809; 2d ed. (1800 names), Boston, 1832; 3d ed. (7000 names), Boston, 1857.

All-Hallow's Day, old designation for All Saints' Day, "halowe" being in mediæval English equivalent to "saint." The term is commonest used in All-Hallow e'en, the evening before All Saints' Day (q.v.).

Alliaco, Peter. See AILLY, PIERRE D'.

Alliance, Evangelical, an association of Christians of all denominations, holding the fundamental doctrines of the Gospel. It originated in England in 1845, and the next year the first general conference was held in London. Some 50 different bodies in Europe and America were represented. The platform was clearly defined in that no union of churches was designed, but simply a union of persons who would bear no official or semi-official character, and would aim only to promote friendly intercourse and effective co-operation among the friends of Christ. After deliberation a doctrinal basis was adopted consisting of the following 9 articles: 1. The divine inspiration, authority, and sufficiency of the Holy Scriptures. 2. The right and duty of private judgment in the interpretation of the Holy Scriptures. 3. The unity of the Godhead and the trinity of persons therein. 4. The utter depravity of human nature in consequence of the fall. 5. The Incarnation of the Son of God, his work of atonement for the sins of mankind, and his mediatorial intercession and reign. 6. The justification of the sinner by faith alone. 7. The work of the Holy Spirit in the conversion and sanctification of the sinner. 8. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous and the eternal punishment of the wicked. 9. The divine institution of the Christian min-

istry, and the obligation and perpetuity of the ordinances of baptism and the Lord's Supper. This summary was not put forth as a creed or confession, but as an indication of the class of persons whom it was desirable to embrace in the Alliance. The second general conference was held in Paris in 1855, the third in Berlin in 1857, the fourth at Geneva in 1860, the fifth at Amsterdam in 1867, the sixth at New York in 1873, the seventh at Basel in 1879, and the eighth at Copenhagen in 1884. These assemblies have performed a very great work in promoting and manifesting the union of evangelical believers, and in combining their efforts in behalf of liberty of conscience, the protection of the oppressed, and the advancement of Christ's kingdom among men. Branch associations have been organized in 7 different portions of the field covered by the Alliance, some of which have been of great service in rallying the friends of Christ under a common banner and stimulating their co-operation in Christian work. The transactions of the Alliance are reported in a monthly periodical, issued under its auspices in London, entitled *Evangelical Christendom*. Fuller details are given in the proceedings of the several general councils, which contain papers of very great value. C.

Alliance of the Reformed Churches holding the Presbyterian system, formed in London in 1875. This association is, as its name imports, broadly distinguished from the Alliance mentioned above. It is a combination of churches; only those, however, that by origin or character are entitled to the historic name *Reformed*—i.e., in doctrine are Augustinian, and in polity, non-prelatical. Their councils, held usually at intervals of 4 years (1877, 1880, 1884, 1888), are composed of ministers and elders delegated by the various bodies to which they belong. These bodies are scattered all over the world, and by the latest report were over 70 in number. The councils have no legislative authority, either original or appellate, and therefore can only discuss and recommend, but for this very reason their moral weight is immense. They have been of vast service in making these various bodies better acquainted with each other, in encouraging the feeble and afflicted, in bringing to view the various confessions of the Reformed, in collecting authentic statistics as to numbers, institutions, publications, and the like, and particularly in prompting and urging close co-operation and, wherever possible, organic union among all the foreign missionaries working in the same field. C.

Alliance, The Holy, founded in 1815 by Russia, Prussia, and Austria, for the avowed design of promoting love, righteousness, and peace among themselves and in these kingdoms. Eventually all the Continental states save the states of the church went into it, but it did not realize the hopes of its founders.

Allioli (al-lee-o-lee), **Joseph Franz, D.D.** (Regensburg, 1816), Roman Catholic; b. at Sulzbach, Austria, Aug. 10, 1793; became priest, 1816; d. at Augsburg, May 22, 1873. His long life was devoted to teaching and writing on archæological and linguistic subjects;

but he is best known by his issue of Braun's annotated German translation of the Bible, from the Vulgate, Nürnberg, 1830-36, 6 vols.; so amended as to be practically a new work, and which was the first of its kind to receive the papal approbation.

Allix (a'-leeks), **Pierre**, D.D. (Oxford, 16—), Reformed Church of France; b. at Alençon, Normandy, 1641; d. in London, March 3, 1717. He was educated at Saumur and Sedan, France: was pastor in Paris from 1671 to 1685, when, driven out by the Revocation of the Edict of Nantes, he came to London, where he ministered till his death to the French refugees. His service was modelled on that of the Church of England. He was famous for learning, especially in languages, but defended untenable propositions—e.g., that the Church of Rome did not hold transubstantiation as an article of faith before the Council of Trent; that the Waldenses and Albigenses had always preserved apostolic truth, and that the Second Advent would be in 1720 or 1736. His best books are, *Reflections upon the Books of Holy Scripture*, Eng. trans., 1688, 2 vols., 8d ed., Oxford, 1823; and *The Judgment of the Ancient Jewish Church Against the Unitarians*, 1689, 2d ed., Oxford, 1821.

Al Koran. See MOHAMMEDANISM.

Allocution, the address delivered by the pope to the cardinals in a public consistory.

All Saints' Day, a festival in commemoration of all the saints, especially those who have had assigned to them no special day. It was established at Rome about 610, and is now celebrated on Nov. 1 in the Roman and English churches. F.

All Souls' Day, observed upon Nov. 2 as a day of prayer for the dead, that they may be delivered from purgatory. It arose in the Roman Church in the 10th century, without special papal direction, and is extensively observed as a pious custom. F.

Almericians. See AMALRIC.

Alms, charity to the poor, was repeatedly enjoined in the Old Testament as well as incorporated in the Mosaic law. In the New it is sustained by the precept and example of our Saviour, by the institution of the diaconate (Acts vii.), and by numerous injunctions of the Apostles. Help is to be given to the needy cheerfully, unostentatiously, and abundantly, yet with intelligence. Charity which leads to improvidence and encourages idleness is neither a duty nor a grace, but an injury to giver and receiver. "Blessed is he that considereth the poor," and studies to afford relief in such a way as not to diminish the recipient's self-respect or encourage a spirit of dependence. (See Barrow's *Sermon on Bounty to the Poor* and Uhlhorn's *Christian Charity in the Ancient Church*, Edin., 1883.) C.

Alogians (*deniers of the Logos*), an Asia Minor Anti-Trinitarian 2d century sect, which denied the doctrines of the Logos, the Paraclete, and of the continuance of the prophetic gifts in the church, and also attributed the

writings of John, which taught these doctrines, to Cerinthus, in order not thereby to impeach the authority of that apostle.

Alombrados, a Spanish mystical sect of the 16th century, which was persecuted by the Inquisition. Ignatius Loyola was wrongly accused of belonging to it.

Aloysius (a-lo-ish'-e-us), **de Gonzaga**, St., b. of the princely house in Castiglione, Italy, March 9, 1568; became a Jesuit in Rome, 1587; devoted himself to the victims of the pestilence which broke out in Rome, 1590, and succumbed to it himself, June 21, 1591. He was beatified 1621, and canonized 1726.

Alpha and Omega, the first and last letters of the Greek alphabet, commonly used as a phrase expressive of eternity (Rev. i. 8, 11; xxi. 6; xxii. 13). The letters were also used on monograms in connection with a cross or sign X P (for *Xristos*).

Alphonsus Maria de Liguori. See LIGUORI.

Altar. 1. Biblical use. The structure on which sacrifices are offered. The first on record is that which Noah built on leaving the ark (Gen. viii. 20). His example was followed by the patriarchs, and in the Mosaic ritual the form and use of the structure were carefully prescribed. In the tabernacle and temple there were two altars, one for burnt-offerings, which was covered with brass, and hence called *brazen*, where all the victims were slain (Ex. xxvii.); the other for incense, which was covered with 24 plates of gold, and hence called *golden* (Ex. xxx.), and upon it sweet incense was burnt morning and evening, and the blood of the sin-offerings sprinkled once a year on the great day of atonement. These were the prescribed places of worship, yet we find that on signal occasions when there was a special manifestation of the divine presence, as in the case of Gideon, Manoah, Samuel, David, etc., the rule was suspended, and a new altar erected and used. In the Christian church the term came to be applied to the communion-table, and there have been exciting controversies concerning the propriety of this application, the decision of which depends upon the view which is taken of the Eucharist. If the Lord's Supper is in any proper sense a sacrifice, having objective validity, then the place where the words of institution are pronounced may rightly be called an altar; but if it be simply a memorial feast in which Christ communicates himself to his believing people, then the term is inapplicable and can only mislead. In the first prayer-book of King Edward VI., 1549, the word altar was used in the rubric; but in 1550 an order was issued for the setting up of tables instead of altars, and in the second prayer-book, 1552, the word altar was everywhere replaced by table. In the passage (Heb. xiii. 10), "we have an altar," etc., by a usual metonymy the word altar is put for sacrifice, as is plain from what follows, "whereof they have no right to eat." This means the sacrifice which Christ offered for the sins of the world, and to eat of it means to partake of the blessings which Christ procured by that great sacrifice. C. -

2. In the Christian church, "the table or raised surface on which the eucharist is consecrated." In primitive times it was made usually of wood, but from the time that the practice arose of celebrating on a martyr's tomb in the Catacombs (3d century), stone has been exclusively used—at least that part must be on which the consecrated elements and the chalice rest. In the Roman Church it must be consecrated by a bishop or an abbot authorized to do it by the pope. Three cloths cover it, one of them long enough to reach the ground, the others shorter. On it, besides flowers, real or artificial, is a crucifix, set between two candlesticks, also three altar cards, containing certain prayers which the priest cannot conveniently read from the Missal, which is placed on a cushion at the right-hand side looking toward the altar. Under the altar-stone the relics are placed. Originally there was only one altar in a church, but now there may be several. The chief or high altar looks toward the East. It is approached by three steps.

Portable altars are boxes of wood or metal, richly decorated, which contain the relics, the host, and the consecrated cup; used on journeys where there is no regular altar for the eucharistic service.

Altar breads are the consecrated wafers, made of fine white flour, and usually stamped with the figure of Christ crucified, or the letters I H S, the so-called monogram of Christ.

Altar-cloth. See ALTAR, 2.

Altar-piece, a picture placed above an altar.

Altar-rails mark it off from the body of the church.

Altar-screen, commonly called a reredos, a structure often richly ornamented, directly behind the altar.

Altar, Stripping of, of its cloths and articles, in commemoration of Christ being stripped of his garments, takes place in the Roman Church on Maundy Thursday.

A-lyp'-i-us, St., bosom friend of Augustine, converted and baptized at the same time with him, 387; accompanied him to Africa; established a monastery at Tagaste; became bishop there 394; d. about 430.

Alsog, Johann Baptist, D.D. (Münster), 1835), Roman Catholic; b. at Ohlau, Silesia, June 29, 1808; studied at Bonn and Breslau; became priest, 1834; professor of church history at Posen, 1836; at Hildesheim, 1845; at Freiburg, in Breisgau, 1853; d. there, March 1, 1878. His more important works are: *Lehrbuch der Universalgeschichte der christlichen Kirche*, Mainz, 1840, 9th ed., 1872-73, 2 vols.; (garbled) Eng. trans., *Manual of Universal Church History*, Cincinnati, O., 1874-76, 3 vols.; *Patrologie*, Freiburg, 1866, 3d ed., 1876; *Die Deutschen Plenarien oder Postillen aus der Zeit von 1470-1522*, 1874.

A-mal'-ek-ites, a powerful people of uncertain origin, first mentioned in connection with the invasion of Chedorlaomer (Gen. xiv. 7), and called by Balaam (Num. xxiv. 20) "the first of the nations." They were signally de-

feated in a mean attack upon Israel at Rephidim, and were thereafter exposed to God's judgments (Ex. xvii. 16). They were overthrown by Ehud (Judges iii. 13, 15), by Gideon (Judges vii. 22), by Saul (1 Sam. xv.), whose failure to exterminate them brought on his own destruction, and finally by David (1 Sam. xxx.), who completed their overthrow as a people, and their name perished from the earth. Their country was a region lying somewhere between Canaan and Egypt, not capable of exact delineation because they were a nomad people. C.

Am-al'-ric of Bona, a teacher of philosophy and theology in Paris about the end of the 12th century. His doctrine was pantheistic, and utterances as to the participation of believers in the body of Christ first awakened suspicion. In 1204 he was condemned by Innocent III. After his death, which occurred soon after, traces were found of a sect founded by him, the Almericians. At a synod held on their account in Paris, 1209, Amalric's doctrine was condemned, and his bones were exhumed and scattered abroad. The doctrines of the Almericians were summarily expressed in three propositions: God is all; every Christian must believe that he is a member of the body of Christ, and this belief is as necessary to salvation as that in the birth and death of the Redeemer; no sin is reckoned to those who abide in love. The meaning of the second sentence was that God had become incarnate in believers just as he was in Christ. The Almericians believed they constituted the revelation of God as the Holy Ghost. The sacraments were rejected by them; and the last of their three propositions was so understood as to open the way for the grossest sensual indulgence. The sect of the Free Spirit (q. v.) is a continuation of this sect. F.

Am'-a-sa. See JOAB.

Am-a-zi'-ah (*whom Jehovah strengthens*), eighth king of Judah (2 Kings xiv. 1-20). He succeeded Joash, began by killing his father's murderers; for a time served Jehovah, but after his brilliant victory over Edom, in which for the first time mercenary troops make their appearance in the Jewish army, he worshipped the gods of his conquered foe, and thus sealed his own doom. In his foolish confidence he incited Jehoash, king of Israel, to fight him, and was badly beaten. Jerusalem was sacked and its wall partly broken down. Fifteen years afterward he was murdered at Lachish, whither he had fled to escape a conspiracy.

Ambition, the desire of excelling others and so becoming distinguished. Milton calls it "that last infirmity of a noble mind." All depends upon its object. If one scorn delights and live laborious days to glorify God and benefit his kind, this is lofty and admirable; but if it be only for personal aims, then is it low and mean, and often "overleaps itself." C.

Ambo (from verb "to go up," *lectorium*, *pulpitum*) the raised desk in a church from which especially the Scriptures and the edicts of the bishop were read; if there were two

ambones then one was used for the gospel and one for the epistle; if another, then it was used for the prophetic or other books of the Old Testament. The ambo was usually on the north side of the entrance into the chancel.

Am'-brose, Isaac, Nonconformist, baptized at Ormskirk, May 29, 1604; educated at Oxford, served in several places, was ejected for nonconformity from his charge at Gerstang, 1662; retired to Preston and died; buried Jan. 25, 1663. He wrote *Looking unto Jesus*, London, 1658; his *Works* were republished, London, 1829; again, 1885, with brief *Memoir*.

Ambrose of Milan, b. at Treves, 334 or 340; d. at Milan, April 3 or 4, 397; is famous as a great ecclesiastical leader, and not undeservedly ranked as one of the four great Latin fathers. He received a Christian education, but having early directed his attention to the law, was advanced in this profession and in public office till he became prefect of Liguria and Emilia, with his residence at Milan. Here it was that in 374, upon the death of Auxentius the Bishop, Ambrose was elected his successor by popular acclamation. In some respects he was strikingly unsuited for the position, but having reluctantly accepted it, he entered upon it with ardor and soon gained eminent fitness for it. He studied and taught his theology at the same time, and though he mentions this fact as an excuse for some of his imperfections, it gave a practical and living character to his system. Augustine heard him with delight and was converted under his preaching, and baptized by him, 387.

He was soon involved in the Arian controversy, in which he took the orthodox side. He urged the election of an orthodox bishop in Sirmium, against the influence of the Arian empress, Justina. In 381 a synod was called at Aquileia to decide upon the orthodoxy of Palladius, bishop in Illyria. The oriental bishops, though invited, did not appear, and under Ambrose's lead, Palladius was condemned. In 385-86 the emperor requested the use of two churches in Milan for the worship of the Arians. Ambrose refused to grant them, regarding himself as the divinely appointed guardian of the faith. Great pressure was brought to bear upon him, and the order was even issued to resort to violence; but the excitement of the people of the city and the firmness of the bishop carried the day. "If you demand my person," said Ambrose, "I am ready to submit," . . . but I will never betray the church of Christ."

In the year 384 the prefect of Rome, upon occasion of Valentinian II.'s accession to the throne, presented a petition that the altar of victory should be restored to its place in the hall of the senate, and that all oaths should be sworn upon it. Ambrose met the petition with a reply in which he combated the arguments of the prefect, both as to their reasonableness and their fairness. It was an equal contest of two educated Romans arrayed for truth and error. Ambrose prevailed. But no occasion so presents the vigor, courage, and the consequent success of Ambrose so vividly

as his contest with the Emperor Theodosius. In 390 a tumult occurred in Thessalonica, in which an officer of the emperor was killed. The emperor in anger ordered a promiscuous massacre, in which about 7000 persons were killed. Ambrose refused the communion to the emperor till he had performed an 8 months' penance, and had promised that thereafter an interval of 30 days should elapse before any sentence of death should be executed.

As a writer, Ambrose is noted for his sermons, for his exegetical writings which grew out of his sermons, and for his moral, ascetic, and dogmatic works. (See Migne, *Pat. Lat. XIV.*, Eng. trans. of his *Letters* in Oxford Library of the Fathers, and *On Holy Virginity*, Oxford, 1848.) He does not discourage marriage in favor of celibacy. His dogmatic position is that of the Council of Nice in theology and in Christology; in anthropology he emphasizes the universal sinfulness of man; in soteriology the divine grace as the only source of salvation. Grace is received by faith. The church conveys salvation. The Eucharist is an offering. (See the next article.) Life by Förster, Halle, 1884. F.

Ambrosian Music. Before the time of Ambrose the music of the church had been performed entirely by the clergy, and had consisted in the monotonous recitation of psalms in an ill-regulated and unskilful manner. Ambrose now introduced the elements of melody and rhythm, and gave the congregation a part in this portion of the service. As in the period of the Reformation, the people availed themselves with joy of this opportunity. The spirit of Christianity began at once to elevate and improve the form and character of the music, and antiphonal singing added still more to its attractiveness. Ambrose himself wrote certain hymns, some of which have come down even to us. The Ambrosian form of church music spread throughout all the Occident, till finally, in the latter part of the 6th century, it was superseded by the Gregorian (q.v.). F.

Ambrosiaster, a name under which certain commentaries upon the Pauline epistles pass which are ascribed by tradition to Ambrose. They do not, however, appear to be his, but rather to be a compilation made at various times between the years 380 and 800 by various authors from Augustine, Chrysostom, and Jerome, and ascribed to Ambrose about the time of their completion. F.

Am-bro'-si-us, deacon of Alexandria, d. about 250, was the wealthy and liberal friend of Origen, who paid the salaries of 14 amanuenses, bought Bible mss., and in all ways supported him in his biblical labors, especially in the production of his Hexapla. He also incited Origen to write his great reply to Celsus. (See *Ante-Nicene Fathers*, Am. ed., pp. 395-669.)

Ambrosius, Pseudo-. See AMBROSIASTER.

Amen, a word of Hebrew origin signifying truth, certainty. It was used at the beginning of a sentence, in John's Gospel doubled—i.e., verily, verily, by way of emphasis. Occurring at the end of a prayer, it confirms all that

has been said and invokes the fulfilment of it. In the apostolic church (1 Cor. xiv. 26) it was used as the response by the people at the close of the public prayers. Jerome says that in his day the united voice of the people sounded like the fall of water or the voice of thunder. In Rev. iii. 14 our Lord calls himself "the Amen"—i.e., as the words following show, "the faithful and true witness." C.

American and Foreign Bible Society. See BIBLE SOCIETIES.

American and Foreign Christian Union, was in 1849 formed out of the "American Protestant Society," the "Foreign Evangelical Society," and the "Christian Alliance," in order to convert foreign Roman Catholics, and was prosperous for some years. But it now merely supports the American Chapel in Paris.

American Baptist Missionary Union. See BAPTIST, MISSIONS.

American Baptist Publishing Society. See BAPTIST.

American Bible Society. See BIBLE SOCIETIES.

American Bible Union. See BIBLE SOCIETIES.

American Board of Commissioners for Foreign Missions. See CONGREGATIONALISTS, MISSIONS.

American Home Mission Society. See CONGREGATIONALISTS.

American Sunday-School Union. See SUNDAY-SCHOOLS.

American Tract Society. See TRACT SOCIETIES.

Ames (Latin form, *Amesius*), William, D.D. (Cambridge (?), 16—), b. in Norfolk, England, 1576; d. at Rotterdam, Nov. 14, 1633. Educated at Cambridge; became fellow; gave great offence by his outspoken puritanism, so he permanently removed to Holland, 1611, and was successively at Leyden and at Rotterdam; adviser at the Synod of Dort, 1618-19; professor of theology at Franeker, 1622, and pastor at Rotterdam, 1632. He was a zealous and able advocate of Calvinism. His chief works are, *Medulla Theologiae*, Amsterdam, 1623—Eng. trans., *The Marrow of Sacred Divinity*, London, 1642; first book republished in Latin, 1874; and *De Conscientia*, 1632—Eng. trans., *Conscience*, 1639. (See his *Latin Works*, Amsterdam, 1658, 5 vols., with life by Nethenus.)

Amice, a piece of linen which covers the head, neck, and shoulders, worn by the officiating priest at mass in the Roman Church. In the middle a cross is embroidered, which must be kissed on taking off and putting on.

Am-mi-a'-nus Mar-cel-li'-nus (d. about 390), a Roman historian, who is important for theology on account of many bits of church history communicated by him. He was a Greek, from Antioch, who served in the army under Constantius and Julian, and spent the retirement of his later years in Rome engaged upon

his history. It covered originally the whole period from Nerva (B.C. 96) to the year A.D. 378. The first 13 books, to the year 353, have perished, but they were a compilation. The position toward Christianity is that of a heathen who had some sympathy for its purer forms. F.

Ammon, Christoph Friedrich von, German rationalist; b. at Bayreuth, Jan. 16, 1766; became professor of theology at Erlangen, 1789; at Göttingen, 1794; at Erlangen, 1804; chief court preacher at Dresden, 1813; retired, 1849; d. there, May 21, 1850. "He has been called the Talleyrand of the Lutheran Church of the 19th century," because of his rare knowledge, great elasticity of spirits, and adaptability of character. He wrote many books.

Am'-mon-ites, descendants of Ben-Ammi, a son of Lot (Gen. xix. 38); occupied the mountain regions of Gilead, between the rivers Arnon and Jabbok; were a fierce, cruel, plundering people, like the modern Bedouin (cf. 1 Sam. xi. 2; 2 Sam. x. 4; Jer. xl. 14; Amos i. 13), and worshipped their god, Moloch, with human sacrifices, especially children (Lev. xviii. 21; 2 Kings xxiii. 10). Although spared by God's express command when Israel passed by them on their way from Egypt to Canaan, they repeatedly made war upon the covenant people, but were defeated by Jephthah (Judges xi. 33), Saul (1 Sam. xi. 1), David (2 Sam. xii.), Jehoshaphat (2 Chron. xx.), and Jotham (2 Chron. xxvii. 5). During the captivity they occupied the Jewish territory and opposed the building of the walls of Jerusalem (Neh. ii. 10). During the changes which followed the Maccabean period they lost their independent position, and gradually became amalgamated with the general Arab population. C.

Am-mo'-ni-us. 1. Surnamed Saccas, a philosopher of Alexandria, d. 241, who taught an eclectic system. His most distinguished pupil was Plotinus. 2. Another philosopher of Alexandria, flourished about A.D. 500. 3. A Christian, spoken of by Eusebius, who wrote a harmony of the gospels. F.

Am'-o-lo, bishop of Lyon (840), d. 852, wrote against Gottschalk's predestination views. (See Migne, *Pat. Lat.* CXVI.)

A'-mon, the name of an Egyptian god, one of the eight of the first order and the chief of the Theban triad. Hence he appears in the name of the famous capital of upper Egypt, which Homer calls "the hundred-gated Thebes." In Nahum we read of *No-amon* (iii. 8), and in Jeremiah (xli. 25) of *Amon of No*, both referring to the same great city, whose remains still fill the visitor with astonishment. C.

Am'-or-ites, a tribe descended from Canaan and occupying the fertile district bounded on three sides by the rivers Arnon, Jabbok, and Jordan, though some think the name denotes locality, not distinction of race, and means simply mountaineers or highlanders. However this may be they who bore this name when asked to allow Israel to pass through

their territory on the way to Palestine refused, and even offered armed opposition to their progress. But they were defeated, and their territory was divided between the tribes of Reuben and Gad (Josh. xlii.). Nothing more is heard of them in Scripture, except occasionally as moving in small bands. C.

Amortization, the giving over of unalienable property of all kinds to a church, monastery, or other foundation so-called, because, inasmuch as the same was forever withdrawn from trade, it was as if held by a dead hand (*manus mortuæ*). Various acts even in the Middle Ages had to be passed limiting the possessions of the church from this source.

A'-mos (*burden*), the third in order of the minor prophets, did not belong to the prophetic order by birth or education, but was divinely called while a herdman at Tekoa, a village some 12 m. s. of Jerusalem. He was a contemporary of Hosea, and lived in the reign of Uzziah, king of Judah, and of Jeroboam II., king of Israel. His ministry was exercised in the northern kingdom, which at that time was very prosperous and very sinful, and his discourses are for the most part denunciations of sin and menaces of judgment; nor are they rude, as some have said, but eloquent and often sublime. As usual the book closes with the promise of good in the restoration of the fallen tabernacle of David. It contains a remarkable series of symbolic visions (vii. 1-ix. 7), and shows the fidelity of the prophet in uttering Jehovah's word, even when threatened by the court. (See commentary on Amos in Lange.) C.

Ampulla. 1. A flask to contain the wine and water used in the Eucharist in the Roman Church. 2. A vessel containing consecrated oil or chrism.

Ams'-dorf, Nikolaus von, German reformer; b. of noble parents at Torgau (?), Saxony, Dec. 3, 1483; d. at Eisenach, May 14, 1565. Educated at Wittenberg, he became professor of theology there, 1511, and several times rector; accompanied Luther to the Leipzig disputation (1519), and to Worms (1521); preached for him in Wittenberg while Luther was at the Wartburg; assisted him in translating the Old Testament. In 1524 he became superintendent at Magdeburg, and introduced the Reformation in its neighborhood. On Jan. 20, 1542, Luther consecrated him bishop of Naumburg, but he was driven out of his see by the imperial party during the Smalcald war (1547), and in 1552 became general superintendent at Eisenach. He was active in establishing the University of Jena, and edited the Jena edition of Luther's works. Outluthering Luther in his opposition to Rome, he savagely attacked the Interim, and took the side of the strongest Lutherans in the adiaphoristic, synergistic, and eucharistic controversy. His famous declaration, by which he is best remembered, that "good works were prejudicial to salvation," was probably directed against the supposed saving value of good works in themselves considered. His followers were called **AMSDORFIANS**. His writings are now forgotten. His portrait will be found

in Koestlin, *Martin Luther*, Eng. trans., p. 522. (See his life by Pressel, Elberfeld, 1862.)

Amsdorfians. See above.

Am'-ulets, something worn about the person to ward off disease or other evil. The superstitious character of oriental nations led them to the use of charms of this nature, sometimes in the shape of carved gems, or in that of words on parchment tightly rolled up. This custom extended to the Hebrews, and in Isaiah's description of female luxury (iii. 16-26) what in the Authorized Version is rendered *tablets* is given in the Revised as *amulets*, and no doubt correctly. C.

Amyot (*â-me-o*), **Joseph Maria**, Jesuit missionary; b. at Toulon, France, Feb. 18, 1718; d. in Peking, China, Oct. 8, 1798. Entering the Society of Jesus in 1737, he went to China, after rare preparation, in 1750, won the favor of the emperor, and was a successful missionary, and learned Chinese scholar. His chief works are a life of Confucius, Paris, 1780 (vol. xii. of *Mémoires concernant . . . Chinois*, Paris, 1776-1814, 17 vols.); a Tartar-Manchu-French Dictionary, edited by Langlès, Paris, 1789-90, 3 vols.

Amyraldism. See below.

Amyraut (*â-me-ro*), **Molse**, Reformed Church of France; b. at Bourgueil, in Touraine, Sept. 1596; d. at Saumur, Jan. 8, 1664, where he had been educated and had preached and taught theology. In his *Traité de la Prédestination* (Saumur, 1634), he sought to moderate the strong predestination theory of the Synod of Dort by the *universalism hypothesis*—i.e., the hypothesis that God offers salvation to all under the conditions of faith. But as the grace which saves is, after all, only given to the elect, the moderation of the theory was more in words than fact. Repeatedly accused of heresy, he was as regularly acquitted in the synods, but the *Consensus Helveticus* was directed against him. His theory, which has found many advocates—Baxter, Andrew Fuller, Milner, and the New England divines—is called **Amyraldism**.

Anabaptists [lit., those who *baptized again*, those already baptized in infancy], a term indiscriminately applied in the 16th century to all who either theoretically or practically denied the validity of infant baptism. But the Anabaptists of the 16th century should be distinctly separated into not less than 8 classes—viz.: Fanatics, Evangelical Christians, and Mystics or Doctrinal Errorists.

I. Fanatics.—Notable representatives of fanatical Anabaptists were Thomas Münzer, Melchior Hoffman, and the leaders in the Münster uproar. Thomas Münzer (q.v.) was a man of learning and ability, but of extravagant and unbalanced views. He became one of the unfortunate leaders in the Peasants' War. This hopeless rebellion issued in fearful slaughter and in Münzer's capture and execution. The provocation was great, and Münzer's sympathy for the oppressed peasants was genuine, but his prediction of miraculous deliverance was entirely unjustifiable. Before his death he confessed his error in inciting rebel-

lion, but at the same time he solemnly warned princes against the grievous oppression of their subjects. Munzer repudiated infant baptism in theory, but continued the practice until a few months before his death. There is no proof that Munzer was himself baptized as an adult, or that he ever administered the ordinance to any believers who repudiated infant baptism.

Melchior Hoffman (q.v.) has been called the "evil genius of the Anabaptists." He became a Protestant in 1523, and after his rejection of infant baptism, about 1530, the Anabaptists in large sections of country were greatly influenced by his belief in the impending second coming of Christ, by the doctrine that Christ derived his human body *through*, not *of* Mary, and by the claim of Hoffman and others that they were inspired prophets. Hoffman died in Strasburg, in 1543, after an imprisonment of 10 years. Some of his followers were infatuated fanatics, guided by pretended visions and dreams.

The excesses at Münster, more than any other episode in their history, tended to bring Anabaptists of all classes into disrepute. The fanatical tendencies of Hoffman's teaching were doubtless a contributing, but by no means a sole cause of the Münster uproar. In 1532 Bernard Rothmann, the popular Lutheran preacher, became an Anabaptist. The Protestants soon gained control of the city, drove out the Romanist bishop and clergy, and organized an army for the permanent retention of the place. Malcontents and fanatics flocked to Münster. Their leader, John Matthieson, a baker of Haarlem, was slain, with 30 of his followers, in April, 1534. Under his successor, John of Leyden (Johann Bockhold, b. at Münster about 1509; tortured to death there, January, 1536), there was a period of the wildest excesses and indecency. John claimed to be authorized and inspired from heaven. He sanctioned and practised polygamy. He beheaded one of his wives, and put to death the more reputable Anabaptists, who remonstrated against his practices and refused submission to his assumed authority. The town was finally captured in June, 1535, and the leaders of the Münster kingdom were put to death.

II. Evangelical Christians.—The place of honor among the early evangelical Anabaptists must be given to those of Switzerland and southern Germany. There were Anabaptist tendencies in Switzerland in 1523-24, and some declined to have their children baptized, but the first formal repudiation of their own baptism in infancy by persons who sought the ordinance on profession of their personal faith occurred in January, 1525, at Zürich. From that time Anabaptist views spread rapidly, and churches were formed at Zürich, Zollikon, Hallau, St. Gall, and elsewhere. On account of persecution, Anabaptists were driven from place to place, and their views spread throughout southern Germany, Austria, the Tyrol, Poland, the Low Countries, and England. Prominent among the Anabaptists in Switzerland were George Blaurock, Conrad Grebel, Felix Manz, who was an excellent Hebrew scholar, and Balthazer Hubmeier. Hub-

meier was pastor of a large Reformed church, and later of an Anabaptist church at Waldshut, just across the Rhine from Switzerland, in Austrian territory. He disputed with Zwingli concerning infant baptism, wrote against intolerance, was imprisoned at Zürich, and under pressure made a temporary retraction, which he entirely withdrew; after which he went to Moravia in 1526, where he formed a church. He was arraigned by the Austrian authorities, and burned in March, 1527, at Vienna, where, three days after his death, his wife was drowned in the Danube. His writings reveal marked ability and a rare spirit of devotion and loyalty to Christ. He believed in the use of the sword for civil defence, but not for religious persecution. He was a man of pure character, and one of the most eminent scholars among the early Anabaptists. The Swiss Anabaptists have been unwarrantably charged with fanaticism and disloyalty. The famous case of the fratricide at St. Gall has been conclusively shown to be attributable to either intoxication or insanity. The Anabaptists solemnly disclaimed all sympathy with such action. The better class of Anabaptists in Switzerland and elsewhere believed in the sole and supreme authority of the Scriptures, in the separation of church and State, in the voluntary system of choosing and supporting pastors, that baptism should be restricted to professed believers, and that churches should be exclusively composed of baptized believers. Besides these views, many refused to take oaths, to bear arms, or to act as civil magistrates. Some of these tenets are now familiar as those which have been transmitted through the Mennonites to the modern Friends. Most Swiss Anabaptists held with Hubmeier that in this wicked world civil magistracy is necessary, and the laws of the state ought to be obeyed when they do not contravene the dictates of conscience. But these men anticipated modern views of religious toleration, and they could not act as magistrates in the enforcement of laws which involved persecution for religious opinions. For this Hubmeier and others deserve to be honored as men who were in advance of their age, instead of being charged with want of patriotism or with disregard for social order. The Swiss Anabaptists earnestly co-operated with the Reformers at Zürich, in opposition to the errors of the old church. Yet the authorities at Zürich, with the approval of Zwingli, determined to crush by force opposition to infant baptism and the growth of churches formed on the basis of a membership restricted to those who professed personal faith in Christ. The council declared drowning to be the penalty of the baptism of those adults who had been baptized in infancy. In addition to the large number who were imprisoned or banished, not less than 6 persons were put to death at Zürich as Anabaptists. George Wagner and Michael Sattler, in southern Germany, and Hubmeier, at Vienna, were put to death by Romanists, but Felix Manz and his fellows suffered martyrdom at the hands of Zwinglians.

III. Mystics and Doctrinal Errorists.—Among the speculative mystics who adopted Anabaptist views, John Denk and Lewis Hat-

zer were prominent. Their translation of the prophetic books of the Old Testament from the Hebrew original, published at Augsburg, in 1527, several years before that of Luther, passed through several editions and was of acknowledged merit. From the rare works of Denk, it appears that he believed in an inner voice or illumination and a natural moral power common to all men, in the freedom of the will in a more appreciable and emphatic sense than Luther's hold to freedom, in religious toleration, and in the final restoration of all men. It has been claimed that Denk did not believe in the Deity of Christ. He did not discuss the doctrine of the Trinity in technical terms; but if we make proper allowance for the mystical vagueness of Denk's writings, and if we realize his profound personal loyalty to Christ, we shall find it difficult and even unjust to classify Denk with avowed Unitarians. It must be admitted, however, that his writings do not contain any explicit statement of Trinitarian doctrine. Häzter shared Denk's mystical views, wrote several hymns of merit, and was "a model translator of the Bible, and one of the best poets of the old Protestant Church" (Beck). He was charged with holding Anti-Trinitarian views, but the charge is not proved (Keller). There were some Anabaptists in whom the spiritual characteristics of evangelical Christians blended with one-sided views of either life or doctrine. It had been almost a miracle if, in the rejection of false authority, some persons had not become distrustful of truth as well as of error. Many Mystics, Rationalists, and Anti-Trinitarians agreed with evangelical Anabaptists in the opinion that the New Testament does not teach infant baptism. The spirit of inquiry and the mental freedom which characterized these different classes gave them a mutual influence over each other. While many Unitarians rejected infant baptism and some omitted the ceremony of baptism altogether, the speculative difficulties of Unitarians may have unduly affected not a few reverent men like Denk and Häzter, and especially those Anabaptists who took refuge in Poland. The large body of early Swiss Anabaptists firmly believed in the Deity of Christ.

LITERATURE.—Important collections of Anabaptist literature are in the libraries of the Rochester and the Crozer theological seminaries. It is in German, as are also the best works on the subject, by Cornelius, Keller, and Dr. Joseph Beck. In English the best book is H. S. Burrage, *A History of the Anabaptists in Switzerland*, Philadelphia, 1882; see also *The Histories of the Baptists* by Crosby (London, 1738-40, 4 vols.); Cramp (Philadelphia, 1869); and Armitage (N. Y., 1886). The last contains a translation of the Schleithelm Confession, which is among the earliest and most interesting formal statements of doctrine held by the evangelical Anabaptists. It is a letter of uncertain authorship, dated Feb. 24, 1527, and addressed by "certain believing baptized children of God . . . to the congregations of believing baptized Christians." (See pp. 949-52.) B. O. TRUE.

Anachorites. See ANCHORITES.

An-a-cle'-tus, popes of that name. 1. Roman presbyter-bishop in the earliest times. His historical reality has been questioned, but tradition is too clear in his favor. By some he is reckoned as the third, and by some as the second from Peter. 2. An anti-pope (Peter Pierleoni), Feb. 14, 1130—Jan. 25, 1138. Descended from a powerful Jewish family, he was rapidly advanced in the papal court, being created cardinal in 1116, and elected pope in 1130. The cardinals of the imperial faction, however, hastily elected and inaugurated a certain Gregory as Innocent II. Anacletus compelled his rival to fly, but political mistakes which he made finally decided the emperor against him, and at last he was forsaken by all his adherents, and was only saved from his adversaries by the hand of death. F.

Anagnost. See LECTOR.

Anagogical (Greek, to "lead" or "bring up"), a method of Scripture interpretation, very popular in the Middle Ages, by which the text is interpreted in its bearings on future and heavenly things and conditions.

Analogy of Faith. See FAITH, HERME-NEUTICS.

Anam'-me-lech, the name of an idol deity of Seplavaim, introduced into Samaria by the Assyrian settlers (2 Kings xvii. 31). It represented the female power of the sun, as Adram-melech did the male power. C.

An-a-ni'-as (*Jehovah is gracious*). 1. A professed convert of the Apostles at Jerusalem, who having sold his estate for the benefit of the church kept back a part of the price. Being charged by Peter with his sin he fell down dead on the spot. His wife Sapphira afterward having committed the same sin suffered the same doom (Acts v. 1-10). 2. A devout disciple at Damascus, who was commissioned to visit Paul after his conversion and restore to him his sight (Acts ix. 10-18). 3. A man appointed by Herod high-priest A.D. 48, before whom Paul was arraigned, and who afterward became one of his accusers before Felix (Acts xxiii. 2, xxiv. 1, xxv. 2). He died miserably at the outbreak of the last Jewish war. C.

Anaph'-ra (*raising up*). 1. A designation in the Greek Church for the Eucharist, especially the closing part. 2. Among the Copts the service book. 3. The cover of the chalice.

An-as-tā'-si-us, popes of that name. 1. Pope 398-402, took part in the controversy about Origen, condemning his writings and forbidding communion with Rufinus, who had translated one of them. He also opposed the Donatists. 2. Pope 496-498. He was earnestly desirous of healing the schism which existed in his day between Rome and Constantinople, but went too far in this, and was styled in a decree of Gratian's "one cast out by the church." For this reason he was termed a heretic till the 16th century by church writers. 3. Pope 911-913. 4. Pope 1153-54, was a decided opponent of Anacletus II. in the election of 1130. He recognized Wichmann as bishop of Naumburg and William as archbishop of York, and thus healed two impor-

tant ecclesiastical quarrels.—The remaining Anastasius was an anti-pope to Benedict III., in 855. As cardinal-priest he had shown a great deal of contempt for the commands of the pope, and had kept himself in Illyria against repeated summons home. He was first excommunicated (850), and finally put under the ban (858). When in 855 Leo died and Benedict was chosen in his place, Anastasius, collecting his friends, gained the imperial ambassadors for himself, and then penetrated the Vatican itself, and dragged the pope from his throne and subjected him to indignities. But Rome stood by the pope, and Anastasius was defeated, and speedily degraded. F.

An-as-tā-si-us Sinaita, abbot and priest at Mt. Sinai; d. 700; famed through his writings in the Monophysite and Monothelite controversies and on other topics, and from living a life of contemplation amid the Sinaitic Mountains called the "New Moses." (Cf. Migne, *Pat. Græca*, LXXXIX.)

A-nath'-o-ma, what is set apart or devoted—that is, to destruction. Hence *accursed*, in which sense Paul uses it in Rom. ix. 3 and Gal. i. 8, 9. The phrase in 1 Cor. xvi. 22 strengthens the curse that is pronounced by adding two Syriac words, *maran atha* = the Lord cometh, implying that when he comes the due retribution will be inflicted. C.

An-a-to'-li-us, d. bishop of Constantinople, 458; wrote "Fierce was the wild Billow," and other hymns translated by Neale, *Hymns of the Eastern Church*, London, 1863.

Anchieta (an-she-ā'-tā), **José de**, Jesuit missionary, "the apostle of Brazil;" b. at Teneriffe, 1533; went to Brazil, 1553; d. at Retirygba, near Vitoria, Eastern Brazil, 1597, after a laborious life. Notwithstanding earnest requests therefor, he has not yet been canonized. His Brazilian grammar (Coimbra, 1595) is a classic.

Anchorites, hermits, or monks who live alone, engaged in the practices of asceticism. They play a considerable part in the traditional account of the rise of monasticism. It is said that they were first known in the times of the early persecutions, when many fled from the dangers about them, and subsequently took up their permanent abode away from the resorts and sinful practices of men. They lived in holes and caves, sometimes upon lofty pillars (Stylites), sometimes performed all kinds of strange vows, as to stand with the hands ever stretched out toward heaven in prayer, without care for food or sleep. In the development of Egyptian monasticism the first of these anchorites is said to have been Paul of Thebes (q.v.), who was followed by St. Anthony (q.v.), after whom monks began to be gathered by Pachomius (q.v.) into associations or convents. But all this is now much questioned (see art. ANTHONY, ST.). Anchorites have continued to exist to the present times, and are much more common in the East than the West, where they have often been arrested and relegated to the regular cloisters. Most of the regular orders, however, trace their origin to some anchorite. F.

Anderledy, Antonius, Jesuit general; b. at

Brieg, Canton Wallis, Switzerland, June 3, 1819; entered the Jesuit order, 1838; went to America, and was pastor at Green Bay, Mich., 1848; returning to Europe became rector of the Jesuit establishment at Cologne, 1853; of the college at Paderborn, 1856; provincial of the order, 1859; professor of moral philosophy (1865), and rector at Maria-Laach (1869), which he raised to the first rank among the Jesuit institutions in Germany; assistant to the general, Beckx, 1870; his vicar, 1883, and successor, 1884.

Anderson, Lars (Laurentius Andreæ), Swedish reformer; b. at Strengnäs, 1480; d. there, April 29, 1552. While chancellor of Gustavus (I) Vasa he introduced the Reformation into Sweden, 1523; published the New Testament in Swedish, 1526; and the whole Bible, 1541 (translated by himself and Olaus Petri); condemned to death for knowing of, without revealing to the authorities, a plot to murder the king, he was pardoned, 1540, and lived afterward in retirement. (Cf. Julius Weidling, *Schwedische Geschichte im Zeitalter der Reformation*, Gotha, 1882.)

Anderson, Rufus, D.D. (Dartmouth, 1836), LL.D. (Bowdoin, 1868); b. at North Yarmouth, Me., Aug. 17, 1796; d. in Boston, Mass., May 30, 1880. Graduated at Bowdoin College, 1818, and at Andover Theological Seminary, 1822; became assistant to corresponding secretary of A. B. C. F. M., 1822; assistant secretary, 1824; foreign secretary, 1832; lecturer on foreign missions, Andover Theological Seminary, 1867; since 1869 retired. His name is indissolubly linked with the history of the American Board of Commissioners for Foreign Missions. In 1828, 1843, 1854, and 1863 he made a tour of inspection for the board through their missions in the Mediterranean, among the Indians, and in the Sandwich Islands, respectively. His published works include *Observations on the Peloponneseus and Greek Islands*, Boston, 1830; *Foreign Missions, their Relations and Claims*, N. Y., 1849; *A Heathen Nation Evangelized* [Sandwich Islanders], 1870; *History of the Missions of A. B. C. F. M. to the Oriental Churches*, 1872, 2 vols., [and] *in India*, 1874.

Andréä (an-dra'-ä). 1. **Jakob**, D.D. (Tübingen, 1553), Lutheran theologian; b. at Waiblingen, Württemberg, March 25, 1528; studied in Tübingen; founded with Vergerius the first Bible society for the Slavonic nations, 1555; professor of theology, provost and chancellor of Tübingen University, 1562; was the prime promoter of the Form of Concord (see art.), 1577; d. at Tübingen, Jan. 7, 1590. (Cf. Schaff, *Creeds*, vol. i., p. 308.) 2. **Johann Valentin**, D.D. (Tübingen, 1641), grandson of preceding; b. at Herrenberg, Württemberg, Aug. 17, 1586; studied at Tübingen, became court-preacher and consistorial counsellor at Stuttgart, 1639; abbot of Bebenhausen, 1650; d. at Stuttgart, June 27, 1654. Both the above were voluminous writers.

An-dre'-as Cratensis (*Andrew of Crete*); b. at Damascus about 635; became monk at Jerusalem, deacon at Constantinople, and archbishop of Crete, sat in the Monothelite Synod,

713, but d. in the orthodox faith, 730. He was the inventor of the canons sung in the Greek Church.

Andrewes, Lancelot, b. in Thames street, parish of All Hallows, Barking, London, Sept. 25, 1535; d. at Winchester House, Southwark, London, Sept. 25, 1626. Educated at Cambridge, he became master of Pembroke Hall in that university, 1589, and also dean of Westminster, 1601; bishop of Chichester, 1605; translated to Ely, 1609, and to Winchester, 1619. He heads the list of King James' Bible Revisers (1607-11). He was eminent as a prelate, as a patristic scholar, as a preacher, and as an author. His works are in the Library of Anglo-Catholic Theology, Oxford, 1841-43, 5 vols. Best known and most useful are his little devotional works, written by him originally in Greek and Latin, translated, London, 1648; latest ed., *Private Devotions*, 1883. See also his *Seventeen Sermons on the Nativity*, n.e., London, 1887.

An'-drew, a fisherman of Bethsaida, who having been a disciple of John the Baptist, was called to be an apostle, and then brought his brother to the Saviour. Mention is made of him in John i. 35-40, vi. 8-13, and xii. 22, Mark xlii. 3. Tradition says that he preached the gospel in Scythia and Achaia, where he is reported to have been crucified on a peculiarly-shaped cross (X), which hence is known as *St. Andrew's cross*. *St. Andrew's Day* is Nov. 30. C.

An'-gel, a term which in the Hebrew and Greek languages means *messenger*, and as such is applied to men. But in most cases it designates a class of spiritual beings whom God uses to carry out his will. We know of them only what the Scripture reveals. From this we learn that they are holy and elect, of prodigious strength and inconceivable activity, who sustain an important office in the administration of God's government on earth, and are especially employed in doing service to the heirs of salvation. They appear in every important stage in the history of revelation, were present at the creation (Job xxxviii. 7), ministered to the patriarchs Abraham and Jacob (Gen. xviii., xxii. 1, 2); had part in the giving of the law (Acts vii. 53, Gal. iii. 19); were present at Christ's birth (Luke ii. 9-13); in his agony (Luke xxii. 43); at his resurrection (Matt. xxviii. 2); and will attend him at the final judgment (Matt. xiii. 41). They rejoice over every penitent soul (Luke xv. 10), are present in Christian congregations (1 Cor. ix. 10), are guardians of Christ's little ones (Matt. xviii. 10), carry the dying believer's soul to Paradise (Luke xvi. 22), and are the companions of the saved, here and hereafter (Heb. xii. 23, Rev. v. 11). Worship and service are their twofold function as priests in the heavenly temple (Isa. vi. 1-3), and thence sent forth on God's missions of love and justice (Ps. xci. 11, 12, Matt. xxiv. 31). They are of various ranks and orders, "the principalities and the powers in heavenly places" (Eph. iii. 10), but are not proper objects of adoration, this being expressly forbidden (Col. ii. 18, Rev. xix. 10, xxii. 9). One *archangel* or angel chief is mentioned in 1 Thess. iv. 16 and Jude 9. The *angel of*

the Lord in such passages as Gen. xvi. 7, where divine works are ascribed to him, is usually considered to denote the eternal word, the manifestation of the invisible God; and the *angel of his presence* in the notable statement of Isaiah (lxiii. 9) denotes not Gabriel who stands "in the presence of God" (Luke i. 19), but the angel in whom Jehovah was personally present. C.

Angel of the Church, a generic term denoting those who are the representatives of the congregation, or, according to Bishop Lightfoot, they are as stars in the heavenly world what the candlesticks are in the lower earth (Rev. i. 20). C.

An-gel'-a Merici, b. at Desenzano, 1470; founded at Brescia the order of the Ursulines, 1535; d. there, Jan. 27, 1540. Life by Sintzel, Regensburg, 1842; and by At, Tulle, 1885.

Angelicals, an order of nuns founded by the twice-widowed and very wealthy Countess Luigia di Torelli of Guastalla, at Milan, Italy, about 1580. Its constitutions were drawn up by St. Charles Borromeo, archbishop of Milan, following the rule of St. Augustine. Each nun prefixed the name of "Angelica" to that of a patron saint and her family name, in order to be reminded constantly of her duty to bring herself to the purity of the angels. The pope put the order under the conduct of the general of the Barnabites. It no longer exists.

Angelus. See AVE MARIA.

An-gel'-us Silenus (properly, *Johann Schefler*), M.D. (Padua, 1648), Roman Catholic mystic; b. at Breslau, 1624; d. there, July 9, 1677. He studied medicine; being a convert of Boehme's, he was persecuted by the Lutheran clergy; became a Roman Catholic, 1653; priest and Minorite, 1661, and took the name Angelus. His prose polemical writings were published under the title *Eccelesiologia*, Neisse u. Glatz, 1677. He was one of the greatest poets of his day in Germany, and his poems are still in print. (See his life by Kahlert, Breslau, 1853; Treblin, 1877.)

Anglican Church. See EPISCOPAL CHURCH.

Anglo-Catholics, name preferred by a party in the Church of England.

Anglo-Saxons, Conversion of. See AUGUSTINE, EPISCOPAL CHURCH.

Angus, Joseph, D.D. (Brown University, 1852), Baptist; b. at Bolam, Northumberland, England, Jan. 18, 1816; graduated M.A. at Edinburgh; since 1849 has been president of Regent's Park College, London. He wrote *Bible Hand-book*, London, 1854; *Hand-book of English Literature*, 1865.

Ani-co'-tus, bishop of Rome 161 or 168 (?), known principally for having permitted Polycarp when he came to Rome to celebrate the communion publicly, though he did not receive the Roman method of observing Easter. F.

An'-imals in Hebrew Law. They were distinguished into clean and unclean, a list of each of which is given in Lev. xi., and an abstract of the same in Deut. xiv. But the dis-

inction existed much earlier, being mentioned in the account of the deluge (Gen. vii. 2). Indeed, it is with reason asserted to exist in nature, since every tribe of mankind would discriminate between the sheep and the hyena, the pigeon and the vulture as articles of food. It is to be observed that in general, as to both quadrupeds and birds, the law resulted in excluding such as themselves fed on flesh. The exceptions to this rule, such as the hare, the ass, the camel, the swine, the serpent, and other creeping things, may be accounted for partly on economic reasons so far as any of these were serviceable animals, partly on sanitary grounds as to the use of pork in hot climates, and partly on instinctive aversions, as the serpent was forever associated with the sad fall in Eden. Yet we cannot doubt that this discrimination rested on still higher grounds, since some creeping things were not only not allowed as food, but by contact caused an uncleanness that required purification. In truth they were educational in their effects, and made part of an extensive system by which the people were incessantly reminded of their duty to be holy as God is holy, and to abstain from the least appearance of pollution. For sacrifice only such animals were taken as were most common with the people, and, generally speaking, most useful. Besides cattle, sheep, and goats of both sexes, pigeons and turtle-doves were permitted, and in cases of extreme necessity the last two might be substituted for the others. Whatever was offered must be without blemish, and at least 8 days old. Malachi denounced (i. 8) in vehement terms the disregard of this rule in his day. The use of human sacrifices was severely prohibited (Lev. xviii. 21, xx. 2). C.

An-na, a prophetess of the tribe of Asher, who after 7 years of married life became a widow and devoted herself to constant attendance upon the services of the temple. In her 85th year she heard the prophetic blessing of the aged Simeon upon the infant Jesus (Luke i. 36-38), and joined in giving thanks to God. C.

An-nas, appointed high-priest by Quirinus, A.D. 7, and removed by Valerius Gratus, A.D. 23; he continued to hold the title after his deposition, and though his son-in-law Caiaphas was the actual high-priest, he was the ruling power, and retained his influence for 50 years, having 5 sons in succession in the office. Our Lord when seized was first brought before him (John xviii. 13), and he was mainly responsible for the crucifixion. He was also president of the Sanhedrin before whom Peter and John were brought (Acts iv. 6). C.

Annates, or **first-fruits**, a certain portion of the revenues of vacant benefices which ought to be paid to the pope, but which now form "a scarcely appreciable portion" of the papal revenues. (Cf. Addis and Arnold, s.v.)

Annihilationism, the doctrine of those who hold that the everlasting punishment of the wicked consists in their being literally destroyed. Its ablest recent expositor is the Rev. Edward White, of London (*Life in Christ*, London, 1875; 8d ed., 1878), and it has attained

some prevalence, although it is against the letter and the spirit of the Bible, as well as against the consensus of Christendom in all ages. C.

Annulus. See **RING**.

Annunciade, two nun's orders, founded (1) in 1500 by Johanna of Valois, the divorced wife of Louis XII. of France; (2) in 1604 by Maria Victoria Fornari.

Annunciation, the title given to the angel's joyful message to the Virgin Mary respecting the incarnation of the Son of God (Luke i. 26 sqq.). It is also used to denote a festival kept on March 25 in commemoration of this event since the 6th century. C.

Anomœans (from *dissimilar*), those radical Arians who held that the Son was dissimilar to the Father and of a different substance; also called Anomoiites. See **ARIUS**, p. 44.

An-selm of Canterbury, b. at Aosta, Italy, about 1033; d. at Canterbury, Wednesday, April 21, 1109. He came of a noble Lombard family. As a child he thought on religious things, and would gladly have entered a monastery. Later, he gave himself up somewhat to the follies of the world; but recovered from this, and not in the best of relations with his father, he determined to carry out his childish idea, and selected Bec in Normandy on account of the fame of Lanfranc. Here his mind was roused, and he was at first inclined to a literary career; but recognizing the vanity which was threatening to gain possession of his soul, he turned monk instead. The monastic life was good for him, and he became a very mild and gentle man, whose principal characteristic was the spirit of love. In 1068 he was elected prior of Bec, and in 1078 abbot. In these positions he won great fame as a teacher. In 1093 William II. of England determined, after long delay, to fill the see of Canterbury, and selected Anselm for the post. His ideas of the relation of church and state were such that he foresaw conflict, and would gladly have been spared the responsibility. As archbishop he was involved in continual difficulty, but yet was able finally, through his compliant and friendly disposition, without sacrificing the rights of the church as he saw them, to bring about a peaceful solution. Yet in 1097 he had been exiled by the king. He was a truly noble character, of true spiritual purposes in his ecclesiastical labors. He is also equally or even more famous as a writer than a bishop. He was properly the founder of scholasticism. His writings are both philosophical and theological. Among the latter the most famous are that on the Incarnation, *Cur Deus Homo?* (Eng. trans., n.e., London, 1887), and one upon Predestination. (In English translation are his *Meditations and Prayers*, London, 1872.) Complete works in Migne, *Pat. Lat.* CLV. See his life by Hasse, Leipzig, 1843-52, 2 vols. (abridged trans., London, 1850); Church, London, 1875; Rule, 1882, 2 vols.; cf. Freeman, *William Rufus*. See **ATONEMENT**. F.

Anselm of Lucca. See **ALEXANDER II.**

Ans-gar, b. about 800, near Amiens, Picardy; d. at Bremen, Germany, Feb. 8, 865;

was the earliest missionary to Scandinavia. He was educated in the monastery of Corbie, and when an offshoot of that institution was formed in 822 in Westphalia, he removed thither. When King Harald, of Denmark, desired a missionary in 826 for his country, Ansgar was chosen and despatched with Autbert. They worked some time in the vicinity of Schleswig, but were compelled with the king to leave the land. Meantime the request for a missionary had come from Sweden, and for more than a year Ansgar labored successfully there, returning in 831. The same year saw the erection of the missionary bishopric of Hamburg, of which Ansgar was the first incumbent. For some years this was the base of operations in Denmark, but in 845 the city of Hamburg was destroyed, and the church and library burnt. Ansgar fled, and was made the following year bishop of Bremen, where he ended his life in the exercise of the ascetic piety of that day. The missionary work was continued from this new centre as formerly from Hamburg. Life by Tappehorn, Münster, 1863. F.

Antependium, a hanging in front of an altar.

Anterus, bishop of Rome from Nov. 21, 235, to Jan. 3, 236.

Anthem (from *Antiphon*, q.v.), originally a hymn sung in parts alternately, but in ordinary usage a portion of scripture or liturgy sung to varied consecutive strains, admitting of every diversity of solo, verse, and chorus.

Anthologion, the book in the Greek Church in which the hymns, prayers, and scripture readings to be chanted on the different feast and saints' days are arranged according to the months.

An'-thony, St., the reputed founder of monasticism in Egypt. Our knowledge of him is derived from the biography attributed to Athanasius. According to this, he was b. about 251, of Christian parents, at Coma, Egypt; d. near the Red Sea, 356. He did not know how to read, but hearing the passage about the young man who was directed to sell all that he had and follow Christ, read in church, he imitated his example, and leaving only enough for the support of his sister, and finally selling even that, he gave all he had to the poor and entered upon the life of an anchorite. He sojourned in several places, ever removing farther and farther from mankind, and contented himself with the most meagre support. In the course of time he became very famous, and was much resorted to by younger men for instruction in the ascetic life. Twice he appeared again among men, in Alexandria; in 311, during the persecution, in the hope of gaining the crown of martyrdom, and again in 351 to bear witness to the orthodox faith in behalf of his friend Athanasius. Finally he died, 105 years old, and by his direction the place of his burial was concealed, but was afterward miraculously discovered. Many of his sayings are reported in Athanasius' life, and are full of common-sense and much Christian insight. Long discourses on monastic ideals and other themes are given. Many miracles are also related of him, as well as

many temptations victoriously sustained. But the researches of Weingarten (*Der Ursprung des Mönchthums*, Gotha, 1877) seem to make it most probable that the book from which this story is drawn is not a production of Athanasius, and that St. Anthony is scarcely to be regarded as an historical personage. The style of the narrative is beneath that of Athanasius' well-established writings, there are inconsistencies with the genuine writings in it, the miraculous element discredits it, and the discourses contained are utterly unhistorical. Such a monk as Anthony is represented to be would never be found quoting the Greek classics. F.

Anthony, St., Order of, was founded in 1095, in consequence of the answer of a prayer made at the alleged grave of St. Anthony. There was a great sickness in that part of France (the Dauphiné), and the son of a rich nobleman had fallen sick. He vowed his whole property to the saint if his son should be restored. When this had taken place he erected a hospital and gave himself with his sons and eight companions to the care of the sick. These lay-brethren built a church (1208), became monks in 1228, and in 1297 regular canonicals with the rule of St. Augustine. They were mendicants, spread extensively in France, German, and Italy, but declined in character, and in the period of the Reformation were much in disfavor. F.

Anthony de Dominis. See DOMINIS.

Anthony, of Padua, b. at Lisbon, Aug. 15, 1195; entered first the Augustinian, 1210, and then the Franciscan order, 1220; went as missionary to Africa, 1221; was later a powerful revival-preacher in Southern France and Upper Italy; opposed the mitigations of the Franciscan rule introduced by the general Elias of Cortona; d. at Padua, 1231; on the strength of his alleged miracles canonized 1232. His day is June 13. He is said once to have preached to the fishes, because men would not listen to him; and hence is the patron saint of the dumb creation. (See his mystical and ascetic writings, ed. Horoy, *Mediæ ævi biblioth. pat.*, vol. vi. sqq.; 1880, sqq.) Life by Seeböck, Mainz, 1878.

Anthropology (*the doctrine of man*), in the general scientific sense means that branch of study which has man for its object, and of course is very comprehensive, including anatomy, physiology, psychology, ethnology, etc. But in theology the term denotes that part of the system which treats of man in distinction from God. In its full extent it includes man both as created and as fallen. It begins with his creation as composed of body and soul, and then considers the soul as created in the image of God, and thus discusses the nature of holiness and the happiness of an unfallen creature. But as man continued in his primitive condition but a brief time, his history is mainly made up of his apostasy and its consequences, so that practically anthropology is chiefly concerned with such topics as original and actual sin, the free and the enslaved will, the relation of the human to the divine efficiency in regeneration, and the affiliated doc-

trines. The subject, although treated by the early fathers, was not nearly so much canvassed as by their successors in the 5th century, when the Pelagian and semi-Pelagian controversies arose, and afterward in the post-reformation period when there were hot discussions respecting Arminianism. The main points will be stated under their appropriate heads. (See Hodge, Strong and Shedd's Theologies.) C.

Anthropomorphism, or, as it is sometimes called, **Anthropopathism**, means the representation of God under a human form or with human affections, or, more properly, the figurative application to God of terms that properly relate to human beings. This may be done in an unguarded manner and so lead to serious error, as was the case with an ancient Syrian sect, the Audians; yet it is impossible for us to think or speak of God save by analogies derived from things cognizable by our senses. C.

Anthropomorphites. See AUDIANS.

Anti-Burghers, those in the Secession Church of Scotland who denied on conscientious grounds the lawfulness of the oath administered to burghesses in Edinburgh, Glasgow, and Perth. They formed a separate party in 1747. See BURGHESSES.

Antichrist, a word that occurs only in the Epistles of John. The four passages in which it is found (I., ii. 18, 22, iv. 3; II., 7), when compared, point to various persons holding heretical opinions as to the incarnation of Christ. And we know that there were among his contemporaries those who denied the union of the divine and the human in our Lord and resolved his history into a myth. There is no need and it is not wise to confound the antichrist of John with the beasts from the abyss or the world-powers described in Daniel and the Apocalypse, or even with "the man of sin" in Second Thessalonians. C.

Antidikomaritanism (*adversaries of Mary*), or **Anti-Marians**, the name given to those Arabian Christians of the 4th century who maintained that Mary had other children by Joseph after our Lord's birth. This is now the common Protestant belief, but it was then a novelty.

Antidoron (*gift in return*), the bread in the Greek Church given to the people after mass.

Antilegomena (*spoken against*), a list of books of the New Testament whose canonical authority was for a time disputed—viz., the Epistle of James, Second Peter, Second and Third John, Jude, the Hebrews, and the Apocalypse. All the others were called *Homologoumena*—i.e., acknowledged (Eusebius, *Ch. Hist.*, iii. 25). The existence of this difference, so far from being an argument against the existing canon, is in its favor, as it shows that the canon was not formed at haphazard or carelessly, but after severe scrutiny, and by the admission of only those writings which established their claim to be inspired. See CANON. C.

Antimensium (*instead of table*), in the Greek Church a silk cloth consecrated by the bishop

for use where there was no altar, corresponding, therefore, to the portable altar of the Latin Church.

Anti-Mission Baptists. See BAPTISTS.

Antinomianism, the doctrine that Christians are freed from obligation to keep the law of God. The thing existed from an early period, but the name was first used about 1527, when Luther applied it to the opinions of John Agricola, who deemed the use of the law inconsistent with the Gospel, but afterward retracted. The term sometimes denotes the rejection of the moral law as no longer binding, so that believers can do what they please without prejudice to their sanctity; which is simply monstrous. More commonly it represents the view which refuses to see in the Bible any positive laws binding upon Christians, and considers that they are left to the guidance of gospel principles and the constraint of Christian love. This does not arise from a dislike of morality, but from a mistaken notion of Christian liberty and a confounding of the moral law with ceremonial ordinances. Nothing is more certain than that Christ came not to abrogate the law, but to fulfil it. C.

An'-ti-och, a city of Syria, upon the Orontes, the place where believers were first called Christians, a see of St. Peter's, seat of the patriarchate of Asia, is an important town in the history of early Christianity. The school of Antioch was not like that of Alexandria, originally an institution for formal instruction, but rather a distinct style of thinking, or system of doctrinal views. In its earlier form it owes its origin to the martyr Lucian (d. 311). There exists some connection between him and Origen, the fruit of whose labors was accessible to him in the library at Cæsarea, and who gave an exegetical direction to the studies of the school. Origen's tendency to allegory was, however, rejected by this school from the first. Some connection of the school with Paul of Samosata, the representative of pure humanitarianism, is to be conjectured, and the head of the later Arian movement, Arius, with Eusebius of Nicomedia, was a pupil of Lucian. The views of these men have this in common with the later Antiochians, that they maintained the separation of the divine from the human with great firmness. Eusebius of Emisa and Eustathius of Antioch were also representatives of this school. The later Antiochian school was in full sympathy with Nicene orthodoxy, but maintained the exegetical characteristics of the earlier. Its founder was Diodorus of Tarsus (d. 304), who when a presbyter in Antioch had become a famous teacher, and was one of those who formed the minds of Chrysostom and Theodore of Mopsuestia. The peculiarity of the later school appears in their position toward the Christological controversies of their times, in which they taught the conjunction, rather than the union, of the two natures in Christ. Their purpose was to preserve the true humanity of Christ, but they were at least in constant danger of sacrificing the unity of his person. Theodore of Mopsuestia is the greatest name of this period. He maintains the freedom of the will in opposition to Augustinianism. His

efforts in exegesis carried the school on toward the attainment of a real historical and grammatical method, and he shows some traces of a tendency to biblical criticism, though not neglecting the peculiar contents of the sacred books. Polychronius, bishop of Apamea, was another representative of this tendency. The greatest product of the school among the practical workers of the church was Chrysostom, whose sermons are largely of an exegetical character, and worth reading to day by all. Theodoret gave up to a considerable extent the true character of the school. Dogmatically, as a whole, the school may be characterized as clear and sensible, but shallow. (See Ph. Hergenröther, *Die Antiochenische Schule und ihre Bedeutung auf exegetischem Gebiete*, Würzburg, 1866.) F.

Ant'i-o-chus is the name of 12 kings of Syria, of whom several have connection with the covenant. **Antiochus II.** (B.C. 261-246) is supposed to be the king of the North, whom Daniel mentions (xi. 6) as forming a marriage connection with the king of the South (Egypt). **Antiochus III.** the Great (224-187), after being defeated at first (xi. 11), conquered Palestine and the adjacent countries, but afterward advancing into Europe was defeated by the Romans, and obtained peace only on severe conditions (xi. 18). After his death, which soon followed, came his brother, **Antiochus IV.**, Epiphanes (*illustrious*) (176-164), a man of overweening pride (xi. 33), who engaged in an insane attempt to supplant Jewish institutions and usages by Hellenic arts and culture, and was guilty of the most cruel tyranny and the foulest sacrilege. At first he succeeded, and set up the abomination that maketh desolate in the temple (xi. 31), but in the end he roused the Jews to a successful insurrection under Mattathias, Judas Maccabæus, and the other members of that heroic family. The nation achieved its independence, and retained it until with the rest of western Europe it became subject to Rome. The prominence given to Antiochus Epiphanes in Daniel is due to the fact that his attempt was the turning point in Jewish history, deciding whether Greek worldly refinements were to stifle Israel's true faith. Persecution was God's method of saving his people from seductions which had well-nigh made them compromise their witness of his truth. C.

Antipædobaptists (*against child baptism*), those who object to the baptism of infants; such as the various branches of the Baptists. See BAPTISM.

Antipas. See HEROD ANTIPAS.

Antipascha (*over against Easter*), in the Greek Church a term for the Sunday after Easter, because it closes Easter week.

Antiphon (*a sound in turn*). 1. A psalm, hymn, or prayer sung responsively. 2. A series of Scripture verses sung as prelude or conclusion of a service.

Antiphonarium, a Roman service-book containing the antiphons and responses for the whole year; collection ascribed to Gregory the Great.

Antipope (*against the pope*), rivals to the popes, regularly chosen by some sovereign or by a minority of the cardinals. During the great schism, 1378-1409, pope and antipope or popes excommunicated each other. The following is the list of antipopes:

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| 1. Hippolytus, 218-233. | 20. Burdinus (Gregory VIII.), 1118-1121. |
| 2. Novatianus, 251. | 21. Theobaldus Buccapœcus (Celestine), 1124. |
| 3. Felix II., 355-366. | 22. Anacletus II., 1130-1138. |
| 4. Ursinus, 366. | 23. Gregory (Victor IV.), 1138. |
| 5. Eulalius, 418. | 24. Octavianus (Victor IV.), 1159-1164. |
| 6. Laurentius, 498. | 25. Guido Cremensis (Paschal III.), 1164-1168. |
| 7. Dioscorus, 530. | 26. Johannes de Struana (Callixtus III.), 1168-1178. |
| 8. Paschal, 687-692. | 27. Landus Titinus (Innocent III.), 1178-1180. |
| 9. John, 844. | 28. Clement VII., 1378-1394. |
| 10. Anastasius, 855. | 29. Benedict XIII. (deposed 1409, 1394-1423). |
| 11. Boniface VII., 974. | 30. Clement VIII., 1417-1431. |
| 12. Calabritanus (John XVI.), 997-998. | 31. Felix V., 1439-1449. |
| 13. Gregory, 1012. | |
| 14. Silvester III., 1044-1046. | |
| 15. Cadalous (Honorius II.), 1061. | |
| 16. Wibertus (Clement III.), 1060-1100. | |
| 17. Theodoricus, 1100. | |
| 18. Albertus, 1102. | |
| 19. Maginulfus (Silvester IV.), 1105-1111. | |

Antistes, presiding officer, especially of a temple; an honorary title of Christian bishops, abbots, priors, etc.; in some Swiss cantons (*e.g.*, Zürich) the title of the first minister of the Reformed city church and president of the church and school boards.

Antitactæ (*set in opposition*), an obscure Gnostic libertine sect of the 2d century, which advocated sinful practices on the ground that by them they avenged the Father by opposing the will of the second maker.

Anti-Trinitarianism is a general name for all the different views that oppose the doctrine of the Trinity. In the early church there were those who tried to vindicate Monotheism, either by making the Son so different from the Father that he became a mere creature (as the Monarchians), or else by identifying him so closely with the Father that he was nothing but the Father incarnated, crucified, etc. (as the Patripassians). Both these errors were subdued by the Council of Nicea, but they reappeared at the time of the Reformation in some of the Anabaptists, the Italian humanists, and in Socinus and his followers. Free-thinkers and rationalists are, of course, anti-Trinitarians. The Swedenborgians admit a trinity in one person, but not of persons. C.

Antonelli, Giacomo, b. at Sonnino, Italy, April 2, 1806; studied in Rome; made finance minister by Gregory XVI., 1845; cardinal by Pius IX., 1847; was his secretary of state, 1850-70; d. in Rome, Nov. 6, 1876. His natural daughter, the Countess Lambertini, vainly sued for her share in his estate of 100,000,000 lire.

Antonians, a libertine Swiss sect founded by the Roman Catholic, Anton Unternährer (b. at Schöpfheim, in Canton Luzern, Sept. 5, 1759; d. in prison at Luzern, June 29, 1824), in the early years of this century, and lasted about 45 years. It made the exercise of licentiousness its religion.

An-to-ni-nus P'i-us, Roman emperor (138-161), adopted son of Hadrian; b. near Civita Lavina, Sept. 19, 86; d. at Castel di Guido,

March 7, 161. His reign was extremely peaceful and prosperous, and the Christians were not generally molested, although Polycarp and the church at Smyrna were persecuted. See POLYCARP.

Antoninus, Marcus Aurelius. See MARCUS AURELIUS.

Antrim, Presbytery of, Ireland, composed of those who refused (1727) to subscribe to the Westminster Confession, and adopted Arian principles.

A-pel'-les, Roman Christian in the 2d century, a Marcionite, who taught that the human soul was sent from a higher sphere into this world as a punishment; but on request of the Demiurge, a lower æon, God sent the higher æon Christ to be Saviour, whose body was made of air. Apelles believed the revelations of a certain virgin, Philumene. See MARCION.

A'phek. 1. A royal city whose king was slain by Joshua (xii. 18). 2. A city of Asher, supposed to be the same as Aphæa, noted for its temple of Venus (Josh. xix. 30). 3. The place of the Philistines' encampment before they took the ark (1 Sam. iv. 1). 4. Where the Philistines encamped before defeating Saul (1 Sam. xxix. 1). 5. A walled town on the road to Damascus (1 Kings xx. 26), now called *Fik*, about 6 m. e. of the Sea of Galilee. C.

Aphthartodocetæ. See MONOPHYSITES.

Aph'-ra-a'-tes, Syrian patristic writer of the 4th century, 23 of whose Homilies were published by W. Wright, London, 1869.

A'-pi-on, a Greek grammarian of Egyptian descent, who wrote much and was noted for loquacious vanity. Tiberius called him *cymbalum mundi*. He hated the Jews, and headed the famous Alexandrian embassy against them. It was against him Josephus wrote in defence of his nation. C.

A'-pis, the bull worshipped by the ancient Egyptians, who regarded it as a symbol of Osiris, the god of the Nile, the husband of Isis, and the great divinity of Egypt. C.

Apocalypse. See REVELATION.

Apocalyptic Books. See PSEUDEPIGRAPHIA AND APOCRYPHA.

Apocalyptic Number is 666 (Rev. xiii. 18), generally interpreted, according to its value in Hebrew characters, as meaning Nero.

Apocrisiarius, the official title of the emissary from the patriarchs and popes to the Greek emperor.

Apocrypha. See PSEUDEPIGRAPHIA AND APOCRYPHA.

Apokatastasis. See RESTORATIONISM.

A-pol-li-nā'-ris and Apollinarianism. Apollinaris (d. 390) was bishop of Laodicea, where he had become lector as early as 335. His father was from Alexandria, and he himself was brought into connection with Athanasius by writings in defence of the Nicene Creed. He became famous as a defender of this creed, and even suffered temporary ex-

communication for its sake. But he was carried into error by his speculations upon the subject of Christology, which were anonymously condemned in 362. Athanasius appeared against him in 371. In 375 he left the orthodox communion to form a sect of his own. His doctrine was finally condemned at the Œcumenical Council of 381. He began his system by the denial of the position that identity both with God and with man could be predicated of the nature of Christ. Perfect God and perfect man cannot unite in one person. That would produce two sons of God, a proper and an improper [or adoptive] son. Again, a perfect man would necessarily be a sinful being, since sin inheres in the spirit (*nous*). Accordingly, Apollinaris puts this dilemma; either must the humanity of the God-man have one preponderance, in which case the indwelling of God in Christ does not differ from that in every good man, except in degree; or the divine must have the preponderance, in which case the humanity is not perfect. He accepts the latter alternative. Now, man is composed of spirit, soul, and body. In Christ the place of the spirit or mind (*nous*) was occupied by the Logos. Hence there is but one nature in Christ which has a human and a divine side, which are so perfectly united that it is proper to interchange their predicates. Thus Apollinaris takes a position exactly the contrary to that of the Antiochian school, which taught only a conjunction of the two natures. The theory made a great stir, was opposed by all the principal writers of the Alexandrian school, and finally condemned, as above said. F.

A-pol-lo'-ni-a, an aged Christian virgin-martyr of Alexandria (A.D. 249), whose jaw was broken and teeth knocked out because she would not deny Christ. She subsequently burnt herself to death upon the fire her enemies had prepared. (Cf. Eusebius, *Ch. Hist.*, vi. 41.) She is commemorated in the Roman Church on Feb. 9. In the Middle Age she was the patroness against the toothache.

A-pol-lo'-ni-us of Tyana, in Cappadocia, was born about the date of the birth of Christ. His education was in the Pythagorean philosophy. At about the age of 40 years he began extended travels, in which he went as far as India. On his return he gave himself up to reformatory efforts, in consequence of which he was for a time in favor with high officials at Rome, but was subsequently imprisoned. Acquitted, he marvellously disappeared, and finally, after spending some time in the temple at Olympia, where he had a multitude of scholars and was much venerated, he departed from life in a mysterious manner. Such is the account of his biographer, Philostratus (wrote about 200, French trans., Paris, 2d ed., 1862). The historical germ of the account is the man Apollonius, who was a rigorous ascetic, a philosopher, and a priest of Asklepios. The miraculous wisdom ascribed to him, the miracles which he wrought, his reforms and political influence, belong to the region of myth. He derives his chief importance from the efforts made by opponents of Christianity to find in him a parallel to Christ

which should discredit the claims of the Christian system. But there is no such parallel attempted by Philostratus, and the biography shows only the most general acquaintance with the life of Christ. F.

A-pol' los, an Alexandrian Jew, a disciple of John the Baptist, instructed at Ephesus by Aquila and Priscilla, who preached with abundant success in Achaia, and especially at Corinth, where a party called itself by his name (Acts xviii. 24 sqq.; 1 Cor. iii. 4). He was an eloquent man and mighty in the Scriptures, probably more brilliant and learned than Paul. Some consider him the author of the Epistle to the Hebrews, but the designation, however probable, cannot be proved. C.

Apologetics, a modern term denoting the scientific defence of Christianity. The questions at issue are always the same, but the form of conflict varies from age to age. Each generation has its own difficulties which are to be met and removed. The Christian literature of the 2d century was largely apologetic. The most prominent of the Greek apologists were Justin Martyr and the author of the Epistle to Diognetus, who were followed by Clement of Alexandria. Among the Latin defenders of the faith were Minutius Felix, Cyprian, Tertullian, and Lactantius. As the Greeks maintained the truth by logical reasonings as philosophers, the Latins argued as jurists and appealed to the settled principles of the Roman law. In Alexandria, Origen maintained the truth against the neo-Platonic school. The series of early apologues is closed by the *De Civitate Dei* of Augustin, who claimed the downfall of the Roman world as the fulfilment of a divine judgment in favor of Christianity. Little was done on the subject in the Middle Ages, but Thomas Aquinas summed up the controversy in his work, *De Vera Catholica Fide adversus Gentiles*. But with the Reformation a new phase appeared. The revival of letters brought forward not a few pagans in Christian clothes, and there was a call for such writers as Philip de Mornay and Abbadie, Grotius, Limborch, and Huet, and, above all, the great work of Pascal, *Pensées sur la Religion*, which, though aphoristic throughout, furnishes some of the profoundest suggestions in defence of the truth. In England the Deistic school of Herbert, Hobbes, Collins, etc., called forth a series of impregnable defences by Baxter, Cudworth, Stillingfleet, Bentley, Waterland, and the immortal work of Bishop Butler, which to this day holds its own. In France the attacks made by Voltaire and the encyclopædists called forth energetic defences among both Roman Catholics and Protestants; among the former Chateaubriand was most prominent, and of the latter Bonnet. The movement of the English deists was transferred to Germany, where it gave rise to some of the most learned, acute, and comprehensive assaults ever made on the Christian faith. On one hand, Lessing and the Wolfenbüttel fragments assailed the historic foundations of Scripture, and, on the other, a host of scholars were applying criticism to the interpretation of Scripture in such a way as to undermine its infallible authority.

The mythical theory which evaporates the substance of Christianity was skilfully presented by Dr. Strauss. Of late years the severest assaults have been made on the side of physical science, presenting materialistic or pantheistic views. (Two recent elaborate treatises on Apologetics are by Ebrard, Eng. trans., Edin., 1886-87, 3 vols., and P. Schanz [Roman Catholic], Freiburg, 1887-88, 3 vols. Small but good vols. are the *Manuals of Christian Evidences*, by C. A. Row, London and New York, 1887, and G. P. Fisher, New York, 1888). C.

Apostasy in the Roman Church is of two kinds, either a revolt against a monastic or a clerical vow, or an abandonment of the faith. Only the latter kind is known among Protestants or was recognized in the early church. In time of persecution many were led to renounce the Christian faith, but after the storm had passed wished to return. Permission was refused, and for a long time they were treated with great severity. The proper treatment of *lapsi* and *traditores* was frequently the subject of earnest controversy. Under the first Christian emperors apostasy was viewed and punished as a civil crime, and the Roman Church at one time imposed severe penalties and sought the aid of the state to secure their infliction. In our day excommunication is regarded as the only penalty which ought to be imposed in any case. C.

Apos't-le, a word meaning messenger, in which sense it occurs in the New Testament (Phil. ii. 25), but generally applied to the twelve whom our Lord selected. The primary purpose of an apostle was to bear witness of the resurrection, the cardinal fact of Christianity, and therefore he must have seen the Lord. He had a universal commission, and was not tied down to any particular field. He enjoyed supernatural gifts, and he was made the subject of special revelations. Other disciples had some of these qualifications, but only an apostle enjoyed them all. C.

Apostle, The, an early ecclesiastical term for the volume containing selections from the epistles used in public worship.

Apostle-spoons, twelve in number, in gold or silver, with effigies of the apostles on them, formerly commonly given by godparents of the upper classes to their godchildren at baptism.

Apostles' Creed. See CREED.

Apostles, Feasts of—i.e., church festivals in their memory. 1. Of the Twelve Apostles, in the Greek Church on June 30. 2. Of the Division of the Apostles—i.e., their final dispersion from Jerusalem, in the Roman Church on July 15. 3. Certain apostles are commemorated in pairs; thus, Philip and James, May 1; Peter and Paul, June 29 (previously in the Roman Church all the apostles on this day); Simon and Judas, Oct. 28. The first Sunday after Easter was once called "the Sunday of the Apostles."

Apostles, The Twelve. These were Simon Peter and Andrew his brother; James the son of Zebedee and John his brother; Philip and Bartholomew, Thomas, and Matthew the

publican; James the son of Alphæus, and Thaddeus; Simon the Cananæan and Judas Iscariot. After Christ's ascension the brethren chose Matthias to fill the place of Judas, and years afterward the Lord himself called Saul of Tarsus to the same position. (See under each name.) C.

Apostolic—i.e., instituted by the apostles or in spirit and doctrine like the primitive church. The Roman Church styles itself the Apostolic Church, the see of Rome the Apostolic See, and the pope the Apostolic Bishop, because it claims to have been founded by Peter. The churches of Jerusalem, Antioch, Alexandria, and Ephesus have better claim to the epithet. Most Protestant denominations claim apostolic authority for some, at least, of their doctrines and practices. A striking use of the term is that of the Catholic Apostolic Church (q.v.).

Apostolic Brothers (*Apostolici*), one of the sect in the Roman Church which opposed its worldly drift, founded about 1260 by Gerhard Segarelli, a mechanic of Parma, who sought to call men to repentance and restore the apostolic simplicity and community of goods. He was burned alive at Parma, 1300, but the sect lived on under Dolcino of Milan's leadership, and successfully repelled for two years the crusade of the bishop of Vercelli, but in 1307 Dolcino was slain near Vercelli, and his followers mingled with the Fraticelli and Beghards. (See those arts.)

Apostolic Council in Jerusalem (Acts xv.). This was called at the request of Paul and Barnabas and certain members of the church at Antioch to consider whether circumcision and the Mosaic law were binding upon Gentile converts, and the apostles and elders at Jerusalem met together with the church to deliberate. Certain of the Pharisees who believed insisted that the question should be answered in the affirmative, whereupon there was a full discussion in which the chief representatives took part, Peter, Paul, Barnabas, and James. The speeches of the first and the last are given at some length. Peter objected to the putting of such a yoke upon the neck of the disciples, and James agreed with him, saving as to certain exceptions which he named. The result was a unanimous conclusion in the form of a decree in almost the very words of James. It freed the Gentiles from all obligations of the Mosaic law save four. They were to abstain from things sacrificed to idols, and from blood, and from things strangled and from fornication. The first three prohibitions were founded upon the sensitiveness of the Jewish believers, and for a time affected seriously the mode of life of the Gentile converts as they cut them off from all heathen festivals. They were, perhaps, intended only to be temporary, for eight years afterward we find Paul telling the Corinthians, when invited to an entertainment, to eat what was set before them, asking no questions for conscience' sake (1 Cor. x. 27), but if their attention was called to the matter, to abstain for the sake of him who mentioned it. The fourth prohibition was directed against a sin everywhere recognized among the Gentiles as natural and permissible, and ac-

cordingly committed without shame. The effect of the council seems to have been all that could be desired. The decrees met a cordial reception, and, for the most part, composed a strife which was a great hindrance to the infant church. Judaizers were defeated, and the heavy yoke of the ceremonial law was broken never again to be reimposed. It is doubtful whether this council will bear the weight which has been put upon it as a decisive factor in determining the divine form of church government. It was not a representative body, but the mother church giving answer to the questions proposed. The decree ran in the name of "the apostles and elders that were at Jerusalem" (Acts xvi. 4), but the whole church was present during the discussion (Acts xv. 12, 22), and seems, in some degree, to have participated in the action. It is very certain that Peter had no supremacy in the council, and if any one had a predominating influence it was James. The utmost that can be said is that a doctrinal question that arose at Antioch was referred to an outside tribunal, the apostles and elders at Jerusalem, and that the decision made there was received as authoritative by all the churches. C.

Apostolic Fathers, the writers of the post-apostolic age, the inferiority of whose writings is an indirect proof of the inspiration of the New Testament. The writers are these (q.v.): author of the *Teaching of the Twelve Apostles*, Barnabas, Clemens Romanus, Ignatius, Polycarp, Hermas, author of the *Epistle to Diognetus*, and Papias (fragments). The best edition of the Greek originals (does not include the "Teaching") is by Gebhardt, Zahn, and Harnack, *Patrum apostolicorum opera*, Leipzig, 1875-78, 3 vols. (vol. i., 2d ed., 1876-78); for the "Teaching" see Schaff, New York, 3d ed., 1889; Eng. trans., *Ante-Nicene Fathers*, ed. Coxe (New York), vol. i., 1-155; vol. ii., 1-58; vol. vii., 371-388.

Apostolic King, a title of the Hungarian kings first given about 1000 by Pope Sylvester II. to King Stephen of Hungary, on account of his religious zeal, and in 1758 renewed by the pope for the Austro-Hungary emperors and kings.

Apostolic Succession, the claim of unbroken ministerial descent from the apostles, made by the Roman Church and some sections of the Episcopal Church.

Apostolica Sedes, the seat of a bishop, in the West especially, and later exclusively of the pope.

Apostolical Canons. See APOSTOLICAL CONSTITUTIONS.

Apostolical Church Directory, an apocryphal work, agreeing in a measure with the seventh and eighth books of the Apostolical Constitutions, but independent. It contains 35 articles on miscellaneous subjects, purporting to be the directions of the Apostle John, and concludes with an exhortation from Peter to observe them. There is a German translation, with the Greek text, by Bickell, *Geschichte des Kirchenrechts* (Giessen, 1843), pp. 107-132. See CANON LAW.

Apostolical Constitutions and Canons. The former are the alleged commandments of the apostles for the conduct of life, lay and clerical, in 8 books, in which about the middle of the 4th century at least 8 different works were united: (1) a compilation from the first 6 books of the *Doctrine of the Apostles*; (2) the seventh book, based on the *Teaching of the Twelve Apostles*; (3) the eighth book. From the 5th century the canons were added, which are 50, or, in later recension, 85 regulations of church discipline. In the Greek Church the two were received until the Trullan Synod of 692, which enjoined the canons. In the Latin Church only the first 50 of the canons are received. In both the constitutions are now rejected. The two are translated, with notes, in *Ante-Nicene Fathers*, ed. Coxe (New York), vol. vii., 387-508. See CANON LAW.

Apostolici. 1. An ascetic sect in Phrygia, Pamphilia and Cilicia in the 3d century, also called *Apotactici* ("renunciants"), which pretended to follow the apostles in renouncing private property and in condemning marriage. 2. Similar sects in the 12th and 14th centuries. (Cf. Mosheim, ed. Stubbs, ii., 159, 246.)

Apostolicity. See APOSTOLIC.

Apostolicus, in the early church the title of bishops as successors of the apostles; later, restricted to the popes.

Apotactici. See APOSTOLICI.

Apparitor, the officer attached to an archbishop's, bishop's or archdeacon's court, whose business it is to cite persons to appear before that court.

Appellants. See ACCEPTANTS, JANSENISTS.

Appellation on the Pope was first allowed in conditional cases by the Council at Sardica, 343; but on the strength of this permission Pope Innocent I., in 404, demanded that all important cases should be referred to the pope, and the Pseudo-Isidorian Decretals allowed every case to be similarly appealed. Pope Innocent III. declared that the pope might be appealed to from civil jurisdiction. Against the abuses of this appellation the reforming councils of the 15th century uttered their voice, and the Council of Trent ordained that only important cases should be appealed to the pope.

Approbation, the approval of a theological book, given by a bishop, and necessary before it can be published. Pope Alexander VI. made it obligatory for Germany, 1501; Pope Leo X., at the Fifth Lateran Synod, 1515, established it throughout the Catholic Church, and the Council of Trent threatened heavy penalties in case of disobedience. See art. INDEX LIBRORUM PROHIBITORUM.

Appropriation is "the annexing of a benefice to the use of a spiritual corporation." (*Hook.*)

Apse, the half-round niche in Roman basilicas, out of which the choir under a separate roofing was developed in the Romanic order of architecture.

Aquaviva, Claudio. See JESUITS.

Aq'-ul-la and Pris-cil'-la, the Jewish Christian couple, tent-makers, who, driven from Rome, came to Corinth, where Paul met them, and where they instructed Apollos (Acts xviii. 1, 2, 26; Rom. xvi. 3-5).

Aquila, Johannes Kaspar, Lutheran reformer; b. at Augsburg, Aug. 7, 1488; d. at Saalfeld, Nov. 12, 1560. He assisted Luther upon his translation of the Old Testament, while preacher and teacher in Wittenberg, 1524-27. He was brave to rashness. He held various positions, and left numerous writings of a practical character.

Aquinas. See THOMAS AQUINAS.

A-ra'-bi-a, in the Bible means not the whole peninsula, but the northern part contiguous to Palestine. The larger and southern portion was called Arabia *Felix*, and has many fertile valleys occupied by an agricultural population, while wandering Bedouin roam over the mountainous districts. The northeastern portion was called *Deserta*, a waste of burning sand, where rain rarely falls and cultivation is unknown. The third part, called *Petrea* or *Stony*, is now generally known as the Sinaitic peninsula, lying between the two arms of the Red Sea. This small triangular region was the scene of the 40 years' wandering of the children of Israel. It is at present a desolate territory, held by wandering tribes who get a meagre support from the few valleys that are productive; but the close observer finds everywhere indications that in ancient times the case was otherwise, and a skilful retention of the rainfall rendered possible an extensive and profitable culture. Still so large a body as the Israelites under Moses could not have been sustained without the special help of Providence. The connections of Arabia and its people with sacred history are numerous. The posterity of Nahor, of Abraham and Keturah, and of Lot formed a part of its population. Job is supposed to have dwelt in it. From it Solomon received gold (1 Kings x. 15), and Jehoshaphat flocks (2 Chron. xvii. 11). The prophets Isaiah and Jeremiah frequently refer to it. Some of its people were among the multitude at Jerusalem when the spirit was poured out at Pentecost. Paul retired thither after his conversion. The people were originally worshippers of the heavenly host, sun, moon and stars, but after the rise of the prophet of Mecca, Sabeanism gave way to Mohammedanism, which ever since has been the universal religion. To the Arabs are due our arithmetical figures. At one time they took the lead of Europe in astronomy, chemistry, algebra, and medicine, but this priority has long since departed. The language is the most developed of the Semitic tongues, and is remarkable for the richness of its vocabulary and the music of its cadences. It was not until a late period that the Scriptures were translated into it, and then it was done in a rude way and very imperfectly. In our own century and by American scholars a classic version of great excellence has been made, and is increasingly circulated among the 80,000,000 who speak the Arabic tongue. C.

Arabic. See ARABIA.

Arabici, an Arabic sect of the 3d century, described by Eusebius (*Ch. Hist.*, vi., 37), which maintained that soul and body died together and were raised together. Origen's arguments induced them to recant.

Araba. See ARABIA.

A'-rad, a royal city of the Canaanites, on the southern border of Judah, whose king opposed the passage of the Israelites, and even captured some of them, for which the inhabitants were put under the ban and utterly destroyed (*Num.* xxi. 1-3). C.

A'-ram, the elevated region northeast of Palestine toward the Euphrates, nearly identical with Syria. *Aram-Naharaim* (*Gen.* xxiv. 10), rendered Mesopotamia, means the highland between the Euphrates and the Tigris. This region was divided among several petty kingdoms, as we read of Aram Dammeseck, "the Syrians of Damascus," in 2 Sam. viii. 5; of Aram Zobah in 1 Sam. xiv. 47; of Aram Beth-Rehob in 2 Sam. x. 6; of Aram Maachah in 1 Chron. xix. 6; and of Aram Geshur in 2 Sam. xv. 8. The country was conquered by Tiglath-pileser, and afterward became subject to the Chaldeans and to the Persians, but upon the death of Alexander the Great became independent under the Seleucides. Pompey made it subject to Rome in B.C. 64. The language spoken belonged to the Semitic family, but was poorer and rougher than any of the others, owing, as is supposed, to the fact that the Arameans were surrounded by non-Semitic peoples, and often subject to foreign conquerors. It had two branches—one, the west Aramaic, originally spoken in Mesopotamia, developed into the Syriac, which produced a rich literature in theology, philosophy, and history. Its most flourishing period was from the 4th century to the 7th. In the 8th and 9th it was overtaken by the Arabic, and in the 13th it disappeared. The other, called in Scripture the Aramaic (*Dan.* ii. 4, marg. of Revised Version), has borne since Jerome the name of Chaldee, although the old Chaldeans never spoke it. In the time of the kings it was understood in Jerusalem if not by all, at least by the educated (2 Kings xviii. 26), and it was the business language throughout the Assyrian realm. The Persian government afterward issued its edicts, so far as concerned western Asia, in the Aramaic tongue. After the exile it became the popular language of all Palestine. Christ and the apostles spoke it, as may be seen from several words and phrases in the New Testament (ephphatha, abba, lama sabachthani). The only specimens of this dialect that have come down to us are sections in the books of Daniel (ii. 4-vii. 28) and Ezra (iv. 8-vi. 18, vii. 12-26), and the Chaldee paraphrase of the Old Testament, the so-called Targums. C.

Aramaic. See ARAM.

Ar'-a-rat (*holy land* or *high land*), a mountainous region of Asia, bordering on the plain of the Araxes, the resting-place of Noah's ark (*Gen.* viii. 4). The name was unknown to Greek and Roman geographers, as it is now to the Armenians. Tradition fixes upon a point called by the Turks "Steep mountain" and

by the Persians *Koh-i-Nuh*, or "Noah's mountain," as the spot where the ark rested. This has two high peaks, one of which is covered with perpetual snow. But as the phrase in Scripture refers to the entire range of elevated table-land, some lower part of this range is more likely to have been the place. C.

A-rā'-tor, an Italian Christian rhetorician of the 6th century, who wrote a Latin hexameter poem in two books on the Acts of the Apostles, and prefaced it in elegiac verse to Pope Vigilius. His works are in Migne, *Pat. Lat.* LXVIII.

A-rā'-tus, Greek poet of the 8d century B.C., from whose poem, the *Phænomena*, St. Paul is supposed by some to have quoted. (Cf. Acts xvii. 28.) St. Paul and he were both natives of Cilicia, hence the former's acquaintance with the verse, according to the theory. But a similar idea is found in Cleanthes (*Hymns in Joven*, 5) and Pindar (*Nem.* 6), and in any case does not argue any study of the classics by St. Paul, whose Jewish training would forbid the supposition.

Arbués, Pedro, de Epila, Spanish inquisitor; b. at Epila, Aragonia, 1441; became a canon regular in the Augustinian order at Saragossa; first inquisitor under Torquemada, May 4, 1484, and won the reputation of being a tireless hunter after heresy; was stabbed in the cathedral of Saragossa by two men, in consequence of a conspiracy on the part of the friends and relatives of his many victims, and d. Sept. 17, 1485. Pope Alexander VII., in 1661, beatified him, and Pius IX., in 1867, canonized him. (Cf. life by Zirngiebl, Leipzig, 2d ed., 1872, and H. C. Lea, *The Martyrdom of San Pedro Arbués* [in *Papers of American Historical Association*, 1888], New York, 1889.)

Arcani Disciplina (*secret teaching*). The earliest worship of the Christians was open to all who chose to take part. But with the increasing difficulties which surrounded the church from persecutions and the corrupting influences of the heathen world, it became more and more secret. In the 4th and 5th centuries there appear evidences of a distinct body of doctrines which were concealed from the general congregation. Chrysostom and Augustine often suppress some subject with the remark, "The initiated know." These mysterious subjects relate to the sacrament of the Lord's Supper, baptism, etc. It has, therefore, been assumed that there was from the beginning a body of secret teaching, and Roman Catholic apologists have used the supposition to explain why it is that many of the peculiar doctrines of their church are not mentioned by the early writers. Hence some extreme Protestants have denied the existence of any such teaching. The truth seems to lie between the two parties. The worship of Christians in the time of Justin seems to have been held in seclusion, though he was ready to relate in full the forms used in celebrating the sacraments. Later, the course of church discipline, which made a sharp distinction between the catechumens and the full members of the churches, forbade to the former participation in the communion, and finally attendance upon it. As the rite itself was concealed

from them, so all teaching upon it was abstained from, and in the public preaching, where catechumens and also unbelievers were present, such subjects were passed over. The institution of a catechumenate was, therefore, the cause of this peculiar custom, and it neither was nor is any part of the essence of historical Christianity. F.

Archæology, Biblical, the name now given to what formerly was known as the study of "antiquities." In its general aspect archæology has been and is daily growing in interest and importance as the most trustworthy guide to a correct knowledge of the past. This is also true of biblical archæology. It has made vast additions to what we know of sacred persons and places and times and things, and still more is to be expected from the researches of the future. It has been defined to be a representation of the physical, geographical, statistical, economical, and social conditions of the nation in which the Bible originated. Its chief sources are, on one hand, the literature that exists of the Jews themselves and of all their neighbors—Chaldee, Syriac, Arabic, Greek, Roman, and of all modern travellers and explorers of whatever age or country—and, on the other, all monuments and buildings, plastic representations, inscriptions and coins, whether in Palestine itself or in Egypt, Babylonia, Assyria, Persia, Phœnicia and Syria. The range is wide, and the literature of the subject is already very abundant, and yet must continually increase. The principal points of sacred archæology will be noticed under their respective heads. (See E. C. Bissell, *Biblical Antiquities*, Philadelphia, 1883.) C.

Archæology, Ecclesiastical, that department of church history which deals with the external life of the church and the forms which it assumed. By general consent its period is now defined as terminating with the close of the 6th century. It embraces the general topics of church worship, customs and constitution. Under worship it treats of the acts of worship, such as preaching, prayer, song, the administration of the sacraments; and of sacred seasons, Easter, etc. Here was formerly included also an account of the places where worship was held, churches, etc., and their decoration; but this is now considered under the title of church architecture. Under customs it treats of discipline, marriage, burial, etc. The department of church constitution handles the development of the priesthood, the separation of clergy and laity, the rise of the orders of the clergy, and their legal and ceremonial rights and duties. The authoritative work in English on the whole subject for the first eight centuries is Smith and Cheetham's *Dictionary of Christian Antiquities*, London, 1875-80, 2 vols. See also Bingham's *Antiquities of the Christian Church*, several edd., e.g., London, 1878, 2 vols. F.

Archangel. See ANGEL.

Archbishop primarily was, and in the Church of England and Ireland is, the metropolitan or chief bishop of a province. In Constantine's time he was really a patriarch, and as such ordained all the metropolitans of his diocese; convened the diocesan synods and

presided at them; received appeals from metropolitans and also their suffragans when metropolitans were remiss in censuring them. But in the English Church he has his ancient place and function. There are two archbishops—Canterbury and York—appointed by the sovereign; in the Irish Church there are also two—Armagh and Dublin—who are elected by the bishops from among their own number.

Archdeacon, The, was since the 5th century the chief deacon and the assistant or deputy of the bishop in all duties which did not require special episcopal offices. When the bishoprics were divided into archdeaconries the archdeacons acquired still greater powers. But the abuses which crept in, and their assumption of episcopal prerogatives, led to a material curtailment of their powers in the 12th and 13th centuries, and to the substitution for them of vicar-generals. The Council of Trent gave to the bishops the rights yet left to the archdeacons. In the Lutheran Church the archdeacon is simply the first pastor of the city's churches. In the Church of England the office corresponds to that in the ancient church. The archdeacons are addressed as "Venerable," and have general oversight of portions of the diocese. There are 85 archdeaconries in that church. In the Episcopal Church in the United States the office, with similar functions, has recently been instituted, and is now (1889) found in the following dioceses (figures in parenthesis give the number of archdeacons for each diocese): Albany (4), Chicago (1), Long Island (2), Newark (2), New Jersey (2), New York (4), Springfield (3).

Ar-che-la-us (*ruler of the people*), a son of Herod the Great, who succeeded his father B.C. 4, and maintained his position against an insurrection raised by the Pharisees. His heirship being disputed by his brother Antipas, he went to Rome, where his authority was confirmed by Augustus, who made him ethnarch of Judæa, Samaria, and Idumæa. Being cruel and revengeful, Joseph and Mary naturally feared to live under his government, and went to Nazareth (Matt. ii. 22). After 9 years' reign Archelaus was deposed by Augustus for his cruelty and banished to Vienne, in Gaul, where he died 6 A.D. C.

Archea, Court of the, so called because held in Bow Church, Sancta Maria de Arcubus, is an ancient court of appeal, belonging to the Archbishop of Canterbury, where the confirmation of the election of bishops of the province of Canterbury still takes place. It now sits either in the Lambeth Library or in one of the rooms in the Parliament House.

Ar'-che-vites, the name of a people transplanted by the Assyrians into the depopulated Samaria (Ezra iv. 9). They were inhabitants of Erech, mentioned in Genesis (x. 10) as belonging to the kingdom of Nimrod. This has been of late identified in the ruins of Warka, on the left bank of the Euphrates, 82 m. s.e. from Babylon. C.

Archicapellanus (*archchaplain*), the head of the theologians at the court of the old Frankish kings, and of ecclesiastical affairs in the kingdom. He was the highest dignitary in the realm, and was generally an archbishop

also. But after the 13th century the high almoners superseded the archchaplains.

Archimandrite is in the Greek Church the term for abbot.

Architecture, Hebrew. This was of slow development. The patriarchs, being nomads, dwelt in tents. Their children, living in Egypt, became acquainted with architecture as an art, and were compelled to take part in the construction of huge monuments (Ex. i. 11). But during their wanderings in the wilderness they had no opportunity to display it except in the building of the tabernacle; and when they entered Canaan they found forts and cities prepared by their former owners. A Hebrew architecture did not arise till the time of David. He enlarged Jerusalem, improved its fortifications, and built a palace on Mount Zion. Solomon built another palace, also one for his wife, the daughter of Pharaoh, huge water-works south of Bethlehem still known as Solomon's Pools, and his greatest work, the temple on Moriah. These buildings were put up with the aid of Phœnician workmen, and doubtless reflected something of their taste; yet so far as we are able to reconstruct the temple as it is described, one feels that it is a reminder of Egyptian edifices. Some remains of the original structure show very clearly its massiveness, and the biblical accounts indicate a prominence of straight lines and right angles, both which are dominant features of the temples in the Nile valley. Several of the kings of both Israel and Judah—*e.g.*, Ahab and Uzziah—are mentioned as builders. Nor did the nation in captivity forget the art. When they returned they were able to rebuild their city and their temple of themselves. After the time of the Maccabees, and especially during the reign of Herod, who was a great builder, Greek taste and style prevailed. All the stately edifices from that time—gymnasiums, baths, theatres, palaces, and colonnades—were Greek, and so was, in fact, to a large extent the restoration of the temple effected by Herod. C.

Architecture, Church, is not to be viewed as a distinct department of the art apart from other architecture, but describes the modifications undergone by the forms of secular art to meet the necessities of a new institution, the Christian Church. There are distinct tendencies operative in the East and the West. In the West, church architecture grew out of the ancient style of building known as the basilica, which, at first an open court surrounded by colonnades, and then entirely covered by a roof, formed a building strikingly adapted to Christian uses. It was only necessary to take away the row of pillars which separated the main hall of the basilica from the apse where tribunals had been held, and there were a porch for the penitents, a nave for the body of the church, the judge's seat for the Christian bishop, seats for the other clergy, and even an altar at the junction of nave and apse for the celebration of the sacrament. Such an application of the modified basilica began to be made about the time of Constantine, before whose day there had, properly speaking, been no Christian churches. Even the famous one at Nicomedia, torn down in a few hours in

303, could have been but an insignificant affair. There were, however, from this time on a large number of extensive and beautifully decorated churches erected, of which are to be mentioned the basilica of Tyre, begun in 313, and the Vatican, or St. Peter's at Rome, which was begun about 336, and survived till the 15th century.

Side by side with these basilicas there were built churches in circular form, and these gave rise in the East to the so-called Byzantine style, in which the circle making the main outline of the church was crowned by a cupola rising to a lofty height. The most remarkable early church of this style is the St. Sophia at Constantinople, built by Justinian I. in the years 532-37. The double porch is greatly diminished in extent; the nave, while somewhat elongated and terminating in an apse, is much broader than in the regular basilica, and is surmounted by a dome rising 180 feet from the floor. The general outline of the whole building is nearly square. This form of construction gave its distinguishing feature to the Byzantine style, which abounds in domes. The finest specimen of it is found in St. Mark's in Venice, which combines the cruciform outline with the dome.

The next development of church architecture was in the West, in the so-called Roman style, which extended from the 10th till the 13th century. The arch employed is the round arch, whence the style is sometimes named. The cross form is universal, and the length of the arms is determined by the dimensions of the square under their intersection, the nave being from two to three times, and the other arms once its length. A crypt beneath the choir often raised the choir itself many steps above the floor of the nave. Progress was made in giving strength and lightness to the construction by combining the arches into a system and introducing ribs to carry the chief weight, the main body of the roof being mere filling. The Byzantine dome was raised over the intersection of the arms, and often two smaller domes crected upon the front. The Gothic style (12th to the 16th century) forms the close of this development. The introduction of the pointed arch gave greater flexibility in the arrangement of spaces, and enabled the architect to combine arch and pillar into one flowing whole. The system of ribs was extended till even the walls were almost resolved into them, whereby room was given for the vast windows, so characteristic of the style, and greater and greater loftiness was secured, the effect of which was enhanced by tall spires. F.

Archontici. See GNOSTICISM.

Archpresbyter, or priest, an ancient office, once powerful, now in the Greek Church corresponding somewhat to cathedral deans, and in the Latin to the rural deans of the Church of England. But formerly the archpresbyter stood next to the bishop, as the superior among the priesthood, and generally succeeded him. He discharged episcopal functions, and gradually the class became so independent that the bishops in the 12th century had them put under the authority of the archdeacons.

Arcosolium, a vault containing sarcophagi, as in the catacombs of Rome.

Ar'-e-tas, the king of Arabia Petraea at the time when the governor of Damascus attempted to apprehend Paul. Aretas had incurred the displeasure of Tiberius, but before it reached him the emperor died, and the new Cæsar, Caligula, was friendly to Aretas, and granted to him Damascus; and thus is explained the incidental statement made by the apostle (2 Cor. xi. 32). C.

Arianism. See **ARIUS**.

A-ri-as, **Benedict** (surnamed **Montanus**), b. at Frejenal de la Siena, Spain, 1527; d. at Seville as comthur of the order of St. Iago and court chaplain, 1598. He was a famous Orientalist, and edited the Antwerp Polyglot, 1569-72, 8 vols., fol.

Arimathe'-a, a town in Judæa that was the home of Joseph; who begged the body of Jesus (Matt. xxvii. 57). An old tradition places it at the modern Ramleh, on the road from Jaffa to Jerusalem. Others identify it with Ramah, Samuel's birthplace, called Armathaim in the LXX. C.

Ar-is-tar'-chus (*most excellent ruler*) of Thessalonica, a companion of Paul on his third missionary journey (Acts xx 4, xxvii. 2). He was dragged into the theatre at Ephesus, and nearly killed by the mob. Paul refers to him as his fellow-worker (Philemon xxiv.) and also as his fellow-prisoner (Col. iv. 10). He is said to have been beheaded at Rome. C.

Ar-is-to-as, a high officer of the Egyptian court, who is said to have been sent by Ptolemy Philadelphus to procure from Jerusalem an authentic copy of the Old Testament for the Alexandrian Library, which he did, and also brought 70 learned Jews, who translated it into Greek. The story is discredited by scholars, yet must have had some basis of fact. C.

Ar-is-ti'-des, one of the very earliest Christian apologists, who presented his apology to Hadrian in the year 125 at Athens. In the year 1878 a fragment claiming to be a portion of this apology was published at Venice for the first time, and is thought to be genuine. F.

Ar-is-to-bu'-lus (*most excellent counsellor*), the name of several noticeable persons in later Jewish history. The first was a son of John Hyrcanus, who on his father's death, 107 B.C., murdered his mother and brothers, and assumed the throne, but soon afterward died of remorse. The second was a younger son of Alexander Jannæus, who sought the throne in devious ways, was twice made prisoner by the Romans, and finally died in the service of Julius Cæsar. The third, a son of Herod the Great and Mariamne, fell a victim to his father's cruelty. The fourth, a son of the preceding, educated at Rome with Claudius, was always in private life. The fifth, a great grandson of Herod, was made king of Armenia and Chalcis, 55-62 A.D. C.

Aristotle in the Christian Church. The philosophy of Aristotle, the Greek philoso-

pher, who was b. at Stagira, in Thrace, 384 B.C., whence his surname, the Stagirite, taught at Athens, and d. at Chalcis, 322 B.C.; was at first studied more by heretics than by the orthodox, as Platonism appealed more to the spiritually-minded. The Syrian Monophysites were Aristotelians. But when in later time the schoolmen came to know about Aristotle through Arabic and Latin translations, they found him admirably adapted to set forth the logic and metaphysics of Christian theology, and for centuries Aristotle reigned supreme. Alexander of Hales (d. 1245) was the first scholastic to employ the Aristotelian philosophy in the service of theology. Best ed. of Aristotle by Bekker, Berlin, 1831-70, 5 vols.; Eng. trans., T. Taylor, London, 1812, 9 vols.

A-ri'-us, **Arianism**. Arius, b. in Libya, 256; d. in Constantinople, 336. He was educated with Eusebius of Nicomedia, his later patron, by Lucian, the founder of the Antiochian school. He first appears in Alexandria under the bishopric of Peter (previous to 311), at which time he was already an old man, tall, pale, ascetic, and yet of an enthusiastic and friendly disposition. Under the succeeding bishop he was ordained, and entrusted with the charge of a separate church, the size of the city demanding this arrangement, so different from that common at the time. All seemed to go well with Arius, and he stood in good repute with all till, on occasion of a certain discourse of the Bishop Alexander upon the Trinity, the unity of the Godhead was so strongly emphasized that Arius thought he detected the old Sabellian heresy, and stood forward to contradict the bishop. Alexander was at first inclined to give some weight to his representations, but later, possibly under the influence of Athanasius, he viewed them differently, called a provincial council, and had Arius and several adherents deposed. Both parties now began to seek to engage the interest of outside authorities, and Arius gained the help of his old friend Eusebius. Alexander wrote a multitude of letters, of which one to Alexander of Constantinople is preserved. Relations in Alexandria grew so strained that Arius was obliged to leave, and resorted to Palestine, where he secured the favor of Eusebius of Cæsarea and others, and then went on to Nicomedia. Here he wrote a letter to Alexander in justification of his doctrine, which shows conclusively that he had not been misunderstood by that bishop. He also composed here his famous *Thalia*, a piece in poetical form, designed to make his views popular. A local council soon pronounced in his favor, and he finally ventured to return to Alexandria. He did not succeed in gaining again his former position, but, on the other hand, Alexander could do nothing against him while Licinius held the imperial power. But with the accession of Constantine, who desired to secure unity in the church as the basis of unity in the state, after efforts had been made in vain to bring the parties to a friendly agreement by Hosius of Cordova, a council was called at Nice (325), which proved to be the first of a great series of councils for the determination of Christian doctrine. Un-

der the influence of Athanasius, who had accompanied his bishop to the council as deacon, assisted by the personal influence of the emperor, the council decided against Arius, and he and two adherents who would not sign the creed of the council were banished.

Arius's doctrine is not to be understood except in connection with the previous attempts to explain what the church meant by its faith in the Godhead of Christ. Paul of Samosata had taught that Christ was a mere man. Sabellius taught that the divine in Christ was the Father. Arius sought an explanation different from both these, and said that the pre-existent Christ was the first of all created beings, but was created, since the attribute of independent existence belongs to God alone, and God is one. In the earliest forms of his doctrine, when he was still in good reputation for orthodoxy, Arius emphasized the changeability and derivation of Christ so much that he degraded him far below the rank assigned to him in the common consciousness of the church. Later, when he was attempting to show that he did not differ so much as had been thought from others, he called him "perfect God," and yet this was by exaltation to the rank of God. He even styles him "unchangeable," but he immediately adds that "before he was made or created he was not, for he was not ingenerate." Thus his doctrine, before and after his troubles with Alexander, was the same, and may be conveniently comprised in the phrase which he repeatedly employs: "There was a time when he [the Logos] was not."

On the other hand, Alexander makes it perfectly evident in his letters that the common belief of the church, though it had not yet adopted the word (*homo-ousios*) which was selected by the Council of Nice to designate the doctrine, was not reconcilable with anything less than the perfect equality of the Son with the Father in sharing the divine nature. Indeed, the creed of Eusebius, which he presented at the council as the one which had been in use in the church of Caesarea since the earliest times, and which was rejected by the council as not specific enough for the occasion, admits, when studied in the light of the previous discussions, no other interpretation than one in substantial agreement with the Nicene result; and this result was, in a word, to declare in the fullest manner that the Son, the pre-existent divine element in the historical Lord Jesus Christ, was of the same nature with the Father, and one in numerical unity with him.

But this result was one gained by the superior wisdom and personal power of Athanasius, and under the pressure of court influences, rather than by the unanimous conviction of the council as a body of consulting divines. Hence the strife was not brought immediately to an end, and the history of Arius is followed by the history of Arianism. This is an exceedingly complicated history, in which the movements of thought are like the conflict of the waves where two seas meet. One party and then the other gain the influence of emperor and synods in their behalf, and results are formulated, and laws passed

of the most conflicting kind. In general, it may be said that the East was divided between the extremest Arians and the Semi-Arians, while the West generally held fast to the orthodox faith.

To give some of the details: Eusebius of Nicomedia had been banished shortly after the Council of Nice, but he was soon restored to his bishopric, and became one of the most influential men at court. Constantine now came to view Athanasius as a disturber of the public peace; Arius was restored to favor, and was only prevented by death from having been received back into the full communion of the church by a solemn public ceremony; and Athanasius was deposed by the Synod of Tyre (335). Marcellus of Ancyra, another defender of the Nicene Creed, was also condemned. Under Constantius, Eusebius of Nicomedia became bishop of Constantinople (338-39). In 341 the Synod of Antioch set up the so-called Formulas of Antioch, which were an attempt to steer clear of the extremes of both sides and to furnish a basis for the union of East and West. But the Emperor Constantius and the Western bishops were not to be moved, and when the synod of Sardica assembled and the oriental bishops found themselves in the minority, they withdrew, and so the decisions of the synod were in favor of the Nicene Creed (343-44). In the East, Constantius resorted to persecutions against the Athanasian party. Ten laymen were executed in Adrianople. Other ambiguous efforts at union were made (*Long Formula*, 344), but without effect, till in 361 the great synod at Sirmium seemed to bring the contest to a conclusion by the establishment of Semi-Arianism. Shortly after, at Arles, Athanasius was again banished. But this was not to be the end. Arianism now reappeared in a form which illustrated its true nature, and by the reaction it called forth, favored the cause of the Nicene Creed. Aëtius, who had received his education in the Antiochian school, and was an eager debater, in conjunction with his pupil Eunomius, brought forward the ancient Arianism, only in a more extreme form than it had had in the writings of Arius himself. Arius, under the influence of the old subordinationism of Origen, had not allowed that the Son had a full knowledge of the Father; but these Aëtians taught, first, that the Father, as unbegotten, and the Son, as begotten, were entirely *unlike* in all respects (hence called *Anomolites*), and that all men, and of course the Son, had a full knowledge of the Father, since the nature of his being is exhaustively described in the word unbegotten. Now appeared the Homoi-ousians, who were the old party of Eusebius of Caesarea approximating more nearly to the orthodox position. They taught the similarity of essence in Father and Son, and finally got so far as to add "in all respects" (359). At the death of Constantius (361) this party was in the decided ascendant. The reign of Julian was favorable to the Athanasian party. Athanasius returned to his diocese, and by approaching the Semi-Arians in a conciliatory manner, he furthered the introduction of a good understanding. A real advance in the doctrine was made in the dia-

inction established between the words for "nature" and "person" (hypostasis). More and more the consensus of opinion in the church was in favor of the Nicene doctrine, and at last, after Gratian had called back the banished bishops (378), and a large degree of religious freedom had been granted by him, the Council of Constantinople assembled and reaffirmed the symbol of Nice (381). Arianism now began rapidly to disappear, under the repressive measures of the government, it must be confessed, to a large extent, and soon was no more a religious force.

This result was not gained by the councils as such, but was the mature conclusion of the mass of the church when all the various forms of statement which had been brought forward had been found defective, and the waves of passion had tossed hither and thither and subsided, and the sober judgment of men was reached. The contest has great value in showing, among other things, what an œcumenical council was and what it was not.

Arianism had a somewhat prolonged life among the Goths and other Germanic nations, among whom it was introduced by the missionary to the Goths, Ulphilas (350). The Arian Lombards were a scourge to Italy, the Arian Vandals desolated the churches of Africa. But all these Arian peoples either went over to the Catholic Church or were buried beneath the waves of the Saracenic invasion. (See H. M. Gwatkin, *The Arian Controversy*, London, 1889.)

F.

Ark of the Covenant, a small chest of acacia wood, plated with gold within and without, and covered by a lid of solid gold, which was called the "mercy-seat," and at each end of which was a golden figure representing a cherub facing inward and bending over the ark. In it were placed the tables of the law, which constituted the evidence of God's covenant with his people (Deut. xxxi. 20), and hence it was called the ark of the testimony, as well as ark of the covenant. Afterward were placed in it the golden pot of manna and Aaron's rod that budded. Upon the mercy-seat rested the awful and mysterious symbol of the divine presence (Lev. xvi. 2, Num. vii. 89). The ark was first set up at Gilgal, and then at Shiloh (Josh. xviii. 1), where it remained over three centuries. Taken out to war, it was captured by the Philistines (1 Sam. iv. 11), and when restored was lodged at Kirjath-jearim (1 Sam. vii. 7), until it was removed by David to Jerusalem (2 Sam. vi. 17) and finally placed in the temple by Solomon (2 Chron. v. 2-10). It disappeared in the sack of Jerusalem, and the second temple contained no ark.

C.

Ark'-ite, The. A Canaanitish family (Gen. x. 17) settled in Arka, a town at the foot of Lebanon, where Astarte was worshipped, called Cæsarea Libani, because it was the birthplace of Alexander Severus.

C.

Armenian Church. Tradition attributes to the Apostle Thaddæus the first preaching of the gospel in Armenia, then an extensive country of Western Asia, now divided between Turkey, Russia, and Persia; but it is a matter of history that Gregory the Illumi-

nator (q.v.) converted the king, Tiridates, and a great part of the people in the early part of the 4th century, and is accordingly the patron saint of the Armenian Church. Another founder is Mesrob (q.v.), who in 406 invented an Armenian alphabet, and with Sabak gave the people, in 440, instead of the unintelligible old Syrian, an Armenian Bible, and this Bible is the beginning and corner-stone of their literature, for by it a great impetus was given to literary work, and strangely enough we owe to Armenian translations our knowledge of a considerable part of early Christian literature. The adherents to the old fire-worship sought the help of the Persians to put down the new religion, and it was not before 485 that peace was established by their submission to Persia, after long bloody wars and cruel persecutions. But the church which had endured such trials was already tainted with the Monophysite heresy, and in 491 formally anathematized the Council of Chalcedon, and has since remained separated from the orthodox church. An attempt at union with the Eastern Church was made in 632, but although at first completely successful, the breach opened again, as much on political as on ecclesiastical grounds. In 1439 a union between the Western Church and the members of the Armenian Church outside of Armenia was effected at the Council of Florence, according to which the Armenians gave up their Monophysite doctrine, while they retained their national and ritual peculiarities. But this very union had the effect of splitting the Armenian Church as a whole into two bodies, the Catholic (united) and the orthodox (i.e., from their standpoint); to the former belong the richest and best educated part of the nation, and the Mechitarists (q.v.). The Catholic Armenian bishop attended the Vatican Council, but it was not till 1879 that he accepted the Infallibility dogma.

The dogmas (except that relating to the two natures in Christ) and rites of the orthodox Armenian Church approach those of the old Greek Church. Peculiarities are the festival of the Seven Sacraments; the combination of confirmation with baptism, which consists in trine immersion and pouring; the use of unmixed wine and leavened bread, which is dipped in the wine, in the Lord's Supper; and that extreme unction is only applied to ecclesiastics, and that after death. The church numbers some 8,000,000, two thirds being in Turkey. The presiding officer of the church is called the Catholicos, and is the patriarch of Etchmiadzin, but resides in Russia. There are three other patriarchates, Jerusalem, Constantinople, and Sis (a town in Asia Minor). There are also archbishops, bishops, and vartabeds, or doctors of theology, who frequently have charge of dioceses, with episcopal functions. The clergy are white and black, but the latter are monks and alone eligible for the higher clerical offices. The secular clergy may marry before ordination, but cannot after it. The priesthood is hereditary. As a rule, the priests are very poor, being dependent upon alms and fees. Since 1831 American Protestant missionaries have worked successfully among the Armenians in Turkey, the leader being William Goodell, and in 1860

reluctantly established among them the Evangelical Protestant Church. Robert College, at Constantinople, is one of the fruits of the movement. (See *The Life and Times of S. Gregory the Illuminator*, London, 1868; *The Divine Liturgy of the Armenian Church*, 1870 [both translated by S. C. Malan]; for the modern church cf. R. Young, *Light in Lands of Darkness*, London, 2d ed., 1884, pp. 114-168.)

Arminianism. See ARMINIUS.

Ar-min'i-us, Arminianism. Arminius, James (Dutch, *Jacobi Harmensen*), b. at Oude-water, Holland, in 1560; d. at Leyden, Oct. 19, 1609. After a preliminary training at Utrecht, he was sent, in 1575, to the newly founded university at Leyden, where he remained six years, and gained a high reputation. In 1582 he went to Geneva and studied theology under Theodore Beza. Here he gave offence by advocating the logic of Peter Ramus in opposition to that of Aristotle, and had to retire to Basle, but in 1583 returned to Geneva and continued his studies for three years more. He then visited Padua and Rome, and on his return to Amsterdam, in 1586, was ordained. Soon after he was commissioned to answer the sublapsarian views of certain ministers of Delft, but, in studying the subject, became a convert to the opinions he was set to oppose. These new views found expression in his expositions of Romans, and provoked much controversy; but in 1608 he succeeded Fr. Junius as professor of theology at Leyden. Here he soon became involved in fierce disputes with Gomar, one of his colleagues, on foreordination, but still, in 1605, was made *rector magnificus* of the university. The controversy becoming general, he asked that a synod should be called to settle it, but before this could be done he died. He was a man of acuteness and learning, not a profound scholar, but an excellent writer, of winning manners and an amiable spirit. (See *Life*, by Bangs, New York, 1843.)

ARMINIANISM.—A system differing from Calvinism as usually held by the Reformed churches on the five points—foreordination, universal redemption, the corruption of man, conversion, and final perseverance. As stated by the Remonstrants, as the followers of Arminius were called, in 1610, it maintained: 1. That God had indeed made an eternal decree, but only on the condition that all who believe in Christ shall be saved, while all who refuse to believe must perish, so that predestination is only conditional. 2. That Christ died for each and every man, but only those who believe are really saved by his death. 3. That no man is of himself able to exercise a saving faith, but must be born again of God in Christ through the Holy Spirit. 4. That without the grace of God, man can neither think, will, nor do anything good; yet that grace does not act upon men in an irresistible way. 5. True believers are able, by the aid of the Holy Spirit, victoriously to resist sin, but whether they may not by their own remissness fall from grace is a question to be determined by a further examination of the Scriptures. On the last-mentioned point the later Arminians came to hold, as do now

all who bear the name, that the regenerate may lose justifying faith, fall from a state of grace, and die in their sins. It is understood that the holders of these views agree with other evangelical Christians as to the Trinity, the fall of man, the atonement, the obligation to holiness, and eternal retribution. Arminians are found more or less among all Protestants, but their leading representatives are the Wesleyans of Great Britain and the Methodists of America. (See Watson's *Institutes*, W. B. Pope's *Christian Theology*.) C.

Armitage, Thomas, D.D. (Georgetown College, Ky., 1855); b. at Pontefract, Eng., Aug. 2, 1819; became a Methodist preacher at 16; a resident in America in 1838; in 1848, a Baptist, and from that time to 1889 was pastor of the Fifth Ave. Baptist Church, New York City. He was a founder of the American Bible Union, 1850 (see BIBLE SOCIETIES), and its president, 1856-75. He published *A History of the Baptists*, New York, 1886.

Army, Armor, Hebrew. No representations of the Hebrew weapons have been preserved on vases, coins, or jewels; so that our views of them must be drawn from remains of other ancient peoples or inferred from the words themselves. Of offensive arms, there were the *sword*, lighter than ours, carried in a sheath and suspended from the girdle; the *spear*, a long wooden staff with a metal point; the *javelin*, a shorter lance; the *dart*, still smaller; the *bow*, sometimes of steel, with *arrows*, often either poisoned or fiery; the *sling*, the usual weapon of a shepherd, but also employed in regular warfare; the *battle-axe* (Jer. li. 20), the form of which is unknown. Defensive armor consisted of the *shield*, one form of which protected the whole person, while another, smaller in size, was used for hand-to-hand fight; the *coat-of-mail*, which covered the breast and back; the *greaves*, which protected the legs; the *helmet*, covering the head. The term "armor" and the various offensive and defensive weapons included in it are frequently used figuratively in the Bible, especially in Ephesians vi. 11-17, where the graces of the Christian character are represented as the panoply of God in which he clothes the believer and by which he is enabled to fight victoriously the good fight of faith.

The armies of Israel embraced the whole male population, and when occasion required the entire body could be assembled. Each tribe constituted a division, with a separate banner, and this, again, was divided into thousands and hundreds, under their respective captains. The kings first established the custom of body guards (1 Sam. xiii. 2, xxv. 18), and in later times a standing army was maintained. But ordinarily the soldiers received no wages, but were armed and supported (1 Kings iv. 27). Hence the campaigns were generally short, and often decided by a single battle. Horses were not used, it is supposed, till Solomon's time. The manner of declaring war and the character of exemptions are minutely stated (Deut. xx. 1-14, xxiv. 5). See WAR. C.

Arnaud (ar-nô) Henri, b. at Embrun, Hautes

Alpes, France, Sept. 30, 1641; d. at Schönberg, Württemberg, Sept. 8, 1721. He is famous for his successful conduct of his Waldensian co-religionists back into their native valleys, in the face of determined opposition, 1689-90 (celebrated Aug. and Sept., 1889). They were, however, compelled to leave again. He served in the army of the Allies against France in 1702, but for the latter years of his life preached to the exiled Waldensians at Schönberg. He is the author of *The Glorious Recovery by the Vaudois of their Valleys* (orig. French, 1710, n. e. Neuchâtel, 1845; Eng. trans., London, 1827).

Arnauld (ar-nô). The name of a French family celebrated for their Jansenism. 1. **Antoine**, the father; b. in Paris, 1560; d. there, Dec. 29, 1619; advocate-general and member of parliament, Paris, whose speech, July 12, 1594 (Eng. trans., London, 1594), against the Jesuits caused their temporary banishment. He had 20 children, of whom several became prominent. 2. **Robert d'Andilly**, his eldest son; b. in Paris, 1588; after his wife's death he entered the Cistercian convent of Port Royal, Paris, 1643, with five of his daughters, giving up his influential position at court, and henceforward devoted himself to literature, on the side of Jansenism; d. there, Sept. 27, 1674. He wrote *Lives of the Fathers of the Desert* (Eng. trans., London, 1757, 2 vols.) and other translations. 3. **Henri**, younger son; b. in Paris, 1597; became bishop of Angers, 1649; d. there, June 8, 1692, respected by his theological opponents and beloved by his flock. 4. **Antoine**, styled "the Great," youngest son; b. in Paris, Feb. 6, 1612; d. at Brussels, Aug. 8, 1694. He was the great leader of the Jansenists. Turning from philosophy and law to theology, he became a priest, 1641, and the next year Doctor of the Sorbonne, and in 1643 the recognized head of the Jansenist party in France. From then on Jesuitism had no more learned or indefatigable opponent. To escape his foes, he retired to the convent of Port Royal, Paris. In 1656 his declaration, that it was not true that certain propositions alleged to be in Jansen's book *Augustinus*, and condemned by the pope as heretical, were found in it in the sense ascribed to them by his opponents, led to his expulsion from the Sorbonne, but also to the composition by Pascal of the famous *Provincial Letters*. From 1679 till his death he lived in Belgium, mostly in Brussels. Here he worked, in connection with Quesnel (q. v.), upon the old themes—defence of Jansenism, opposition to Jesuitism. His writings make 45 vols., Paris and Lausanne, 1775-83 (with his *Life* by Majainville), but are entirely forgotten, except that prepared with Nicole, *The Port Royal Logic* (Eng. trans., 10th ed., Edinburgh, 1887). 5. **Jacqueline Marie** (religious name, *Maria Angélique de Ste. Madeleine*), second daughter; b. in Paris, Sept. 8, 1591; d. there, Aug. 6, 1661. Her father by fraud secured her nomination as abbess of Port Royal when she was only 11 years old! Quite naturally, she did not take her position seriously at first, but in 1608 she was converted, and at once began convent reforms which attracted wide attention, and led to her doing similar work in the convent of Maubuisson,

near Paris, in 1618. In 1626 she laid down her office at Port Royal; from 1633 to 1636 she was superior of a new community of nuns, but became prioress of Port Royal in the latter year. (See Miss Frances Martin, *Angélique Arnauld*, London, 1873.) 6. **Angélique de St. Jean**, daughter of Robert; b. in Paris, Nov. 24, 1624; with three other sisters became nun in the Port Royal convent, subprioress, 1653, abbess, 1678, in which position she died Jan. 29, 1684. She was the principal author of *Mémoires pour servir à l'histoire de Port Royal* (Utrecht, 1742, 3 vols.). See JANSENISM.

Arndt (arnt), **Johann**, German Lutheran; b. at Ballenstedt, Anhalt, Dec. 27, 1555; studied at Helmstedt, Wittenberg, and elsewhere; became *diakonus* at Ballenstedt, 1581; pastor at Badeborn, 1583; at Quedlinburg, 1590; at Braunschweig, 1599; at Eisleben, 1608; general superintendent at Celle, 1611; d. there, May 11, 1621. Shocked by the unevangelical tone of most contemporary theologians, he endeavored to set forth the claims of religion upon the heart and the outward life, and so became a teacher of the "indwelling kingdom of God." His writings are to this day among the most esteemed German devotional treatises, and one of them, *True Christianity* (original, Bk. I., Frankfurt-on-Main, 1605; the 4 books complete, Magdeburg, 1609; Eng. trans., London, 1712-14, 2 pts.; new ed. rev., by C. F. Schaeffer, Philadelphia, 1868), has been translated into all European languages. Another great favorite of his is *The Garden of Paradise* (original, Leipzig, 1613; Eng. trans., London, 1716). Complete ed. of his works, Leipzig and Götting, 1734-36, 3 vols.

Ar-nô-bi-us, an early apologist, who wrote not long after the persecution of 303. His work is entitled *Against the Heathen*, and has come down to us in seven books (Eng. trans., *Ante-Nicene Fathers*, ed. Coxe, Chr. Lit. Co., New York, vol. vi., pp. 405-543). It is said that he was a bitter opposer of Christians, and that when he was converted the bishop would not admit him to the church till he had proved his conversion by this apology. The contents correspond to this legend, for his conception of Christianity is somewhat crude. But the apology was calculated to do the heathen good. F.

Arnold of Brescia, b. at Brescia, 60 m. e. n. e. of Milan, Italy, about 1100; d. at Rome, 1155. He was a pupil of Abelard's, who, on his return to his native city, began to preach moral reforms. He attempted no doctrinal reform of the church, but seeing the corrupting effects of worldliness, he ascribed the evils of the church to its wealth and to its participation in secular government, and advocated the relinquishment of these. It is not probable that he owed these views to other preceding agitators, such as the Waldenses, but they were the fruit of his own observations and thoughts. In 1130 the pope imposed upon him an oath to keep silence, and he soon departed for France, where he incurred the enmity of St. Bernard. Condemned with Abelard, and in danger of imprisonment, he fled to Switzerland (1140), whence he returned home, and is found in

Rome in 1145. He soon began to preach his doctrines, which found the more hearty acceptance among the Romans that he now sought, not only to establish a connection with the emperor and secure the independence of the city from the pope, but to set up again the ancient Roman senate and people. But the enthusiasm of the Romans cooled as rapidly as it had risen, and when, in 1155, the pope put the city under the ban, and the king, Frederick Barbarossa, who desired the imperial crown, and could not foresee his own conflicts with the papal power, proceeded against Arnold, they delivered him to his enemies, and he was hanged, his body burned, and the ashes scattered upon the Tiber. His efforts for reform thus met with no permanent success. (See *Life* by Bonet-Maury, Paris, 1881.) F.

Arnold, Gottfried, Lutheran; b. at Anna-berg, Saxony, Sept. 5, 1666; studied at Wittenberg; was professor of history at Giessen, 1697-98; court preacher at Allstedt, 1701, then preacher at Werben, 1704, and Perleberg, 1707, and d. there, May 30, 1714. His most famous book is the *Unparteiische Kirchen- und Ketzerhistorie* (Frankfort, 1699 sqq.; best ed., Schaffhausen, 1740-42, 3 vols.), in which he claims for the heretics a striving after true Christianity, and justifies their existence on the ground of the defects and degeneracy of the church. He was a Pietist of the school of Spener, and wrote several favorite hymns. (Life by Dibelius, Berlin, 1873.)

Arnold, Thomas, D.D. (Oxford, 1828), head master of Rugby school; b. at West Cowes, Isle of Wight, June 13, 1795; d. at Rugby, June 12, 1842. Educated at Oxford; elected fellow of Oriel, 1815; lived at Laleham, "a quiet village on the broad Thames," as private tutor, 1819; became master of Rugby, 1827. He exerted an extraordinary intellectual, moral, and spiritual influence. He was a living epistle of goodness and truth. His school was a power and a blessing, his pupils being marked as unusually "thoughtful, manly-minded, and conscious of duty and obligation." He was elected regius professor of history at Oxford, 1841, but did not give up his school. His chief works were *The Early History of Rome*, London, 1838-43, 3 vols., and *Lectures on the Study of Modern History*, Oxford, 1842; his *Sermons*, ed. by his daughter, Mrs. W. G. Forster, 1878, 6 vols. (Cf. *Dict. Nat. Biog.*) His *Life and Correspondence*, by Dean Stanley, London, 1844, 2 vols., 12th ed., 1881, is an English classic.

Arnoldists, followers of Arnold of Brescia (q.v.).

Ar'-non (*noiny*), the torrent boundary between Moab and the Amorites (Num. xxi. 13), running into the Dead Sea from the east. It is full in winter, but nearly dry in summer. It runs through a deep ravine with precipitous cliffs on either side. C.

Arnot, William, Free Church of Scotland; b. at Scone, Nov. 6, 1808; educated at Glasgow; pastor there, 1838; at Edinburgh, 1863; d. there, June 3, 1875. He declined a D.D. from the universities of Glasgow and New

York. He wrote *Laws from Heaven for Life on Earth: Illustrations of the Book of Proverbs*, London, 1857-58, 2 vols., 3d ed., 1883, and other popular works. (See his *Autobiography and Memoir*, London, 1877.)

Ar-phax'-ad, a son of Shem, ancestor of Eber, and also, according to Josephus, of the Chaldeans. The etymology of the name is much disputed, but it is generally admitted that as it occurs in Gen. x. 22, 24, it denotes the district called by the Greeks Arrapachitis. C.

Ar-so'-ni-us, Greek patriarch, entrusted with the education of the son of the Emperor Lascaris, pronounced excommunication against the usurper Michael Palaeologus, who had caused the legitimate successor to the throne to be blinded. Arsenius was therefore deposed, and died upon an island in the Propontis in 1273. The followers of Arsenius, who were numerous, maintained a schismatic existence till, in 1312, the course of Arsenius was declared to have been right, and he himself was canonized. F.

Ar-ta-xerx'-es (*the great warrior*), the name of two Persian kings mentioned in Scripture. One was he who stopped the rebuilding of the temple (Ezra iv. 7-24), supposed to have been Smerdis the Magian, who, by usurpation, reigned for eight months. The other was Longimanus, son of Xerxes, who reigned B.C. 464-425, and permitted Ezra to return to Judæa with those who chose to follow him, and afterward granted the same favor to Nehemiah. C.

Ar'-te-mon came out in Rome with the opinion that the doctrine of the divinity of Christ was an innovation and a relapse into heathen polytheism. He was excommunicated probably by Zephyrinus (202-17). He made some use of Aristotle. F.

Articles of Religion. I. ENGLISH. These were framed by Archbishop Cranmer, with the aid of Ridley and Latimer and the foreign divines, Butzer, Peter Martyr, and John à Lasco, and when published by authority, in 1553, were 42 in number. Set aside under Mary, they were revised under Elizabeth, reduced to 39, and published in the shape which they have ever since retained. For a long period they were made binding upon all ministers and students in the university, but relief was given to dissenting ministers by the toleration act of William and Mary, and in 1871 an act was passed exempting all students from subscription and throwing the universities open to Dissenters. This important doctrinal formula covers nearly all the heads of the Christian faith, especially those which are disputed with Romanists. They affirm the orthodox doctrine of the trinity and incarnation, the Augustinian views of free will, total depravity, grace, faith, good works, election, and the Calvinistic statement of the sacraments. They have, therefore, an eclectic and comprehensive character which commends them doctrinally to general acceptance. Not so with the Erastian feature, which makes the sovereign supreme governor of the Church of England. There are great differences of

opinion as to their proper interpretation, and opposing schools have alike claimed them as favoring their views. But they must be understood in their grammatical sense, and when this is doubtful recourse should be had to the Books of Homilies, the Catechism, the private writings of the Reformers, and the great Elizabethan divines. The Protestant Episcopal Church of the United States adopted these articles, save those which are political, omitting also any reference to the Athanasian Creed. The 25 articles of the Methodist Episcopal Church and the 35 of the Reformed Episcopal Church in America are based upon the Anglican articles, much of whose substance and phraseology they retain. (See Harold Brown's *Exposition of the Thirty-nine Articles* and Schaff's *Creeds of Christendom*, i., 593 sqq.; iii., 486-516.) II. IRISH. These, 104 in number, were framed by Archbishop Ussher when professor of divinity in Dublin, and adopted by the convocation of the Irish Church at its first meeting, 1615. They form a connecting link between the Thirty-nine Articles and the Westminster Confession, being considered a chief source of the latter. At first, subscription to them was required, but in 1635 they were quietly ignored, the English Articles being formally adopted by the convocation. (See Schaff's *Creeds*, i., 662-665; iii., 526-544.) III. LAMBETH. So called because drawn up at Lambeth Palace (1595) by Dr. William Whitaker and approved by Archbishop Whitgift. They were sent to Cambridge, where the scholars were directed to conform to them, but at the instance of Queen Elizabeth were suppressed. They are strongly Calvinistic. Dr. Reynolds, at the famous Hampton Court Conference (1604), requested that these be added to the Thirty-nine Articles. (See Schaff's *Creeds*, i., 658-662; iii., 523-525.) C.

Artotyrites (*bread-cheese*), a branch of the Montanists who used cheese in place of bread in the Eucharist.

Arundel, Thomas, son of the Earl of Arundel; b. at Arundel Castle, Sussex, 1353; became bishop of Ely, 1373; archbishop of York, 1388; translated to Canterbury, 1396; banished by King Richard II. for alleged impropriety as chancellor, 1397; returned with Henry IV., 1399, and was reinstated; persecuted the Lollards, and d. at Canterbury, Feb. 19, 1413. It was by him that Lord Cobham (q.v.), the Lollard chief, was condemned.

A'-sa (*physician*), third king of Judah. He reigned 41 years. At first so devoted to truth that he deposed his mother for making an idol to Ashera (1 Kings xv. 8-24), he prospered greatly, and defeated the invader Zerah, at the head of a million of men; but afterward allied himself with the heathen Benhadad, king of Syria, and when smitten with disease sought to the physicians and not to the Lord, and so died under a cloud (B.C. 915). C.

A'-saph (*assembler*), a Levite, one of the leaders of David's choir (1 Chron. vi. 39), an inspired seer (2 Chron. xxix. 30), and a musical composer on a par with David (Neh. xii. 46). To him are attributed Psalms l., lxxiii.-

lxxxiii.; but as several of these appear to be later than his time, the name in the title must in such cases mean one of "the sons of Asaph," a school of singers or psalmists, so called (Ezra ii. 41). C.

Asbury, Francis, first Methodist bishop; b. at Hampstead Bridge, near Birmingham, Eng., Aug. 20 or 21, 1745; d. unmarried in Spottsylvania, Va., Sunday, March 31, 1816. He began to preach among the Wesleyans at 18; being appointed by Wesley superintendent of missionary operations to America, he landed in Philadelphia, Oct. 27, 1771; stayed by his co religionists during the wars; was ordained superintendent by Rev. William Philip Otterbein and Rev. Thomas Coke, D.C.L., at the Baltimore Conference, Dec. 27, 1784. "Coke suggested the use of the title bishop, and the conference agreed to constitute the Methodist Episcopal Church of the United States of America." His *Journal* (New York, 1852, 8 vols.) "shows him to have been a man of simple and winning character, administrative power, and pithy expression; his piety is both frank and deep." He did a great work in upbuilding Methodism on the frontier at a time when the means of transportation were meagre and travelling not only difficult but dangerous from the Indians. (See his *Life* by Strickland, New York, 1858. Cf. Stephen, *Dict. Nat. Biog.*, s.v.)

Ascension Day, Feast of, or Holy Thursday, in commemoration of Christ's ascension; one of the primitive Christian festivals, and put on a plane with Christmas, Epiphany, Easter, and Whitsunday.

Ascetical Theology, a technical term mostly in use by Roman Catholics, meaning, 1. Every edifying presentation of religious truths in sermons or books of devotions. 2. "The science which treats of virtue and perfection, and the means by which they are to be attained." (Cf. Addis and Arnold.)

Asceticism, the extirpation of the passions. This heathen principle, arising naturally from the position that matter in itself is something evil and the source of all sin, entered the church through contact with the Alexandrian school of philosophy. It prevailed in all the forms of Gnosticism, and in them was resisted, but afterward came by degrees to be generally accepted by the orthodox, it being admitted that while all Christians should keep the law, the higher class should renounce what was lawful, and thus gain superior merit. And thus monasticism originated. But the ascetic spirit exists wherever self-denial or the mortification of the flesh is valued for its own sake, as if it pleased God to see his children suffer; whereas the true ground is that God giveth us all things richly to enjoy, and requires self-sacrifice only when by such a course we may the better advance his kingdom and benefit our kind. Passions and appetites need not be extirpated, but are to be controlled, and this control, when intelligent and habitual, is the highest norm of personal virtue. C.

Ascetics, the name given to the Christians who about the middle of the 2d century prac-

tised severe and frequent fasting and complete continence, and gave away their property to the poor. They were, however, not bound by any irrevocable vow to life-long self-restraint. For the better attainment of their ends, they associated women, called virgins, with them. The bishops and synods of the 3d century protested against their moral excesses. One of the most famous ascetics was Hierakas, who lived at Leontopolis, in Egypt, about 300. (Cf. arts. ANCHORITES, HERMIT, MONASTERY.)

Ascodrugiæ, a Galatian sect of the 4th century, which performed a sort of Bacchanalian worship around an inflated wine-skin.

Ash'-dod (*stronghold*), one of the five confederate cities of the Philistines, the chief seat of Dagon worship. It was 8 m. from the Mediterranean and midway between Gaza and Joppa. The place is called *Azotus* in the New Testament, which states that Philip preached there (Acts viii. 40). C.

Asher. See TRIBES OF ISRAEL.

Ash-e-rà and **As-tar-tô**. The former was the Greek and Latin name for the chief Phœnician female divinity, the correlative of Baal, the chief male deity. In Hebrew she is known as Ashtoreth. She was worshipped even in the time of Abraham by the Philistines, who in Saul's days had a temple in her honor (1 Sam. xxxi. 10). Solomon introduced her worship into Jerusalem (1 Kings xi. 5). Originally she was a Babylonian goddess (Istar), and was worshipped both as the author of procreation and as a source of success in war. She was "the queen of heaven," to whom the women of Israel made moon-shaped cakes and poured libations (Jer. vii. 18, xlv. 17), thus doing grievous dishonor to him who is the true and only "King of heaven" (Dan. iv. 37).

The latter was also a goddess, though the word in the Authorized Version is uniformly mistranslated "grove." It always means a statue or image, usually, if not always, of wood. These the Israelites were directed (Ex. xxxiv. 18) always to cut down, yet there was one in the household of Gideon's father (Judges vi. 25), and almost their first idolatry was to worship Baalim and the Ashtaroth. From time to time it reappears in the history of both the southern and the northern kingdom. Even Asa's mother had made "an abominable image for Ashera" (*lit.*, a horror), and for this justly lost her position as queen-mother. The form of the worship rendered to Ashera is not known, but there can hardly be a doubt that it was sensual in the extreme. Whether Ashera was another name for Astarte has not yet been determined. At present the evidence is rather against any identification of the two. (Cf. Scholz, *Götsendienste*, Regensburg, 1877.) C.

Ash-i-mà, one of the divinities introduced by the Hamathites when they settled in the populated Samaria. Some identify it with the Pan of the Greeks (2 Kings xvii. 30). C.

Ash'-ke-lon, or **As-ke-lon**, a seaport town 10 m. n. of Gaza; one of the five cities of the

Philistines (Judges i. 18); the birthplace of Herod the Great. Many ruins on its site bear witness to its former importance. C.

Ash'-ta-roth (Judges ii. 13; 1 Sam. vii. 8, etc.), the plural form of Ashtoreth, and the one more commonly used in the earlier part of the Old Testament; corresponding to Baalim, plural of Baal. See ASHERA.

Ash'-to-reth. See ASHERA.

Ash-Wednesday, the beginning of Lent in the Roman and English churches. Since the custom in the Roman Church was to except the Sundays from the obligation of fasting, Gregory the Great fixed the Wednesday of the seventh week before Easter as the beginning of the fast, in order that there might be 40 days of real fasting. On this day it is the custom in the Roman Church (since as early as 1091) to put consecrated ashes upon the head, in memory of the transitoriness of life, with special prayers for the forgiveness of sins. The passages of Scripture read are Joel ii. 12-19, Matt. vi. 16-21. F.

As'-ke-lon. See ASHKELON.

Askew, Anne, English Protestant martyr; b. at Stallingborough, near Grimsby, 1521; burned at the stake at Smithfield (London), July 16, 1546. She was highly educated and particularly well read in the Bible. She married Thomas Kyme, of Kelsey, and had two children by him, but was subsequently divorced. In March, 1545, she was imprisoned for having denied transubstantiation. Bishop Bonner released her. Arrested again the next year, she was examined and cruelly racked, and finally executed. (See her touching accounts of her trials in Foxe, *Acts and Monuments*, ed. Townsend, London, 1846, vol. v., pp. 537-550.)

As-mo-de'-us, an evil genius or demon mentioned in the later Jewish writings. In the apocryphal book of Tobit (chap. vi., vii.) he is represented as slaying the seven successive husbands of Sara, the daughter of Raguel. In the Talmud he is a prince of demons, and is said once to have driven Solomon from his kingdom, but was afterward compelled to work on the temple, and did so noiselessly, thanks to his mysterious stone Shamir. C.

Aspergillum, a brush in the Roman Church for sprinkling holy water over objects to be blessed.

Asperalon. See BAPTISM.

Ass, a domestic animal highly valued and greatly used in the East. In its wild state it was intractable, as represented in Job (xxxix. 5-8), but after Solomon's day was never used for warlike purposes, and hence Zechariah (ix. 9), in predicting our Lord as a lowly king, represents him as riding upon an ass. The fulfilment is recorded in Matt. xxi. 11. C.

Ass, Feast of the, a popular scriptural play of the Middle Ages, designed to bring vividly before the mind of the people those scenes of the Bible in which the ass plays a part. At Rouen the principal part was the history of Balaam's ass, which was made to

speak and prophecy of Christ. At Beauvais it was the journey of the holy family to Egypt. F.

Assassins, a secret military and religious sect formed in Persia and Syria during the 11th century A.D., founded by Abdallah ibn-Maimun Kadah, a Persian magi, who belonged to the Ishmaelites, a branch of the Shiites. (See PERSIA.) They believed in and practised the secret assassination of all enemies. Their power was broken in Persia in 1256, but it is believed small bodies of them still exist in the mountains of Syria.

Asseburg, Rosamunde Juliane von der, b. at Eigenstedt, near Magdeburg, Nov., 1672; from her Petersen the Chiliast (q.v.) claimed to have received visions of the future world; after 1708 she is unheard of.

Assemauni, a family of United Maronites, of whom four are famous scholars. 1. **Joseph Simon**, b. at Tripoli, Syria, 1687; studied at the Maronite College at Rome, and d. there as custodian of the Vatican Library, Jan. 14, 1768. Author of *Bibliotheca Orientalis Clementino-Vaticana*, Rome, 1719-28, 8 vols. (4 parts); *Italiae Historiae Scriptores*, 1751-58, 4 vols.; *Kalendaria Ecclesiae Universae*, 1755, 6 vols. 2. **Joseph Aloysius**, his brother; b. at Tripoli, 1710; d. as professor of Syriac at Rome, Feb. 9, 1782. Author of *Codex Liturgicus Universae Ecclesiae*, 1749-66, 18 vols. 3. **Stephan Elvadius**, cousin of the preceding; b. at Tripoli, 1707; d. at Rome as archbishop of Apamea (*in partibus*) and custodian of the Vatican Library, Nov. 24, 1782. Author of *Acta Sanctorum Martyrum Orientalium et Occidentalium*, 1748, 2 vols. 4. **Simon**, b. at Tripoli, March 14, 1749; d. at Padua as professor of oriental languages, April 7, 1821.

Assent, that act of the mind by which we accept any proposition as true. It is a necessary part of judgment, for if you take away from judgment affirmation or denial, nothing remains but a simple conception without logical value. Assent is the consequence of a conviction of the understanding: consent arises from the state of the disposition and the will. The former accepts what is true; the latter embraces it as both true and good. C.

Associate Presbyterian Church. See PRESBYTERIAN CHURCHES.

Assumptio Moysi (*Assumption of Moses*), an apocryphal book, quoted by Jude in verse 9 (according to Origen), lately discovered in fragmentary condition and edited by Ceriani, 1861. See PSEUDEPIGRAPHIA AND APOCRYPHA.

Assumption of the Blessed Virgin, Feast of, held on Aug. 15, both in the Greek and Latin churches, commemorates the alleged preservation of the dead body of the Virgin Mary and its union with her soul in heaven. The corporal assumption is not an article of faith, still it is generally believed. The festival dates from the 6th century.

Assurance of Faith is a firm belief in Christ as he is revealed in the Scriptures, with an exclusive dependence on him for salvation (Heb. x. 22, where Revised Version has "ful-

ness of faith"). It is distinguished in the New Testament from the assurance of the understanding (Col. ii. 2) and from that of hope (Heb. vi. 11). The assurance of one's salvation, which is what is commonly meant by the phrase, is to be sought not so much in the evidence of regeneration in a man's own experience as in the promises and provisions of grace. In Rom. v. 1-10 and viii. 31-39 the strength and brightness of the believer's hope are made to rest not on his love to God, but on God's love to him. (C. Hodge, Theol., iii., 107.) C.

Assyriology and the Bible. Assyriology, in common usage, denotes that systematized knowledge which is derived from the cuneiform or wedge-shaped writing of ancient Assyria and Babylonia. Assyria is made prominent in the name of the science—although the Babylonian civilization was the older, and although Babylonia controlled Western Asia long after Assyria had fallen—because the attention of explorers and decipherers was early directed to the palaces and the historical inscriptions of the great Assyrian kings. Since wedge writing was used in Persia, Media, Elam, and in the region near Lake Van (Orooniab), Assyriology is sometimes made to cover these, but they are of less importance for the present purpose.

Land and People.—The Euphrates and the Tigris rise not far from one another in the Armenian mountains, separate widely in their earlier course, and at length, after a long and gradual approach, unite and pour their waters through common channels into the Persian Gulf. The middle and lower courses of these rivers, together with their tributaries, mountain ranges to the east and northeast, deserts on the west and southwest, and the Persian Gulf on the south, form the chief characteristics of the Babylonio-Assyrian territory and its boundaries. Its precise limits varied with the fortunes of conquest and revolt. Roughly speaking, it was about 500 miles from northwest to southeast, and, in the widest part, perhaps 800 miles from east to west, including substantially what we know as Mesopotamia, in its wide sense, though stretching a little to the east of the Tigris and in Babylonia a little to the west of the Euphrates. The one important natural feature which has greatly changed in recent centuries is the Persian Gulf; in ancient times this extended about 180 miles farther to the northwest than it does now, so that the Euphrates and Tigris entered it by mouths near together, indeed, but separate. The mud washed down by these powerful rivers has filled up this northern extension of the gulf, and the waters have retreated southward.

Assyria occupied the northern part of this territory and Babylonia the southern. The dividing line was not fixed and permanent, but was generally either the Turnat, when the Assyrians crowded it down, or the Lower Zab, when the Babylonians forced it up; both of these streams flow into the Tigris from the northeast.

Both parts of the land were productive. The climate was cooler in the north, but the

ground was slightly more diversified, and the rain more abundant. In the south, irrigation, by means of canals led from the Euphrates, was a main source of fertility. Wheat and other grains grew plentifully, the date-palm was cultivated everywhere in Babylonia, and the lemon-tree in Assyria.

A common designation for Babylonia in the inscriptions is "Shumer and Akkad"—sometimes "Akkad" alone. It is quite likely that Shumer is the same with the biblical Shinar (Gen. x. 10, xi. 2 sqq.). The boundaries between these territories, and indeed their relative location, have been variously conjectured. Perhaps the most likely view is that Akkad was originally the highland between the Tigris and the mountains east of it, in Elam and Media, while Shumer denoted the plain between the Tigris and the Euphrates, although "Akkad" was at times extended to cover all Babylonia. The "Accad" of Gen. x. 10 seems to be the Babylonian city *Agade*, north of Babylon (called also *Seppara of Anunit*, one of the twin cities making the Hebrew *Sepharvaim*, which has a dual termination), and to have no proper connection with the name of the territory, Akkad.

The entire land of Babylonia and Assyria, during the period which most concerns us, was in the possession of a people speaking a language related to the Hebrew, and belonging to the Shemitic race. The linguistic differences between Assyria and Babylonia were slight. They used in writing the same system of wedge signs, although they simplified the original signs in slightly different ways.

The wedge signs were originally rude pictures, representing objects or symbolizing ideas. By degrees their pictorial form was lost, and they became conventional notations, although a suggestion of their first character is preserved in a few cases. They are both ideograms—i.e., signs for objects or ideas, and phonograms—i.e., signs for mere sounds, like the letters of our alphabet, except that, as phonograms, they stand usually for syllables, and not for the component parts of a syllable. The fact that the same sign is frequently used both as an ideogram and as a phonogram, and that the syllable indicated by it as a phonogram has usually no connection in sound with the Shemitic word expressed by it as an ideogram, and, further, that some of the oldest inscriptions are written with the use of ideograms alone, has led to the conclusion, at one time almost universally accepted by Assyriologists, later disputed hotly, but still probably correct, that the inventors of the cuneiform signs were an earlier, non-Shemitic race, from whom the Shemitic Babylonians, perhaps first conquering them, learned the arts of civilization. This race has sometimes been called Shumerian, sometimes Akkadian; neither name is scientifically established.

The material upon which the signs are inscribed is various. Alabaster slabs, clay tablets and barrels, little cylinders of stone and hematite, as well as plates of bronze, are found with inscriptions. The earliest component parts of the signs were simple lines. When these lines were made by pressing a flat stylus into clay, one corner of this sank deeper than

the others, and gave the mark the appearance of a wedge. Hence the wedge came to be regarded as the proper element of the character.

Whence the Shemitic people of Mesopotamia came we do not clearly know. The primitive home of the Shemites is still under debate. From whatever direction they entered Mesopotamia, however, they planted themselves firmly there and remained for thousands of years. The oldest monuments which betoken their presence carry us back far beyond the time of Abraham. Many scholars hold that B.C. 4000 is not too remote a date; this is on the authority of *Nabonidus*, a Babylonian king of the 6th century B.C., who speaks of *Naram Sin*, founder of a certain temple, as having lived 3200 years before. But, granting *Nabonidus'* good faith and the correctness of the decipherment, we do not know the source of his information, and while the date is not incredible, it is not yet securely established. Undoubtedly there were officially dated records, and the Babylonians themselves endeavored to construct their own chronology. By means of such of these aids as have been thus far discovered, as well as occasional statements in the later historical inscriptions, we can at least say that B.C. 2500, or even 3000, is probably well within the truth as the time of the beginning of Shemitic dominion in Mesopotamia.

As already intimated, the earliest monuments are found, not in Assyria, but in Babylonia. The cities of Ur, Erech, Larsa, Nippur, and Babylon itself, were already ancient when Asshur, on the west bank of the Tigris, became the capital of Assyria, and far antedated Calah and Nineveh. Assyrian culture was derived from Babylonia. This accords with Gen. x. 10, 11: "And the beginning of his kingdom was Babel, and Erech, and Accad, and Canech, in the land of Shinar. Out of that land he went forth to Asshur, and builded Nineveh, and Rehoboth-ir, and Calah," etc.

Politically, Babylonia and Assyria passed through various changes. The earliest condition appears to have been that of independent or semi-independent cities; gradually these were united under the hegemony of one especially powerful. About B.C. 2100, after a period of subjugation at the hands of a succession of Elamitic kings from the mountains to the eastward, *Chammurabi*, an energetic native ruler, gained the chief power and made Babylon the seat of his government. Other dynasties followed his, until about B.C. 1500 the Assyrian power began to overshadow the Babylonian. *Isme-dagan*, priest-prince of Asshur (c. B.C. 1850), is the earliest Assyrian ruler known to us. It was not very long before the title of king was used in Assyria, and from the 14th century B.C. to the end of the 7th Assyria was the leading power in Western Asia, though with a period of comparative weakness and inefficiency in the 11th and 10th centuries. Babylonia, meanwhile, preserved her independence, if not her influence, until the time of Tiglath-pileser III. (B.C. 731), began to revive less than a century later, gained force with astonishing rapidity, under intrepid leaders, as Assyria, under weak ones, lost it, united with the Medes to crush her former

suzerain, brought about the fall of Nineveh (c. B.C. 607 or 606) and the dissolution of the Assyrian empire, and entered upon a brilliant period of conquest, interrupted by the rise of Persia and the capture of Babylon by Cyrus (B.C. 539), to be continued, in the hands of a new and vigorous race, under this conqueror and his successors.

The history, of which a rapid outline has just been given, is known to us in fragments through the Bible and the untrustworthy reports of Greek historians, but chiefly through the cuneiform inscriptions. The decipherment of these inscriptions, therefore, has made an epoch in the study of ancient history. After these old nations had passed away and their cities were heaps of forgotten ruins, bits of inscription, found by travellers, were brought, in copy, to Europe. The first successful attempt to read a cuneiform inscription was made by G. F. Grotefend, of Hanover, Germany, in 1802. The inscription was a short Persian one of the time of Xerxes. Now, because of the differences in language among their subjects, it was the habit of these Persian kings to have inscriptions written in three languages, all using cuneiform signs. The Persian inscription deciphered by Grotefend, and others which followed, became thus the key to the parallel columns in the tri-lingual inscriptions, and one of these columns was written in the Shemitic Babylonian, or Assyrian, which has unlocked for us so much ancient history. Meantime, exploration and excavation had begun, slabs and tablets were found in great numbers in the Mesopotamian mounds, the material for the decipherer accumulated faster than he could read it, and we are even now looking forward with eagerness to what may be brought us by fresh interpretations.

The contents of the inscriptions are of many different kinds, such as history, mythology, lexicography, grammar, astronomy, astrology, mathematics, letters, and business contracts, with poems, both epic and lyric.

Among the results already gained, those which concern the *religion* of the Babylonians and Assyrians belong to the most interesting, though not the most complete. The religion was substantially the same in the two countries. It was polytheistic and idolatrous. The gods were arranged in ranks according to a definite system. Different cities were the chief seats of the worship of particular deities, without having a monopoly of any. Temples were many and costly. There were well-organized bodies of priests. Religion was a present fact in the minds of the rulers. A large proportion of the inscriptions authorized by Babylonian kings, as far as yet discovered, have to do with the building and restoration of temples. To a less degree such accounts are found in Assyria also. The historical inscriptions of Assyrian kings abound in references to the gods who have set them on the throne, and under whose protection they fight and conquer. There is religious literature, in the form of hymns and prayers to the gods. Belief in the supernatural of a lower kind is indicated by the numerous incantations. Mythology is strongly developed.

Among the particular gods of special prominence, the triad consisting of Anu, Bel, and Ea must be named first. These were, in historic times, the most widely and highly revered gods of Babylonia, and their worship passed into Assyria and maintained its prominence there. Anu was loftier than the other two, the king of the gods, the god of the highest heaven; Bel was the god of force (his name, the Hebrew Baal, signifies "lord"), of violence, punishment, war, and death; Ea was the protecting and helping god, the god of wisdom, the god of life and healing, and also the god of the depths of the sea. The attributes and powers of these gods were not invariable. The priest or worshipper easily ascribed to the particular god he addressed qualities and powers which in the system would appear to belong properly to another. Perhaps in this fact there is a trace of early local worship, by virtue of which, when the several cities were combined under a central government, their gods also were combined into a group and endowed with somewhat varied functions. At any rate, the characteristics mentioned are the prevailing ones. These gods had each a goddess as consort—Antum, Belli, and Davkina, with more or less independent power—and each had a son, Ramman, the weather-god, Sin, the moon-god, and Shamash, the sun-god, forming another triad. These, too, appear to have all had corresponding goddesses. The great goddess Ishtar, however, far surpassed any of these in dignity and power. She was worshipped in many places, and under different forms and names. Anunit, wife of Shamash, was one of these. But Ishtar combined attributes that seem to contradict each other. She was goddess of the morning-star (Anunit), warlike, severe; she was also goddess of the evening star, voluptuous and fruitful. Probably these characteristics belonged originally to different goddesses, now united in name. Other gods were Adar, god of light, fire, and fertility; Nergal, god of war and the chase; Nabu (Nebo), god of revelation and all wisdom; with corresponding goddesses, and a multitude of deities of lower orders, down to mere serving spirits. But in the time of the later Babylonian empire—*e.g.*, under Nebuchadnezzar—the ancient tutelary god of Babylon, Marduk (Merodach), came to almost unequalled honor and distinction, also under the name of Bel—originally distinct from Bel of the earlier triad, yet later confounded with him. His consort was the goddess Zirpanit.

In Assyria there was one deity not found in Babylonia, although in almost every other respect their worship was substantially the same. This deity, often regarded as superior to all others, was Ashur, tutelary god of the old capital of the Assyrian Empire. He retained his place in Assyrian regard from the earliest times to the latest, disappearing with the fall of Nineveh.

All these deities were worshipped in temples where their images were placed. Offerings were made to them, consisting of animals, fruits, oil, and wine. Of human sacrifice, there is no contemporary evidence, but it was probably not wholly unknown.

Assyriology and Old Testament Geography.—In the foregoing paragraphs reference has been made to some results of Assyriology in the identification of cities, rivers, and countries; others will come hereafter. We gather a number of such results, for convenience' sake, under the above heading. Vigorous attempts have been made to locate the "garden eastward, in Eden" (Gen. ii. 8, etc.) in Babylonla, although no parallel to Gen. ii. iii. has been found in the inscriptions. Abandoning the old attempts to identify the Pison with the Indus or the Ganges, Havilah with India, and the Gihon with the Nile (Cush = Ethiopia) or the Oxus (Cush = the land of the Cossæans), or, on the other hand, the Pison with the Phasis (Havilah = Colchis), and the Gihon with the Araxes (Cush = Cossæan land), the Euphrates and Tigris being, in any case, the well-known rivers, the advocates of the Babylonian theories have sought the main "river" (Gen. ii. 10) in the combined flow of the Euphrates and Tigris in their lower course. One proposal has been to see it in the *Shatt-el-Arab*, the river in which they now unite near the Persian Gulf, the Pison and the Gihon being two main mouths or two tributaries from the east, while the Euphrates and Tigris before their junction are the other two "heads." A sufficient answer to this is that in ancient times the *Shatt-el-Arab* did not exist. The other proposal is to regard the main river as the body of water formed by the Euphrates and Tigris and connecting canals, a little north of Babylon, while the Gihon and Pison are two branches of the Euphrates below. But it has not been made clear that this can explain the language of the Hebrew writer, even though the "Cush" of Gen. ii. 13 should be identified with the *Kash* of *Kashdim* (cf. *Ur Kasdim*).

Coming down to historic times, we find mention in the inscriptions of Persia (*Par-sua*), Elam (*Elamtu*), with Susa (*Shushan*, cf. Neh. i. 1, etc.), its capital, and Media (*Mada*), with Ecbatana (*Agamtanu* = Achmetha, Ezra vi. 2), its capital, and Armenia (*Urartu* = Ararat, 2 Kings xix. 37), and the land of the Hittites (*Chatti*), who, we thus learn, as well as from the Egyptian inscriptions, had their chief seat far to the north of Damascus—Carchemish (*Gargamish*), their capital, being on the Euphrates, not far from the latitude of Nineveh (modern *Serabis*). The river Habor (*Chabur*), of 2 Kings xvii. 6, is a river often named that flows into the middle Euphrates from the northeast, and Gozan (*Guzanu*) (*ib.*) is a city and district in the immediate vicinity. These are but a few of the important identifications.

Assyriology and the Early Chapters of Genesis.—The Babylonians and Assyrians had narratives of the creation agreeing in some respects with those of Genesis, but differing wholly in the relation of deity to the production of the earth and its inhabitants. The gods themselves emerge from chaos, showing a lack of that discrimination between deity and the world, and that complete power of the deity over the world, which are so marked in Genesis.

The Babylonian flood-story is much more

striking in its resemblances. In it the flood appears as a visitation due to divine wrath; a divine warning leads *Pir-napishtim*, or *Hasisudra* (Xisuthros), the Babylonian Noah, to build a ship and cause his family and all kinds of animals to embark in it. The rainstorm comes; everything is swallowed up except the ship of *Pir-napishtim*. After a while the ship grounds on a mountain. At length he sends out a dove, a swallow, and a raven, and finally is able to disembark, and offers sacrifice in thanksgiving. The absence of flood in the future is promised. The poem is a vigorous and vivid one, but full of polytheism. The gods are not united in purpose. Bel wishes all men to be destroyed. Ea warns *Pir-napishtim*. Ishtar weeps over the drowned multitudes. They have to resort to Anu to decide the future. The Hebrew flood-story is loftier and purer.

The Nimrod of Gen. x. 8 sqq. has been identified with the Babylonian *Izdubar*, the chief hero of a great epic, in which the Babylonian flood-story forms a canto, but the identification is hardly more than conjectural. The other early narratives of Genesis are, so far as is at present known, without cuneiform parallel, unless in separate details.

Contact between the Babylonians and Assyrians and the Hebrews.—Before passing to the historical events which fall under this head, one great service of the cuneiform records to the Hebrew history must be mentioned as a preliminary. They give us a well-established chronology for several important periods. The Hebrew accounts depend for a consecutive chronology upon the ages of patriarchs and other leading men, and upon the length of reigns, with no reference to a fixed era. The nearest approach to such reference is the statement (1 Kings vi. 1) that the temple was built in the 480th year from the Exodus, but this is exceptional. Nor have we access to such original chronological records as the Hebrews kept, but only to a comparatively small number of extracts from them. A single error in such an extract might introduce great confusion. Such confusion has actually been introduced. One illustration of this appears in the fact that between Jehu and Athaliah (whose reigns began together, 2 Kings ix. x.) and the fall of Samaria (2 Kings xvii.) there appear, by adding the regnal years, to be 165 years for Judah and only 144 for Israel. This is not the place to discuss the various ways of avoiding the difficulty; but we are fortunate to have in the inscriptions a much greater amount of chronological material, in a form antedating by many centuries our oldest Hebrew MSS. For Babylon we have lists of kings and dynasties with the number of years, giving us an outline of the history, with breaks, it is true, from about B.C. 2300 to B.C. 647; also a sort of chronicle, extending from B.C. 747 to 667, giving the order of the kings, the date of their accession and death, with some important events; also some fragments of annals from kings of the 6th century B.C.; besides these many contract and other business tablets dated by the year of the reigning king. For Assyria we have the *Eponym-Canon*, a list of officials who gave names to the successive

years (cf. the Roman consuls). This list, in several copies, is continuous from c. B.C. 900 to B.C. 686. One copy contains brief historical notes. There is also a "synchronistic history" of Assyria and Babylon, covering about B.C. 1450-850. Besides, we have extended annals from the most noted kings. Finally, the practice seen once in the Old Testament, of connecting an event with one long preceding it in time (viz., the temple building, cf. above), is not infrequent in Assyria, and in one important case, that of Nabonidus and his reference to Naram Sin—see above—is found in Babylonia. Not only have we from all these sources rich chronological material for relative dates, but we have the means of fixing certain points absolutely. Claudius Ptolemy, the Egyptian mathematician, astronomer, and geographer (2d century A.D.), compiled a list of Babylonian, Greek, and Roman rulers from B.C. 747 to his own time. The Babylonian list of kings and chronicle, already referred to, coincide with this—the one for 100, the other for 80 years. The agreement is close. Again, Ptolemy's "Canon," so called, makes Sargon begin to rule over Babylon B.C. 709. The Assyrian Sargon conquered Babylon and announced himself as king of it in that year. Thus the Assyrian Eponym-Canon is fixed at B.C. 709—Sargon's 13th year as king of Assyria. A historical note in the Eponym-Canon, 54 years earlier, speaks of an eclipse of the sun in the month Sivan, which has been identified with the eclipse of June 15, B.C. 763. In the Babylonian Assyrian chronology, then, we have a welcome guide and corrective, amid the perplexities of the more meagre and imperfect Hebrew dates. It does not solve all difficulties, but it does give some firm ground on which to proceed.

With this preliminary statement, we pass to some particular events.

The Hebrews and the Shemitic Babylonians came from the same stock. Their language and many of their usages and traditions show close resemblance. They seem to have remained together longer than the other branches of the family. It is, therefore, not surprising that we should find the narratives of Genesis pointing to Babylonia as the early home of Abraham, ancestor of the Hebrews. Abraham came from *Ur Kasdim* (Ur of the Chaldees), according to Gen. xi. 28, 31, xv. 7; Neh. ix. 7. The only known Ur situated in the territory of the Chaldeans is the venerable city of Uru, lying on the right bank of the Euphrates, far below Babylon, whose site now bears the name *Muqayyar*. The identification of this with the biblical Ur Kasdim has been disputed, but the arguments against it are not conclusive, and no other satisfactory identification has been proposed. We are therefore entitled to hold that the Hebrews were, from the beginning of their history, under the influence not only of the common stock of Shemitic endowments, customs, and beliefs, but also of those that were specifically Babylonian.

After the Hebrew migration from Ur, the first known contact between them and their former compatriots is that recorded in Gen. xiv. This chapter relates the marauding ex-

cursion of four Babylonian kings into the territory lying east, south, and west of the Jordan valley, involving Abraham, especially through his relationship with Lot. Such an expedition is of a piece with what we know of the later usage of the Mesopotamian kings, and, if the records are to be believed, Sargon I., many centuries earlier, had repeatedly led an army to the Phœnician coast, and even reached the island of Cyprus. Therefore the lack of reference in the cuneiform records to this particular expedition does not make it incredible. Looking closely at the biblical account, we find that Chedorlaomer, who seems to have been the leader among the four invading kings, is called "king of Elam." We know that the Elamites at different periods had a foothold in Babylonia. One of those periods was that of *Kudurnanchundi*, who conquered Erech B.C. 2285 (according to Ashurbanipal, who, in the year B.C. 650, fixed the date as "1635 years before"). Another, somewhat later, was that of *Kudurmabuk*, who conquered Larsa. Both of these names agree with that of Chedorlaomer in the former part (*Kudur-Chedor*), and "Laomer," in its Hebrew form, nearly agrees with *Lagamaru*, known to be the name of an Elamitic god. Chedorlaomer, then, although not yet identified, bears a name entirely suited to his nationality. "Arioch, king of Ellasar," has been plausibly identified with *Eri-Aku*, son of Kudurmabuk, and vassal king of Larsa. *Amraphel* is very likely the mutilated form of Chammurabi, who became the supreme ruler of Babylonia, with his capital at Babylon (which was in "Shinar," mentioned Gen. xiv. 1). Thus either an identification or a partial explanation is found for each of the names except that of "Tidal, king of nations." Probably the Hebrew word rendered "nations" is really a corruption of some proper name indicating Tidal's home, but nothing is as yet known of him.

Besides the evidence that such an expedition is intrinsically credible and the explanation of most of the names of the invaders, the date of the occurrence, and hence of Abraham's sojourn in Canaan, and even of his birth, is approximately fixed with a good degree of probability; for the recent discovery of lists of Babylonian kings and dynasties puts the date of Chammurabi (*Amraphel*) about B.C. 2100. His alliance with Chedorlaomer and the others, for a western foray, was doubtless before his mastery of Babylonia, since he overthrew the dynasty of Larsa to make Babylon the capital. A little earlier than B.C. 2100 would, then, be a probable date for the foray, and at this time Abraham was living in Canaan. If he had recently come there, as the preceding chapters would seem to indicate, then, since he was 75 years old when he left Haran (Gen. xii. 4), his birth in Babylonia would fall somewhere about B.C. 2175.

For more than 1200 years after Abraham we hear nothing of contact between the Hebrews and their Shemitic brethren on the lower Euphrates and the Tigris. For a considerable part of that time the Hebrews were in Egypt, and for another part there seems to have been a decline of power on the part of

both Babylonians and Assyrians. The recent discovery at Tell-el Amarna, in Egypt, of cuneiform tablets from the 15th century B.C., with letters from Babylonian and other Asiatic rulers to Egyptian kings, gives us a hint of light that may yet be expected on the Hebrew history during this interval. In the 9th century B.C., however, the might of Calah and Nineveh began to reassert itself, and the kings of Assyria began, as of old, to reach out after the spoils of conquest. *Ashurnasir-pal* (B.C. 885-860) was the first really formidable monarch in this new era. It is from him that most of the alabaster slabs with bas-reliefs and inscriptions date, which have found a place in many American museums. But it was reserved for his son, *Shulmanasharid* (Shalmaneser) II. (860-825), to make himself especially felt west of the Euphrates. He crossed that river repeatedly, and became a terror to the smaller kings and princes in the Orontes valley, down as far as Hamath, and even to the fierce and aggressive kingdom of Damascus.

It was in the sixth year of the reign of *Shulmanasharid* II.—i.e., B.C. 854—that he came across the river, and encountered a league of kings, apparently under the leadership of *Dad'idri* of Damascus (= Benhadad); these had come to the aid of *Irchulin* of Hamath, against whom *Shulmanasharid* directed his main attack. It was really a common cause for these allied princes. Hamath was a kind of outpost. If that fell, they would all suffer. *Shulmanasharid* records the names of the allies and the amount of their contingents. Among them appears "*Acha-abbu mat Sir'tai*," who has been reasonably identified with "Ahab of the Israelitish land." The two personal names agree phonetically in Hebrew and Assyrian, and although *Sir'tai* is not elsewhere found, and the first syllable of *Yisrael* (Israel) is lacking in *Sir'tai*, this abbreviation is a simple one, and in other respects the similarity is very close—*ai* being simply the adjective ending in Assyrian. Moreover, the probabilities are all in favor of Ahab's uniting with other princes, to the northeast of him, in order to keep the dreaded Assyrian at a distance. It is true that, as the incursion of Chedorlaomer is known to us only from the Bible, so the campaign of *Shulmanasharid* II. is reported by the inscriptions alone. This does not make it unlikely that the reference is here to the biblical Ahab. The Bible tells us nothing at all of this Assyrian king, and yet we know that he fought with Benhadad and Hazael, and received tribute from Jehu. The biblical record is not exhaustive. There is, however, strong circumstantial evidence in the Bible favoring the view here taken. The surprise one feels at Ahab's lenient treatment of the conquered Benhadad (1 Kings xx. 32-34) is certainly diminished when we learn that both were threatened by Assyrian invasion, and had good ground to forget their quarrel and combine against the common foe. Perhaps, too, the large number of chariots assigned to Ahab in the Assyrian record—2000—will seem more credible when it is remembered that Ahab had twice defeated and despoiled Benhadad,

and doubtless enriched himself thereby with all kinds of warlike equipments. It is to be observed that while *Shulmanasharid* claims a victory over the allies, he does not appear to have followed it up; and this, too, is in conformity with the silence of the books of Kings in regard to him. Indeed, the only real reason for doubting that *Shulmanasharid* here speaks of the biblical Ahab is that *Shulmanasharid*'s sixth year, when the battle against the allies (at Karkar) was fought, is B.C. 854, when, according to the traditional chronology of Kings, Ahab was long dead. In fact, this is one of many instances in which the Assyrian dates enable us to correct the Hebrew.

Shulmanasharid II. speaks further of having in his eighteenth year crossed the Euphrates for the sixteenth time, defeated *Chaza'ilu* (Hazel) of Damascus, and received tribute from "*Jaua*, son of Omri." Although it is noteworthy that Jehu, who destroyed the house of Omri, should be called his son, yet such was Omri's fame that "land of the house of Omri" is a standing designation of Northern Israel among the Assyrians, and these paid little attention to changes of dynasty among remote peoples. The term means no more than "successor of Omri." Serious objection cannot be made to the identification of these two princes with the Hazael of 2 Kings viii. sqq. and the Jehu of 2 Kings ix. sqq. The traditional chronology is again corrected, for the eighteenth year of *Shulmanasharid* was B.C. 842. This must have been at the very beginning of Jehu's reign, when internal affairs absorbed him, and he bought off the Assyrians by a handsome, if not quite voluntary, present.

For the next important contact of which we know details we must come down 100 years. *Tukulti-pal-esarra* (Tiglath-pileser) III. reigned in Assyria B.C. 745-727. He is the first Assyrian king named in the Bible (2 Kings xv. 29, cf. 1 Chron. v. 26, 2 Chron. xxviii. 20). He is identical with "Pul, king of Assyria" (2 Kings xv. 19, cf. 1 Chron. v. 26), although the Hebrew writers seem to distinguish them. Not only do Assyrian history and chronology leave no room for Pul as a separate king, but there is positive proof of the identity. Tiglath-pileser (Chron., less accurately, "Tiglath-pileser") III. tells us in his own inscriptions that he conquered *Ukinzir* of Babylon (B.C. 731), and himself assumed the sovereign power of Babylon. Ptolemy's Canon makes one *Pôros* the successor of *Ukinzir*; the Babylonian list of kings (referred to above) calls him *Pulu*, while the Babylonian chronicle (also referred to above) calls him *Tuklat-pal-esarra*. This king was evidently known by two names.

We learn from the inscriptions that he invaded northern Syria between B.C. 742 and 740, received tribute from *Munichinni* (Menahem) of Samaria in 738, devastated Gilead and upper Israel (Galilee) in 734, and made expeditions against Damascus in 733 and 732. In the first of these campaigns he speaks repeatedly of Azariah of Judah as an ally of his foes, but not of any direct contact with him. This accords with what we know of Azariah and Jotham, his son and regent, who were powerful, efficient rulers (2 Chron. xxvi.,

xxvii.). The campaign of B.C. 738 is the one referred to under the name of Pul (2 Kings xv. 19, cf. 1 Chron. v. 26). That of B.C. 734 is the one undertaken at the request of Ahaz (2 Kings xvi. 7 sqq., cf. 2 Chron. xxviii. 16 sqq.), when he was threatened by Rezin of Damascus and Pekah of Israel (see also Isaiah vii. 1 sqq.). Tiglath-pileser says that he received tribute from *Iauchazi* (Ahaz) of Judah, and also that he killed *Pakacha* (Pekah), the king of "the land of the house of Omri," and set *A-u-a* (Hoshea) in his place. In other words, Tiglath pileser fulfilled his promise to Ahaz, at least in part, by fomenting civil discord in Israel, and allying himself with conspirators (cf. 2 Kings xv. 30). He turned to Damascus, and after two years conquered it and killed Rezin. Several of the foregoing statements involve modification in the biblical chronology, but do not therefore become untrustworthy.

Probably Pekah, an ambitious king, had discontinued the payment of tribute exacted from Menahem, so that Tiglath pileser not only was enriched by Ahaz's tribute, but also, in fulfilling the wish of Ahaz, was taking vengeance on his own account, and securing a more tractable ruler for Israel. 2 Kings xvii. 4 seems to show that Hoshea paid tribute annually until well into the reign of Shulman-asharid IV.

In 2 Kings xv. we have the first mention of that common usage of the Assyrian kings, to secure thorough conformity to their will on the part of subjugated peoples by means of exile (verse 29). It is more fully illustrated a little later.

Tiglath pileser's son and successor was Shulmanasharid (Shalmaneser) IV., mentioned in 2 Kings xvii. 3 as having difficulty with Hoshea. This king's reign was brief, and we know little of it. His successor was *Sharukin*, or *Shargina* (Sargon), (B.C. 722-705), and his reign was fatal to the existence of the northern kingdom. We learn from his inscriptions that while Shalmaneser began the siege of Samaria, the city did not fall until after Shalmaneser's death. Sargon was not the son of Shalmaneser, but he had the qualities of a ruler, and showed himself a powerful and skilful monarch.

The deportation of the conquered Israelites, a practice already referred to in the case of Tiglath-pileser, and the establishment of colonists from distant regions in their place (2 Kings xvii. 6, 24), is amply confirmed from the inscriptions. Sargon says: "The city of Samaria I besieged, I captured; 27,280 of its inhabitants I carried away;" and again: "In their place I settled the men of the countries I had conquered." There are in his records other references to such transplantings, although the names of the cities given in 2 Kings xvii. 24 are not mentioned by him in this connection. He tells us, however, that he transported captives from Babylonia to Syria (in 721), and that in 720 he conquered Hamath, so that Hamath, Sepharvaim (ancient *Sippara*, modern Abu Habba, north of Babylon), and Cutha (modern Tel Ibrahim, east of Babylon) are natural sources for such enforced colonies (of *Assa* we know nothing). The

work of transplanting was not, however, done once for all. As late as 715 we find Sargon bringing colonists to "the land of the house of Omri," or, as it runs in a parallel inscription, to "the city Samaria."

There is also indirect confirmation of the provision made by Sargon for the religious needs of the new settlers in Samaria (2 Kings xvii. 25-28), in the statement made in one of his inscriptions that he sent priests to another body of enforced colonists, "to teach them the fear of God and king;" this may well have been his practice, for the sake of making the colonists feel at home and safe in their new surroundings.

The seventeen years of Sargon's reign were years of restless activity. Among his campaigns we may notice that against Gaza (720), whose Egyptian allies under *Sabi-i* (So, better Seveh, 2 Kings xvii. 4) he defeated, and captured the city, and particularly that against Ashdod (711), which gives occasion for the only mention of Sargon's name in the Old Testament (Isa. xx. 1). He fought with *Marduk-pal-idlina* (Merodachbaladan) of Babylonia, in 721, 710, and 709, becoming final victor in this last year. He died in 705.

Sargon's son and successor was *Sin-achi-irba* (Sennacherib), who reigned B.C. 705-681. Three points are here of special interest: his campaign against Phœnicia, Philistia, and Judah, his conquest of Merodachbaladan, and his death. 2 Kings xviii., xix. (cf. Isa. xxxvi., xxxvii.) relate the tribute paid by Hezekiah to Sennacherib, the subsequent appearance of an Assyrian detachment before the walls of Jerusalem summoning the city to surrender, Hezekiah's refusal, in accordance with the exhortations of Isaiah, the approach of the Ethiopian army, and the Assyrian retreat after severe loss by what appears to have been a pestilence. This campaign is reported at length in the inscriptions. It seems that the whole Phœnician and Philistine coast, which had recognized the supremacy of Sargon, declined to submit to Sennacherib. Sennacherib marched with a powerful army to Phœnicia, and thence down the coast, reaching a point some distance south of the latitude of Jerusalem. *Padi*, the king of Ekron, was friendly to Assyria, but had been deposed by the nobles and people, and sent to Hezekiah at Jerusalem for safe keeping. The neighborhood of the Assyrians, however, was too threatening, Judah was devastated, and Jerusalem blockaded. Accordingly Padi was sent back from Jerusalem and reinstated, while Hezekiah paid a heavy tribute. The combined armies of Egypt and Ethiopia came out against Sennacherib, doubtless in league with the coast cities, but were defeated in battle, and the Assyrian army marched home with its spoil.

Thus we see that the campaign was not directly against Jerusalem, and that Hezekiah himself was partly accountable for being involved in it by allowing himself to be entangled in the political strifes of his neighbors. The approach of the Ethiopian army is explained somewhat more fully, and we are able to understand better the references to Egypt in the words of the Rabshak, when with the

Turtanu and the Rabsaris he was sent to demand the surrender of Jerusalem (2 Kings xviii. 17 sqq. These three words are titles of high Assyrian officials, and not proper names). The payment of tribute is sufficient evidence that Sennacherib had the advantage, but the inscriptions make no mention of any capture of Jerusalem, and thus silently agree with the Bible. The amount of the tribute is stated (2 Kings xviii. 14) at 800 talents of silver and 30 talents of gold. The Assyrian account makes it 800 talents of silver and 30 of gold. It has been made extremely likely that the difference in the number of the talents of silver is due to a difference in the talent, the Babylonian, in which the Assyrian reckoned, being to the Hebrew as 8 to 8. Difficulties greater than this, however, are presented at some points of the comparison. The Assyrian account mentions the tribute of Hezekiah at the very end, after the campaign is over, while the Hebrew puts it before the formal demand that Jerusalem surrender. Probably one of two explanations is to be adopted. Either the tribute was actually sent when the Assyrians first came, accompanied by Padi, the captive king of Ekron, and the Assyrian record put it last for greater effect, or the present position of verses 14-16 is not chronologically accurate. These verses are probably not an original part of the main narrative of 2 Kings xviii., xix., and while they certainly refer to the same campaign, may not have been inserted in the actual order of occurrence. Probably the former possibility accounts most easily for the facts. Another difficulty is the absence from the Assyrian account of any mention of the pestilence (2 Kings xix. 35). But the inscriptions give no reason at all for the Assyrians' return without a following up of their advantage in the battle with the Egyptians. The pestilence is certainly more credible than Herodotus' story that the Assyrians were defeated by the Egyptians because field mice had eaten their bows and quivers. Another difficulty is chronological. 2 Kings xviii. 13 puts the campaign of Sennacherib in the fourteenth year of Hezekiah's reign. Verses 9, 10 say that the siege of Samaria began in Hezekiah's fourth year, and ended in his sixth year. The siege of Samaria took place B.C. 724-722. According to this, Hezekiah's first year would have been B.C. 727, and his fourteenth year B.C. 714. But Sennacherib did not ascend the throne till 705, and the Syrian campaign was in 701. It seems evident, therefore, that there is a mistake either in "the fourteenth year" of verse 14, or in "the fourth year" and "the sixth year" of verses 9, 10. The latter are the more likely to be in error, the cross-dates, fixing an event in one kingdom by the year of a reign in the other kingdom, being more liable to confusion than those based on actual records of the kingdom concerned. In this case, Hezekiah's first year was B.C. 714-715, and he was not on the throne when Samaria fell. Other difficulties are removed by this view, such as the remarkable inference from 2 Kings xvi. 2 and xviii. 2, that Ahaz, dying at 36, left a son 25 years old; and (in part) the great excess of regnal years in Judah over those in Israel between Jehu and Hoshea (see above).

It is hardly doubtful that Sennacherib was indirectly responsible for the embassy of Merodachbaladan to Hezekiah (2 Kings xx.). *Marduk-pal-iddina*, a restless, vigorous Babylonian prince, had given Sargon much trouble, and been at length defeated by him B.C. 709. One of the same name had paid tribute to Tiglath-pileser III. in B.C. 731. Sennacherib had defeated him in B.C. 704. The final overthrow of his power was in B.C. 700. Now, it is evident that it was important for him to secure as many allies as possible, and it is quite probable that, hearing of Sennacherib's attitude toward Hezekiah, *Mardukpaliddina* tried, by pretending interest in his health, to gain his adherence in the desperate struggle he himself was making, or about to make, with the Assyrian king.

The murder of Sennacherib (2 Kings xix. 37) is related in the Babylonian chronicle several times mentioned. Only one son is referred to, and the name of this son is not given, but he apparently headed a rebellion. The language is: "In the month Tebet, on the 20th day, Sennacherib, king of Assyria, his son in a revolt killed." Evidently many persons were concerned, for Esarhaddon, who secured the throne after some weeks' struggle, pursued an army of the rebels and conquered them on the borders of Armenia (*Urartu* = "land of Ararat," 2 Kings xix. 37).

Ashur-ach iddina (Esarhaddon), who reigned B.C. 681-668, appears to have come little into contact with Judah, although he was an enterprising and successful monarch, who made his power felt as far as the Mediterranean, and even into the land of Egypt. Judah seems to have given him no occasion of hostilities. Manasseh was on the Judean throne when Esarhaddon began to reign, and outlived him, and in a list of western kings tributary to Esarhaddon we read the name of "*Minashi*, king of the land of Judah."

The name *Ashur-bani-pal* (son and successor of Esarhaddon) does not appear under this form in the Old Testament, and yet there are probably two or three references to his achievements. One is in Ezra iv. 10, where "the great and noble Asnapper" (or "Osnapper"—a mutilated form of *Ashurbanipal*) is said to have brought captives from "the Elamites," among many other Eastern peoples; *Ashurbanipal* was the conqueror of Elam. Another is in 2 Chron. xxxiii. 11, where it is said that "the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh in chains, and bound him with fetters, and carried him to Babylon." The situation is most easily explained by what took place about the middle of the reign of *Ashurbanipal*. Babylonia was at this time subject to Assyria and governed by viceroys. The viceroy *Shamash-shum-ukin*, who was a brother of *Ashurbanipal*, had rebelled and tried to make himself independent. The rebellion was put down, and *Ashurbanipal* himself administered the affairs of Babylon thereafter, probably holding his court there, for a longer or shorter time. *Shamashshumukin* had endeavored, like *Mardukpaliddina* before him, to enlist "the kings of the West land" in his cause, carrying on intrigues even with Ethio-

pla. Probably Manasseh had been in some way implicated, and c. B.C. 747 had been seized and brought to Ashurbanipal at Babylon. It is curious that we have a close parallel to the Assyrian king's mild treatment of him, in the way in which the same Ashurbanipal treated Necho of Egypt. We read that Sbarludari and Necho were seized, bound hand and foot with iron bands and iron fetters, in consequence of supposed complicity in rebellion, and that, after they had been brought to Nineveh, Necho was sent back in honor, with every token of royal favor. Still another reference to Ashurbanipal's conquests is found in Nahum iii. 8-10, where the fall of No amon (Thebes), which Ashurbanipal accomplished, is portrayed in a few vivid lines. These references only hint at the power of one of the most magnificent and formidable monarchs of the ancient world.

Quite apart from the military power and the luxury of Ashurbanipal, we owe him a debt of gratitude for his literary zeal, and all the more because this did not take shape so much in fostering original talent, as in the careful collection and preservation, at least in copy, of the treasures of Babylonian literature and science, many of them of very ancient date. He set apart vast rooms for libraries, and the clay tablets found by thousands among the ruins of his palaces are one precious source of our knowledge concerning the history, the beliefs, the traditions, and the usages of the earlier centuries.

Ashurbanipal's reign did not continue later than B.C. 626, and perhaps ended sooner. Weak princes followed him. The empire was gradually and yet quickly disintegrated. In B.C. 607 or 606 Nineveh fell under the combined power of the Babylonians and the Medes. The rapidly developed strength of Babylon became suddenly a terror to the world, as that of Assyria had been. The first and principal name which we here encounter is that of *Nabu-kudurri-usur* (Nebuchadnezzar—less correctly Nebuchadnezzar), who reigned B.C. 604-561.

Nabukudurri-usur was the son of that *Nabu-pal-usur* (Nabopolassar) of Babylon who was one main agent in the overthrow of Nineveh, and he was a proved soldier and general before his father died. Nothing interrupted his career of conquest after he became king until the end of his reign. His energy, swiftness and relentlessness were as great as those of Ashurbanipal in his prime. He was also a great builder; even Anti-Lebanon furnished him with timber. He was indefatigable in the erection and adornment of palace and temple. Almost all his inscriptions yet found are concerned with things like these. Thus far no mention has been discovered in any of them of the defeat of Pharaoh Necho (2 Kings xiv. 7), of the humiliation of Jehoiachin of Judah (verses 1 sqq.), of the first plundering of Jerusalem and the carrying away of Jehoiachin B.C. 597 (verses 10 sqq.), nor of the final two-years' siege of Jerusalem in the time of Zedekiah, ending in its fall, destruction and loss of inhabitants, B.C. 586, although the historical character of these events is beyond question. The Babylonian sound of his gen-

eral's name, *Nebuzaradan* (*Nabu-sir-iddina*), is too plain to need comment.

An historical fragment which has come into our hands from this reign aids in the interpretation of a prophetic passage. This fragment tells us that *Nabukudurriusur* was in Egypt in his thirty-seventh year (B.C. 563), and defeated a king whose name, though imperfect, is probably the equivalent of "Amasis." It was to this campaign, probably, that Jeremiah's prediction refers (Jer. xliii. 9, 10), that *Nebuchadrezzar*, king of Babylon, shall set up his throne upon the stones hid by Jeremiah "in the mortar, in the brickwork, which is at the entry of Pharaoh's house in Tahpanhes"—in the extreme northeast of Egypt. (Cf. EGYPTOLOGY AND THE BIBLE.) *Nebuchadrezzar's* presence in Egypt is confirmed, also, by the discovery there of inscribed cylinders from his reign.

His son and successor was *Amil-* (or *Aril*) *Marduk* (Evil Merodach), who reigned B.C. 561-560, according to Ptolemy's Canon and dated tablets from his reign. 2 Kings xxiv. 27-30 relate his kindness to the captive king, Jehoiachin of Judah.

The last Babylonian king before the Persian conquest was *Nabu-na-id* (Nabonidus), and he reigned B.C. 555-538. It is he who gives the date of *Naram Sin*, son of *Sargon I.*, as 3200 before his own time. He was apparently neither very efficient nor very politic. The annals of his reign which we possess, and a poem celebrating the victory of Cyrus over Babylon, indicate that especially by inattention to customary religious ceremonies he failed to conciliate the priests. He is not mentioned in the Bible, and is of consequence here only because the inscriptions referred to explain the circumstances of Cyrus' victory, and because Nabonidus was the father of *Belshar-usur* (Belshazzar) of Dan. v.

Belsharusur seems to have never been the formal king but he was his father's general, and popular with the army. After Babylon had fallen and Nabonidus was taken prisoner, he held out, in a fortified part of the city, for three or four months, until, on the night of the 11th of Marcheswan, (October-November), B.C. 538, his citadel was taken and he himself killed. The native Babylonian dynasty thus came to an end, and the Persian race took the lead in Western Asia.

Kurash (Cyrus) was the hereditary prince of *Anzan*, or Elam, and ascended the throne B.C. 558. Complications with Media filled several years, ending with the final conquest of that country, B.C. 550. But this could not satisfy so enterprising and ambitious a king. In B.C. 547 he had already marched westward to the extreme limit of Asia, conquered *Cræsus* of Lydia, and captured Sardis. Eight years of uninterrupted victory in various quarters followed, and at length, in 538, he turned toward Babylonia. His unobstructed success thus far proves the decline of Babylonian power, and his conquest of Babylonia was correspondingly easy. He entered Sippara without striking a blow; two days later *Gobryas* occupied Babylon; Nabonidus became a prisoner; within a few weeks every vestige of resistance was gone, and Cyrus was

undisputed monarch of the vast empire. He was not merely a conqueror. He had the instincts of a statesman. He was considerate and politic. He paid all respect to the usages, and especially the religions, of the Babylonians and other subjugated peoples. He laid the foundations of that great system of government which Darius carried to a high degree of completeness.

The Jews, toward the end of the exile and later, regarded Cyrus as their great deliverer from exile. Isaiah xlv. 28, xlv. 1 sqq., xlv. 1 sqq., etc., indicate the expectations connected with his name. Ezra i. 1 sqq. (cf. 2 Chron. xxxvi. 23, 23) and vi. 8 sqq. make historical statements in regard to his active aid in their restoration. No reference to this particular event is found in the inscriptions, but it is of a piece with his general policy. He knew that they would be more valuable subjects if they were living in their old home, enjoying their old religion, and that they were not strong enough to be formidable. His statesmanship granted their wish, and results showed that he was wise. They remained loyal subjects of Persia as long as Persian kings ruled in Babylon, while their religious life was untrammelled and their usages undisturbed.

Troublesome neighbors did, indeed, vex them. Many of these were foreigners, who took advantage of the fall of Judah to possess themselves of valuable lands. In one case we find a man with a distinctly Babylonian name, "Sanballat [= *Sin-uballit*] the Horonite"—i.e., probably one whose residence was in Beth-horon, in Ephraim—plotting violence against the returned exiles (Neh. ii. 10, 19, iv. 1 sqq., vi. 1 sqq., etc.). But the Persian kings seem to have been in such instances protectors of the Jews.

Brief notices must suffice of the other Persian kings whose names appear in the Bible. "Darius the Mede," of Dan. v. 31 sqq., strangely called "the son of Ahasuerus" (Xerxes), Dan. ix. 1, is not named in the inscriptions, which, indeed, do not seem to leave room for him. The Darius (Hystaspis) who reigned B.C. 521-486, and has left us, besides records of less importance, a great inscription carved on the rocks of Behistun, is mentioned in Ezra iv. 5, 24, v. 5, vi. 1 sqq. (Cf. Hag. i. 1, 15; Zech. i. 1, 7, vii. 1.) He appears as the same sagacious and just ruler that secular history has depicted, confirming and carrying out the promises formally made by Cyrus.

The *Ahashweroosh* (Ahasuerus) of Ezra iv. 6 and the book of Esther is Xerxes, the son of Darius (B.C. 486-464), and the *Artachshasta* (Artaxerxes) of Ezra iv. 7, 8, 11, 23, etc., Neh. ii. 1, v. 14, etc., is the son of Xerxes, Artaxerxes Longimanus (B.C. 464-425). Ezra iv. 7, 8, etc., is thought by many to refer to the false Smerdis, the pretended brother of Cambyses, who in B.C. 522 reigned eight months; but the difficulty in supposing both that he had the name Artaxerxes and that Artaxerxes in the different passages does not refer to the same persons is too great. Finally, in Neh. xii. 22 we have a reference to Darius Codomanus (B.C. 336-330). All these Persian kings

are known to us more through Greek than through Babylonian historians.

It is not to be expected that the *Old Testament religion* should show Assyrian or Babylonian influence in any of its essential features. That the ancestors of the Hebrew race were polytheists we know from Josh. xxiv. 14, 15, and the same passage tells us that the Hebrews were inclined to fall back into this old polytheism. This might conceivably refer to Aramaean worship in and about Haran, and the *teraphim* such as Rachel brought with her (Gen. xxxi. 19 sqq.), which were highly regarded by many of the people (e.g., 1 Sam. xix. 13 sqq.), may be referred to this region. But the golden calf made by Aaron at Sinai (Ex. xxxii.) and those set up by Jeroboam at Bethel and Dan (1 Kings xii. 28 sqq.) suggest the bulls of Babylonian-Assyrian worship. These reminiscences of an earlier age belong, however, to illicit worship. It would not be impossible that the Hebrews should have retained some rites, institutions or religious usages from their earliest ancestors, and that these should have been adopted into the new religion and given a new content and significance; but this subject has been as yet too little investigated.

As to community of religious ideas, not much can be here said. The Babylonians were marked by zeal for religion and scrupulousness in religious observance. Their thoughts of the gods were vivid, and there existed among them a consciousness of dependence, of need, even of sin, embodied in their penitential hymns, which is found nowhere else except among the Hebrews, where it appears at once more intelligent and more profound. But, so far as this betokens any connection, it is one of kinship rather than of direct influence.

One of the most striking differences in religious things is the absence among the Hebrews of any mythology.

As to *literature*, the Babylonians possessed the art of writing long before Abraham left Ur Kasdim. It has been suggested that the old Hebrew alphabet was derived from the archaic form of the Babylonian signs for words and syllables, but the proof advanced for this has not been universally accepted. In regard to poetical narratives which the two civilizations had more or less in common, such as the stories of creation and the flood, a direct connection, in the literary form, can hardly be traced.

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Astarte. See ASHERA.

Astrology (*science of the stars*), treated under two heads: 1. *Judicial astrology*—i.e., the pretended science of the influence of the stars on terrestrial life, especially that of men, and the art to determine for each individual the state and quality of this influence. 2. *Natural astrology*—i.e., the prediction, by means of the stars, of the coming of natural effects, as rain, etc. Astrology reached its culmination at the time of the Renaissance, and its professors were consulted about everything. Princes and popes (e.g., Sixtus IV., Julius II., Leo X., Paul III.) put implicit faith in it; Luther and Melancthon believed in it; medicine was built upon it; but it gradually lost its hold as true science spread.

Astruc, Jean, Roman Catholic, physician and professor of medicine in Paris; b. at Sauve, in Languedoc, France, March 19, 1634; d. in Paris, May 5, 1706; published at Brussels, in 1753, his *Conjectures sur les Mémoires originaux, dont il paroît que Moïse s'est servi pour composer le livre de la Genèse*, wherein, by calling attention to the existence of Elohistic and Jehovistic sources in Genesis, as shown by the fact that in *Elohim* and in others *Jehovah* is the name for God, he laid the foundation of the modern Pentateuchal criticism. The Union Theological Seminary, New York, has a copy of this rare book. He, however, believed in the Mosaic authorship.

Asylum, an inviolable, holy place, in which the offender is safe against the avenger. In the Mosaic legislation 6 cities of refuge were ordered, but only innocent manslaughterers, and not intentional murderers, were protected therein (Num. xxxv. 9-34). The Christian Roman emperors gave the churches comprehensive rights of asylum; but Justinian excepted those guilty of murder, adultery, and rape from their protection, and the church itself, in the 13th century, in addition, highway robbery. The right of asylum is now nearly universally abrogated.

At-ar'-ga-tis, a Syrian goddess not mentioned in canonical scripture, but in 2d Maccabees (xii. 26) it is said that at her temple in Carnion, Judas Maccabeus slew five-and-twenty thousand persons. No satisfactory etymology of the word has been discovered. The Greek and Roman writers represent her as a fish-goddess, the cause of the seas' fruitfulness. It seems likely that Atargatis was a name under which the Syrians worshipped some modification of the same power which was adored under that of Astarte. She was doubtless an oriental Aphrodite, and her rites were impure and sensual. C.

Ath-a-li'-ah (*whom Jah afflicts*), daughter of Ahab and mother of Ahaziah, fifth king of Judah. She introduced Baal worship into Judah, and after her son's death destroyed all the seed royal and assumed the sceptre. But one of the king's sons had been preserved, and he, after seven years, ascended the throne, and Athaliah was slain. C.

Athanasian Creed. See below.

Ath-a-nā'-si-us, b. at Alexandria about 296; d. there, May 21, 373. His parents were Christians. He was trained in the learning of his day, with the added advantage of early religious instruction, and was inclined to a religious life from his childhood. He became deacon in Alexandria under the bishop Alexander, and was closely associated with him, though how far he took part in the contest with Arius before the Council of Nice (325) cannot be certainly made out. But in the council his work was of the most influential and decisive character. Returned from Nice, he devoted his life to the defence of the doctrine formulated there. He was advanced, upon the death of Alexander, to the bishopric (June 8, 328). The remnants of the Meletian party and of the followers of Arius caused him endless trouble, and are the chief explanation of his tempestuous life. He succeeded in avoiding the reception of Arius into the communion of the church, but was soon summoned upon accusations pertaining to his administration before the emperor. It took him a year to secure his acquittal. Returned home, his difficulties continued, and in 335 he was summoned before the Synod of Tyre, and here he was deposed. He repaired to Constantinople, and for a time seemed to gain the favor of Constantine, but Eusebius had other complaints, and Athanasius was banished to Treves (335). He was kindly received here by Constantine the younger, and his residence in the Occident did much to gain the firm and

unwavering adherence of that part of Christendom to his cause. In 338, after the death of Constantine, Athanasius returned to Alexandria. But new accusations were made—e.g., that he was a bad administrator, and had embezzled the money sent to the relief of the poor by the emperor. Again (March 19, 340) he was obliged to leave Alexandria. He went to Rome to the bishop Julius, and was well received. He was present at the Synod of Sardica, which recognized his right to his see. In 346 he was able, through a change in the feelings of the court toward him, to return again to Alexandria. The death of Constantine made his position again insecure, and from 356 to 361 he was again in exile, the third time. The fourth exile was during the year 362–363. In 365 he was for the last time an exile, and from 366 to his death he remained in Alexandria, active in the duties of his office.

The greatness of Athanasius consists in the fact that he saw the full meaning of the Arian movement, and undyingly resisted its advance at whatever cost to himself. He is identified with that form of expressing the doctrine of the Trinity which was adopted at Nice under his influence, that the Son is *Homo-ousios* (i.e., of the same substance) with the Father. The great dogmatic idea underlying his treatment of the theme is the necessity that God himself should take hold of us for our salvation, which requires that Christ should be truly God. But exegetical and logical arguments were not wanting. Innumerable texts of Scripture are quoted and enforced by him. The various consequences of the Arian phrase "there was a time when he was not" are developed. If he had a beginning, then he was a creature and could not be the Creator. The doctrine of the Trinity as heretofore received in the church is made impossible, since it is then composed of heterogeneous elements. And the very idea of a medium for the creation of the world is self-contradictory, since then a being for the creation of this medium is required, and another for him, etc. *ad infinitum*. Building upon the word Son, which he understands to indicate the true inner-trinitarian relations of the Godhead, Athanasius teaches that the Son is generated of the Father by an eternal act proceeding from the necessity of his nature. This is the Origenistic idea reproduced. Upon this rests the doctrine that he is of the same nature with the Father, and exists with him—not, however, as another individual of a species, but in numerical unity with him. In his Christology, Athanasius does not always distinguish clearly between the ideas of an assumption of human nature and of a human body, though at times clearly upon the side of the former. He thus prepared the way for the rise of Apollinarianism (q.v.). As to the effects of the incarnation, Athanasius sometimes presents the mystic idea that the race is redeemed by the mere fact of the entrance into it of the God man, as if this were the sum and substance of the matter, but he elsewhere emphasizes the necessity of an atonement, and presents more clearly than any other writer down to the time of Anselm the objective necessity of an atone-

ment as a satisfaction for sin. His works were numerous (see Migne, *Pat. Gr.* XXV.–XXVIII.), the chief one being the *Orations against the Arians*, translated in *The Library of the Fathers*, Oxford, 1843, 2d ed., London, 1881. See also his *Historical Tracts*, 1849, and *Festal Epistles*, in the same, 1854. For his life and life work see H. R. Reynolds, *Athanasius*, London, 1889.

The ATHANASIAN CREED, a long symbol used still in the worship of the English Church, has no connection with Athanasius, but is founded upon Augustine's forms of doctrinal statement. It treats of the Trinity and of the incarnation and work of Christ. The earliest certain trace of it is to be found in Caesarius of Arles (503–543). The Greek Church became acquainted with it about the year 1000, but would not receive it. Its author is entirely unknown. F.

Athanasian Creed. See above.

Atheism, the doctrine that there is no God. The term has sometimes been misapplied, as when the first Christians were called atheists because they denied the gods whom the state worshipped. But there have been and there are those who absolutely deny that there is a divine being, or that the human mind can discover whether there is or is not such a being. What is called practical atheism is not a belief, but a mode of life. Absolute atheism has no logical basis. It can be justified only by infinite knowledge. The universe must be scanned in all its length and breadth before any one can say there is no trace of God's existence. Equally presumptuous is it to deny that God can be known, for this limits alike human attainment and divine power. He who makes such a denial determines beforehand what advances in knowledge man can make, and he also assumes that he knows what an infinite mind is capable of. But the confidence of atheists is usually in an inverse ratio to their logical force. (See Flint's *Anti-theistic Theories*, Edinburgh and London, 3d ed., 1885.) C.

Ath-e-nag'-o-ras, a Christian apologist of the 2d century, of whom nothing is known except what is derived from the two works bearing his name which have come down to us. (Eng. trans., *Ante-Nicene Fathers*, ed. Coxe, Chr. Lit. Co., New York, vol. ii., 129–162.) These are a plea for the Christians, and a treatise upon the resurrection. The former was written between 176 and 178. It follows closely in the line of Justin, and gives considerable evidence of acquaintance with the Greek philosophy. The defence of the resurrection is conducted upon the basis of natural theology. F.

Athos, a peak terminating the peninsula promontory of Chalcis, off the coast of Macedonia, is the location of a great aggregate of 20 monasteries and many hermitages, under the authority of the Protos. The oldest is from the 9th and the latest from the 16th century. During the Crusades they placed themselves temporarily under the protection of Pope Innocent III. (1204). The Areopagitanian mysticism is diligently cultivated in them, and

as a result the sect of the Hesychasts started there in the 14th century. They are at present a sort of monastic republic, paying a yearly tribute to the Sultan, and governed by a yearly elected body, the Holy Synod, consisting of one representative from each of the monasteries. No female, even of the lower animals, is allowed to come to Mt. Athos. (See accounts by A. Riley [London, 1887] and Tozer [London, 1869].)

Atonement presupposes the existence of sin and expresses the means by which fallen man is restored to the favor of his Maker. All Christians are agreed that reconciliation is effected by the Lord Jesus Christ, but there is great difference of opinion as to the way in which he accomplishes the work. In the early church it was for a long period held that Christ's sufferings were a ransom offered to the devil in order to rescue men from the dominion he had acquired over them by right of conquest. Among the advocates of this view were Origen, Gregory of Nyssa, and Augustine, but it was ably controverted by Athanasius. The doctrine of the Atonement, however, was in an undeveloped condition until the time of Anselm (d. 1109), who taught that sin being a debt, it was absolutely necessary that this debt should be paid, but no mere creature being able to discharge it, a substitute was found in Jesus Christ, who, being the incarnate Son of God, offered a vicarious satisfaction to divine justice. The best of the schoolmen, with some modification, accepted this view, and at the time of the Reformation it met with general favor and was incorporated into the creeds of nearly all the churches. This juridical view, as it is sometimes called, puts the necessity of the atonement in the perfections of the divine nature, and holds that it was a complete satisfaction to the claims thence arising. From this Socinus strongly dissented, maintaining that Christ is a Saviour because he announced and confirmed the way of salvation, and displayed it in his own person by his example and his resurrection, and because he will give to believers eternal life. In opposition to him, Grotius set forth what is called the governmental theory—viz., that God, as moral governor of the world, must enforce precept and penalty, and since gratuitous remission of sin would weaken authority, there was required such an example of suffering in Christ as to show that sin shall not escape with impunity. Not a few modern writers deny any form of the satisfaction theory, and explain the whole conception of atonement as a sort of moral influence exerted upon men. Thus Dr. Bushnell taught that Christ suffered with us through sympathy in such way as to give him the power of quickening and spiritually moulding men by his love and example. The Rev. F. D. Maurice, with whom Robertson of Brighton agreed, held that Christ's sufferings and death were designed to illustrate in a conspicuous way the principle of self-sacrifice due from all intelligent creatures to their Maker. McLeod Campbell sought a middle ground between the satisfaction and the moral influence theories, holding that Christ, by his

sympathy both with us and with the law we have broken, so identified himself with us as sinners that he offered to God a perfect confession and adequate repentance of our sins, and thus met all the demands of the law, which are in his view repentance or punishment. What has been called the Mystical Theory is an opinion held by some of the Platonizing fathers, by the disciples of Scotus Erigena, by Osiander, and by the school of Schleiermacher, that the reconciliation effected by Christ is brought about, not by his sacrificial death, but by the mysterious union of God and man accomplished by the incarnation. The common church doctrine, although so often and severely assailed, is sustained by the sacrificial system of the Old Testament, by the express teaching of our Lord and his apostles, by the moral nature of man, and by the experience of believers in all ages. (See Crawford on Atonement, Edinburgh, 2d ed., 1874; Dale on do., London, 9th ed., 1883; Prof. Park, Boston, 1860.) C.

Atonement, Day of, the great day of national humiliation, the only prescribed fast in the Old Testament, the culminating point of Hebrew worship. It was kept on the tenth day of the seventh month (Tisri—i.e., October). The high-priest, dressed in white linen and without his ornaments, offered a bullock for a sin-offering and a ram for a burnt-offering on his own behalf, and then brought two young goats for a sin-offering, upon which he cast lots, one for Jehovah and the other for Azazel (q.v.). When the bullock for himself was slain, he carried the blood within and sprinkled it on the east side and in front of the mercy-seat. Afterward the same was done with the blood of the goat which received the lot "for Jehovah." Then, the purification of the holy place being completed, the other goat was brought forward, and the high-priest, laying his hands upon its head, confessed over it all the sins of the people: after which it was led away by a man chosen for the purpose into a land not inhabited and there let loose. Then the high-priest bathed himself again, put on his usual garments, offered his burnt-offering and that of the people, and burned the fat of the sin-offering upon the altar, and the service was ended. In this special oblation there was a fuller acknowledgment of human weakness and sinfulness than on ordinary occasions. Even the holy place, having been rendered unclean by its position in the midst of sinners, needed and received expiation. The twofold victim seems to have been appointed in order to express two truths intimately conjoined—viz., that the sins were atoned for and expiated as shown by the sprinkled blood, and then that they were removed far away from him who committed them ("far as the east is from the west," Ps. ciii. 12), as shown by the removal out of sight of the living goat. The two goats presented two views of one and the same sacrificial service. C.

Atrium, the open place, or court, immediately before the entrance to the church; here the first class of penitents stood in the early Christian times.

Atterbury, Francis, D.D. (Oxford, 1701?), bishop of Rochester; b. at Milton or Middleton Keynes, Buckinghamshire, Eng., March 6, 1662; d. in Paris, Feb. 15, 1731. Educated at Oxford, had as pupil Hon. Charles Boyle, and wrote in his name a defence of the *Epistles of Philaris*; became chaplain to King William and Queen Mary, 1691; fought the cause of the clergy; was made dean of Carlisle, 1704; bishop of Rochester and dean of Westminster, 1713. Banished for his part in Jacobite plots, he left England for good in 1723, and went first to Brussels, then to Paris. He was a chief adviser of the Pretender. He was much admired for eloquence, and had as friends the most distinguished men of the day. (See his *Correspondence*, London, 1788-90, 5 vols.; *Memoir and Correspondence*, ed. F. Williams, London, 1869, 2 vols.)

Attributes, the several perfections of the divine nature. They are commonly divided into communicable and incommunicable, the former being those of which there is some resemblance in men, such as wisdom, goodness, etc.; the latter those of which there is no appearance or shadow in men, such as immensity, immutability, eternity. (See Charnock on the Attributes.) C.

Attrition, a term used in the casuistry of the Roman Church to express the lowest degree of penitence—i.e., such as arises from a sense of shame, or from any inconvenience resulting from the commission of sin, or merely from fear of punishment; and to this certain privileges are allowed. Protestants deny that such feelings constitute any part of evangelical repentance. C.

Auberlen (ow-ber-len), **Karl August**, D.D. (hon. Basel, 1860), German theologian; b. at Fellbach, near Stuttgart, Nov. 19, 1824; educated at Tübingen; became professor extraordinary of theology at Basel, 1851; d. there, May 2, 1864. Author of *The Prophecies of Daniel and the Revelation*, Basel, 1854; 2d ed., 1857; Eng. trans., Edinburgh (Clark), 1856; and *The Divine Revelation*, Basel, 1861-64, 2 vols.; Eng. trans. (with Memoir), Edinburgh (Clark), 1867.

Aubigné (o-bên-yâ). 1. **Théodore Agrippa d'**, French Protestant, soldier and author; b. at Pons en Saintonge, Feb. 8, 1552; fought valiantly in the Huguenot cause, enjoyed the confidence of Henry IV., but was repeatedly dismissed from court on account of his roughness and candor. In 1620 he fled to Geneva to escape persecution, and there died, May 9, 1630. His principal work is *L'Histoire universelle*, Maille, 1616-20, 3 vols. (from 1550-1610). (See his autobiography [*Mémoires*], Paris, 1854.) 2. **Marie d'Aubigné**. See MERLE.

Auburn Declaration. See PRESBYTERIAN CHURCH.

Audians. See AUDIUS.

Audience, Court of, is that in which the archbishop of the Church of England tries cases reserved for his own personal hearing.

Audientes (*hearers*), the first class of cate-

chumens (q.v.), who were allowed to listen to the public preaching and Scripture reading, but not to stay to communion. Also the second class of those who had fallen and desired to be restored, who had only like privileges.

Audientia Episcopalis (*Episcopal judgment*), the right bishops once enjoyed of deciding civil cases at the request of one of the parties.

Audin (ô-dan), **Jean Marie Vincent**, b. at Lyons, 1793; d. in Paris, Feb. 21, 1851, where he had been a bookseller since 1814. He studied first theology, then law, but never practised. His chief works, all marred by prejudice, are a history of St. Bartholomew's night (Paris, 1826, 2 vols.), and lives of Luther (1839-46, 3 vols., 7th ed., 1856; Eng. trans., Philadelphia, 1841) and Calvin (1841, 2 vols.). (See his biography by J. A. Barbey d'Aurevilly, Paris, 1856.)

Au-di-us, a preacher of morals in Mesopotamia, who became offensive to the clergy and left the church to found a sect of his own, the Audians. He was consecrated bishop, afterward banished to Scythia, preached Christianity there, and died previous to 372. His doctrinal error was anthropomorphism. F.

Auger (ô-zhâ; Latin form *Augerius*), **Edmond**, "the Chrysostom of France;" b. at Alleman, near Troyes, France, 1530; d. at Como, June 17, 1591. He entered the Society of Jesus in Italy, 1562, and was sent to France as missionary preacher, and by his eloquence is said to have led 40,000 (?) Huguenots back to the Roman Church. He became confessor and preacher to King Henry III., 1575; founded the Congregation of the Penitents of the Annunciation of the Virgin Mary, 1583; but was compelled to leave France after the death of the king (1589). He wrote the famous French Catechism (Paris, 1568; self-made trans. into Latin and Greek, 1568), which played the same part in France that Canisius' has in Germany. (See his life by Bailly, Paris, 1652; and by Dorigny, Lyons, 1716, rep. Avignon, 1828.)

Augsburg Confession (*Confessio Augustana*), the chief symbolical book of the Lutherans, read before the Emperor Charles V. at the Imperial Diet of Augsburg, June 25, 1530, as the confession of the evangelical faith. It was written by Melancthon, at Augsburg, May 2-10, on the basis of the 17 Articles of Schwabach (Oct. 16, 1529) and the 15 Articles of Torgau (March 20, 1530), which were substantially identical with the 15 Articles of Marburg (Oct. 4, 1529); and on the 11th sent to Luther, who warmly approved of it, although its tone was milder than his would have been. It was subscribed on June 28 by John, Elector of Saxony; George, Margrave of Brandenburg; Philip, Landgrave of Hesse; John Frederick, Duke of Saxony; Frank, Duke of Lüneburg; Wolfgang, Prince of Anhalt, and the cities of Nuremberg and Reutlingen, and read in the German language the next day in the chapel of the episcopal palace. The emperor took both the Latin and the German copies. The former was "lost" from the Brussels archives while Alva was

there; the latter was sent to the Council of Trent, but never returned. The Confession consists of two parts: (1) 21 Articles which set forth the evangelical Lutheran faith in a form as little antagonistic to Romanism as possible; (2) 7 Articles "in which are recounted the abuses which have been corrected" (a) of both kinds [in the Lord's Supper]; (b) of the marriage of priests; (c) of the mass; (d) of confession; (e) of the distinction of meats, and of traditions; (f) of monastic vows; (g) of ecclesiastical power.

In 1531 Melancthon brought out a German and a Latin edition; in 1540 he altered the text, especially in the part relating to the Eucharist. Hence the Lutherans distinguished between the *Augustana incariata* ("unaltered," i.e., ed. 1531) and *variata* ("altered," i.e., ed. 1540). The Flacians (q.v.) were particularly strenuous for the former. [Cf. art. TETRAPOLITAN CONFESSION; and Schaff, *Ch. Hist.*, vi., 695-700, 706-715; and text (Latin w. Eng. trans.) in his *Creeds*, vol. iii., 1-73.]

Augsburg Confession, Apology of the, Melancthon's refutation of the Roman confutation, in 16 articles, of the Confession, written by Eck, Faber, Cochläus and Wimpina, at command of the emperor, and read to the Protestants, Aug. 3, but not given to them. It was presented in its first draft to the emperor, Sept. 22, 1530, but not received, and in its finished state published in Latin and German in 1531. It is now embodied in the Book of Concord. (Cf. Schaff, *Ch. Hist.*, vi., 715-718.)

Augsburg Interim. See INTERIM.

Augsburg, Religious Peace of, Sept. 25, 1555; assured the absolute protection of the adherents of the Augsburg Confession in the empire from persecution by the Roman Catholics, and *vice versa*.

Augusti (ow-goos-tee), **Johann Christian Wilhelm**, German theologian; b. at Eschenberga, Gotha, Oct. 27, 1772; studied at Jena, became professor of Orientalia there, 1803; of theology at Breslau, 1812; at Bonn, 1819; d. at Coblenz, April 28, 1841. At first a rationalist, he became a leader of orthodoxy. Author of *Lehrbuch der christlichen Dogmengeschichte*, Leipzig, 1805; 4th ed., 1835; *Denkwürdigkeiten aus der christlichen Archäologie*, 1817-31, 12 vols.; *Handbuch der christlichen Archäologie*, 1836-37, 3 vols.

Au'-gus-tine (or **Austin**), d. at Canterbury, May 26, 604; the chief missionary sent by Gregory I. to convert the Anglo-Saxons to Christianity. He landed in 596 upon the island of Thanet, off the coast of Kent, with 39 Benedictine monks, and announced his arrival to the king, Ethelbert. The queen was Bertha of Paris, and a Christian. The king was induced by her to give the strangers a friendly reception, though still enough under the power of heathenism to cause him to adopt measures to counteract the spells which he thought they might attempt to cast upon him. He allowed them to engage in their missionary work in his capital city of Canterbury, and was himself converted the following year. From this

time the work of conversion went rapidly on. Augustine was made archbishop of Canterbury at Arles, France, in 598. He was a true son of the Roman Church. He took the utmost pains to conform rigidly to the desires of Gregory in the minutest particulars, so that the conversion of England may be said to have been Gregory's work as much as Augustine's. The introduction of Christianity was the first step toward the union of the different tribes into one English nation. Augustine continued to work in the mission till his death. F.

Au'-gus-tine, Aurelius, the great church father; b. at Tagaste, Nov. 18, 354; d. at Hippo, Aug. 28, 430; both places in Numidia, North Africa. When he was born his father was a pagan, but his mother, Monnica, was an earnest Christian, to whose prayers were granted in the end both husband and son, and who has become a type of maternal faithfulness to the church. Possessed of sufficient means, the father had the son educated in all the learning of the time and place, and then trained to the rhetorician's profession. Thus he became acquainted with the principal Latin authors and was also somewhat read in Greek. During this period of education his religious life was far from what it should have been, and he plunged into the too common immoralities of the age, forming an illicit connection, the fruit of which was his son Adeodatus. He was also a frequent attendant upon the theatre, a practice which he afterward condemned.

The reading of Cicero's *Hortensius* (a book now lost) when he was about 19 first turned his mind to speculative subjects. Dissatisfied with his spiritual condition, he sought for peace in the various systems of the time, being first drawn into connection with the Manichæists. He aspired to become one of their "elect," but a discussion which he had with their leader, Faustus, disappointed him, and he withdrew from them. About this time he proceeded to Rome for the purpose of exercising his profession, but was displeased with the life of the city as he saw it, and gladly accepted an invitation to Milan. Here he heard Ambrose the bishop. At first he attended to what he said with regard only to the exercise of the rhetorical art, but the power of his words soon began to be felt by the hearer, and he devoted himself to the study of St. Paul. The long search for peace which he had made in vain was now drawing to an end, but his agony was at first increased. It became intolerable, and there are in his expressions the evidences of that very profound conviction of sin which has marked the experiences of great saints in every age since, and often marks them to-day. At last a voice seemed to say to him, in reference to the divine word, "Take up and read." He did so, and opening at Rom. xiii. 13, 14, he read: "Put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof." Light streamed into his soul, and peace came with the sense of reconciliation to God.

This conversion was probably in the year 386. Augustine retired for a time with his

mother and certain friends to a country villa for meditation and study, and then, when Monnica had died, he returned to Tagaste. Here he associated himself with several friends in a small religious community, something like a monastery, only without perpetual vows, and dwelled with them in this way for about 3 years. Going to Hippo, he was elected by the people against his will a presbyter, 391, became colleague of their bishop, 395, and succeeded him, 396. For 33 years he held this office, and his activity and fame became widely extended. His life was distinguished by the various controversies in which he engaged, the progress of which is portrayed in the writings which contain the part he contributed to them. His last days were filled with sorrow from the advance of the Vandals, who were besieging his city of Hippo as he passed away.

The theological work of Augustine marks a decided advance in the system of Christian doctrine. The Greek Church had been concerned with the doctrines of theology and christology, and had to a large degree brought these to a conclusion. Yet the full presentation of even these was not made without Augustine's help. But more than this, he did the great work of opening a new field to the thought of the church, and of changing its conception of the Christian life as one mainly engaged in an intellectual contemplation of God to that of one consisting in the right relation of the will toward God.

In developing the doctrine of the Trinity, Augustine is actuated by a truly religious interest, and seeks to set forth the immanent Trinity as the foundation of the economical. He occupies himself with illustrative analogies or proofs to a large extent, as when he explains the doctrine by the existence of memory, intellect, and will as necessary parts of the human spirit. This is scarcely fruitful of much, but the whole discussion serves one very important end, for it frees the doctrine of all remains of the subordinationism of Origen, which arose from the application of the term 'Son' to the second person of the Trinity. The inner-trinitarian relations are now rather those of mutual operation than of derivation. Augustine emphasizes the unity of God more distinctly than Athanasius had done, and thus brings out all the elements of the doctrine more clearly than before. The Holy Spirit receives a fuller treatment from him than from any of his predecessors.

In the doctrine of the person of Christ, Augustine's influence was not less great or decisive. The speculations of the later Greek writers had been directed toward securing a better conception of the true unity of Christ's person. Augustine has the same purpose in mind, but his philosophy of the universe, which gave to matter a certain substratum which was not of God, prevented him from realizing this purpose. The two natures, human and divine, exist, according to his conception, rather side by side than in a true union. At least, he gives us no help in our attempts to conceive the union. It is interesting to note that it was in Augustine's writings that Leo, whose letter to Flavian gave the de-

cisive contribution to the creed of Chalcedon, found the form of the doctrine which he presented in his famous letter; and hence it was that through this means the work of Augustine became the decisive element in the formulation of the faith of Christendom.

But the greatest service of Augustine was rendered in the Pelagian controversy. Pelagius (q.v.) was a man who had not had the deep religious experiences of Augustine, and whose whole life was calculated to make him lay the chief emphasis upon the powers of the human will. His theological system starts out from the principle of the freedom of the will conceived in the sense of absolute self-determination. Man in his present condition has the power to choose the good in exactly the same sense that he has to choose the evil. He is inclined and disposed neither to the good nor the evil, but stands in perfect indifference to them both. The will does not stand even under the influence of motives. Hence there is no such thing as a certainty of sinning, and the future of every individual is perfectly uncertain. He may be a saint, or he may be a sinner. Indeed certain men have lived entirely without sin, and so might every one. The sin of Adam was a light affair, and injured no one but himself. And yet Pelagius was compelled to acknowledge the general prevalence of sin, and this he sought in a certain way to explain. It comes from the sensuous nature of man, which has nothing in it in itself sinful. Imitation of others and habit are enough to explain it all. If there be a sin of nature, it is destructive of the idea of freedom, of responsibility, and really of sin. Hence infants are not guilty and are not lost; and hence grace is only illumination and assistance. It only enables man to do more easily what he can do without it. The action of the human will comes first, and then grace is given according to merit.

Augustine's whole experience and style of thinking combined to lead him to oppose this conception of the matter from the beginning, as subversive of the grace of God and the way of salvation. His own struggles showed him the inability of the human will to free itself from the dominion of sin, and his philosophy led him to look for all good to the same source as did his religion—"All good is either God, or comes from God." Man is not free; he has no holiness, no communion with God, no joy, no hope, and no possibility of obtaining any of these of himself. The grace of God must come to him, must set his will free, must persuasively incline him to that which is good, and thus enable him to choose that which is right, or else he is forever lost. It is a question about which there is a great difference of opinion as to the meaning of this "bondage" of Augustine's. Is it entirely inconsistent with the freedom of spontaneity in the will, or is it a practical bondage, which governs the man but leaves the metaphysical power of choice unaffected? Most Calvinists would say the former, and most German students of the history of doctrine would say the latter. This state of bondage, however understood, results from Adam's sin. Man was created upright, and with freedom to the

good, but he fell, and the result is that all men are fallen, corrupt, and under the condemnation of God. Augustine is not consistent in his explanations of the connection of Adam with his posterity. Men sinned "in Adam." This is a mystery. The corruption is transmitted in ordinary generation, and the sin with it. Or, the race is a mass, and sinned thus. Or, man is in Adam seminally. All these are ways of explaining something which the mind cannot fully grasp, but which Augustine recognizes as a most terrible fact. And hence it is that infants are condemned and guilty, and must be lost. The exceptions we shall see later. The prevenient grace of God, thus necessary to our salvation, is given in accordance with the predestination of the divine will. This is absolute, and does not follow upon faith, but is given to produce faith. Augustine is not a Supralapsarian, for he does not teach that the fall of man was predestined, only permitted, and logically his view of the will forbids that theory. The whole doctrine is proved by abundant citations from the Scriptures, and speaks both Augustine's personal experience and his reading of the word of God.

The exception in the case of some infants to the universal execution of the decree of damnation arises in consequence of baptism. This is made because of Augustine's conception of the church. Baptism washes away original sin, and infants which have received it may have a certain obscure release from the proper punishment of eternal death. It was the controversy with the Donatists which brought out this doctrine of the church. Out of it there is no salvation. The church possesses the Holy Spirit and all the necessary means of grace. The outlines of the Roman conception of the church are all here, even to the indelible character of the priesthood.

We see thus the pre-eminent worth and service of Augustine, and at the same time his limitations. While he did more than any man of his times, or, it may be said, of all times, to establish the doctrines of the church, he was yet a man, and he worked under the same historical limitations as all other teachers. His works are very voluminous. (See Migne, *Pat. Lat.* XXXII.-XLVII.) The most famous are the treatise upon the Trinity, which was many years in writing, and is the only one that in no way arose from his controversies; *The City of God*, an extended apology for the Christian religion; *The Confessions*, a spiritual biography; and the anti-Pelagian writings. An English translation of these and many others of his writings appeared, Edinburgh, 1872-76, 15 vols.; reprinted in revised and enlarged form by the Christian Literature Company, New York, 1886-88, 8 vols. The best biography of Augustine is his *Confessions*, as far as it goes; of modern lives, those by Kloth, Aachen, 1840, and Bindemann, Berlin, 1844-69, 3 vols.; for a sketch see Schaff, *St. Augustin*, New York, 1886. F.

Augustinians. 1. HERMITS (or Friars); the fourth and last great mendicant order of the Roman Church; the result of the union of several hermit orders in Italy, to

whom Pope Innocent IV., on Dec. 16, 1248, and Jan. 17, 1244, gave the rule of St. Augustine, so called, which really was merely an adaptation of his treatise *On the Morals of the Clergy* and his letter (*Ep.* 211, al. 109), and is very mild compared with the Franciscan, Dominican or Carmelite. Alexander IV., on April 18, 1256, confirmed their existence, enlarged their rule, and in 1257 exempted them from episcopal control. They quickly fell into disorder, and this, in turn, called forth reformed "congregations." Thus in the 16th century the order had 28 provinces, in the 17th, 40, and 18 "congregations." Staupitz and Luther were Augustinians, and belonged to the "congregation" of Saxony. The French Revolution marks the practical dissolution of the order. There are a few houses of the order in the United States.

2. NUNS.—The order boasts of descent from the nunnery at Hippo, which Augustine's sister Perpetua headed. A nunnery is known to have existed in Venice in 1177. A branch of the order was the Barefooted Augustinian nuns, of which 4 congregations exist in Spain, established during the 16th and 17th centuries. There are other orders of nuns which take the rule of Augustine.

3. CANONS REGULAR.—The Council of Aix-la-Chapelle in 816 drew up rules for the life of canons, and those canons living by it subsequently adapted certain directions of Augustine to their needs. Until the 12th century they took no vows, nor did they assume the name of "Regular Canons of St. Augustine" until a later period. They were introduced into England about 1105, and spread rapidly, so that at one time they had nearly 200 houses in England and Wales.

4. The name taken by the Jansenists to indicate their adhesion to the doctrine of Augustine on divine grace.

Augustinus. See AUGUSTINE of Hippo.

Au-re'-li-an, Roman emperor, 270-275, who at first protected but later persecuted the Christians.

Aureola. See HALO.

Auricular Confession, the confession of sin into the ear of the priest, which, as a part of penance, belongs to the seven sacraments of the Roman Church. First enjoined by Leo the Great (440-461), it was made obligatory by the Fourth Lateran Council (1215) once a year, upon pain of excommunication. As it is declared by the Council of Trent to be indispensable to salvation, and forgiveness depends upon the will of the priest, it is obvious how greatly priestly power is enhanced by the usage. Protestants in general deny auricular confession, but it is allowed by the Lutherans and is practised in certain portions of the Anglican Church. C.

Aurifaber (ow'-ree-fä-ber), Johann, called for distinction *Johannes Vinariensis*; the German family name was Goldschmidt; b. in Mansfeld, 1519; educated at Wittenberg; d. as preacher at Erfurt, Nov. 18, 1575. He was Luther's private secretary, 1545, and edited the German writings of Luther, *Eiselen*, 1564-65, 2 vols.; added two volumes of Lu-

ther's letters (Jena, 1556, Eisleben, 1565) and the famous *Table Talk* (1566 and often). He was a Flacianist.

Authorized Version. See BIBLE VERSIONS.

Autocephali. See ACEPHALI.

Auto-da-fé. See ACTS OF FAITH.

À-ve Ma-ri-à. This familiar prayer of Roman Catholics, called also the Angelical Salutation, consists of two parts: 1. The salutation of the archangel Gabriel (Vulgate of Luke, i. 28): "Ave [Maria] gratia plena! Dominus tecum, benedicta tu in mulieribus!" (Luke i. 28) joined to the words of Elizabeth to Mary (verse 42): "et benedictus fructus ventris tui." 2. An unscriptural addition: "Sancta Maria, Mater Dei, ora pro nobis peccatoribus nunc et in hora mortis nostræ." The whole prayer is this, in English: "Hail Mary, full of grace! the Lord is with thee; blessed art thou among women! and blessed is the fruit of thy womb. Holy Mary, Mother of God, pray for us sinners now and at the hour of our death." The Scripture part did not pass into use as a formula before the end of the 11th century, nor the second part until the 15th, and is first authorized by Pius V., 1568.

The "Crown of the Virgin" (date, 12th century) consists of 63 Ave Marias, with the Lord's Prayer after each tenth one. The "Rosary or Psalter of the Blessed Virgin" (date, 1210, author, St. Dominic?) consists of 150 Ave Marias, with the Lord's Prayer after each tenth one. The "Angelus" (date, 1287, author, Buonvicino da Riva, of Milan) consists of 3 Ave Marias at the sound of the "Angelus" bell in the morning, at midday, and at evening—preceding the first one with, in Latin, "The angel of the Lord [*Angelus Domini*, whence the name] announced to Mary, and she conceived of the Holy Ghost;" the second with, "Behold the handmaid of the Lord. Be it unto me according to thy word;" and the third by, "The word was made flesh and dwelt among us;" closing with a versicle and response with prayer. One of the most famous of modern paintings is J. F. Millet's *The Angelus*, which represents peasants praying in the field at the sound of the "Angelus" bell. (Cf. Smith and Cheetham, s.v. "Hail Mary.")

Angelus Indulgence, that for 10 days granted by Pope John XXII., in 1318, for saying an Ave Maria to the sound of a bell rung at night.

Avignon is on the Rhone, 53 m. n.n.w. of Marseilles. There from 1309 to 1377 the so-called "Babylonian Exile" of the papacy, the popes, and from 1378 to 1418 the French antipopes, held court. The Reformation was introduced there in 1523.

Avis Order, Portuguese, originally military for defence against the Moors, 1145; made spiritual and confirmed by Pope Innocent III.; but since 1789 it has been a military order of merit. It takes its name from the city Avis, where they had a fortress.

A-vi'-tus, Alcimus Eodicius, b. at Vienne, Burgundy, about 450; became bishop there, 490; d. there, Feb. 5, 523. He was in his day the most important bishop in the Church, and very influential in checking the spread of Arianism in Gaul. He was also an eminent poet. (See his works in Migne, *Pat. Lat.* LIX.)

Avoidance "is where there is a want of a lawful incumbent on a benefice, during which vacancy the church is *quasi viduata* ["as if bereft"], and the possessions belonging to it are in abeyance." (Hook, s.v.)

Awakening, a term denoting that work of the Spirit by which a man is roused to the consciousness of his sinful condition before God, as were the hearers of the Apostle Peter on the day of Pentecost. But conviction of sin is not to be confounded with conversion from sin. The term is also applied to revivals of religion, the work of grace in the last century under the preaching of Whitefield, Edwards, Frelinghuysen and others, being commonly known as the Great Awakening. C.

Az-a'-zel. This is a transliteration of the Hebrew word (Lev. xvi. 8 ff.) rendered "scape-goat." Its meaning is much disputed. One view takes it to mean the personal being to whom the goat was sent, in which case the idea is to send the sins home, to the being to whom they properly belong—i.e., Satan; another is that it means simply removal—i.e., that the sins confessed over the living goat should be taken altogether away, far out of sight. C.

Azymites, a name signifying users of unleavened bread, applied to the Roman Church by the patriarch of Constantinople, Michael Cerularius, in 1053. Photius, a former patriarch, had accused the Roman Church of several grave departures from orthodoxy, and a decided breach had been made. But Cerularius had added new charges, as of the use of blood and of things strangled, and invented this nickname. Correspondence and negotiations followed, but the result was the excommunication of the Greek patriarch and church in 1054. F.

B.

Baader (bà-der). **Benedict Franz Xaver von**, Roman Catholic; b. at Munich, March 27, 1765; d. there, May 23, 1841. In early life he was an eminent mining engineer; but from 1826 till his death was professor of philosophy and speculative theology in the university of Munich, and was the greatest speculative theologian of the Roman Catholic Church. He was himself greatly influenced by the teachings of Jakob Boehme. Among other things, he taught that, "in consequence of the fall of man, man was placed by God in time and space, in order that by accepting salvation in Christ, he might recover immortality and salvation; or, in case of his non acceptance of salvation, be subjected to punishment for his purification, either in this life or in Hades, or in the pit of hell. Souls in Hades may still be redeemed, but not souls in hell. Time and

matter will cease; after the cessation of the 'region of time,' it remains still possible for the creature to pass from the eternal region of hell into the eternal region of heaven—but the reverse is not true. [He] was unfriendly to the papacy, but adhered to Catholicism, and censured the founders of Protestantism for having not been reformers, but revolutionists." (Ueberweg, ii., 229. See his complete works, Leipzig, 1851-60, 16 vols.) Two of his best works are *Fermenta Cognitionis*, in which he combats modern philosophy and recommends Boehme, and *Spekulative Dogmatik*. His biography is by F. Hoffmann, Leipzig, 1857, and in his complete works.

Ba'al (*lord*, in the sense of *owner*), the name of the chief male deity of the Canaanites and Phœnicians, as Ashtoreth was their chief goddess. They are commonly supposed to represent the active (generative) and passive (receptive) powers of nature, or the sun and moon respectively, but some think that they correspond with the Greek Zeus and Aphrodite. The plural form Baalim denotes the different aspects under which Baal was worshipped. Human victims were sometimes offered to him (Jer. xix. 5). High places were chosen for his altars, and in some cases the roofs of houses (Jer. xxxii. 29). His priests and prophets were numerous. Baal worship prevailed often in Israel. It began as early as Moses' time (Num. xxv.), reappeared under the Judges (ii. 11-13), became dominant under Ahab (1 Kings xvii. 31), was renewed by Ahaz (2 Chron. xxviii. 2) and by Manasseh (2 Kings xxi. 3), and did not finally cease until after the exile. The name was often used in compounds, among which may be mentioned BAAL BERITH (*lord of the covenant*), worshipped by the Shechemites after Gideon's death (Judges viii. 33); BAAL PEOR (*lord of the opening*, alluding to the rites of worship), the licentious deity to whom Israel was joined in Moab (Num. xxv. 3); and BAAL-ZEBUB (*lord of flies*), the form worshipped at Ekron, which Ahaziah sinfully sought to consult (2 Kings i. 2, 16).

The term was also applied to places, as Baal-Gad, Baal-Meon, etc., but did not always denote that Baal was worshipped there. C.

Baal'-bek, called by the Greeks Heliopolis (*city of the sun*), a ruined Syrian town at the foot of Anti-Libanus, whose origin is lost in remote antiquity. Its extensive remains show three temples, two of them formed with immense stones and numerous columns and altars. The chief temple was erected by Antoninus Pius (150 A.D.), and was so large and stately as to be one of the wonders of the world. Some of the stones in its substruction are 64 feet long and 13 feet thick. It subsequently became a Christian church. The city continued to be a place of great importance down to the time of the Moslem invasion, when it was captured (636 A.D.), sacked by the caliph of Damascus (748), and finally pillaged by Timur Beg (1400). What the Arabs, Tartars, and Turks had spared was destroyed by an earthquake in 1759. It is now an insignificant village. It cannot be satisfactorily

identified with any place mentioned in the Bible. C.

Baalim, Hebrew plural of Baal (q.v.).

Baanites. See PAULICIANS.

Ba'-a-sha (*wicked*), third king of Israel. He reached the throne by conspiring against Nadab, son of Jeroboam, and destroying all his house. He was able and warlike, and reigned 24 years (B.C. 955-932). The beautiful city of Tirzah was his capital. (Cf. 1 Kings xv. 27-xvi. 6.) C.

Ba'-bel (*confusion*), Nimrod's city, Gen. x. 10. See BABYLON.

Babi, a Persian Mohammedan sect, founded by Mirza Ali Mohammed, the Bab (*i.e.*, the *gate*), at Shiraz, in 1844. It grew rapidly, but was suppressed with bloodshed, 1850-52. It is now widely diffused as a sort of secret society. Its teaching is essentially Pantheism, and lays stress on a pure and hospitable life. It forbids polygamy and concubinage, the use of the veil, and raises women to an equality with men. See PERSIA.

Bab'-y-lon, situated on both sides of the Euphrates, 60 m. s.w. from the present Bagdad. It is now only a mass of ruins, but once, according to Herodotus, it included within its walls 200 sq.m. It is named 250 times in the Bible. Founded by Nimrod, it rose ultimately to great glory under Nebuchadnezzar. Thither the Jews were carried captive. Cyrus captured it (Dan. v.), as did also later, Alexander the Great, who died there. Its overthrow was frequently foretold (Isa. xlii. 4-23; Jer. xxv. 12; L. 2, 3; II.; Hab. i. 5-10.) See ASSYRIOLOGY AND THE BIBLE.

Babylonia. See ASSYRIOLOGY AND THE BIBLE.

Babylonian Captivity. See CAPTIVITY.

Baccanarists, followers of Nicolao Baccanari, who founded in 1773, at Rome, a society which was only that of the Jesuits—suppressed in that year—in another form; so it was united with them in 1814, when the Jesuits were re-established.

Bach (bok), **Johann Sebastian**, musician; b. at Eisenach, March 21, 1685; d. at Leipzig, July 28, 1750. He became court organist at Weimar, 1708; musical conductor to the duke of Köthen, 1717; cantor at the *Thomas-schule*, Leipzig, 1723. He had, by his two wives, 11 sons and 9 daughters. He became blind in 1749. Posterity, thanks to Mendelssohn, honors him as the "founder and father of German music," and his Christmas oratorio, Passion music to the words of St. John, and that to St. Matthew's, his Mass in B minor, and his Magnificat in D, not to speak of others, have given him immortality as a composer of sacred music.

Backus, **Isaac**, Baptist; b. at Norwich, Conn., Jan. 9, 1724; became pastor of a Separate or New Light society in Middleborough (Titticut precinct), Mass., 1748; formed a Baptist church there out of his own members,

1756; was a delegate to the federal constitutional convention of 1778; d. at Titicut, Nov. 20, 1806. He wrote *A History of New England, with Particular Reference to the Denomination of Christians called Baptists*, Boston, 1777-96, 3 vols.; n.e., David Weston, Newton, Mass., 1871, 2 vols. (an authority, though partisan). (See his life by Prof. A. Hovey, Boston, 1858; and Sprague, *Annals*, vi., 54-58.)

Bacon, Francis, English philosopher; b. at York House, London, Jan. 22, 1561; d. of bronchitis at Highgate, London, April 9, 1626. He was educated at Trinity College, Cambridge, and admitted to Gray's Inn, London, as student of law, 1575, and became barrister, 1582. In 1584 he entered parliament, and served continuously until raised to the peerage. He soon showed himself a statesman of far-reaching views, and for the advancement of his schemes he allied himself first to Essex and later to Buckingham, but both disappointed him. He also assiduously cultivated the good will of his sovereigns, Elizabeth and James I. But it was his fortune to be long unrewarded. It was not until 1604 that he began to ascend in public office, being made one of the king's learned council. In 1603 he was knighted, in 1607 he became solicitor-general, in 1613 attorney-general, in 1616 a privy-councillor, in 1617 lord-keeper, in 1618 lord-chancellor, and a few months later Baron Verulam; in 1621 Viscount St. Albans. But his somewhat tortuous course, which requires defence at almost each step, although it can be defended, had an abrupt termination. His defence of the odious monopolies rendered him unpopular, but his enemies could not attack him on that score. They soon found out, however, that he had received bribes on three occasions, although he had decided against the persons whose money he had taken. Charged with this offence, he could make no defence. He was found guilty and his sentence was, to be fined £40,000, imprisoned during the king's pleasure, disabled from sitting in parliament, and prohibited from coming within 12 miles of the court. The fine was, however, remitted, his imprisonment in the Tower lasted only a few days, and the last disability was removed, but he never received a full pardon.

As a philosopher, it was his glory to emphasize the importance of the inductive method—i.e., of deriving principles from wide and varied collections of facts, which yet are not mere accumulations. Ethics he considered as the "handmaid" of theology. His most popular book is his *Essays*, first published in 1597, but then there were only 10 of them, last issued by him in 1625, when their number had grown to 58. There are many modern editions, noticeably that by Archbishop Whately, London, 1856, in which the annotations almost equal the text in quality. Best ed. of his works by Spedding, Ellis & Heath, London, 1857-59, 7 vols.; 2d ed., 1870; select works, New York, 1877, 2 vols.; biography by Spedding, London, 1862-74, 7 vols.; by R. W. Church, 1884, and by E. A. Abbott, 1885. (Cf. art. *Diet. Nat. Biog.* s. v.)

Bacon, Leonard, D.D. (Hamilton, 1842), LL.D. (Harvard, 1870), Congregationalist; b. at Detroit, Mich., Feb. 19, 1802; graduated at Yale College, 1820, and at Andover Theological Seminary, 1823; became pastor of the First church, New Haven, 1825, and so continued until his death there, Dec. 24, 1881. From 1866 to 1871 he acted as professor of revealed theology in the theological department of Yale College, and thereafter lecturer on ecclesiastical polity and American church history. In his later life he was generally considered the leading American Congregationalist. He was a copious writer and a tireless controversialist. He was one of the founders of the *New Englander*, review, New Haven, 1843, and the *Independent*, weekly newspaper, New York, 1848. His views on the slavery discussion were important and were accepted by Abraham Lincoln. He wrote *Genesis of the New England Churches*, New York, 1874, and other books.

Bacon, Leonard Woolsey, M.D. (Yale, 1856), D.D. (Yale, 1879), Congregationalist; b. at New Haven, Conn., Jan. 1, 1830; graduated at Yale College, 1850, and at Yale Theological Seminary, 1854; has been pastor and preacher in various places; author of *Life of Mrs. Emily Bliss Gould*, New York, 1878; *The Simplicity that is in Christ* (sermons), 1886; 2d ed., 1889.

Bacon, Roger, b. at Ilchester, England, 1214; d. at Oxford, 1294. He was of a wealthy family and studied at Oxford. He probably took orders in 1233, and soon went to Paris, where he remained till about 1250, when he returned to Oxford and entered the Franciscan order. Brought under suspicion of heresy, he was sent to Paris in 1257, and remained there in confinement for 10 years. Clement IV., who was pope from 1265 to 1268, requested him to prepare a treatise upon the sciences for his private use, from which arose his principal works, the so-called *Opera*. On his release he returned to Oxford (1268), continued his studies, and wrote, among other things, a book upon the study of philosophy, in which he inveighed against the monks as withstanding the progress of true knowledge, in consequence of which he was imprisoned for 14 years (1278-92).

Bacon was a universal scholar whose writings treat of nearly all the physical sciences, as well as of philosophy and theology. He seems not to have diverged so much from the well-established methods of his day as to have pursued these with great system and vigor. His fame for mechanical discoveries is greater than his deserts. He figures in English legends as Friar Bacon, the great necromancer. In theology he emphasized the necessity of conforming our theology to the Scriptures, and did what he could to call the attention of men again to the Bible, as well as to give numerous suggestions as to the preparation for and methods of its study. (See his *Opera*, ed. J. S. Brewer, London, 1859. Best biog., the French work of E. Charles, Paris, 1861.) F.

Bahrdrdt (bart), **Karl Friedrich**, b. at Bischofswerda, 20 m. e.n.e. of Dresden, Aug. 25,

1741; d. at Halle, April 23, 1793. He studied at Leipzig, became professor extraordinary of biblical philology there, 1766; professor of biblical antiquities at Erfurt, 1768; preacher and professor at Giessen, 1771; general superintendent at Dürkheim, 1776; being deprived of all ministerial functions in 1779, he removed to Halle and started an inn. He was a rationalist of the extremist type, and owed his frequent changes of position to the excitement caused by his speeches and numerous writings. (Cf. life by Leyser, Neustadt, 2d ed., 1870.)

Baier (by-er), **Johann Wilhelm**, Lutheran; b. at Nuremberg, Nov. 11, 1647; became professor of theology at Jena, 1674; at Halle, 1694; d. as chief court preacher at Weimar, Oct. 19, 1695. His compendium of positive theology in Latin (1686; last ed., Berlin, 1864) was for a long time the favorite manual in that department in Lutheran universities.

Baird, Charles Washington, D.D. (University, New York city, 1876), Presbyterian; b. at Princeton, N. J., Aug. 28, 1828; graduated at the University of New York city, 1848, and at Union Theological Seminary, 1852; became pastor at Rye, N. Y., 1861; d. there, Feb. 10, 1887. He wrote *History of the Huguenot Emigration to America*, New York, 1st and 2d ed., 1885, 2 vols.; French trans., Toulouse, 1887.

Baird, Henry Martyn, Ph.D., LL.D. (Princeton, 1867, 1882), D.D. (Rutgers, 1877), Presbyterian; b. in Philadelphia, Jan. 17, 1832; graduated at the University of New York city, 1850, and at Princeton Theological Seminary, 1856; became professor of Greek, University of New York city, 1859. He wrote *History of the Rise of the Huguenots of France*, New York, 1879, 2 vols.; 2d ed., 1883; *The Huguenots and Henry of Navarre*, 1886, 2 vols.

Baird, Robert, D.D. (Jefferson College, 1842), Presbyterian (father of the two preceding); b. near Uniontown, in Fayette co., Pa., Oct. 6, 1798; d. at Yonkers, N. Y., Sunday, March 15, 1863. He graduated at Jefferson College, Pa., 1818, and at Princeton (N. J.) Theological Seminary, 1822; for next 5½ years was principal of the academy at Princeton; henceforth his life was spent in the service of different religious societies. He resided in Europe as agent of the French Association, later of the Foreign Evangelical Society, from 1835 to 1843, and again 1846-47, and powerfully advocated Protestantism, total abstinence, and education. He was corresponding secretary of the American and Foreign Christian Union, 1849-55, 1861-63. His eloquence, his Protestant zeal, his holy boldness combined to attract much attention to him. His *History of the Temperance Societies* (French orig., Paris, 1836) and *Religion in America* (Glasgow, 1844; New York, 1844) were translated into several languages and widely circulated. (See his life by his son, H. M. Baird, New York, 1866.)

Bairut. See BEYROUT.

Baius (ba'-yus), also **Bajus**, (properly *de Bay*), **Michael**, D.D. (Louvain, 1549), Roman Catholic theologian; b. at Melin, Belgium, 1513; d. at Louvain, Sept. 16, 1589. He studied and later became professor of theology at Louvain, 1551, and was sent by the king of Spain as delegate to the Council of Trent, 1563. When Pius V., in 1567, condemned 76 propositions alleged to be derived from his writings, he denied that he was the author of them, and the bull of excommunication was not executed. In 1587 he declared 34 propositions of the Jesuits to be Pelagian and immoral. His system of theology was derived from Augustine and was the basis of Jansenism, which see. (Cf. Linsenmann, *M. B. und die Grundlegung des Jansenismus*, Tübingen, 1867.)

Ba'-laam (*foreigner, or destroyer*), a prophet of Jehovah, living in Pethor, a city of Mesopotamia, a proof along with Melchizedek, Jethro, etc., that knowledge of the true God was not confined to the seed of Abraham. When Israel reached Moab, Balak, the king, sent for Balaam to come and curse Israel. At first he refused at God's bidding, but afterward for gain consented to go. On the way he was rebuked by the voice of the ass (2 Peter ii. 15), but still went on. When, however, he undertook his task he uttered a blessing instead of a curse, and that in words of exquisite force and beauty. Yet what he could not effect in this way he sought in another. He counselled the Midianites to seduce Israel to idolatry by means of the Moabite and Midianite women, which was done and for a time succeeded, but a war broke out in which Balaam was killed. He stands as the type of all who love the wages of unrighteousness, and it was fitting that a dumb beast should be used to reprove his perverseness. (See Num. xxii.-xxv., xxxi. 8, 16; Micah vi. 5; Jude 11; Rev. ii. 14.) C.

Baldachin (fr. Baldacco, Ital. form of Bagdad, because the materials were originally brought from there), a canopy over the altar in Roman Catholic churches, or the movable one carried over the host through the streets, or over the pope on the occasion of his processions. They are generally made of silk.

Ballou, Hosea, Universalist; b. at Richmond, N. H., April 30, 1771; originally a Baptist, became pastor of the Second Universalist Society of Boston, 1817; d. there, June 7, 1852. He was founder of the *Universalist Magazine*, Boston, 1819 (now the *Christian Leader*), and of the *Universalist Expositor* (now the *Universalist Quarterly*), and wrote *Notes on the Parables*, Randolph, Vt., 1804; *Examination of the Doctrine of Future Retribution*, Boston, 1834, and other books and pamphlets in defence of his creed. (See his Life by M. M. Ballou and Thomas Whittemore, Boston, 1854, and O. F. Safford, 1st and 2d ed., 1889.)

Ballou, Hosea, 2d, nephew of the preceding, S.T.D. (Harvard, 1844); b. at Halifax, Vt., Oct. 18, 1796; after serving as pastor in different places, became president of Tufts College, Mass., 1853; d. at Somerville, Mass., May 27, 1861. He wrote *The Ancient History*

of *Universalism*, Boston, 1829, 2d ed., 1842, and edited various denominational periodicals.

Balmez, Jaime Luciano, D.D. (Cervera, Spain, 1835), Roman Catholic; b. at Vich, 37 m. n.e. of Barcelona, Spain, Aug. 28, 1810; d. there, July 9, 1848. He studied at the University of Cervera; was ordained priest, 1833; became teacher of mathematics at Vich, 1837; removed to Barcelona, 1840; next year finally to Madrid. He owes his great fame to his *Protestantism and Catholicity Compared in their Effects on the Civilization of Europe* (orig. Barcelona, 1842-44, 4 vols.; Eng. trans., London, 1849; 10th ed., Baltimore, 1868; trans. into several languages), in which, after the pattern of Guizot's history of civilization, he strives to defend the thesis that Catholicity has been a good thing for Europe. Other works of his in English are, *Fundamental Philosophy*, New York, 1856; *The Foundations of Religion Explained*, London, 1858, and *Letters to a Septic on Religious Matters*, Dublin, 1875. (See his life by A. de Blanche-Raffin, Paris, 1850.)

Baluze (bâ'-luze), **Étienne**, Roman Catholic; b. at Tulle, France, Dec. 24, 1630; d. in Paris, July 28, 1718. He studied law at Toulouse; became librarian to the famous minister Colbert, 1667-70; director of the royal college at Paris, 1707; was banished in 1710 because of his *Histoire généalogique de la maison d'Arvergne* (Paris, 1708, 2 vols.), which he had prepared for Cardinal Emmanuel Theodosius de Bouillon (who fell from favor in 1710), but was recalled in 1713. He was able to do much to advance his favorite studies of church history and canon law, especially through his *Miscellaneorum, libri vii.*, 1677-1715, 7 vols., ed. by Mansi, Lucca, 1761, 4 vols. (contains much freshly discovered matter); *Epistolarum Innocentii III., libri xi.*, 1682, 2 vols. (not those in Vatican); *Nova Collectio Conciliorum*, 1683 (unfinished); *Vitæ paparum Avenionensium* (1805-94), Paris, 1698, 2 vols. (put on the Index because of its Gallicanism). He edited the works of Charles the Great and Servatus Lupus, now in Migne, *Pat. Lat.* XCVII., XCVIII. and CXIX.

Bambino (Italian, *little boy*), the name of the figure of the infant Jesus exhibited in Roman Catholic churches at Christmas time.

Bampton Lectures, an annual course of 8 lecture-sermons at Oxford, in defence of the Christian faith, founded by Rev. John Bampton, b. 1689; d. a canon of Salisbury, 1751; and delivered annually since 1779.

Bancroft, Richard, D.D. (Cambridge, 1585; Oxford, 1608); b. at Farnworth, Lancashire, Sept., 1544; d. in London, Nov. 2, 1610. He was educated at Cambridge, and became rector near it in 1575; and rose in ecclesiastical position, becoming bishop of London, 1597; and archbishop of Canterbury, 1604. He was an intolerant prelate and persecutor of the Puritan party.

Bangorian Controversy. See HOADLY, BP. BENJAMIN.

Bangs, Nathan, D.D. (before 1831), Methodist; b. at Stratford, Conn., May 2, 1778; d.

in New York city, May 3, 1862. He was a leader and filled various positions (head of the Methodist Book Concern; editor of the *Christian Advocate*, of the *Methodist Quarterly Review*; president of Wesleyan University, Middletown, Conn.), until his superannuation in 1852. He wrote a *History of the M. E. Church from 1776 to 1840*, New York, 1839-42, 4 vols. (See his life by Abel Stevens, New York, 1863.)

Banns of Marriage, "such proclamations as are solemnly made in the church, or in some other lawful congregation of men, in order to the solemnization of marriage." (*Hook.*) In the Church of England it is ordered that they shall be published upon three Sundays preceding the marriage, during morning service; or during evening service, if there be no morning service. In the Church of Rome it is similarly ordered that they shall be published at the principal mass during three successive Sundays or on holidays of obligation. Banns are not published in the United States, except in the Church of Rome. The object of banns is to give those who know of any impediment to the intended marriage opportunity to state it to the proper authorities.

Baptism (Gr. *baptizō*, to dip or wash), one of the sacraments of the Christian Church, a sign of the spiritual purification of believers, and a seal, i.e., a confirmation of the promise to bestow this upon all worthy recipients. It is administered only once, at the commencement of the Christian life. It is required to be in the name of the Father, the Son, and the Holy Ghost, and by a properly authorized person, and the only element to be used is water. The name and the rite were not new when Christ instituted the ordinance. There were numerous ablutions in the Old Dispensation, and these are spoken of in the Epistle to the Hebrews (ix. 10) as "divers washings" (Gr. baptisms). And when John the forerunner administered a baptism unto repentance, its meaning appears to have been at once understood. Although our Lord did not personally baptize, yet his disciples did (John iv. 1, 2), and just before his ascension he made this a feature of the great commission (Matt. xxviii. 19). All Christians save the Friends recognize the validity of the rite, but they differ widely as to its mode, its subjects, and its efficacy.

1. *Its Mode*.—The Baptists insist that baptism requires the submersion of the candidate in water. They say that this, by the acknowledgment of all lexicographers, is the meaning of the word; that the New Testament examples of the rite occur in rivers (Matt. iii. 6) or pools (Acts viii. 36); that it is referred to as a "burial" (Rom. vi. 4; Col. ii. 12), and by Peter (I. iii. 21) is called the antitype of the flood; that immersion was the rule in the ancient church for many hundred years, as is shown by literature, by the ancient baptisteries, and by archaeological monuments; that it is still the practice in the Oriental churches, and was introduced into the Western churches only by degrees in the Middle Ages. The Roman Church and nearly all

Protestants accept sprinkling as sufficient. They claim that the word does not always mean immersion in water (1 Cor. x. 2); that it is scripturally used as the equivalent of *nipō*, to wash (Mark vii. 3 and Luke xi. 38); that the Septuagint usage of the word is against immersion in Dan. iv. 33 and Judith xii. 7; that the requirement of immersion belongs to a period when baptism was held to be regeneration itself; that the oldest church manual (*The Didache*, A.D. 100-160) says that baptism may be performed by pouring; that since the rite is symbolical, a few drops express the sense as well as any conceivable quantity; and that it is unlikely that Christ would require an external service that at certain times and in certain places would be difficult and dangerous.

2. *Its Subjects*.—The Baptists maintain that infant baptism is an error. They hold that the rite was appointed only for such as believe and repent (Mark xvi. 16; Matt. xxviii. 19, 20); that it was administered only to such in apostolic times (Acts ii. 38, viii. 12, etc.); that what is affirmed of the baptized, dying to sin, putting on Christ, putting away the filth of the flesh (Rom. vi. 4; Gal. iii. 27; 1 Peter iii. 21), belongs to believers alone; that the custom of infant baptism came in, in the 2d century, only as a result of the view that the ordinance was essential to salvation, and did not become general until the 5th century; and that the principle that men are born into the church is sure to impair its purity and weaken its power. All the rest of Christendom hold the view that the church consists of believers and their children. They say that baptism is called "the circumcision of Christ" (Col. ii. 11), and as it means the same thing as the Old Testament rite must needs have the same subjects, or if not we would expect the contrary to be stated; that the scripture records of household baptism (Acts x. 48, xvi. 15, 33; 1 Cor. i. 16, xvi. 15) reasonably imply the presence of young children; that Paul's affirmation that the children of believers are "holy" (1 Cor. vii. 14) furnishes an ample ground for the administration of the ordinance to them; that the custom fits in admirably with the scripture idea of the family; that it bears striking witness to the cardinal doctrines of man's ruin and recovery; and that so far from weakening the church, it is one of the best aids to its continuance and enlargement; that as to its origin it was certainly early, and if it had been an innovation, it would have provoked some protest; that Irenæus (b. circa 125) bears witness to it, and so does Clement of Alexandria, and Origen; and that even Tertullian, when opposing the administration of the ordinance, does so not because it is improper, but because it is inexpedient, on the ground that, in case of relapse, one would forfeit forever the hope of remission.

3. *Its Efficacy*.—As applied to infants, the early fathers varied in respect to its force. Some held that it cleansed from original sin and the sins committed in a pre-existent state, while others referred its principal influence to the subsequent life. The Roman Catholic Church teaches that it impresses an indelible character upon the soul, washing away all

sin, original and actual, and incorporating the recipient into Christ (Conc. Trid., Sess. v. cap. 5). This view is held by all the Oriental churches. Among Protestants, the Lutherans as a body hold what is stated in the Augsb. Confession (Art. ix.), that infants being offered to God in baptism "are received into God's favor," or "are presented to God and become acceptable to him," phrases which contain the idea of baptismal grace. Many in the Church of England and its daughter in America hold, as the liturgical office for the ordinance at least seems to teach, that the rite actually confers regeneration. In the Reformed churches in general the view is, that while the divine Spirit may, along with the ordinance, bestow the grace which it represents, yet this grace is by no means uniformly tied to the administration, so that as many as are baptized are therefore regenerated. See BAPTISTS; IMMERSION.

C.
LITERATURE.—The following are a few of the better and later works in English: W. Wall (Church of England), *History of Infant Baptism* [1705], together with Mr. [John] Gale's [Baptist] *Reflections* [1711], and Mr. Wall's *Defence* [the classical work]; n.e. Oxford, 1862, 2 vols.; Moses Stuart (Congregationalist), *Mode of Christian Baptism Prescribed in the New Testament*, Andover, 1833, rep. Nashville, 1876; Alexander Carson (Baptist), *Baptism in its Modes and Subjects* [a Baptist authority], London, 1844, rep. Philadelphia and Nashville; Alexander Campbell (Disciple), *Christian Baptism*, Bethany, 1848, Cincinnati, 1876; Thomas J. Conant (Baptist), *Meaning and Use of "Baptizein"*, New York, 1860; J. B. Mozley, *Review of the Baptismal Controversy*, London, 1862; 2d ed., 1888; James W. Dale, *Classic* (1867), *Judaic* (1871), *Johannic* (1872), *Christic and Patristic* (1874) *Baptism* [by far the most elaborate monograph on the subject], Philadelphia, 4 vols.; D. B. Ford (Baptist), *Studies on the Baptismal Question, including Review of Dr. Dale's Inquiry*, New York, 1879; H. S. Burrage (Baptist), *The Act of Baptism in the History of the Christian Church*, Philadelphia, 1879; G. D. Armstrong (Presbyterian), *The Sacraments of the New Testament*, New York, 1880; J. B. Thomas (Baptist), *The Mould of Doctrine*, Philadelphia, 1883; H. W. Pereira (Church of England), *A Commentary on the Office for Holy Baptism*, London, 1883; J. W. Etter (United Brethren), *Doctrine of Christian Baptism; its Nature, Subjects, Modes and Duty*, Dayton, O., 1888; F. N. Oxenham, *Lay Baptism*, London, 2d ed., 1888.

S. M. J.

Baptism by Heretics. The validity of such baptism was for a long time a matter of question. A controversy about it arose in the 3d century between Cyprian, bishop of Carthage, and Stephen, bishop of Rome. It broke out again in the 5th century, when the Donatists (see title) rebaptized their converts from the church catholic. It was taken up in several of the councils with various results. At present it is practically allowed in the Roman Catholic body. Among Protestants it is customary to recognize as valid all baptism in the name of the Trinity, although when a

convert from Romanism desires rebaptism the wish is usually complied with. C.

Baptism for the Dead. The only reference to this custom is found in 1 Cor. xv. 29. Various explanations of the passage have been given. Most of the modern critics (De Wette, Meyer, Stanley, Alford, Heinrich, Hodge, Beet, Principal Edwards, and Bishop Ellicott) think that the allusion is to the baptism of a living believer in the place of another who had been hindered by untimely death from receiving the ordinance. But there is no trace of such a custom prior to the 3d century; then it was found only among some obscure heretics; Chrysostom scornfully repudiates it; and it is impossible to see how the apostle could even seem to sanction vicarious baptism. It is better to accept the interpretation of the Greek expositors (Chrysostom, Theophylact, Theodoret), who think that the question is, "What are they to do who receive baptism with a view to the dead," *i.e.*, as those who are to rise again? If the dead do not rise, those persons who in baptism profess their faith in the resurrection must be miserably disappointed. *Bible (Speaker's) Commentary, in loco.* C.

Baptism with the Holy Ghost is a figurative expression for a copious outpouring of the Holy Ghost upon the church, as upon the day of Pentecost and subsequently. Such a baptism was promised by John (Matt. iv. 11), and our Lord, just before his ascension, renewed the promise and indicated its speedy fulfilment (Acts i. 5). This promise was recalled by Peter when he gave account to the church of Jerusalem (Acts xi. 15, 16) of his reception of Cornelius into the church without requiring him first to become a Jew. In the phrase of John above referred to, "he shall baptize you with the Holy Ghost and with fire," the last two nouns are usually explained as the powerful and purifying influences of the Spirit. But as the word *fire* occurs in its literal sense in the previous verse and also in the following one, it seems better to suppose a contrast intended, a baptism of the Holy Ghost to believers and a baptism of fire to unbelievers, even as Simeon told Mary that her son was set for the falling as well as for the rising up of many in Israel (Luke ii. 34). C.

Baptistery, an ecclesiastical structure for baptisms which came into use in the time of Constantine. Before this any body of water had been used, and in times of persecution even caves and prisons had witnessed baptisms. But when in the times of peace following the edict of toleration, great multitudes went over to Christianity, special places for baptism became necessary. They were generally connected with the cathedrals, and bishops alone performed the rite. They were generally rotund or octagonal, with the baptismal tank in the centre, which was itself also round, or octagonal, or cruciform, sometimes even in the form of a grave (Rom. vi. 4). With the greater extension of Christianity, baptism was administered by priests also, and in all churches. As infant baptism sup-

planted adult, baptisteries ceased to be universal, and the basin became finally a font, the common octagonal form of which still reminds the spectator of the original form of the baptistery. F.

Baptists (probably originally a contraction of Anabaptists, by which name they were first called), a name given by their opponents to a body of Christians who, in their earliest confessions, called themselves "the brethren" or "baptized believers," but afterward accepted by them as a convenient designation, though by no means descriptive of their distinctive beliefs. The various churches included under the name "Baptist" agree in holding the following beliefs:

1. The Holy Scriptures, being given by inspiration of God, apart from errors of transcription and when rightly interpreted, together constitute an infallible and sufficient rule of faith and practice. Baptists regard this as their cardinal principle, though it is also professed by most Protestant bodies. They hold that the Bible does not merely contain, but that it *is*, the word of God. For convenience and for the information of others, Baptists have from time to time issued compendious statements of their views of scripture truth, but these are not authoritative standards or creeds. Subscription to them is not required of ministers or laymen, and any Baptist is free to make a different statement of his belief if he chooses, so that he conforms to the teaching of Scripture.

2. The church of Christ is a spiritual body, and should consist only of such as have given credible evidence of regeneration and have been baptized on profession of faith. This is the chief distinctive principle of Baptists, the question on which, both historically and logically, they have separated and are still separated from other evangelical Christians. It follows from this principle that the baptism of infants is invalid, since they have not exercised and cannot profess personal faith in Christ. The practice is general in Baptist churches of requiring candidates for membership to relate their Christian experience, as a means of testing the credibility of their profession of faith, but this is not regarded as a necessary mode of procedure and is sometimes dispensed with when other satisfactory proof of conversion is at hand.

3. Baptism is the immersion of a believer in water, "into the name of the Father, and of the Son, and of the Holy Ghost." This is not, as is so generally supposed, a distinctive Baptist principle, since immersion was the general practice of the whole church for many centuries, and is now practised by the Greek Church and numerous modern denominations besides the Baptists. It is, however, the one thing with which the Baptist body is popularly identified, and circumstances have given to it a relative importance in Baptist literature to which it is not intrinsically entitled.

4. In common with nearly all Christians, from the earliest times until now, Baptists hold that New Testament teaching and precedent limit the celebration of the Lord's Supper to those who have been baptized. This is

the so-called "close communion" practised by Baptists—that, in inviting communicants to the Lord's table, they do not feel authorized to make any other terms than those made by the Lord himself and his apostles. Their practice is the necessary and logical result of their doctrine with reference to baptism.

5. The local churches are independent, as to doctrine and discipline, of any outside authority, being each responsible to the great Head and Lawgiver of the church, and to him alone. Hence, any voluntary organizations into which these churches enter are destitute of legislative power. Councils are called by churches that are about to ordain a pastor or to depose an unworthy pastor from the ministry, and for advice in numerous cases, and the decisions of these councils generally carry with them such moral force that they are accepted by all the churches. Associations of neighboring churches, and conventions of the churches in a single state, as well as missionary organizations national in representation and work, are wholly without legislative power, being either leagues for carrying on local missionary work and to promote spirituality and growth in the constituent churches, or bodies corporate that serve as the executives of the churches in enterprises too large to be otherwise undertaken. But Baptists believe not only in the independence, but in the interdependence of the churches—that churches as well as individual Christians should bear one another's burdens, comfort each other in trouble, assist each other in need, and generally co-operate to further the interests of the kingdom of God. It is a rule of church comity among them also, that each church shall regard as valid, save in very extraordinary circumstances, the acts of every other church, and not reverse them by its act save on advice of a council.

6. The complete separation of the church from the state is a necessary corollary of the Baptist doctrine of the constitution of the church, and accordingly it has been taught from the first by Baptists. Every Baptist confession extant emphasizes this duty to render unto Caesar the things that are Caesar's, and to God the things that are God's. As a result, Baptists were in the forefront in the struggle for religious liberty, and the first government to give absolute freedom of conscience to all men of whatever faith was the colony of Rhode Island, founded by Baptists. Many religious bodies have favored toleration, but to Baptists the very word seems an impertinence. If the right of private judgment be admitted, no man has a right to condemn another for his religious belief; and if religion is a personal matter between the individual soul and God, there can be no such thing as a state or national church.

THE BAPTISTS OF ENGLAND.—The first Baptists of England were refugees who fled thither from Holland and Germany to escape persecution. Congregations of them were settled in London, at Norwich, and other places. Our knowledge of them is chiefly confined to their arrest and condemnation on charges of heresy. A proclamation issued by

Henry VIII., in 1540, denounces them as holding, among other things, that infants ought not to be baptized, and that it is not lawful for a Christian man to bear office or rule in the commonwealth. The writings of this period and the published sermons of English divines (such as Latimer, Cranmer, Hutchinson, Whitgift, and Coverdale) are full of references to the Anabaptists and their heresies. These traces of their presence in the kingdom continue through the reign of Elizabeth, but with the decline of persecution on the continent their numbers dwindled until they disappeared. They may have converted to their views a few Englishmen here and there, but they do not seem to have made any permanent impression on the English people. It is not until the 17th century that the real history of the English Baptists begins. In the year 1611 the first General Baptist church was founded in London by Thomas Helwys and others, who came thither from Holland, where they had been baptized on profession of faith by the Rev. John Smyth. This erratic though able man had been a clergyman of the Church of England, and vicar of Gainsborough, Lincolnshire. Becoming a Separatist, or Independent, he emigrated on account of persecution to Amsterdam, where he united with the English Separatist Church, but was soon excommunicated on account of a work called *The Character of the Beast*, in which he opposed infant baptism. With Helwys and others he formed a church on the Baptist model, and having first baptized himself baptized them. This se-baptism was probably, though not certainly, an affusion, the early Baptists practising both affusion and immersion, and laying stress rather on the nature of the church and the unscripturalness of infant baptism than on the method of administering the ordinances. This church, founded by Helwys, was Arminian in theology. Baptists of this persuasion are called in England General Baptists, from the fact that they held that God's grace is offered through the atoning merits of Christ to all men alike. In spite of persecutions, the General Baptists thrived, and by 1626 they had eleven churches in England, while in 1644, by the admission of a bitter opponent (Featley), they had 47. The first Calvinistic or Particular Baptist church, of whose history we have authentic particulars, was founded in London, in 1633, by a number of seceders from the first London church of the Independents. The pastor of this church was John Spilsbury, and among its early members were William Kiffin and Thomas Wilson. By 1644 the number of the Calvinistic churches had increased to 7. In that year these 7 churches and 1 French church of the same faith united in issuing a confession of faith, composed of 50 articles, which is one of the chief landmarks of Baptist history.

This confession is the first to define the Baptist practice in the matter of baptism, in these words: "That the way and manner of the dispensing this ordinance is dipping or plunging the body under water." It is certain that from the year 1640 or 1641 this was the uniform practice of English Baptists. In the former year Richard Blunt went to Hol-

land and received baptism at the hands of John Batte, and on his return baptized Samuel Blacklock, and they two baptized a large company of believers. Immersion was not a new idea to English Baptists in 1640, however, for we find Leonard Busher, "a citizen of London," as he describes himself, writing as early as 1614 in his *Religion's Peace*: "And such as shall willingly and gladly receive it [the gospel], he hath commanded to be baptized in the water; that is, dipped for dead in the water." The confession of the 7 churches also states the prevailing Baptist belief regarding the Lord's Supper, saying of disciples, "who upon profession of faith ought to be baptized, and after to partake of the Lord's Supper." The same teaching is contained in one of the fourfold confessions issued by the Smyth-Helwys church in Holland: "The Holy Supper, according to the institution of Christ, is to be administered to the baptized." This continued to be the doctrine and practice of the English Baptists, General and Particular, with insignificant exceptions, until the present century.

During the civil war and the Commonwealth, the Baptists escaped persecution, and their numbers increased with great rapidity, so that the Independents and Presbyterians were greatly disquieted thereby, and made various attempts to restrain their growth. The Restoration was the signal for persecution of a bitter sort, and a pretext was found for it in the insurrections of the Fifth Monarchy men. These were chiliasts, who believed that Christ was at once coming to set up his kingdom among men, and that they were to help establish it by the sword. A number of the Baptists, notably General Harrison, the lieutenant of Cromwell, joined these enthusiasts, and this threw some suspicion upon the rest. The great bulk of the body, however, showed both by their actions and by their writings that they had no wish to overthrow the state, but were loyal subjects. Not a single man known to be a Baptist is among the lists preserved of those who took part in these risings. Nevertheless, persecution on account of their alleged disloyalty and heresies was active and bitter, and if it did not cause many to fall away, it seriously interrupted the spread of Baptist principles and the growth of the churches. Among those cast into jail during this period was John Bunyan (q.v.), whose offence was that he would preach the gospel, not being an ordained minister of the Church of England. To his third and last imprisonment we owe the immortal allegory, *The Pilgrim's Progress*, a book for all people and for all time—a book rendered into more languages than any other save the Bible itself, and which, next to the Bible, has been the teacher and comforter of the peasant and of the prince, of hoary age and of buoyant youth. The overthrow of the Stuarts ended this troublous period, and from the passage of the Act of Toleration, in 1689, though they were not placed on an equality with the State Church, the worst disabilities of Baptists were removed, and of active persecution they suffered no more. The confessions issued by them at about this time show how quickly

they felt the impulse of hope and how rapid for a time was their development. In 1677 the Particular wing published a modified form of the Westminster Confession, reissued in 1689, which is still held by many of the churches, and which in this country, under the name of the Philadelphia Confession, is the system of doctrine approved by a large majority of the churches in the South and Southwest. The General brethren issued their confession in 1678, and it is noticeable that its Arminianism is of a type that can hardly be distinguished from the milder forms of Calvinism. But while the immediate effect of toleration was stimulating, its later result was unfavorable to sound growth. False doctrine crept in, centralizing tendencies manifested themselves, and there was a marked decline of spiritual power. The associations of the churches began to assume inquisitorial, judicial, and legislative powers, and the General Assemblies that were established (of the Particular Baptists in 1689, of the General Baptists before 1671) fell more or less into this fault, particularly among the General brethren. There were troublers of the churches who professed Antinomian doctrines and complete sanctification; the results of which teachings were disputes and divisions that caused a great decline. Hyper-Calvinism was developed among one section of the Particular churches, and everywhere proved a blighting doctrine. Among the General churches there was a very marked lapse from orthodoxy, resulting in the adoption of pronounced anti-Trinitarian views by a large number. All the Baptist churches, of both bodies, sympathized with the general religious state of the realm, which was deplorable, and there was no change for the better until the Wesleyan revival.

The Baptists of the 17th and 18th centuries had many curious customs, some of which were borrowed from them by the Friends and survive among the latter body to this day. The quaint garb of the Quaker is that of the 16th-century Baptist. In public worship men and women sat on opposite sides of the house, both participating in the exhorting and "prophesying" as the "Spirit moved." Whether singing was an allowable part of worship was fiercely disputed, and a salaried or "hireling" ministry was in great disfavor. The imposition of hands was practised, in the ordination not only of pastors but of deacons, and in many churches hands were laid on all who had been baptized—an act that has given place among American Baptists, at least, to the "hand of fellowship." Fasting was a common observance, feet-washing was practised by many churches, though its obligation was earnestly questioned, and the anointing of the sick was so common as to be almost the rule. Pastors and deacons were often elected by the casting of lots, and love-feasts before the Lord's Supper were a common practice. The supervision of members' lives was strict; marrying out of meeting, as among the Friends, was followed by excommunication, and the amusements that might be indulged in were carefully limited. Disputes between husbands and wives, between masters and ser-

vants, were made subjects of church discipline and adjudication, and such offences as covetousness, slander, and idleness were severely dealt with. To the Baptists of to-day this seems a meddlesome interference with personal rights and private affairs, and such discipline has fallen into disuse in all but a few localities.

In the general awakening in England resulting from the preaching of the Wesleys and Whitefield the Baptists participated, and from that time their growth was more rapid. Important modifications, in both doctrine and practice, were made. A modified form of Calvinism was taught by Andrew Fuller and other divines. Many of the old, peculiar customs were gradually dropped. "Open" communion—that is, the practice of inviting to the Lord's Supper all Christians, whether baptized or not—had always advocates and practisers among Baptists, and at one time made considerable headway under the leadership of John Bunyan. Now, it was powerfully and successfully advocated by Robert Hall, one of the most eloquent preachers of modern times, and large numbers of Baptist churches became "open." This change has been followed by its logical result, the formation of churches of mixed membership. In many so-called Baptist churches of England the ordinance of baptism is seldom or never administered; Pedobaptists are received to membership, are chosen to office, and even in some cases to the pastorate. The same church is not infrequently claimed by both Baptists and Independents in their church statistics.

The greatest development of Baptists during the last century has been in connection with missions and education. In October, 1792, a missionary society was formed with 12 members, who contributed £13 2s. 6d. to its treasury. From this meeting dates the beginning of modern missionary enterprise. In the following year William Carey sailed for India, and was soon after followed by Joshua Marshman and William Ward. From the first the mission prospered, in spite of the obstacles thrown in its way by British officials. The society has at various times extended its operations, and independent missionary enterprises in Africa and Italy have been conducted by churches and individuals. In this work and in many other enterprises General and Particular Baptists unite. The society in 1888 had in India, Ceylon, and Burmah 806 churches, 249 missionaries and pastors, and 61,541 members. Most of the English Baptists are affiliated through the Baptist Union of Great Britain and Ireland, a home missionary and social organization, for 1888 reporting 2742 churches, 1868 ministers, and 302,615 members, besides 25,000 (estimated) non-reporting Baptists. The Particular Baptists as such (their churches generally practising "close" communion) sustain a tract and book society and a theological school at Manchester. Other theological schools, or "colleges," as they are called, are located at Bristol, Rawdon, London (in connection with the Metropolitan Tabernacle), Regent's Park, Pontypool, Haverford-West. Societies for Bible translation, the support of aged ministers, and the

like, are also well supported. In these enterprises the Baptists of Scotland and Wales unite. In the latter country they have been a flourishing people from the middle of the 17th century. In Scotland their numbers have always been small.

Besides the General and Particular Baptists, there have been several organizations in England holding Baptist principles in general, but adding to them some distinguishing peculiarity of faith or practice: The *Six-Principle Baptists* were so called from the special stress they laid on the "six principles" enumerated in Heb. vi. 1, 2: repentance, faith, baptism, laying on of hands, the resurrection of the dead, and eternal life. In March, 1690, the churches holding these six principles formed an association, which continued with varying fortunes for some years, when the Calvinistic Baptists withdrew and the rest were absorbed into the General Baptist body. The *Seventh-day Baptists* (so called from their observance of the seventh day of the week instead of the first as the Sabbath) were founded by the Rev. Francis Bampfield, in 1676. It has always been a small body, and at the present time but one church survives, in Whitechapel, London. The *Scotch Baptists* were founded by the Rev. Archibald McLean, about 1765. McLean was originally a Presbyterian, then a Glasite or Sandemanian, but finally adopted the Baptist view of the constitution of the church. From many of his Sandemanian views he never freed himself, and the Scotch Baptists still insist on a plurality of elders in each church, on the weekly celebration of the Lord's Supper, and the like. They are Calvinistic in doctrine, lay much stress on the duty of baptism, and are strict communionists. The *New Connection of General Baptists* owed its rise to a protest against the anti-Trinitarian views that became common among the older body of General Baptists. Its founder was Dan Taylor, a Yorkshire miner converted under the Wesleyan preaching, a man of little education, but of great natural parts and a hard worker. Their theology is not strongly Arminian. In the matter of communion their practice is not uniform; until late years all the churches practised strict communion, but the practice of inviting all Christians has grown, until probably most of the churches are "open." They now report 203 churches, 134 pastors and missionaries, and 27,256 members. They maintain a theological school at Nottingham, founded in 1797.

BAPTISTS IN THE UNITED STATES.—A few English Baptists are known to have come to America among the early emigrants; Hanserd Knollys was one, and for a time he dwelt at what is now Dover, N. H. but soon returned to England. Individuals among the Puritans avowed Baptist principles; such a case was that of Henry Dunster, the first president of Harvard College. The history of American Baptists really begins, however, with the banishment of Roger Williams from the colony of Massachusetts in October, 1635, for denying the power of the civil magistrate to deal with matters of conscience and religion. Williams settled at Providence in June, 1636, and founded a colony which is now the State

of Rhode Island. The foundation-stone of this new government was absolute religious liberty for every man, the first time in the history of mankind that this principle was embodied in the organic law of a people. Williams was led to adopt the Baptist view of the constitution of the church, and to regard his baptism in infancy as invalid. There being no minister within the small colony, he was baptized by Ezekiel Holliman, who had been a member of his church at Salem, and then Williams baptized Holliman and some ten more. This occurred some time about March, 1639, and the Providence Baptist church was thereupon organized. Williams did not himself remain long a member of it, not being satisfied with the validity of this baptism, and during his remaining years was a "seeker" unconnected with any church. It is uncertain whether it has had a continuous history since that date, but if this be admitted it is the oldest church among American Baptists. A church was formed at Newport in 1644 by John Clarke. His successor was Obadiah Holmes, who was publicly whipped in Boston in September, 1651, for the heinous crime of denying infant baptism. The first church in Massachusetts was formed at Swansea in 1663 by John Miles and seven other brethren, and two years later a church was organized in Boston. A Baptist church was organized in New York City in 1669, but survived persecution only a few months; it was revived in 1702, and has had a continuous existence ever since. A church was formed in Kittery, Me., in 1682; one in South Carolina, near what is now Charleston, in 1683, that still survives as the First church of Charleston. The first church in Pennsylvania was organized in 1684; in New Jersey, 1688; in Connecticut (Groton), 1705; in Virginia, 1714. In 1770 there were only 77 churches, and the total membership cannot be estimated higher than 6000. The first trustworthy statistics are those of 1784, when there were 471 churches, 424 ministers, and 35,101 members. Thenceforth their growth was remarkable, and a century afterward there were reported 28,599 churches, 16,678 ministers, and 2,507,753 members. The number of members in 1889 was fully 3,000,000 (these figures are of the regular Baptists alone).

The history of Baptists in the United States is for many years mainly a record of the persecutions suffered by them from the churches established by law in the several colonies and states. Massachusetts banished and whipped them; New York fined, imprisoned, and banished them; Virginia cast them into prison for preaching the gospel, and even for hearing it; the first church established in Maine was so harried by violence, fines, and imprisonment that it was broken up. Milder treatment was experienced in some of the colonies, notably in Pennsylvania, Maryland, and South Carolina, and in the latter state Baptists increased rapidly. After the revolutionary war, the several states speedily adopted toleration acts, that removed the chief disabilities of Baptists; but it was not until 1833 that Massachusetts abolished the last vestige of the union of church and state, and perfect religious equality was secured to all faiths.

A great impetus was given to the Baptists of America by their providential call to the work of foreign missions. In 1812 Adoniram Judson and his wife, Ann Hasseltine Judson, and Luther Rice, were appointed missionaries by the newly organized American Board of Commissioners for Foreign Missions, and sailed for India. On the voyage, from study of the Scriptures and without consultation with each other, they came to adopt Baptist views, and when they reached Calcutta were baptized on profession of their faith by an English Baptist missionary. They had thus voluntarily and from a sense of duty severed their connection with the Congregational churches, and left themselves in a strange land without support. Mr. Rice returned to this country, and travelled among the Baptist churches, relating these facts and appealing for the support of himself and the Judsons in this work. In May, 1814, 86 delegates from 11 states and the District of Columbia met in Philadelphia and organized the Baptist General Convention, which afterward became known as the Triennial Convention, from its meeting once in three years. In the mean time the Judsons had been driven out of British India by bigoted English officials, and had established themselves, in July, 1813, in Rangoon, where they began missionary work among the Burmese. In July, 1819, the first convert, Mounng Nau, was baptized. The war between England and Burmah broke out just as the work began to prosper, and Judson was thrown into prison, and for three years he and his devoted wife suffered incredible tortures of body and spirit. After the war the mission was under British protection and prospered. A mission to the Karens was begun about this time by Rev. George Dana Boardman; and missions were successively established in Assam, in Siam, among the Telugus in Southern Hindustan, in China, and in Japan.

For thirty years all the foreign mission work of American Baptists was done through this one convention, but in 1844 the differences between the Northern and Southern churches growing out of the anti-slavery agitation then going on culminated in a separation. The churches of the Southern states organized the Southern Baptist Convention in the following year, and this convention is their agent, through various standing boards, for all their general missionary operations. The convention is a strictly delegated body, and its meetings are held for the transaction of business, not for platform oratory. The Home Mission Board employs 287 missionaries, who labor in 15 states and territories, supplying 1114 churches and stations, to which in 1888 their labors added 7496 members. The board also maintains a mission in Cuba and publishes a series of Sunday-school papers and helps. It raised and expended in 1888, \$178,953. The Foreign Board sustains missions in Mexico, Brazil, Italy, South Africa, and Northern China—in all 115 missionaries, who labor among 59 churches having a membership of 1967. The expenditures in 1888 were \$84,848. The Southern Baptist Convention represents the white Baptists of the South; the colored Baptists have a separate organization.

—the Baptist Foreign Missionary Convention of the United States. Though very numerous in the South, they are poor, and their chief present enterprise is the maintenance of a mission in West Central Africa. The Baptists of the South, white and colored, are fully two-thirds of the 3,000,000 now reported by the "regular" churches of the United States.

When the Southern Baptists withdrew from the Triennial Convention that body was suffered to die, and the Northern churches provided for the carrying on of their foreign work by organizing, in 1846, the American Baptist Missionary Union, with headquarters at Boston. Though this body is nominally composed of delegates appointed on a fixed basis, its meetings have been for many years mere mass-meetings, in which little business is transacted and most of the time is given to popular oratory. The real business is done by a board of managers, of whom one-third are elected at each annual meeting, and by an executive committee chosen by this board. In spite of this loose and defective organization, the union has done a great work in the foreign field. Its chief labors have been in Asia, but missions have also been maintained in Germany, France, Spain, Greece, Italy, and Sweden; and within a few years an established mission in Central Africa has been turned over to American Baptists and is conducted by them. In the various missions of the union there are now 642 churches, 1477 missionaries and pastors, and 65,272 members. The union raised and expended in 1888 over \$400,000. Two auxiliary organizations were formed in 1871. The Woman's Baptist Foreign Missionary Society has its headquarters in Boston, and supports 34 missionaries, 57 Bible women, and 109 schools containing 3850 pupils, raising for all these purposes in 1888, \$74,433. The Woman's Baptist Foreign Missionary Society of the West has its headquarters at Chicago, supports 30 missionaries, 26 schools having 1375 pupils, and raised in the same year \$31,602.

The work of home missions was begun by Baptists as soon as they had any existence in this country, but no satisfactory provision was made for its systematic continuance until 1832, when the American Baptist Home Mission Society was organized in New York City, where it has ever since had its headquarters. This society, in 1888, raised and expended \$551,595, maintaining missionary operations in 45 states and territories, having in all 743 laborers, who cared for 1594 churches and stations, performed 24,715 weeks of labor and baptized 2886 persons. Missionaries in their own languages are employed among the Germans, Scandinavians, French, Bohemians, Poles, and Chinese, as well as among the colored race and the Indians. A Mexican mission is also supported, the society taking the whole of North America as its field of operations. Many of the most flourishing churches of the Central and Western states owe their existence to this society, than which there has been no other agency more effective in planting and nourishing Baptist churches in the various states as they have been settled and developed. The society has a Church

Edifice Fund, from which gifts and loans are made to churches in the newer parts of the country. By an expenditure of \$53,000 in 1888, this fund secured to the denomination property worth \$200,000. The society has also done a valuable educational work in the South and the Indian Territory, where it maintains 18 institutions of academic and collegiate grade, in which there are 135 teachers and 3661 pupils. The value of the property possessed by these schools, or held by the society for their maintenance, is \$772,000. Two Women's Home Mission Societies were organized in 1877, one with headquarters at Chicago, and one located at Boston. The Western Society maintains a training school at Chicago for missionary workers (women) and has in its employ 70 missionaries, mainly in the South and West. A beneficent feature of the work is the employment of experienced women to work among the newly landed immigrants at Castle Garden, and in several of the great Eastern cities. The Boston society is more auxiliary to the Home Mission Society, and its chief work is furnishing instructors for the schools among the negroes and Indians under the society's control.

The Baptists early recognized the power of the printing-press for the propagation of the truth, and in 1824 a denominational Tract Society was organized in Washington. In 1826 it was transferred to Philadelphia, and in 1845 the name was changed to The American Baptist Publication Society, which it still bears. From small beginnings it has grown to be one of the largest publishing houses in this country. It has net assets of over \$700,000, and it did in 1888 a business of over \$500,000. It maintains a missionary department, which expended during that year \$90,280 in colporteur and Sunday-school work. It maintains also a Bible department for the circulation of the Scriptures, which expended nearly \$40,000. Its chief work, however, is the publication of religious and denominational literature, including Sunday-school books, children's papers, and lesson helps. Of these periodicals, in 1888 it published 28,115,225 copies.

The growth of Baptists in the United States has been much hindered by unfortunate denominational controversies, that have resulted in divided counsels and counter efforts. The effect of the anti-slavery agitation has already been described. The Northern churches had several experiences of this kind, only less divisive in their results. The first grew out of questions relating to Bible work. When the American Bible Society was first organized, Baptists co-operated heartily, in proportion to their means, in the work of translating and circulating the word of God at home and abroad. Both in this country and in England their missionary operations forced them to be pioneers in this work. Baptists have had the honor, in many instances, of being the first to give the Bible to a heathen people, in some cases being the first to reduce the language to writing and begin a literature. William Carey translated the New Testament into Bengalee about 1800, which was the first version made in modern times in a heathen tongue. He afterward assisted in translating the Scriptures

into no fewer than 24 different languages and dialects of India, and these versions (upon which he did far the largest share of the work) are said to be capable of being read by one-third of the inhabitants of the globe. The first version into Chinese was made by Joshua Marshman, Carey's fellow-laborer. Many versions have also been made by American Baptist missionaries: The first and only version in Burmese was made by Adoniram Judson; the first and only version in Karen by Francis Mason; the first version in Siamese by John Taylor Jones; the first complete version of the Bible in both Assamese and Japanese by Nathan Brown, and the first complete version in Telugu was that of Lyman Jewett. Besides these, versions are at present projected or partially completed in the Garo, Naga, Congo, Bateke, and Balolo languages—the last three being languages spoken in Central Africa. For the publication and circulation of the earliest versions made by Baptist missionaries, the American Bible Society voted appropriations. After a time objection was made to them that they rendered "baptizo" uniformly by a Burmese word signifying "dip" or "immerse," and in May, 1836, the society adopted a rule to "encourage only such versions as conform in the principle of their translation to the common English version;" that is, versions that transliterated "baptizo" instead of translating it, whether according to the Baptist or the Pedobaptist view of the true meaning of the word. The Baptist members of the board vainly urged that the society had already appropriated \$18,000 for the circulation of Dr. Judson's version, with full knowledge of its nature; that this was the only version in Burmese in existence, and that the alternative was either to circulate this or deprive the Burmese of the gospel; and that the adoption of the rule introduced a new and necessarily divisive principle into the society's policy. On the adoption of the rule, they felt constrained to withdraw from co-operation with the society, and in April, 1837, a convention held at Philadelphia organized the American and Foreign Bible Society, to "aid in the wider circulation of the Holy Scripture in all lands." From the first there was a division of sentiment in the new society. Some were in favor of continuing the circulation of the King James version, and confining the work of making new translations wholly to foreign tongues; while another party insisted that the principle of faithful translation required the society also to revise the English Scriptures, or make a new translation. This conflict of opinion finally broke out into a violent controversy, and in 1850 a strong minority withdrew and formed the American Bible Union, whose object was declared to be "to procure and circulate the most faithful versions of the Scriptures in all languages throughout the world." The principle of translation adopted by the union was to render every word of the original Scriptures into that vernacular word which would most nearly represent its meaning, as determined by the best modern scholarship. A version of the New Testament, made on these principles, was issued in 1865, and

from time to time parts of the Old Testament have been published, but no complete version of it has been yet made. The Bible Union version, while it has a certain value as a literal and scholarly rendering of the New Testament in English, was a failure from the first as a version for popular circulation. It was stigmatized as a "sectarian" translation, and its use among Baptists themselves has never been large. Thousands of Baptists have never seen a copy; many have never even heard of it. For a time these two Bible societies flourished and had devoted adherents; but those who founded them for the most part passed away years ago, and a generation succeeded that was indifferent to either or hostile to both. The work declined, but the controversies continued. At length, in the year 1883, a Bible convention at Saratoga effected a settlement of the questions at issue; recommending that the foreign Bible work be done by the Missionary Union and the home work by the Publication Society; and that the latter should circulate according to demand the Bible Union, King James and Revised versions.

No controversy was more disastrous to the Baptist churches of the Middle states than the anti-Masonic struggle between the years 1826 and 1840. One William Morgan, a Mason, who had published a book purporting to expose the secrets of the order, suddenly disappeared in 1826 and was believed to have been foully dealt with. A body was discovered and identified as his, though the identification has always been regarded as doubtful. Excitement against the Masons, and secret fraternities generally, rose high, until the dispute became a political issue in state and even national elections, and the churches took the matter up. In a large number of Baptist churches the majority opposed secret fraternities, declaring them to be unscriptural and dangerous to the peace and liberties of the commonwealth. In many cases the minority were disfellowshipped, and not a few flourishing churches were crippled or even extinguished, while the growth of all was necessarily much retarded. The lessons of that period have taught American Baptists to be chary of interfering through church discipline with questions not strictly religious, and to beware of attempting to settle by an authoritative rule questions of conduct that it is each Christian man's right and duty to decide for himself. Thus, while at the present time the majority of Baptists favor strongly total abstinence as a rule of personal conduct and prohibition as a practical policy, in very few churches is either made a test of fellowship.

The Baptist churches of the South and West were much disturbed during the second quarter of this century by the agitation that culminated in the establishment of the Disciples or Campbellites as a separate body. [See DISCIPLES.] Under the leadership of Alexander Campbell the entire Mahoning Baptist Association of Ohio adopted the new views, and a large number of churches in other Ohio associations followed this example. The "reformation," as it was called, spread to Kentucky and Virginia, dividing churches and associations, and causing fierce religious con-

troversy. It has always been and still is a debatable question how far Alexander Campbell's views really differed from such as have always been tolerated, if not approved in Baptist churches, nor is it easy to apportion justly the blame of the schism that occurred. Men of strong wills, incisive intellects and great controversial gifts ranged themselves on opposite sides of the question. The first overt acts of separation were committed by the Baptist churches, for what they deemed not only sufficient, but controlling reasons. The Beaver Association of Ohio about 1829 issued a circular denouncing the Mahoning Association and Mr. Campbell as disbelieving many of the doctrines of the Holy Scriptures. In the autumn of 1832 the Dover Association of Virginia, after careful deliberation, advised the churches constituting it, "to separate from their communion all such persons as are promoting controversy and discord under the specious name of 'Reformers.'" This advice was given on the avowed ground that the doctrines taught were "not according to godliness, but subversive of the true spirit of the gospel of Jesus Christ, disorganizing and demoralizing in their tendency, and, therefore, ought to be disavowed and resisted by all the lovers of truth and sound piety." Twenty years after, Rev. Jeremiah B. Jeter, one of the ablest Baptist opponents of the Disciple movement, and one of the authors of this resolution, published it as his belief that the report adopted by the Dover Association contained "some unguarded, unnecessarily harsh expressions," and particularly acknowledged that this characterization of the doctrines of Campbell as "demoralizing in their tendency" was unjust. From this time those who sympathized with Mr. Campbell either voluntarily withdrew from the Baptists or were disfellowshipped by them, and in a decade the separation was complete. To do this rent the denomination in twain in the West and South. Churches were split in two or completely dissolved, or even went over bodily to the new sect; a few whole associations became Disciples; and seeds of bitterness and discord were sown that have borne fruit in more than a generation of unfraternal strife and disorganization.

Still another fruitful source of divisions has been found in educational projects among American Baptists. The New England churches have been happily free from this trouble. Very early in their history a school was founded at Warren, R. I., to which the name of Rhode Island College was first given. In 1765 James Manning was elected president, and the first commencement was held September 7, 1769, when the degree of Bachelor of Arts was conferred on seven young men. In 1770 the college was removed to Providence, and in 1804 its name was changed to Brown University, in honor of a generous benefactor, Nicholas Brown. This, the oldest and best-known Baptist institution of learning, has a long and distinguished roll of alumni, and a property valued at \$2,875,000. The Newton Theological Institution owes its origin to a meeting of ministers and laymen held in Boston in 1825. Its early years were marked by difficulties and debts, but at length a per-

manent endowment was secured. It has graduated or instructed about 800 students, and among its alumni are many of the most useful and distinguished preachers and teachers of the denomination. Another New England institution is Waterville College, Me., which was founded in 1818 by the Rev. Jeremiah Chaplin, as the outcome of a private school maintained by him at Danvers. The collegiate charter was granted in 1820. The early history of the institution was one of continual struggle with adversity, but of late years it has found generous friends. In recognition of the benefactions of one of these, Gardner Colby, the name was changed in 1867 to Colby University. It is now generously endowed, and has three academies connected with it.

In the Middle and Western states, and to some extent in the South, there has not been this unity of action in educational matters. New York Baptists had a school for higher education as early as 1820, which in 1834 developed into the Hamilton Literary and Theological Institution. In 1846 the literary department was chartered as a university, its name being changed to Madison University, the theological seminary being maintained as a separate institution, but in harmony with the college. The village of Hamilton was thought by many Baptists to be an unsuitable site for a denominational school, and in 1847 an effort was made to remove it to a better location. The city of Rochester offered special inducements and was decided upon as the new site. But a party rallied to the defence of the old site, discussions grew warm, passionate feelings were excited, and the end was a division—part of the faculty and supporters going to found a new institution, since known as the University of Rochester. The new institution opened its doors to students in 1850. For a time the collegiate and theological departments at Rochester were maintained in close connection, but since 1855 the Rochester Theological Seminary has been an independent school. It has a German department for the education of students to preach the gospel in that language to their own countrymen, and the general catalogue of 1889 reports 979 students as having been educated for the ministry during its history. The division of the New York Baptist institutions has been marked by a corresponding division among the churches, part of which have supported the one and part the other. The old bitterness has somewhat subsided of late years, but it is in the highest degree unfortunate that the present generation should seem willing to perpetuate divisions caused by the unwisdom and contentiousness of their fathers. This experience has been duplicated in several Western states, where rival institutions have been founded in excess of educational needs, with the result of making all poor and inefficient, where a single strong institution might have been established. The other principal schools founded or controlled by Baptists are: Baptist Union Theological Seminary, Morgan Park, Ill. (1867); Crozer Theological Seminary, Upland, Pa. (1868); Southern Baptist Theological Seminary, Louisville, Ky. (1858); Bucknell University, Lewisburg, Pa. (1846); Columbia

University, Washington (1821); Richmond College, Richmond, Va. (1832); Denison University, Granville, O. (1832). In all there are 7 theological schools and 34 colleges, besides 32 institutions of collegiate grade for young women exclusively. Of these Vassar College, founded in 1861, at Poughkeepsie, N. Y., by the beneficence of Matthew Vassar, is the best endowed college for women in the world. There are also 42 academic institutions, most of which are unendowed, and 17 schools for negroes and Indians. In all, Baptists conduct 132 institutions, in which 17,552 pupils were instructed in 1888, and the value of the educational plant (many institutions not reporting) is returned at \$19,676,379. In 1888, besides unreported gifts, \$739,000 was given for educational purposes. There was organized at Washington, in May, 1888, an American Baptist Education Society, which is expected to do much in the way of advancing and especially of unifying and consolidating the educational work of Baptists. Local educational societies have for many years past done a good work in this line, but this organization is national in its scope.

Besides the agencies already mentioned for uniting the Baptist churches in missionary work, the local and state associations demand notice. Local associations in the older states commonly follow county lines, but in the newer states embrace larger territories. These associations meet annually, and with the churches composing them, appoint delegates to a larger body, called the General Association, or State Convention. A good type of these bodies is the Baptist Missionary Convention of the State of New York, whose object is declared to be "to promote the preaching of the gospel, and the establishment and maintenance of Baptist churches in the State of New York; to encourage the common educational interests of the denomination within the state; the general care and encouragement of denominational Sunday-school work; to promote denominational acquaintance, fellowship, and growth." Forty-three local associations are found in the territory of this convention, and the 873 churches composing them report 122,142 members, church property valued at \$11,890,212, and \$274,193 raised for missionary and benevolent work, of which \$13,520 was raised and expended by the convention itself in its special work. A good type of the local associations (of which there are 1312 in the United States) is the Southern New York, whose object is defined in its constitution as "the cultivation of fraternal sympathy, the promotion of each other's spiritual welfare, and the establishment and strengthening of Baptist churches within its bounds." Its 61 churches have a total membership of 15,452, and expended over \$46,000 for missions in New York City.

Besides the "regular" Baptists, there are a number of bodies that agree with them in the fundamental doctrine of the constitution of the church and the nature of baptism. The most important of these are the *Freewill Baptists*, or Free Baptists, as they now call themselves. Their separate organization dates from 1780, when Benjamin Randall organized the

first church of this order at New Durham, N. H. He had been converted under the preaching of Whitefield, and was at first a Congregationalist, but adopted Baptist views and joined a regular Baptist church, by which he was disfellowshipped for rejecting Calvinistic doctrines. The Freewill Baptists, as their name implies, have been Arminian in theology, and practise "open" communion. In 1827 they organized a General Conference, which meets triennially. During the anti-slavery agitation they took strong ground in favor of abolition, and declined overtures for union made by about 12,000 Baptists of Kentucky, because the latter favored slavery. The Freewill Baptist Foreign Mission Society was organized in 1833, and has a vigorous mission in India. A Home Mission Society was formed in 1834, and an Education Society in 1840. The denomination sustains Hillsdale College, in Michigan, Bates College, in Maine, besides numerous schools of academic grade. They also have a publishing house, formerly located at Dover, N. H., but now at Boston, Mass. They now have 1531 churches, 1314 ministers, and 82,686 members. The *Separates* or Free Communion Baptists rose in Rhode Island and Connecticut during the Whitefield revivals, organizing themselves into the Groton Union Conference in 1785. Since 1841 they have been mainly absorbed by the Freewill Baptists, though there are still returned 43 ministers and 5827 members of this persuasion. A few Baptists are known as the *Cumberland Free Baptists*, but they have no separate organization and publish no statistics; their numbers are estimated at 1000. Various other unassociated Baptist churches, holding Freewill doctrines, are said to exist, to the estimated number of 13,190. In 1822 a small denomination, holding Arminian views, but practising strict communion, was formed in the West, principally in the states of Indiana, Illinois, Missouri, and Kentucky, under the name of *General Baptists*. They were estimated in 1888 to have over 2000 churches and 13,000 members. A considerable number of the regular Baptists in the early part of this century separated from the other churches, on account of doctrinal and practical differences. Holding a hyper-Calvinistic theology, they were opposed to missions, Sunday-schools, and all "contrivances which seem to make the salvation of men depend on human effort." They have been known as *Anti-Mission Baptists*, "Anti-Effort," "Old," and "Hardshell" Baptists. In 1854 they had 66,500 members, but they have gradually decreased in numbers and influence, though they are still strong in the country regions of Georgia and other Southern states. They had in 1888 about 1800 churches and 46,000 members. The *Seventh-Day Baptists* had their origin in Rhode Island, a church being founded at Newport in 1671 by Stephen Mumford, an emigrant from England. A General Conference was organized early in the present century, which has met triennially since 1846. They formed a Foreign Missionary Society in 1842, and support a tract and publishing house. Their headquarters are at Alfred Centre, N. Y. They have 110 churches and 9000 members. Ger-

man immigrants, settling at what is now Germantown, Pa., in 1723 formed the first *German Seventh-Day Baptist Church*, and they have since grown to an estimated membership of 3500. From the year 1639 *Six-Principle Baptist churches* have existed in Rhode Island, and the churches of this order have a present membership of 1450.

The *Tunkers*, called also "Dunkers," "Dunkards," "German Baptists," and "Brethren," are found mainly in Pennsylvania, where they settled in considerable numbers from 1719 to 1730, and have prospered greatly in numbers and wealth. They hold in the main the same doctrines as the regular Baptists, but add some peculiarities of practice. They have a regular ministry, but pay them no salary, regarding even the receiving of fees with great disfavor. They oppose Sunday-schools and secret societies; practise foot-washing as a religious ordinance; interpreting literally the words of the apostle in 1 Cor. xvi. 20, they "greet one another with a holy kiss." They bore consistent testimony against slavery, and are now active advocates of total abstinence. They were for a time inclined to regard higher education as a conforming to the world, but they now have several colleges and high schools, in which co-education is practised. They still oppose the establishment of theological schools or seminaries. They publish no statistics, having conscientious scruples against so doing, but they are believed on good grounds to have about 630 churches, 2485 preachers, and 95,000 members. A division of the Tunkers has joined the German Seventh-Day Baptists—if, indeed, they are not, as some authorities maintain, the originators of that body.

The *Winebrennerians*, or "Church of God," owe their origin to the labors of the Rev. John Winebrenner, who in the year 1820 was settled as pastor of the German Reformed Church at Harrisburg, Pa. A great revival of religion began among his people, and the work aroused much opposition in the church, which looked unfavorably on such manifestations of abnormal excitement (as they viewed revivals). After five years of conflict Mr. Winebrenner and his people separated from the German Reformed Church and formed an independent congregation. About this time similar revivals occurred in the surrounding towns, and resulted in the organization of new churches. In the meantime, Mr. Winebrenner had been studying the Scriptures, and came to the conclusion that neither in doctrine nor in discipline did the German Reformed Church correspond to the apostolic model, which he now conceived to be independent churches, composed only of believers, and without any human creed or laws, the Scriptures alone being accepted as the rule of faith and practice. In October, 1830, a meeting was held at Harrisburg, at which a regular system of co-operation was adopted by the churches sympathizing with these views, and Mr. Winebrenner was elected speaker of the conference. This body now meets annually, and 14 other conferences or annual elderships have since been organized, besides a general eldership that meets triennially. The Church of God has an itiner-

ant ministry, the appointments being made by the respective elderships; they practise foot-washing as a religious ordinance; recognize only immersion of believers as baptism, and hold that the Lord's Supper should be "administered to Christians only, in a sitting posture, and always in the evening." The church has a publishing house at Harrisburg, an academy at Bosheyville, Pa., and a college at Findlay, O. Their numbers were last returned at 475 churches, 450 ministers, and 29,683 members.

BAPTISTS IN BRITISH AMERICA.—There were Baptists in Nova Scotia from 1760, but the first Baptist church in the British provinces was organized in Sackville, N. B., in 1763, and was an offshoot of the Second Church in Swansea, Mass. An association of the churches was formed in 1800. Up to this time most of the churches had practised open communion, but they gradually came to regard this as inconsistent with their principles. In 1821 this association had so grown that for convenience it was divided into the Nova Scotia and New Brunswick associations; the former was in 1850 divided into the Eastern, Central, and Western associations, and the latter in 1847 divided into the Eastern and Western, while from it was organized in 1850 a Southern association, and in 1868 the Prince Edward's Island Association. These churches have been active in missionary work, a society having been formed in 1815 in Nova Scotia, and in 1820 in New Brunswick, which have vigorously prosecuted work both at home and abroad. In educational work the maritime provinces have also been honorably prominent. When they had but 29 churches and 1773 members, they established an academy at Horton, N. S., and another not long afterward at Fredericton, N. B. Acadia College, founded about 1820, is their chief institution, and has an endowment of \$100,000. It has an efficient faculty and a large corps of students. The 7 maritime provinces now report 374 churches and 43,937 members.

Churches were organized almost simultaneously in Quebec and Ontario—in the former province in 1794, and in the latter in the following year. Most of the early churches were planted by missionaries from the United States, but some of the earliest were composed of Scotch settlers. The first Baptist church of Montreal was not organized until 1830, and the French Catholic population of the province of Quebec has been an unfavorable soil for the growth of Baptists, though the flourishing Grand Ligne Mission has done a good work among them and has been the means of bringing some 5000 people to the knowledge of the truth. Ontario has afforded better conditions of increase, and the Baptist churches are there numerous and growing. Controversies over the communion question have been no small hindrance to Baptist progress in Canada, these controversies causing the division of churches and the dissolution of missionary organizations. The Canada Baptist Union, formed in 1843, after the model of the English organization, has had a more stable existence than its predecessors. The Home Mission Society, formed in 1854, has been a

helpful and aggressive organization, planting new churches and sustaining weak interests; and the Foreign Mission Society, for many years auxiliary to the Missionary Union, has since 1873 maintained independent enterprises and has a flourishing mission among the Telugus. A Baptist college was founded about 1860 at Woodstock, but has within the past year been transformed into an academic institution. Previously the theological department had been transferred to the Toronto Baptist College, a theological school established in 1880 through the liberality and foresight of William McMaster. Within the past two years, also through his aid, Canada Baptists have established the Toronto Baptist University, with which both the theological school and the Woodstock Academy are affiliated, and in connection with which the Moulton College for women has been founded by the generosity of Mrs. McMaster. Though the new university is but just launched, it gives every promise of being second to no denominational school in breadth, thoroughness, and efficiency. The Eastern and Western Conventions of Canada now report 391 churches and 31,353 members, besides 20 churches and 820 members in Manitoba and 1100 Baptists unassociated.

BAPTISTS IN EUROPE.—The history of modern Baptists in Germany begins with the conversion of Johann Gerhardt Oncken, about 1830, and his baptism in 1834 by Professor Barnas Sears, of the Newton Theological Institution, who was in Germany pursuing his studies. A Baptist church was organized at Hamburg, with Mr. Oncken as pastor, but for some years the dissenters from the established Lutheran Church suffered severely from persecution. For a time the American Baptists sustained a mission in Germany, through their Missionary Union, but for many years it has been self-supporting, and now maintains missions of its own in China and South Africa, besides doing home mission work in Turkey and Russia. In the latter country the Baptist churches are barely tolerated, their ministers being often imprisoned, but more liberty has been given them of late years, and they are now establishing themselves in a church home in St. Petersburg. The German Baptists, including their home and foreign missions, and the associated churches of Austria-Hungary, Bulgaria, Denmark, Finland, Poland, Holland, and Switzerland, now report 212 churches and 41,270 members. They sustain an excellent theological school and a publishing house at Hamburg. The Baptist churches of Sweden owe their origin to the conversion in New York of a Swedish sailor, Gustavus W. Schroeder. Soon after his return to Sweden he met a Methodist missionary, Rev. Frederick O. Nelson, who was by him instructed in Baptist principles, embraced them, and was baptized by Mr. Oncken in 1847. He was prospered in his labors in Sweden, in spite of imprisonment and banishment, and his successor, Andreas Wiberg, was even more fruitful in labors. In Norway also the Baptist churches have spread, until in the two kingdoms there are now 495 churches and 33,238 members. They sustain at Stockholm a the-

ological school that has educated over 250 ministers. They are yet subject to occasional persecution, but the chief rigors of the law are no longer felt by them. The Missionary Union formerly maintained missions in France, Spain, and Greece, but for some years no appropriations have been made to these countries. In none of them have the Baptist churches planted grown with much rapidity or made any appreciable impression on the population. They still live, however, and grow, though slowly. From France are reported 17 churches, with 1190 members, and a theological school is sustained by them in Paris; in Spain there are 2 churches, with 105 members, and in Greece a single church, with 7 members.

BAPTISTS IN AUSTRALASIA.—Rev. John Saunders, a Baptist minister who had established two churches in London, became very desirous of preaching to the convicts and planting a Christian church at Botany Bay. He reached Sidney, N. S. W., in 1834, and soon formed the Bathurst street church. His arduous labors finally broke his health, but a worthy successor was found in Rev. James Voller, by whose efforts an association was formed that now numbers 24 churches and 1420 members. The Baptist Church in Melbourne, Victoria, was organized in 1845 by Rev. William Ham, and the cause there has prospered continuously. There are now 40 churches and 4558 members. In South Australia the first Baptist church to be established was the Hinders street chapel of Adelaide, which dates from 1861. Progress here has been hindered by an excess of the spirit of independency and too little co-operation, but there are 52 churches and 3665 members. The Wharf street chapel in Moreton Bay, Queensland, was built in 1856, after Rev. B. G. Wilson had preached there for several years, and from this the Baptists of the colony have increased to 27 churches and 2230 members. In New Zealand there are 26 churches and 2768 members, and besides the work among the white people a mission is maintained among the Maoris, of whom there are still about 50,000. Work was begun by Baptists in Tasmania in 1834, but there have been meagre results here, in spite of many years of hard labor, there being at present but 9 churches and 497 members.

LITERATURE.—The best and most comprehensive work is Armitage's *History of the Baptists* (New York, 1887). Cramp's *Baptist History* (Philadelphia, no date) was in its day a useful, popular work, and is still the best known, but is untrustworthy. Other histories, such as Orchard's, are worse than useless, being unscholarly and misleading. On the English Baptists especially, see: Crosby's *History of the English Baptists* (London, 1738-40, 4 vols.), invaluable for its collection of documents relating to the 17th-century Baptists; Ivimey's *History of the English Baptists* (London, 1811-30, 4 vols.), the first two volumes little more than a compilation from Crosby, but the last two containing much valuable material; Evans' *Early English Baptists* (London, 1862, 2 vols.), excellent, especially for its documentary history of Smyth and the

General Baptists; Dexter's *True Story of John Smyth, the Se-Baptist* (Boston, 1881), invaluable for its bibliography of the baptismal controversy in England; *Publications of the Harsert Knollys Society* (London, 1846-54, 10 vols.), an indispensable collection of carefully edited reprints of early English Baptist books and tracts; Cutting's *Historical Vindications* (Boston, 1859), polemic but scholarly, and containing numerous documents; Barclay's *Inner Life of the Religious Societies of the Commonwealth* (London, 1876) shows relations of Baptists to Friends; Dexter's *Congregationalism as Seen in its Literature* (New York, 1880) gives the completest bibliography of the Puritan period; Masson's *Life of Milton* (London, 1859-80, 6 vols.) contains an unequalled study of the struggle for toleration in England and the Baptist share in it; Vedder's *Baptists and Liberty of Conscience* (Cincinnati, 1884) is a brief monograph founded on original sources; Brown's *John Bunyan, his Life, Times and Work* (London, 1885), is the best biography of Bunyan yet written; collected works of John Bunyan, Robert Hall, and Andrew Fuller (many editions), give the best view, after their confessions, of the theology of the English Baptists. On American Baptists, see: Backus' *History of the Baptists of New England* (3 vols., reprinted by the Backus Historical Society, Newton, Mass., 1871), the best single authority on the ante-Revolution period; *Publications of the Narragansett Club* (out of print, but to be had at libraries), a collection of reprints, mainly of the works of Roger Williams, that should not be neglected; Benedict's *General History of the Baptist Denomination in America* (New York, 1848), copious materials for a history, rather than a history, but founded on wide study of original sources; Edwards' *History of Baptists in Pennsylvania and New Jersey* (1772-92, 2 vols.), very scarce, but of great value as resting largely on personal knowledge and contemporaneous tradition; Guild's *Chaplain Smith and the Baptists* (Philadelphia, 1885) throws much light on Baptists of the Revolutionary period; *Baptists and the National Centenary* (Philadelphia, 1876), a collection of historical essays, some of them exceedingly valuable; Cathcart's *Baptist Encyclopedia* (Philadelphia, 1880), defective in some respects, but the best general reference book in print, and especially useful in its biographical articles; Judson's *Life of Adoniram Judson* (New York, 1883), the best biography of the founder of Baptist missions; Smith's *Missionary Sketches and Rambles in Mission Fields* (Boston, 1880 and 1884), excellent brief histories of Baptist foreign missions; *American Baptist Year-Book* (Philadelphia), a yearly compend of denominational information, of unusual comprehensiveness and accuracy; *Handbook of the Southern Baptist Convention* (Augusta, Ga.), a similar compend issued by the Southern Baptists, and containing detailed information regarding their work; the *Baptist Year-Book of the Canadian Conventions* (Toronto); Wayland's *Principles and Practices of the Baptists* (New York, 1857), still the best popular exposition of the distinctive features of Baptist faith and polity; Strong's *Systematic Theology* (New York, 2d

ed., 1889), Hovey's *Manual of Systematic Theology and Christian Ethics* (Philadelphia, no date), and Boyce's *Abstract of Systematic Theology* (Baltimore, 1887), very valuable treatises by the leading theologians of the denomination. On other than the regular Baptists, see: Goadby's *By-Paths in Baptist History* (London, 1871), which contains much curious information about the English bodies; Miller's *Doctrines of the Brethren Defended* (Indianapolis, 1876), a vindication of the doctrine and practice of the Tunkers; Lewis' *Critical History of the Sabbath and the Sunday* (Alfred Centre, 1886), the most scholarly exposition of the Seventh-Day Baptist views, and a valuable historical monograph. Stewart's *History of the Freewill Baptists* (Dover, 1862) is the best work of its kind, and Butler's *Christian Theology* (Dover, 1831) is the standard treatise of the Freewill wing. *The Freewill Baptist Register* is published annually, and gives the statistics, minutes, etc., of the body.

The Baptists have no official organs, but no denomination has a larger and abler number of periodical publications, or sustains them more generously. The English Baptists have two weekly newspapers, *The Freeman* and *The Baptist*, as well as the *Baptist Magazine* and the *Sword and Trowel*, the latter conducted by Mr. Spurgeon. The chief weekly papers of the American Baptists are the *Watchman* (Boston), *Examiner* (New York), *National Baptist* (Philadelphia), *Religious Herald* (Richmond), and *Standard* (Chicago). Monthly periodicals have been several times attempted, but excepting the *Baptist Teacher* (Philadelphia) they have proved failures. Quarterly publications have had a checkered career also, but the *Baptist Quarterly Review*, established in Cincinnati in 1879, and transferred to New York in 1885, still prospers. *Der Sendbote* (weekly, Cleveland) is the chief paper of the German Baptists; the *Outlook* (monthly, Alfred Centre) is the Seventh-Day Baptist organ; and the *Morning Star* (weekly, Boston) represents the Freewill Baptists.

HENRY C. VEDDER.

Barbara (*the stranger*). St., a legendary saint; b. in Nicomedia; persecuted for her Christian faith by Martianus, 235, and finally beheaded by her heathen father, who was immediately thereafter struck by lightning; hence she is regarded as the protectress against thunder, lightning, and fire arms. Her day is Dec. 4. The powder magazine on French men-of-war used to be called *Sainte Barbe*.

Barclay, Alexander, b. in Scotland 1475 (?); d. at Croydon, London, and was buried there, June 10, 1552. He studied at Oxford; travelled on the continent; became a priest in the College of Ottery St. Mary, in Devonshire, and there in 1508 translated Brant's *Ship of Fools* (ed. Jamieson, Edinburgh, 1874, 2 vols.), which has given him much repute, and later produced many other works; became a Protestant under Edward VI., and d. as rector of All Hallows, London.

Barclay, Robert, Friend; b. at Gordons-town, Morayshire, Scotland, Dec. 28, 1648; d. at Ury, Oct. 3, 1690. He studied for a

while at the Scotch college in Paris, but joined the Friends, 1667, and soon became renowned as their learned and skilful champion, and in consequence was persecuted for a time. His great book is *An Apology for the True Christian Divinity, as the same is Held Forth and Preached by the People Called in Scorn Quakers* (in Latin, Amsterdam, 1676; in English [Aberdeen?], 1678), a standard work; many later editions.

Barclay, Robert, English Friend; b. at Croydon, London, Aug. 4, 1833; received a good school education; went into business; preached among the Friends; d. at Reigate, Nov. 11, 1876. He wrote *The Inner Life* [i.e., the internal constitution] of the Religious Societies of the Commonwealth (London, 1877; 3d ed., 1878), a standard book of immense research. (See his *Memoir* prefixed to his *Sermons*, London, 1878.)

Bar-Cochba. See **BAR-KOCHBA**.

Bar-de-sā-nōs (properly Bar-Deisan, son of the [river] *Deisan*), a Syriac Gnostic who lived at the court of Edessa and d. about 224. He was the author of hymns in which he propagated his views, which in general were more nearly orthodox than those of other Gnostics. (Cf. the elaborate art. *Bardaisan*, by Hort, in Smith and Wace, *Diet. Chr. Biog.*)

Barefooted Monks and Nuns (*Discalceati*, i.e., "shoeless") are those who either go actually barefoot or wear only sandals or a piece of leather fastened by a strap to their sole. St. Therese enjoined the practice upon her Carmelites, and it is practised by Augustinians and ascetics of other orders. This austerity was first introduced among the Franciscans by St. Francis, in 1209, in accordance with Matt. x. 10; Mark vi. 9; Luke x. 4.

Bar-Kochba (koke-bah, son of a star; cf. Num. xxiv. 17), properly Simon, a Jewish fanatic who appeared as the Messiah in 132, when Hadrian forbade circumcision, and attempted to build Aelia Capitolina on the ruins of Jerusalem. His leadership awakened great enthusiasm. Rabbi Akiba (q.v.) joined him, and the movement required great exertions to crush, but in 135 Bethar, their stronghold, was taken, Bar-Kochba slain, and the "son of a star" became in later times "son of a lie"—Bar-Koziba. (Cf. art. in Smith and Wace, *Diet. Chr. Biog.*, and J. H. Schwarz, *Der Bar-Kochbaische Aufstand*, Brünn, 1885.)

Barlaam and Josaphat, saints in the Greek and Roman churches. Their cult began somewhat previous to the 13th century. Josaphat was an Indian prince of the earliest period, whose story presents the most striking points of similarity to that of Buddha, as told in the "Lalitā Vistara," the legendary life of Buddha. He was reared in ignorance of suffering and death and of the religion of Christ. But finally he saw a leper and a blind man, and then a dying man, and thus his thoughts were turned to the destiny of man. Barlaam appearing from the desert to instruct him in the Christian religion, he reigned a while successfully, and then became a hermit. This famous story is attributed to John of Damas-

cus (q.v.), and appears in his works, Migne, *Pat. Gr.* XCVI., col. 860-1240; German trans. of Greek original by Liebrecht, Münster, 1847. It is found in the "Golden Legend." In the form of a poem it is spread all over Europe. It appeared in an English condensed translation, London, 1711. F.

Barletta (*Barlete*, *de Barolo*, *Barolus*), **Gabriel de**, famous Dominican popular preacher; b. at Barletta, near Naples; d. about 1480. His sermons (Brixen, 1497-98, 2 vols.; numerous later ed.; best, Venice, 1577, 2 vols.) are now only in Latin translation.

Bar-na-bas, a Levite of Cyprus, who was one of the first converts, and received this name (= son of exhortation) from his ability to administer counsel and cheer. He sold an estate and laid the proceeds at the apostles' feet (Acts iv. 37). He was the means of bringing the church at Jerusalem to receive Saul, the reality of whose conversion they at first distrusted. Afterward he labored with the apostle at Antioch and on his first missionary journey, but not on his second. They differed about taking with them Mark, the nephew of Barnabas, and after "a sharp contention" (Acts xv. 39) they parted, and Barnabas returned to Cyprus. He is not further mentioned in the Acts, but it appears from Galatians (ii. 13) that he sided with the Judaizers at Antioch. We learn from 1 Cor. ix. 6 that he was still engaged in missionary labors in the year 57.

There is extant an epistle (Eng. trans. *Ante-Nicene Fathers*, Am. rep., New York, vol. i. 137-149), written between 70 and 180 A.D., which was for a long time supposed to have been written by Paul's companion, but now is attributed to some Gentile Christian of the same name. Cunningham, *Diss. on Ep. of Bar.*, London, 1877. C.

Barnabas, Epistle of. See above.

Barnabites, founded by Zaccaria, 1590, properly "Regular Clerks of the Congregation of St. Paul," derive their name from the Church of St. Barnabas in Milan, which belonged to them. They took the usual vows and a fourth, "Never to seek any office or ecclesiastical dignity, and to accept no post outside of their order without permission of the pope." They bind themselves to care for the souls of men, the instruction of youth, and the proselyting of non-Catholics. In 1880 they were banished from France. Their chief house is in Rome.

Barnes, Albert, Presbyterian; b. at Rome, N. Y., Dec. 1, 1798; d. in Philadelphia, Dec. 24, 1870. He graduated at Hamilton College, Clinton, N. Y., 1820, and at Princeton Theological Seminary, 1823, became Presbyterian pastor at Morristown, N. J., 1825, and of the First Presbyterian Church of Philadelphia, 1830; *emeritus*, 1867. His trial for alleged heresy on the subject of the Atonement, which he taught was unlimited, was the occasion of the disruption of the Presbyterian Church into the Old and New School, 1837; but he lived to see and to rejoice in the union of the two, 1870. He played a prominent part in the total ab-

stinence, anti-slavery, and Sunday-school movements. It is, however, as the author of *Notes Explanatory and Practical* (Philadelphia, 1832-68, 19 vols.), covering all the New Testament, and Job, the Psalms, Isaiah, and Daniel in the Old, that his has become a household name. These *Notes* give concisely, in simple language and in edifying fashion, the results of wide reading and critical study. Upward of one million copies of them have been sold.

Baro-ni-us (**Barono** or **Baronio**), **Cesar**, Roman Catholic; b. at Sora, district of Naples, Italy, Oct. 30, 1538; d. in Rome, June 30, 1607. He was educated at Veroli and Naples, his favorite studies being theology and jurisprudence. In 1557 he went to Rome, entered the Oratory of St. Philip Neri; became its superior, 1593; apostolical pronotary, 1595; a cardinal, 1596; librarian of the Vatican, 1597; and might have been chosen pope had he desired it, 1605. His great work is the *Ecclesiastical Annals from the Birth of Christ till 1198* (*Annales ecclesiastici*), Rome, 1588-1607, 12 vols.; best ed. by Mansi, which gives Pagi's corrections at the foot of each page, 1738-59, 38 vols.; n.e. by A. Theiner, with Raynald's, de Ladercht's and Theiner's continuations, which bring it down to 1585, Paris, 1864 sqq. Notwithstanding numerous errors, the work remains one of the greatest works in its department, and in many respects the most important historical work produced by the Roman Church. It is Rome's reply to the Protestant *Magdeburg Centuries*. See **CENTURIATORS**. (Cf. life by Hieronymus Barnabeus, Rome, 1651, partial German trans., Augsburg, 1845.)

Barrow, Isaac, D.D. (by royal mandate, 1670); b. in London, Oct., 1630; d. there, May 4, 1677. He was educated at Cambridge; became fellow of Trinity College, 1649; professor of Greek, 1660; Gresham professor of geometry, 1661; Lucasian professor of mathematics, 1663; resigned this chair to Isaac Newton, 1669; became master of Trinity College, 1672. Famous as a mathematician, he is also one of the greatest English preachers, although his fame was mostly posthumous. See his theological works, ed. by A. Napier, Cambridge, 1859, 9 vols.; his mathematical, by Whewell, 1860; chief are *A Treatise of the Pope's Supremacy* (post, 1680) and his sermons. (See his biography by Dr. Whewell in vol. 9 of Napier's ed.)

Bar-thol'-o-mew (*son of Talmai*), one of the twelve apostles (Matt. x. 3). He is named in connection with Philip, and seems to have been the same person whom John calls Nathanael (l. 45-51) and mentions among the other apostles (xxi. 2).

Bartholomew's Day, The Massacre of St., Sunday, Aug. 24, 1572. On Monday, Aug. 18, 1572, the wedding of Henry, King of Navarre, and Margaret of Valois, sister of Charles IX., King of France (b. 1550; succeeded, 1560; d. 1574), was celebrated in Paris. The Huguenot leaders were present in strong force. Thus the Roman Catholic court, bigoted and licentious, was confronted with the

austerity, piety, and purity of the Protestants. The queen-mother, Catharine de' Medici, was particularly jealous of Admiral Coligny, and perceiving that he influenced Charles IX. very greatly, determined, in conjunction with her son, Henry of Anjou, to kill him. Accordingly he was fired on on Aug. 22d. It is credibly stated that if he "had died at once, no others would have been slain. But inasmuch as he survived, and they apprehended that some great calamity might happen should he draw closer to the king, they [the queen-mother, the Dukes of Anjou and Guise, and the Duchess of Nemours] resolved to throw aside shame and to have him killed together with the rest" (Salviati, quoted by Baird, *Rise of the Huguenots*, ii., 435, 436). This was without the knowledge of the king. The shooting of Coligny alarmed the Huguenots, but they were pacified by the assurances of Charles. It was then Catharine and her party's turn to be alarmed, for the Huguenots were demanding the punishment of the would-be assassin. They won Charles to their side by working upon his fears of a Huguenot rising, and on Saturday night, Aug. 23, he gave the order for the massacre the next morning, and at daybreak the carnage began. The houses in which the Protestants lodged had been previously marked. The assassins were led by the Guises, the Bastard of Angoulême, and Marshal Tavannes. Coligny was killed first. His head was embalmed and sent to Pope Gregory XIII. His body was dragged for 8 days through the streets. Next came the slaying of the Huguenot nobles in the Louvre. But this was but the beginning. The bell of the "Palais de Justice" pealed forth the agreed-upon tocsin, and the indiscriminate slaughter of the Protestants in Paris began and lasted for 4 days, and extended to as many as 4000 persons of all ages and conditions. Only the King of Navarre and his cousin, the Prince of Condé, were spared of the nobles. Charles incited massacres of the Huguenots throughout his kingdom by direct command, and some 20,000 are supposed to have been killed. When Pope Gregory XIII. heard of this butchery he and his court went in solemn procession to the church of San Luigi de' Francesi, and publicly returned thanks, Sept. 6, 1572. A medal was struck which bore on its reverse "Ugonottorum strages" (massacre of the Huguenots), 1572. Vasari painted on papal order 3 pictures representing different scenes in the Parisian massacre; they are now in the ante-room of the Sistine Chapel. But there was general execration in Europe. Charles, the king, "with the massacre of St. Bartholomew's Day had lost all the elasticity of youth"—he was only 23. "Remorse for complicity in the crime then perpetrated co-operated with the persuasion of the uselessness and complete failure of the attempt to exterminate the Huguenots, and the consciousness of having incurred the indelible mark of hatred and detestation of an impartial posterity. Even in his sleeping hours the curse of the murdered victims pursued him and disturbed his rest." Baird, l.c., ii., 605. He died of a bloody sweat, Sunday, May 30, 1574. (See Baird,

Rise of the Huguenots of France, li., chap. xviii.-xx.)

Bartholomites. 1. Order founded by fugitive Armenians in Genoa, 1308, where they built a church to St. Bartholomew. They joined the Roman Church later, and the order was dissolved in 1650. 2. A congregation of secular priests founded by Bartholomäus Holzhauser (1613-58), canon of Salzburg, 1640; designed to provide good preachers and pastors. It spread rapidly at first, but fell to pieces in the 18th century.

Barton, Elizabeth, the "Nun" or "Maid of Kent;" b. 1506; became a domestic servant at Aldington, Kent, 1525; had trances and made "revelations;" and finding that she gained repute thereby, willingly lent herself to the scheme of Edward Bocking, a priest and monk, and pretended to be in direct communication with the Virgin Mary. Her fame as a prophetess spread all over England. She passionately opposed Henry VIII.'s divorce from Queen Catherine, and because he married Anne Boleyn declared that he was no longer king in the sight of God. Cranmer ingeniously contrived to expose her pretensions, and on the charge of treason she and her principal confederates were executed at Tyburn in London, April 20, 1534. (See Stephen, *Dict. Nat'l Biog.*, s.v.)

Baruch. See PSEUDEPIGRAPHIA AND APOC-RYPHA.

Barull. See CATHARI.

Basel, Confession of. Two in number: 1. By Oswald Myconius, upon the basis of a confession by Ecolampadius, published Jan. 21, 1534, adopted at Mühlhausen, 1537, and is the public confession of the present Church of Basel. (Cf. Schaff, *Creeds*, i., 387.) 2. The First Helvetic Confession is often styled the Second Confession of Basel, because written there; do pp. 388 sqq.

Basel Missionary Society. See MISSIONS.

Basel, Council of (Aug. 27, 1431-May 7, 1449), assembled at the call of the pope in accordance with a decree of the Council of Constance. The papacy was naturally opposed to the calling of the council, but was obliged by the pressure of circumstances to yield to the general demand. Political complications, and particularly the successes of the Bohemian heretics, re-enforced the common requirement. At first the prospects of a successful meeting did not seem to be great, but before long the council enjoyed the general favor of the church at large, and the brightest anticipations were cherished. But the pope, Eugene IV., was in constant conflict with the council from the beginning. This led, no doubt, to the first general effort of the council, which was to define its relations with the papal see. After its legitimacy had been acknowledged by Eugene, he was invited to be present at its sessions; but afraid of the fate of John XXIII., he declined to come, and scarcely escaped immediate removal. The beginning of the year 1433 saw the efforts to bring the Bohemian schism to an end. Procopius ap-

peared with followers in Basel, and the council finally made a compact with him by which the cup was allowed to the laity, and other concessions, more apparent than real, were granted. In 1435 the council began its attempts to reform the church, but in general it sought to do this only by diminishing the power of the Roman court, in which it seemed to aim rather at weakening a rival than at benefiting the church at large. The annats were forbidden, but less was said about the concubinage of the clergy. A division in the council itself was thus produced, for some, who desired the reform of the church, did not wish to break with the established ecclesiastical government; and finally discussions upon a proposed meeting with ambassadors of the Greek Church, with a view to a reunion, caused so violent outbreaks that Cesarini, the cardinal who had been up to this time the leader of the council, withdrew with nearly all the other cardinals, and left a feeble minority under the presidency of the only remaining cardinal, the Bishop of Arles. The remaining acts of the council were of little importance. Eugene was deposed (1439) and Amadeus of Savoy chosen pope, who took the name of Felix V. France declared against and then for Eugene. All at last depended upon the decision of Germany, and Eugene had the satisfaction of receiving her submission upon his death-bed in 1447. In 1448 the council was transferred to Lausanne; and at last, having saved its credit by electing as pope Nicolaus V., who was already pope by the election of the regular cardinals, it was dissolved in 1449. Thus perished all hope of reform of the Roman Church within itself by means of its regular organs. F.

Bash'-an (*rich soil*), a hilly district east of the Jordan between Mt. Hermon on the north and Gilead on the south. It covered the region afterward divided into 4 provinces: Gaulanitis (*Jaulan*), Auranitis (*Hauran*), Trachonitis (*el Leyah*), and Batanea (*Bathanyeh*). It was famed for its rich pastures (Micah vii. 14, Jer. i. 19); for its stately oaks (Isa. ii. 13, Ezek. xxvii. 6); and for its fine cattle (Deut. xxxii. 14, Ps. xxii. 12). It is still an attractive region, well watered and luxuriant, and healthful. It is thickly strewn with ruins of towns and villages, all built of stone and well preserved, notwithstanding their great age. Some of these are of very great size and others are exquisite in taste. After the conquest of Og, Bashan was assigned to the half-tribe of Manasseh (Josh. xiii. 29, 30), and it is mentioned in Solomon's time (1 Kings iv. 13) as having threescore great cities with walls and brazen bars. It was devastated by Hazael, but recovered by Jeroboam II. (2 Kings x. 33, xiv. 25), and finally depopulated by Tiglath Pileser (do. xv. 29). Afterward it was occupied by various Syrian and Arabian tribes, and in the year 637 passed under the control of the Moslems. It is now traversed by Bedaween, who are at constant variance with each other. For centuries the Hauran mountains have been colonized by the Druses. C.

Basil the Great, bishop of Caesarea in Capadocia; b. in Caesarea about 330; d. there,

Jan. 1, 379. He was distinguished as a leader in the Arian controversy, and as a liturgical and monastic reformer. His early life was spent under Christian influences, for he was born in a Christian family of great zeal and devotion. But his early studies had no special reference to the church, and he pursued them at home, at Constantinople, and at Athens. In the latter place he made the acquaintance with one who was afterward his firm friend, Gregory of Nazianzus. Returned from there (about 357), and filled with the ascetic ideal of life, Basil abandoned the life of a rhetorician, for which he had fitted himself and which he had begun, distributed his wealth among the poor, and with some friends gave himself up to the monastic life. His interest was at this time exclusively engaged in the practical side of Christianity, but when Dianius, Bishop of Caesarea, signed the formula of Constantius, which was designed to unite all parties in the Trinitarian controversy, but leaned too strongly toward Arianism to please Basil, his interest began to incline to the doctrinal questions of the day. Made presbyter in Caesarea (about 364), he was brought out of his monastic seclusion into the active management of the church, and by his conduct of the discipline, his devotion to the ascetic side of the church life, and his elquence as a preacher, was soon the real manager of the church, and succeeded the bishop in 370. He soon became known as a defender of the Nicene orthodoxy, and even refused to yield to the personal solicitations of the Emperor Valens to favor Arianism. The question as to the personality of the Holy Ghost was involved in the contest, and though Basil fully taught his deity, he did not apply to him the predicate "homoousios." This excited suspicions of his orthodoxy, which were increased by his disposition to hold on to Eustathius of Sebaste, who inclined again to the Arian side. Thus the waves of controversy rose high, and Basil was not permitted to see the final result, though the death of Valens seemed to promise relief from persecution before Basil was himself called from the earth. His works (found in Migne, *Pat. Gr.*, XIX.-XXXII.) are of a theological or an ascetic and ethical character, and embrace also sermons and commentaries. The great charitable institution which he founded outside of the walls of Caesarea was an enduring monument of significant character. (See life by R. T. Smith, London, 1879.) F.

Basilians, monks named after Basil the Great. They spread rapidly in the East and West, and the rule of Basil was, until the time of Benedict of Nursia (540), the basis of all monastic institutions. Since that time they have been chiefly confined to the Eastern Church, where no other rule is known. Still, in the Western Church they have a few congregations, numbering about 50 houses and 1000 members. F.

Basilica. See ARCHITECTURE, ECCLESIASTICAL.

Basilides (flourished about 130), one of the most famous of the early Gnostics, believed to have been born in Egypt and to have studied at Alexandria. Little is known of his personal

life. For an account of his doctrines, see the article GNOSTICISM. F.

Basnage de Beauval (bâ-nâzh deh bô-val), Jacques, b. at Rouen, Aug. 8, 1653; d. at The Hague, Dec. 22, 1723. He was a preacher in Rouen until the Revocation of the Edict of Nantes (1685) drove him into exile and he went to Rotterdam, then to The Hague, 1709. He was appointed historiographer of the States General, and employed in several delicate diplomatic affairs. His principal works are a church history down to his day, written in reply to Bossuet (*Histoire de l'église depuis Jésus Christ jusqu'à présent*, Rotterdam, 1690, 2 vols.), and a history of the Jews (*Histoire des Juifs . . . jusqu'à présent*, 1706, 5 vols.; Eng. trans., London, 1708). (See his life by Mailbert, Paris, 1881.)

Bath. Washing was required by the Mosaic law in case of Levitical uncleanness (Lev. xiv. 8, xv. 6, xvi. 28, Num. xix. 19, Deut. xxiii. 11), and of the high-priest before each act of expiation on the day of Atonement (Lev. xvi. 4, 24), and at his consecration (viii. 6). It was also a part of the toilette (Ruth iii. 3, 2 Sam. xii. 20, Ezek. xxiii. 40). The laver at the door of the tabernacle was for the priests to wash in before entering (Ex. xxx. 19-21). The Hebrews used running water (Lev. xv. 13) and also open basins in courtyards (2 Sam. xl. 2). In the New Testament there is mention of the baths Bethesda and Silloam (John v. 2, ix. 7).

Among the later Jews bathing was universal, every considerable town having a public bath. The Talmud praises the habit earnestly, and prescribes the construction and use of the bathing-rooms. Great rabbins, rather than not bathe, would frequent heathen baths.

Among Christians voices were raised against the use of the public baths, where often both sexes bathed together; still they were not formally forbidden. From Constantine's time it was usual to build baths near the basilicas for ecclesiastical purposes. C.

Bath'-Kol (daughter of the voice, i.e., echo), a Talmudic term for a supposed divine revelation, as the echo of a voice from heaven. This was thought to remain when, upon the death of Haggai, Zechariah and Malachi, the Holy Ghost had ceased to speak through prophets. C.

Baumgarten-Crusius (bôwm-gar-ten kroo-ze-us), Ludwig Friedrich Otto, b. at Merseburg, 56 m. s.e. of Magdeburg, Germany, July 31, 1788; d. at Jena, May 31, 1843. He studied at Leipzig; became university preacher there, 1810; professor extraordinary of theology at Jena, 1812; professor ordinary, 1817. He was a champion of supernaturalism against current rationalism. His best-known writings are his text-books on ethics (*Lehrbuch der christlichen Sittenlehre*, Leipzig, 1827) and the history of doctrine (*Dogmengeschichte*, Jena, 1831-32, 2 vols.), his *Kompendium* (1840-46, 2 vols.; revised and finished by Hase), and expositions of John's writings, *Theologische Auslegung der Johanneischen Schriften*, Jena, 1843-45, 2 vols.

Baur (bôwr), Ferdinand Christian, Protestant theologian, founder of the school of New

Testament and historical criticism which bears his name; b. at Schmiden, near Stuttgart, Wurtemberg, Germany, June 21, 1792; d. at Tübingen, Dec. 2, 1860. He studied theology in the Blaubeuren Theological Seminary, 1805-09, and in the University of Tübingen, 1809-17; became professor of theology in the former, 1817, and in the latter, 1826. After issuing his *Symbolism and Mythology, or the Nature-Religion of Antiquity* (Stuttgart, 1824-25, 2 vols.), he entered on that famous criticism of the history of doctrine, ecclesiastical symbolics, and biblical criticism, which compelled the advocates of the old faith to make a thorough study of the foundations of their belief. He began as a disciple of Schleiermacher, but went over to the Hegelians, and applied their principles to the study of church history, as is manifest in his books on Manicheism (Tübingen, 1831), and the historical development of the philosophy of religion, *Die christliche Gnosis*, 1835. In the field of historical theology he produced works on the doctrine of the Atonement (1838), and of the Trinity and Incarnation (1841-43, 3 vols.); a text-book of the history of doctrine (Stuttgart, 1847; 3d ed., 1867); and a course of lectures on the same (Leipzig, 1865-67, 3 vols.). In symbolics he wrote a defence of evangelical doctrine against Möhler's *Symbolics* (*Der Gegensatz des Katholizismus u. Protestantismus*, Tübingen, 1st and 2d ed., 1836). But his most characteristic work was done in the criticism of primitive Christianity. Where before had been seen only peace and unity Baur discovered discord and enmity. According to him the early church was rent by a strife between the Jewish or Petrine party, which held that circumcision and the Mosaic law generally was obligatory on the Gentiles, and the Pauline party, which insisted that the Old Testament ritual and religious rights and privileges of Judaism had been abolished, and that Gentile and Jew alike must be saved solely by faith. The Catholic Church was the resultant of these opposing forces; in her peace was made. But the monuments of this unifying process are the books of the New Testament, which, for the most part, were written in the 2d century, and in order either to advance the ideas of one of these parties or to make a compromise between them. Before A.D. 70 the only genuine writings are the 4 chief epistles of Paul (Romans, 1 and 2 Corinthians, and Galatians) and the Revelation, the latter representing Jewish Christianity. His followers, Zeller, Schwegler, Köstlin, Hilgenfeld, and others who constitute the Baur, or 2d Tübingen school, pursued his line of investigation, but the theory is now generally abandoned. It was a good working hypothesis, and fruitful in results the opposite its advocates desired. It was a revival of Ebionism and Marcion Gnosticism. (See Baur's *Church History of the First Three Centuries*, Eng. trans., London, 1878-79, 2 vols. [German orig. carries it down to 1848; Tübingen, 1853-62, 5 vols.; 3d ed., vol. 1 and 2, 1863; 2d ed., vol. 3, 1869; vol. 5, 2d ed., 1877], and *Paul*, Eng. trans., 1873-75, 2 vols. [German orig. Stuttgart, 1845; 2d ed., Leipzig, 1866-67, 2 vols.]. Cf. Schaff, *Hist. Chr. Ch.*, rev. ed., i., 210.)

Bautain (bō-tan), **Louis Eugène Marie**, Roman Catholic; b. at Paris, Feb. 17, 1795; d. at Viroflay, near Versailles, Oct. 15, 1867. He was professor of philosophy at Strassburg, 1819, but removed, 1823, on account of his advocacy of Fichte's views. He then studied theology and became a priest; resumed lecturing, but for his assertion that reason could not prove the being of God or the immortality of the soul, he was suspended by his bishop and condemned by Rome, 1834, and it was not until 1841 that he submitted. In 1848 he became honorary general vicar of the diocese of Paris, and in 1853 professor of moral theology in Paris. Very popular has been his *Art of Extempore Speaking*, orig. Paris, 1856; 2d ed., 1863; Eng. trans., London, 1858; 5th ed., 1872.

Baxter, Richard, b. at Eaton-Constantine, near Shrewsbury, England, Sunday, Nov. 12, 1615; d. in London, Tuesday, Dec. 8, 1691. He was educated at Wroxeter until he was 18, when, instead of going to Oxford, he studied under a private tutor, who neglected him, and advised his becoming a courtier. To Whitehall he accordingly went, but quickly returned home in disgust, and his mother shortly after dying, he determined to be a minister. He studied theology under the parish clergyman, was ordained, and became head-master of a school at Dudley, 1638; in 1640 assistant minister at Bridgenorth, Shropshire, and in 1641 he began his ministry at Kidderminster, county of Worcester, where he effected a wonderful moral transformation. His name is inseparably linked with that of the town, where he lived for the greater part of 19 years. During the civil war he tried to hold a middle position, but was often compelled to leave Kidderminster. Thus, in 1647, he lived with Lady Rouse of Rouse-Lench, and there wrote part of his immortal *Saint's Everlasting Rest*. In 1660 he finally left Kidderminster for London. King Charles II. made him one of his chaplains, and Clarendon offered to make him bishop of Hereford; but he desired rather to go back to Kidderminster. This could not be. When the Act of Uniformity was passed (1662) he quietly withdrew from the Church of England, and by so doing gave emphatic expression to views long cherished and derived from the most painstaking study. He continued, however, to preach as opportunity served. In 1685 he was tried before Jeffreys on the charge of libelling the Church of England in his *Paraphrase of the New Testament*, and after patiently enduring, as was his wont, the gross insults of Jeffreys, was fined 500 marks and sentenced to remain in prison until they were paid. The fine was remitted, and he was discharged from prison after 18 months. He resumed preaching in London, lived to see William and Mary brought in and to comply with their Toleration Act. His last days were full of peace and honor. He is one of the noblest figures in ecclesiastical biography. By diligence he acquired rare learning, even in that time; but he cultivated his soul no less than his mind, and that is the reason why his irenics shine so conspicuously forth amid the fiercely quarrelsome controversies of the time. His greatest works are household classics,

especially *The Saint's Everlasting Rest*, London, 1650; *Gildas Salvianus; or The Reformed Pastor*, 1656; and *A Call to the Unconverted*. One of the best, *More Reasons for the Christian Religion and no Reason against It*, 1672, deserves to be better known. In all he wrote 168 separate works. As a preacher he was renowned and beloved. His position was the painful one of mediation, while men were sharply divided. He produced a *Reformed Liturgy* for the Savoy Conference (1660), but it was not considered. It was with sadness, though without hesitation, that he remained outside of the National Church, for he loved peace, and was personally on excellent terms with the state clergy. A statue was erected to his memory at Kidderminster, July 28, 1875, which bears this striking inscription: "Between the years 1641 and 1660 this town was the scene of the labors of Richard Baxter, renowned equally for his Christian learning and his pastoral fidelity. In a stormy and divided age he advocated unity and comprehension, pointing the way to everlasting rest. Churchmen and Nonconformists united to raise this memorial, A.D. 1875." It is he who has given currency to the golden saying of Meldenius: "In necessary things, unity; in unnecessary things, liberty; in both things, charity." (See his autobiography [in English], *Reliquiæ Baxterianæ*, London, 1696; the life by Orme prefixed to this edition of his *Practical Works*, London, 1830, 23 vols.; and the sketch by Boyle, London and New York, 1883.)

Bayle (bā), **Pierre**, rationalist; b. at Carlat, Southern France (department Ariège), Nov. 18, 1647; d. at Rotterdam, Dec. 28, 1706. His father was a Calvinistic minister, but he was educated at a Jesuit college at Toulouse; abjured Protestantism (March 19, 1669), but again professed it (Aug. 21, 1670); studied theology at Geneva, and afterward was a private tutor there. From 1675 until 1681, when it was suppressed, he was professor of philosophy at the Protestant university at Sedan; then was professor of philosophy and history at Rotterdam until his dismissal, in 1693, for writing a pamphlet (*Advice to Refugees*) which apparently reflected on the Dutch. His masterpiece is his *Dictionary, Historical and Critical*, orig. French, Rotterdam, 1697, 2 vols.; 2d ed., 1702, 4 vols.; 11th ed., with additions, Paris, 1820-24, 16 vols.; trans., London, 1710, 4 vols.; 3d ed., 1734-38, 5 vols. His scepticism comes out in this book, but it is that of "the literary man of the world, who in his reading has encountered so many opposing and well-supported arguments on all subjects that he feels inclined to hold that no certainty can ever be attained" (*Encyc. Brit.*). His *Nouvelles de la République des Lettres* (Amsterdam, 1684-89) was a primitive and successful attempt to popularize literature. Worthy of note are also his dissuasive against the absurd notions then prevalent as to comets, and his trenchant criticism (1688) of Maimbourg's history of Calvinism. His biography, by Des Maizeaux, is in the last ed. of trans. of his dictionary quoted.

Bayly, Lewis (D.D., Oxford, 1818); b. at

Carmarthen, Wales; educated at Oxford; became vicar of Evesham; then rector in London; and finally bishop of Bangor, 1610; d. there, Oct. 26, 1631. He wrote *The Practice of Pietie*, London, 1612(?), an extraordinarily popular Puritan favorite; 85th ed., 1635; last ed., 1842.

Bdell'-lum, a production of Havilah (Gen. ii. 12), and referred to in the description of manna (Num. xi. 7). Some make it a precious stone (Gesenius pearls), but most writers now consider it an odoriferous wax-like resin which exudes from a sort of palm native in many parts of the East. C.

Beadle (*one who bids*), in England "a parish officer having various subordinate duties, such as keeping order in church, punishing petty offenders, waiting on the clergyman, attending meetings of vestry or session, etc." *Century Dictionary*, s.v.

Beads. See ROSARY.

Beard, with Asiatics a badge of manly dignity. It was a gross insult to cut off or mutilate another's beard (2 Sam. x. 4), but in times of deep sorrow it was plucked out (Ez. ix. 3) or allowed to be untrimmed (2 Sam. xix. 24). The Jews were forbidden to mar the corners of the beard (Lev. xix. 27), doubtless to cut them off from a heathen or idolatrous usage. In Christian times the clergy usually conformed to what was the general custom of their age, but in the Roman Church they always shave the beard and receive the tonsure on the crown of the head. C.

Beard, Richard, D.D., Cumberland Presbyterian; b. in Sumner County, Tenn., Nov. 27, 1799; d. at Lebanon, Tenn., Nov. 6, 1880. He began preaching in 1820; graduated at Cumberland College, Princeton, Ky., 1832; became professor of languages there, 1832, and the same at Sharon (Miss.) College, 1838; president of the former, 1843; but in 1854 removed to Cumberland University, Lebanon, Tenn., as professor of systematic theology. He was the leading theologian of the denomination, and published *Lectures on Theology*, Nashville, 1870, 3 vols.; *Biographical Sketches*, 2 vols.; and *Why am I a Cumberland Presbyterian?* 1874.

Beatific Vision, "the direct vision of God, supposed to constitute the essential bliss of saints and angels in heaven." (Cf. 1 Cor. xiii. 12; 1 John iii. 2; Rev. xxii. 3, 4.)

Beatification, the act of declaring a pious deceased person to be among the blessed, and therefore worthy of religious honor. It is solemnly made by the pope, on the recommendation of several bishops, and generally precedes the canonization of the same. It cannot take place for 50 years after the person's decease, save in the case of martyrs. The cost and the ceremonies are much less than for canonization. The standard authority on the subject is by Pope Benedict XIV. (Lambertini), *De Servorum Dei beatificatione*, etc., nov. ed., Venice, 1766, 7 vols.; Eng. trans., *Heroic Virtue: a Portion of the Treatise of Benedict XIV. on the Beatification and Canonization of the Servants of God*, London, 1850, 3 vols.

Beausobre (bô-sobr), **Isaac de**, French Protestant; b. at Niort, March 8, 1659; became preacher at Châtillon sur Indre, 1683; exiled by revocation of the Edict of Nantes, 1685; he preached in Dessau, 1686-93, and from 1695 till his death, June 5, 1738, he was French pastor in Berlin. He was noted for learning and eloquence. His enduring fame was made by a critical history of Mani and Manicheism, French orig., Amsterdam, 1734-39, 2 vols. With Lenfant he made a translation of the New Testament from the Greek with a commentary (Amsterdam, 1718, 2 vols.; Eng. trans., London, 1726). His *History of the Reformation*, 1517-30 (Berlin, 1785-86, 4 vols.; Eng. trans., vol. i., London, 1801), was posthumous, edited by L. E. Pajon de Moncets.

Beck, Johann Tobias, D.D. (Basel, 1843), German theologian; b. at Balingen, Württemberg, Feb. 22, 1804; d. at Tübingen, Dec. 28, 1878. He was educated at Tübingen, 1822-26; after serving as a pastor, became professor extraordinary of theology at Basel, 1836; ordinary professor at Tübingen, 1843. In direct opposition to his speculative colleague, Baur, he gave to theology a strong biblical basis, and thus provided the best antidote to fallacious reasonings. Of his works, which include posthumous commentaries on Romans, Timothy, and Revelation, the best known are *Outlines of Biblical Psychology* (orig. Stuttgart, 1843, 3d ed., 1871; Eng. trans., Edinburgh, 1877); and *Pastoral Theology of the New Testament* (orig. Gütersloh, 1880; Eng. trans., Edinburgh, 1885). (See his life by B. Riggenbach, Basel, 1888.)

Becker. See BEKKER.

Becket, Thomas, Archbishop of Canterbury in the 12th century; b. at London, Dec. 21, 1118; d. at Canterbury, Dec. 29, 1170. He was the son of a merchant who was at one time Sheriff of London, and who took the pains to have him well educated in the branches of polite learning, and in the arts and customs of polite society. He finished his education at the University of Paris, where he studied theology. Called home by family necessities, he was for a time a clerk in a London lawyer's office. But he soon attracted attention, and was taken up by Theobald, Archbishop of Canterbury, who made him archdeacon. In 1155 he was elevated to the position of Chancellor of England. It was characteristic of him to give himself to any office he had to fill with the full surrender of all his powers, and he was found in this new place as faithful to the king as he had eminently been before to the archbishop. He mingled in the war of Toulouse in person. He took the king's side earnestly in his efforts to control the English benefices without the interference of the pope, and in exacting taxes from the clergy in return for their exemption from military service. It seemed to the king that he had in Becket a servant who could be depended upon to support the royal prerogative under all circumstances, and who was therefore just the man to fill the position of archbishop to the advantage of the state in those numerous relations with it in which the pope and the church were ever inclined to

seek their own selfish interest. Accordingly, when the archbishopric of Canterbury became vacant, Becket was advanced to that place (1162).

But the expectations of the king were disappointed. A great change took place in Becket's bearing toward political questions. The gay courtier was at once transformed into the austere monk. He even seemed to regard it a crime to receive the office of bishop from the king, for he surrendered the pallium he had received to the pope. But Alexander III., perceiving the character of the man, returned it to him, and he was thus constituted archbishop in a purely ecclesiastical manner. He also resigned the office of chancellor, which the king had intended he should retain, and soon entered upon an active course of opposition to the royal wishes.

This sudden transformation has been the riddle of English history. But the most recent studies seem to make it evident that the true Becket was the ecclesiastic. It was his zeal as archdeacon which caused his promotion to the chancellorship. He probably had the archbishopric in mind from the first, and sought to win the thorough confidence of the king as the best guarantee of success in his ambition. His worldly gayety was a mask; his true character was that of the ascetic.

Once firmly seated in his place as archbishop, Becket began to labor for the accomplishment of two chief ends. The clergy should be entirely exempted from all responsibility to secular tribunals, and remanded to the ecclesiastical courts, of which the ultimate head was the archbishop; and the church should be enabled to acquire an independent revenue. Henry saw in these efforts the complete annihilation of the secular system as he had planned it, and he became the bitter foe of his former friend. He called a meeting of the clergy in 1163 at Westminster Abbey, and demanded of them the voluntary renunciation of the right of exemption from secular jurisdiction, which Becket refused to concede except the clause should be added: "Without diminution of the rights of the church." This effort, therefore, failed, but the king the next year, thinking that he had in the mean time succeeded in isolating the primate, called the famous meeting of Clarendon, and submitted 16 "Constitutions," which contained the same demands. Becket at first promised to sign these, but after considering them more carefully, he withdrew his promise. From this time on there was the bitterest struggle between king and bishop. Henry summoned him before a secular council in 1164 to answer to charges of misappropriation of money while chancellor, and proceeded against him for his failure to appear. Becket fled the country. In 1170, at an interview with Becket, Henry promised to restore him to his see, to pay his debts, and defray the expenses of his journey. But he broke his promises in every particular. In retaliation Becket excommunicated the bishops who had officiated at the coronation of the king's son. In a hasty moment Henry exclaimed, upon hearing of this, "Of the cowards who eat my bread, is there not one who will free me from this turbulent priest?" and four knights

took him at his word, slaying Becket in the Cathedral of Canterbury. Two years later he was canonized as a saint in the Roman Church. Best life by Canon J. C. Robertson, London, 1859; cf. *Materials for the History of Thomas Becket*, ed. J. C. Robertson, London, 1875 sqq., 8 vols.; *Chronicles and Memorials of Thomas Becket*, ed. J. C. Robertson, 1880; other lives are by John Morris, London, 1860, 2d ed., 1885; Robert Anchor Thompson, London, 1888. F.

Bede, Venerable, the first English church historian; b. at Wearmouth in 674; d. at Jarrow in 735. He was educated at Wearmouth and at Jarrow, and passed his life in the latter convent as a monk, engaged in the labors of instruction and study. Although his pupils became the first men of their age, he refused for himself even the position of abbot, and remained true to his vocation as a scholar. His life passed on without marked events. In his last days he was engaged in the translation of the gospel of John, and breathed out his life as he finished the last verse. His works were very numerous, and embrace almost all departments of learning. The principal are, however, of exegetical and historical character. They include commentaries upon several books of the Old Testament. A universal history, of no original value, is the first written in England. His *Ecclesiastical History of the Nation of the Britons* is his chief work. It embraces an introductory part derived from other writers, bringing the account down to the conversion of the Saxons, which is followed by an original history extending to the year 731. Bede's sources were abundant, and he employed them in the most faithful and painstaking manner. A number of writings are attributed to him which are not genuine. Best edition of the works by F. A. Giles, London, 1843-44, 12 vols. (with translation); of the *Ecclesiastical History* (in Latin, G. H. Moberly, Oxford, 1869; in Eng. trans., F. A. Giles, in Bohn's Library; better, L. Gidley, 1870). Besides biographical sketches in editions referred to, see life by G. F. Browne, London (1879). F.

Bee and Honey. There are and always have been numerous bees in Palestine, hiving in the crevices of the rocks or in old trees, and their habits furnish the sacred writers frequent points of comparison. Honey is mentioned over and over as a token of the richness of the land, but it was not used in the vegetable offerings (Lev. ii. 11). In its wild state it was the food of John the Baptist (Matt. iii. 4). C.

Beecher, Henry Ward, Congregationalist; b. at Litchfield, Conn., June 24, 1813; d. in Brooklyn, N. Y., March 8, 1887. He graduated at Amherst (Mass.) College, 1834, and at Lane Theological Seminary, Cincinnati, O. (under his father's teaching and presidency), 1837; became pastor of the Presbyterian church at Lawrenceburg, Ind., 1837; at Indianapolis, Ind., 1839; and of Plymouth (Congregational) Church, Brooklyn, N. Y., 1847. He was for many years the most popular American preacher, and all the more so

from his unconventionalities. He used his pulpit for the advocacy of "reforms" in various directions, social and political, as well as religious; and decidedly lost ground in later years, owing to his changed positions in these respects. His wit and humor were remarkable, and came out in his sermons, which nevertheless were earnest and edifying. Personally he was a most estimable and attractive man; of generous instincts, of rare humanity and sympathy. His influence was ever on the side of freedom, be it of body or of mind. The American people owe him a debt of gratitude for his splendid courage in defending the cause of union in England in 1863. He shared in the founding of *The Independent* (weekly newspaper) in 1848, and edited it from 1861-63. From 1870 to 1880 he (nominally) edited the *Christian Union* (religious weekly). He issued many collections of sermons, addresses, lectures, and articles under different titles; also a novel (*Norwood*, 1867). His one book of serious study was a *Life of Jesus the Christ*, vol. i., New York, 1871 (a far more scholarly book than was expected); vol. ii. (announced). His public prayers (a selection of which was published, 1868) were revelations of a great nature which lived in the divine presence. They were of endless variety and oftentimes melting tenderness, and satisfactorily refuted the charge of immorality brought against him; no foul-hearted man could pray as he did. His biography was written by Lyman Abbott (New York, 1883, n. e. 1887) and by W. C. Beecher and S. Scoville (1888).

Beecher, Lyman, D.D. (Middlebury College, Vt., 1818), Presbyterian; father of the preceding; b. at New Haven, Conn., Oct. 12, 1775; d. in Brooklyn, N. Y., Jan. 10, 1863. He began life on a farm, but his uncle, perceiving the makings of a great man in him, sent him to Yale College, where he graduated in 1797. He studied theology under Pres. Dwight (q.v.), and in 1799 became Presbyterian pastor at East Hampton, Long Island, N. Y. The place was obscure enough, but he did not long remain in obscurity. He worked with great energy, and soon impressed his powerful personality on all the country round. In 1804 the duel between Alexander Hamilton and Aaron Burr was fought. Mr. Beecher improved the occasion to preach before presbytery a sermon on duelling, which was printed, and was the occasion of awakening the national conscience on the matter. In 1808 he preached before synod a remarkable sermon on "The Government of God Desirable," which increased his reputation. In 1810 he entered upon a wider sphere. He became Congregational pastor at Litchfield, Conn. There he remained till 1826, and as at East Hampton, he so preached that continuous revivals characterized his ministry. In 1814 he issued his famous *Six Sermons on Intemperance*. The subject at the time was as delicate as that of duelling had been, but he knew he had taken the right position on it, and was determined to make men see that intemperance must be suppressed. These sermons have been translated into many languages, and circulated the world around. To his efforts the

cause of foreign missions is largely indebted. In fact, there was no reform really worthy of the name which could not claim his powerful aid. In 1826 he went to Boston to be pastor of the Hanover Street Congregational church. He had a wider field of action, but more adversaries. But he only worked the harder, and so, although he was the butt of ridicule, he was a tower of strength in a time of great excitement. In 1832 a great change took place in his life. He was called to Lane Theological Seminary, Cincinnati, to be president and professor of theology. He accepted the call as the voice of God, and until 1851 he taught, preached as pastor of the Second Presbyterian church there, and presided over the seminary in its stormy formative period, and did each so well that if it had been his sole occupation it would have been honoring to him. In 1835 he was tried for alleged heresy on the doctrine of the atonement, on which he took the new school view. He was acquitted, but the trial was the occasion of sundering the Church. At length, wearied with his arduous labors, he left Cincinnati, and retired to Boston, carried his *Works* through the press there, 1852, 3 vols., and later went to live in Brooklyn, where he sat under the preaching of his distinguished son, Henry Ward Beecher. His intellect was clouded during his last days. Lyman Beecher was unquestionably one of the greatest men in the American pulpit. His originality, courage, eloquence and zeal rendered him a pervasive spiritual force. (See his biography by his son Charles, New York, 1864-65, 2 vols.)

Be-el'-ze-bub (*lord of the house*), known among the Jews as "the prince of the demons" (Matt. ix. 34, xii. 24). In the true text of the New Testament the word is Beelzebub, by some supposed to be a euphonic change, by others a derisive alteration (= *lord of dung*). The original was an idol who had a temple and an oracle at Ekron (2 Kings i. 3). Our Lord seems to use the term as another name for Satan. C.

Be'-er (*well*), **Be'-er-oth** (pl. *wells*), Hebrew words naturally found in numerous combinations.

Be'-er-she'-ba (*well of seven or of the oath*) was a city at the extreme southern limit of Judah, where the patriarchs often dwelled. Often mentioned in the Old Testament, never in the New. Its ruins are known to day as *Bir-el-sebah*, where there are two deep stone wells. C.

Beet, Joseph Agar, Wesleyan Methodist; b. at Sheffield, Eng., Sept. 27, 1840; since 1885 professor of systematic theology in the Wesleyan Theological College at Richmond on the Thames, 10 m. w.s.w. of St. Paul's, London, where he was educated. He is author of commentaries on Romans (London, 1877; 5th ed., 1885), Corinthians (1882; 3d ed., 1885), Galatians (1885); *Holiness as Understood by the Writers of the Bible*, 1880; 3d ed., 1883; *The Credentials of the Gospels*, 1888.

Begg, James, D.D. (Lafayette College, Easton, Pa., 1847), Free Church of Scotland; b. at New Monkland, Lanarkshire, Oct. 31,

1808; d. in Edinburgh, Sept. 29, 1883. He was educated at Glasgow; pastor at Maxwelltown, Dumfries, 1830; (colleague) Edinburgh, 1830; pastor at Paisley, 1831; at Liberton, near Edinburgh, 1835; at Newington, suburb of Edinburgh, 1843. He successfully opposed the union of the Free and United Presbyterian churches, and threw the whole weight of his influence, which, in virtue of his leadership of the Highland portion of the Free Church, was considerable, against the use of hymns and instrumental music in public worship, and in general against religious progress. Although always in the minority, he gloried in his constant adherence to the religious ideas of his youth. (See his life by Thomas Smith, London, 1885-88, 2 vols.)

Beghards, Beguines, were societies of pious women in the Netherlands, at the end of the 12th century, who lived under a common rule, not monastic. They may have had their origin in the necessities of the crusading period, when so many were left without their natural protectors. The origin of the name is uncertain, some deriving it from a priest, Lambert-le-bègue, who is said to have given rise to the societies, some from "beggen" (Ger. *beten*), to pray. The societies were at first foundations of charity, the inmates of which had to do something for their support by spinning, etc. Later, communities for men of the same kind were established. The various houses came under the guidance of the Franciscans and Dominicans. This led many of them into mendicancy. They also came in contact with various sects, among which were the Brethren of the Free Spirit, and some of them became heretical. These were therefore persecuted. A few houses still survive. F.

Behmen. See BOEHME.

Beirut. See BEYROUT.

Bekker, Balthasar, enlightened theologian of the Reformed Church of Holland; b. in West Friesland, March 30, 1634; was preacher at Franeker, and subsequently in Amsterdam, 1679; d. there June 11, 1698. In 1676 he drew upon himself the charge of Socinianism because he defended the Cartesian philosophy; and in 1692 he was deposed and excommunicated because in his famous book, *The World Bewitched* (orig. Dutch, Leeuwarden, 1691-93, 4 vols.; French trans., Rotterdam, 1694, 4 vols.; Ger. trans., Amsterdam, 1693; n. trans., Leipzig, 1781, 3 vols.; Eng. trans. of vol. i., London, 1695), he attacked the prevalent belief in evil spirits, witches, and sorcerers.

Bel. See ASSYRIOLOGY, p. 53, col. ii.

Bel and the Dragon. See PSEUDEPIGRAPHIA AND APOCRYPHA.

Belgio Confession, The, was originally drawn up in French chiefly by Guido de Brès and sent to Philip II. of Spain with a view to induce him to tolerate the Reformed faith, and printed in Dutch and German translations in 1562. It was formally adopted by several synods, and finally by the Synod of Dort, April 29, 1619, and has since ranked with the Heidelberg Catechism as a symbolical book of the Reformed Church in Holland, Belgium,

and America. (Cf. Schaff's *Creeds*, i., 504 sqq.)

Bell, Book and Candle. In the Roman Church formerly excommunication was performed by a solemn ceremony in which a *candle* was extinguished, a *bell* was rung, and the sentence was read out of a *book*. F.

Bellamy, Joseph (hon. D.D., Aberdeen, 1768), pastor of the church (Congregational) in Bethlehem, Conn., 1740-90; b. in New Cheshire, Conn., Feb. 20, 1719; d. in Bethlehem, March 6, 1790. Graduating from Yale College in 1735, he was licensed to preach at the age of 18. He speedily acquired a reputation for eloquence, and in 1742 engaged in the itinerant revival labors of the time. This work not yielding the fruits he desired, he associated himself with Jonathan Edwards in theological study, and printed his first book in 1750, *True Religion Delineated*, a theoretical and practical work against Antinomianism. He joined Edwards in his efforts against the "half-way covenant," and engaged in controversy with the Sandemanians, etc. In 1758 he published a sermon upon the divinity of Christ. His writings dealt with the most fundamental questions of theology, and he thus contributed largely to laying the foundations of the "New England Theology." (See the art.) He also became famous as a teacher in theology, and instructed many pupils in an independent and original manner. His *Works* have been twice published; best ed. Boston, 1853, 8vo, 2 vols. F.

Bel-lar-mi'-n[o], Roberto Francesco Romolo, Jesuit, famous apologist; b. at Montepulciano, province of Siena, Italy, Oct. 4, 1542; d. at Rome, Sept. 17, 1621. He entered the Jesuit order at Rome in 1560; studied theology at Padua; became professor of theology at Louvain, 1570, and at Rome, 1576, where he delivered, from 1576 to 1589, in the Collegium Romanum, his famous *Lectures upon the Controversies of the Christian Faith against the Heretics of the Time* (orig. Latin ed., Ingolstadt, 1581-92, 3 vols.; Ger. trans., Augsburg, 1842-53, 14 vols.); this was his chief book, and long the chief apology for Roman Catholicism, yet the first volume of it was put on the Index by Sixtus V.—taken off, however, in 1596. In 1599 he was made a cardinal. In the controversy between Jesuits and Dominicans concerning Molinos (q.v.), he defended his order so vigorously that he was removed from Rome by Clement VIII. and made Archbishop of Capua, 1602, and there remained until Clement's death in 1605. He might have been then elected pope, as also when the new pope died, but he declined the honor. He was a man of noble and pure life, and in his polemical works did not condescend to abuse. He secured the abolition of many evils in the papal government, and did not hesitate to blame the popes to their face. He maintained a simple, ascetic life in spite of his cardinalship. Besides the work mentioned above he wrote a catechism, *Christian Doctrine Explained*, which has been widely circulated in different tongues. The Jesuits have long tried to have him canonized, but his autobiography, which they published to this end,

stood in the way, so they suppressed it so effectually that it became one of the rarest of books, until in 1887 Döllinger and Reusch brought out at Bonn a new edition (*Die Selbstbiographie des Cardinals Bellarmins*). His complete works (except the autobiography) have been several times reprinted; best ed. Cologne, 1619, 7 vols.

Bellows, Henry Whitney, D.D. (Harvard, 1854), Unitarian; b. at Walpole, N. H., June 10, 1814; d. in New York City, Monday, Jan. 30, 1882. He graduated at Harvard College, 1832, and at the divinity school, 1837; and was from 1838 till his death pastor of the First Congregational (Unitarian) Society (All Souls) in New York. His labors as pastor, preacher, and, above all, as philanthropist, especially in organizing and presiding over the United States Sanitary Commission (1861-66), and subsequently promoting international sanitary commissions (1867), cause him to be gratefully remembered. He wrote *Restatement of Christian Doctrine*, Boston, 1859, n.e., 1870; *Old World in its New Face: Impressions of Europe in 1867-68*, New York, 1868; *Twenty-four Sermons in All Souls' Church*, 1865-81; New York, 1886.

Belshazzar. See ASSYRIOLOGY, p. 59, col. ii.

Bema, "in the Greek Church the sanctuary or chancel, the enclosed space surrounding the altar. It is the part of an Oriental church farthest from the front or main entrance, originally and usually raised above the level of the nave. The holy table (the altar) stands in its centre, and behind this, near or skirting the rear wall of the apse, is the seat for the bishop and clergy. An architectural screen with a curtain at its doors, or, as was the case especially in early times, a curtain only, separates the bema from the body of the church." *Century Dictionary*, s.v.

Bem'-bo, Pietro, Roman Catholic cardinal; b. in Venice, May 20, 1470; d. in Rome, Jan. 18, 1547. Educated at Padua and Ferrara, a fine classical scholar; loose in morals but elegant in speech, he enjoyed the friendship of popes Julius II., Leo X. (who made him his secretary), Clement VII. and Paul III. (who made him cardinal, 1539). He was a pagan in the robes of a Christian ecclesiastic. He was historiographer of Venice, 1529-39, and produced a history of that city from 1486 to 1518. (See *Opere*, Venice, 1808-10, 13 vols., with biography; and biography by Casa, 1718.)

Ben-ai'-ah (*built by Jehovah*), the name of several Israelites, the chief of whom was a son of Jehoiada, the chief priest, and commander of David's body-guard (2 Sam. viii. 18). He slew Joab, and became his successor as general of the army. (See his exploits in 2 Sam. xxiii. 20-23.) C.

Benedicite (ben-t-dis'-i-te), the canticle or hymn beginning in Latin, "Benedicite omnia opera Domini," and in English, "O all ye works of the Lord, bless ye the Lord," is verses 35 to middle of 66, of "The Song of the Three Holy Children," which is part of the Apocrypha in the English Bible. It is essen-

tially an expansion of Psalm cxlviii., and has been used from a very early period in the Christian Church. It also occurs in the private thanksgiving of the priest after mass. In the Prayer-Book service it is used as an alternate to the *Te Deum*. (See G. C. C. Chaplin, *Benedicite, or the Song of the Three Children*, London, 1866, 12th ed., 1886; *Song of the Three Children*, ill., 1886; Alicia Bayne, *Studies in the Benedicite*, London, 1886.)

Benedict, popes of that name. 1. Pope, June 3, 574–July 30, 578. Nothing of importance known of him. 2. Pope, June 26, 684–May 7, 685. 3. Pope, Sept. 29, 855–April 7, 858. During this reign King Alfred was in Rome, as a youth. The significance of the reign lies in the fact that the contests of Nicholas, who followed, were already beginning. Benedict favored Hincmar of Rheims, but excited also his opposition by not granting the primacy of Neustria that he asked. Photius of Constantinople also ascended the metropolitan throne in this period. 4. Pope, July, 900–August, 903. 5. Pope, May, 964, as rival to Leo VIII. Rome had driven out Leo, and elevated Benedict against the imperial wish. When Otto I., June 23, 964, besieged the city, Benedict was given up. He was degraded to the rank of deacon and sent to Hamburg as prisoner till his death, July 5, 966. 6. Pope, Jan. 19, 973–July, 974. 7. Pope, Oct., 974–Oct., 983, of the family of the Counts of Tusculum. He sought to maintain good relations with the empire. He was a favorer of the monks, and particularly partial to Clugny and its plans for a reform of the church. He gave the monastery of Lerinum to the Clugny abbot. Driven from Rome, he called upon the emperor for help, which was the cause of Otto II.'s expedition to Rome. He sought, as universal bishop, to enter into connections with Carthage and Damascus. 8. Pope, May, 1012–April 7, 1024. Theophylact of Tusculum, as pope, maintained friendly relations with the Emperor Henry II. Under his leadership was held a great synod at Pavia (1022), which sought to introduce into Lombardy, where nearly all the priests were lawfully married, the strict celibacy demanded by the reforms of Clugny. 9. Pope, Jan., 1033–July 16, 1048. A son of Count Alberic of Tusculum; nephew of the preceding, and of the same name. He was infamous for his vices. He purchased the favor of Conrad II. by anathematizing his enemies, and of Henry III. by similar measures. In 1044 the city rose against him and drove him out. But he soon overcame his rival, Sylvester III., and then bethought himself of the plan of selling the papacy, which he did to Gratian, who named himself Gregory VI. Henry III. now came to Rome, held at Sutri a synod (1046), deposed all three of the popes, and elevated Clement II. to the papal see, by whom he had himself crowned. Benedict got the papal power once more, but was finally driven out in 1048. He soon after died. 10. Pope, April 5, 1058–April, 1059. Family name, John Mincius. 11. Pope, Oct. 22, 1303–July 7, 1304. Nicolaus Bocasini, the successor of Bonafacius VIII., inherited all the quarrels of his stormy reign. But he treated the ene-

mies of Boniface with great moderation, and restored peace to the church. The Colonnas were reinstated. Peace was also made with France, and all the French assailants of Boniface pardoned except Nogaret. (Cf. Grandjean, *Les registres de Benoît XI.*, Paris, 1884 sqq.) 12. Pope, Dec. 20, 1334–April 25, 1342. Jacques Fournier, elevated to the papal see by accident, proved to be a good pope, unstained by nepotism. The Romans urged him to return to their city, and he proposed instead going to Bologna, but this plan failed because of the opposition of that city. He then gave the plan up, and began to beautify Avignon. His conflict with Lewis of Bavaria led to the denial of the papal right of confirmation of an imperial election. 13 a. Schismatic pope, Sept. 28, 1394–Nov. 17, 1417. Peter de Luna, when the University of Paris had proposed several possible ways of healing the papal schism, finally declared in favor of the "way of cession." For this he was elected pope, with the distinct understanding that as pope he would abdicate the papacy. Once in the papal chair, he declared the "cession" to be a mortal sin. He proposed a meeting with his rival pope to devise a way of remedy. But both popes took care that they should never actually meet. Deposed by the Council of Pisa (1409), Benedict contrived to keep the allegiance of Spain, Portugal, and Scotland. Even the Council of Constance (1417) could not move him. Retired (1415) to his family residence, Peniscola, and forsaken of all, he declared that he was the sole representative of the true church. He died in 1424. (Cf. Creighton, *History of the Papacy*, London, 1882 vol. i., pp. 129 sqq.) 13 b. Pope, May 29, 1724–Feb. 21, 1730. Peter Francis Orsini, of Gravina, b. 1649, cardinal, 1673, began his pontificate with the attempt to diminish the luxury of the cardinals, but in vain. In political matters he showed himself ready to make concessions for the sake of peace. He canonized a large number of saints, including Gregory VII. and John of Nepomuck (Bohemia). 14. Pope, Aug. 17, 1740–May 3, 1758. Prosper Laurentius Lambertini, made pope after a six months' struggle, set before him as his chief purpose in life to secure the spiritual interests of the church, and hence labored for the promotion of discipline. His bearing toward the Protestants was more favorable than any pope before him. He was the first pope to acknowledge the "Elector of Brandenburg" as King of Prussia. When it was proposed to refuse the sacrament in France to all who would not accept the Bull "Unigenitus," he restricted this measure to those who had openly declared against it, and forbade inquisition into the sentiments of any to be made. He sought also to put an end to the heathenizing of the Roman ritual to suit the demands of converts in India and China by the Jesuits, but in vain. In 1750 he held a jubilee. He was a friend and patron of science and literature. (Cf. F. X. Kraus, *Lettere di Benedetto XIV. scritte al canonico Pier Francesco Poggi a Bologna [1729–58] col diario del conclave de 1740*, Freiburg, i., Br., 1884.) His standard work on beatification is referred to under BEATIFICATION.

Benedict of Aniane, named originally Wiltiza; b. in Languedoc (ancient province of France), 750; d. in the monastery of Cornely Münster, near Aachen, Feb. 12, 821. Early brought to the Frankish court, he had every prospect of a brilliant future. But never fond of pomp and magnificence, he was led by danger and a vow to enter the monastery of St. Sequanus in Langres. Here he went to the extreme of asceticism, but reaped only contempt for himself. He perceived that monasticism needed a reform if it was to correspond with his ideals. In 779 he left his monastery and founded a model one in Languedoc on the river Anianus (Aniane). Here he obtained great fame, and was called to the court again. He took part in the theological contests of his time, but directed his chief efforts to reintroducing the pure rule of Benedict into France. Under Lewis he became superintendent of all Frankish monasteries. After his death his rivals soon gained control again, and all his work was destroyed. (See his life by Nicolai, Cologne, 1865.) F.

Benedict of Nursia, and the Benedictines. Benedict, b. at Nursia (now Norcia, 18 m. e. of Spoleto, in Umbria, Central Italy, 480; d. at Monte Cassino, 50 m. n.w. of Naples, March 21, 543; died in 494 from the vices of his companions in the city of Rome, whither he had been sent for education, to a solitary place near Subiaco, and there gave himself up to the eremitic life. He passed three years in perfect solitude, engaged in contemplation, but under heavy temptations of Satan. But at last he was discovered by some shepherds, who were at first frightened at his wild appearance, but finally worshipped him as a saint. His fame spread, the people came about him, and he was compelled to become the leader of other anchorites. In 510 the monks of a monastery in the vicinity elected him their abbot, and after long resistance he consented to accept. But the strict obedience which he demanded, and the order and regularity of worship and work introduced by him, displeased them, and he was soon obliged to leave. It does not appear that he insisted now, or at a later time, upon immoderate asceticism. Returned to his cave, others assembled about him, and he was obliged to provide for them, which he did by organizing them into societies of 12, each presided over by an abbot. The future conflicts between the monks and regular clergy were foreshadowed at this time by the attacks made upon him by a neighboring priest, Florentius. Benedict thought it best at last to seek a new location, and established himself upon the site which has since been famous as that of the first true Benedictine abbey, Monte Cassino. It was a spot sacred to heathen worship, but Benedict destroyed the grove and altar of Apollo which he found, and erected a chapel. As early as 529 the new monastery was organized under a formal and special rule, known as the Benedictine. The particular features of this will be given under the article "Monasticism." Enough here to say that it required labor, and enforced strict obedience. It introduced into the monastic system the vow of stability, or

permanence of residence. The vow of chastity belonged, of course, to the essence of all monasticism.

The organization of Benedict soon became the model upon which all the monasteries of Europe were formed. Other rules already existed, but the free communication which took place between the different monasteries led by gradual development to the supremacy of the Benedictine, on account of its great superiority. The tendency to unity and uniformity in the whole Latin Church assisted in this development. Gregory the Great helped also by his own admiration and recommendation of the rule. Under Pope Gregory II. and Boniface, the Apostle of Germany, it became the characteristic form of Roman monasticism. But meantime it had undergone great modifications. The monasteries had become very wealthy, and were chiefly or entirely filled with the scions of noble families. Thus the seats of privileged orders, the monasteries had become pattern establishments of religion and culture. The labor now exacted of the monks was often mere literary labor, and the convents became schools for the education of the secular clergy and the laity. With the cathedrals were associated cathedral canons and schools. Thus, since the order went on to settle itself in every favorable situation, till in England and France an abbey was ultimately found in every fine valley and by every flowing river, it contributed powerfully to the development of civilization as well as of Christianity.

At various times the Benedictine system was found to be in need of reform. In the 10th century the union of several monasteries into a "congregation" for mutual government was suggested, and this was the method thereafter adopted. The most famous of these congregations were those of Clugny, Hirschau, Pulsano, etc. They were established under the special government of one central, model convent. About the close of the 10th century, the newly awakened religious spirit of the times led to the formation of other orders, with rules differing more or less from that of Benedict, so that the ancient order now became one among many orders, rather than the one all-inclusive system. The 13th century saw the rise of the mendicant orders, which threw all the rest into the shade. In the 17th century efforts were made to revive the Benedictines, and to direct their energies into new and useful channels. Certain new congregations were formed, which resulted in a new scholarly epoch in the history of the Benedictines. Congregations in the Netherlands, and particularly that of St. Vannes in Verdun, and that of St. Maur, became famous. The last performed great services to the science of history. These later Benedictines, among whom were such scholars as D'Achery, Mabillon, Martene, Montfaucon, Rivet and Pitra, produced standard editions of the Fathers and other valuable works; and thus have shared with the Jesuits the credit of maintaining Roman Catholic scholarship, and by their greater freedom from prejudice and their faithfulness to the facts, surpassed their rivals. But at present no order of monks seems to

have the scientific interests of the Catholic Church in its special keeping. (See *Rule of our most Holy Father, Saint Benedict*, London, 1886; F. C. Doyle, *The Teaching of St. Benedict*, 1887.) F.

Benedict, David, Baptist; b. at Norwalk, Conn., Oct. 10, 1779; d. at Pawtucket, R. I., Dec. 5, 1874. After graduation at Brown University, 1806, he became pastor at Pawtucket, and so remained for 25 years. He devoted himself to historical studies and produced, among other works, *A General History of the Baptist Denomination in America and other Parts of the World*, Boston, 1813, 2 vols.; n.e., New York, 1848; *Fifty Years Among the Baptists*, New York, 1860.

Benediction (*blessing*), a term especially applied to the invocation of the divine blessing on things or persons, accompanied or not by prayers, sprinkling with holy water, incense, and other ceremonies. *Benediction of the Blessed Sacrament*, in the Roman Catholic Church, is a comparatively modern rite, but has now become quite common. The priest takes the host from the tabernacle, places it in the monstrance, and then displays the monstrance on the throne above the tabernacle. While the choir is singing, the host is incensed, and finally the priest makes the sign of the cross with the monstrance over the heads of the people, but without uttering any words. The *Apostolical Benediction*, repetition of 2 Cor. xiii. 14.

Benefice means now simply an ecclesiastical living conferred with due authority on a proper person for life, and comprises within the same term both the duties and the revenues of the office. It originated from a special use of the Latin *beneficium* common in the dark ages. Estates were then divided, according to the conditions of tenure, into allodial and feudal. The former denoted absolute, hereditary property, the latter was only a life-grant given by the king or the owner generally as reward for services done or to be done. Such feudal grants or fiefs were called *beneficia*, and as the church held and gave out a great number of fiefs, while it recognized no ecclesiastical property as allodial in the secular sense of the word, the now general acceptance of the word benefice naturally grew up. According to canon law, a benefice should be established by episcopal authority, have some spiritual work connected with it, be conferred by an ecclesiastical person on a clerk who has at least received the tonsure, and for life, etc. According as these and other conditions are fully complied with or not, benefices are called *simple*, when involving no other duty than service in the public offices of the church, or *double*, when having the care of souls connected with them; *major*, when giving a certain rank, or *minor*, when conferring no rank; *regular*, when held by a person duly qualified to perform its duties, or *secular*, when given to a layman, that he may enjoy the revenue, etc. The manner of appointment was and is also very different. Sometimes it takes place by an election by the chapter, followed by a confirmation by the pope or the proper authority; sometimes it involves a nomination, presentation, etc.,

which terms are explained in their due places.

Beneficence, Benevolence. The former is the practice of doing good to men; the latter is the desire of so doing. The objects of both are all who are within the sphere of our action or influence. The means of beneficence are temporal supplies (Gal. vi. 6); prayer (Jam. v. 16); sympathy (Rom. xii. 15); teaching and admonition (Col. iii. 16). The obligations to it arise from our common origin and mutual relations; the precept of Scripture; the example of Christ; the resemblance to God thus attained; and the pleasure it affords. (See Buck, *Theol. Dict.*) C.

Benefit of Clergy. See CLERGY.

Beng'-el, Johann Albrecht, D.D. (Tübingen, 1751), Protestant theologian; b. at Winnenden, Württemberg, June 24, 1687; d. at Stuttgart, Nov. 2, 1752. He studied at Tübingen; became tutor there, 1708; professor in the well-attended theological seminary at Denkendorf, 1713; *propst* at Herbrechtingen, 1741; in 1749 *prälat* and *consistorialrath* of Alpirsbach, with residence at Stuttgart. His *Apparatus Criticus*, 1734, to determine the true text of the New Testament, was a work of great labor in collation, and is the starting-point of modern New Testament textual criticism. He was the author of the famous canon, "The more difficult reading is to be preferred." His best-known work was his *Gnomon* (Tübingen, 1742; Eng. trans., by M. R. Vincent and C. T. Lewis, Philadelphia, 1862). He was the father of modern Premillenarianism, and reckoned that in 1836 the Lord would come again. (Cf. his *Erklärte Offenbarung Et. Johannis*, 1740; last ed., 1876; *Ordo temporum*, 1741.) He also wrote some familiar German hymns. (See life by J. C. F. Burk; orig. Stuttgart, 1831; Eng. trans., London, 1837; best by O. Wächter, Stuttgart, 1865.)

Ben-ha'-dad (*son*=worshipper, of *Hadad*=the sun), the name of three Syrian kings. The first was hired by Asa to make war upon Baasha, King of Israel (1 Kings xv. 18). The second was his son, who made war on Ahab, besieged Jehoram in Samaria, when sick consulted Elijah as to the issue, and was assassinated by Hazael (2 Kings vi.-viii.). The third was the son of Hazael, who lost all his father had gained. His overthrow was predicted by Amos (2 Kings xii., Amos i. 4). C.

Benjamin. See TRIBES.

Benjamin of Tudela, a learned Jewish rabbi of the 12th century, author of an itinerary describing a large part of Asia, to the frontiers of China. It has been translated into English by Asher, and published in London, 1840. F.

Benno, bishop of Meissen; b. near Goslar, 27 m. s.e. of Hildesheim, Hanover, 1010; d. at Meissen, 15 m. n.w. of Dresden, Saxony, June 16, 1106. Made bishop in 1066 or 1067; though personally friendly to Henry IV., he got entangled in the Saxon insurrection, and after the death of Gregory VII. was deposed. He was subsequently reinstated (1088), and busied himself in the conversion of the heathen of his diocese. F.

Benson, Rt. Hon. and Most Rev. Edward White, D.D. (Cambridge, 1867), D.C.L. (Oxford, 1884), Lord Archbishop of Canterbury and primate of all England, and Metropolitan; b. near Birmingham, July 14, 1829; graduated B.A. at Cambridge (senior optime and first-class classical tripos), 1852; became assistant master at Rugby, 1853; first head master of Wellington College, 1859; chancellor and canon of Lincoln, 1872; bishop of Truro, 1877; translated to Canterbury, 1882. He has issued several volumes of sermons.

Bentley, Richard, D.D. (Cambridge, 1696). Bible critic and classical scholar; b. at Oulton, Yorkshire, Eng., Jan. 27, 1662; d. at Cambridge, July 14, 1742. He was educated at Cambridge, 1676-80; from 1682-95 was in Bishop Stillingfleet's family as tutor and as chaplain; became royal librarian and F.R.S., 1694; master of Trinity College, Cambridge, 1700; and regius professor of divinity, 1717. His extraordinary classical attainments and his critical acumen came out in his *Letter to Mill* (1691) and *Dissertation upon the Epistles of Philaria* (1697), and his edition of various authors, and his theological and philosophical in his Boyle lectures, entitled *A Confutation of Atheism* (1693), particularly noticeable for their use of Newton's discoveries, then almost unknown, in the defence of Christianity. In 1720 he issued a proposal for an edition of the Greek and Latin Testament, and submitted the last chapter of Revelation in Greek and Latin as a specimen. His idea was to construct a text out of the most ancient Greek and Latin texts compared with the principal ancient versions and the quotations of the Fathers of the first 5 centuries. Although the scheme was never carried out, to him is due the credit of discovering the true principle. (See A. A. Ellis, *Bentley's critica sacra*, Cambridge, 1862, and his biography by R. C. Jebb, London, 1882.)

Berengarius of Tours, b. at Tours early in the 11th century; d. on the neighboring island of St. Cosme, 1088; was a brilliant scholar and head of the cathedral school at Tours. His methods of study had always been independent, and he arrived at the conclusion that the doctrine of Paschasius Radbertus, that the bread and wine of the sacrament are changed as to their substance into the body and blood of the Lord, while retaining the accidents of bread and wine, was without sufficient authority. He taught that the undivided Christ is spiritually present and is received by faith. Gradually his heresy became known, and he was made to pass through one ecclesiastical trial after another. Hildebrand, before and after his elevation to the papacy, tried to shield him, and was probably of the same opinion; but ultimately preferred, for the sake of carrying through his own schemes, to let Berengarius fall, and he was finally condemned at a synod in Rome, 1079. (See his book on the Lord's Supper, *De sacra coena*, ed. Vischer, Berlin, 1834.) F.

Berington, Joseph, English Roman Catholic; b. in Shropshire, 1746; d. at Buckland, Berkshire, Dec. 1, 1827. He received his ecclesiastical education at St. Omer College,

France, and exercised priestly functions in that country for a few years. On his return he was appointed to various charges, but his liberality, his freedom in speech, his criticisms of Roman Catholic doctrine, and his friendships with Protestants stood in the way of his advancement and laid him open to suspicion. He was indeed twice suspended and called upon to retract his "errors," which he did, and then reasserted them. He wrote many works, of which the principal are *The History of the Lives of Abbeilard and Heloise*, . . . with their *Genuine Letters* (trans.), Birmingham, 1787; 2d ed., 1788; *Memoirs of Gregorio Panzani* (trans.), London, 1793; 2d ed., 1813; *The Faith of Catholics* (with John Kirk), 1813; 3d ed., 1846, 8 vols.; *A Literary History of the Middle Ages*, 1814; 3d ed., 1883.

Berkaley, George, D.D. (Trinity College, Dublin, 1721), Church of England; b. at Drycort Castle, county Kilkenny, Ireland, March 12, 1684-85; d. at Oxford, England, Jan. 14, 1753. He was educated at Trinity College, Dublin; became a fellow, 1707; divinity and senior Greek lecturer, 1721; also Hebrew lecturer, 1722; dean of Derry, 1722. In the latter year he began his active canvass to secure funds to start a college in the Bermudas for the education of missionaries to America; but failing, he set sail himself for America, and landed at Newport, R. I., Jan., 1729. There he remained till 1731. In 1734 he became bishop of Cloyne, Ireland, and lived there 18 years. He advocated two extraordinary theories: first, that tar-water is a specific for chronic disorders of all kinds; and, second, that "the immediate objects of the mind in thinking do not represent something outside of the mind, but constitute the whole world of reality, which thus exists in minds alone." Hence there is no external world. The philosophical system which he founded is known as Universal Immaterialism (Idealism or Phenomenalism). He taught that "ideas are whatever is perceived, and these are the only realities; that these realities exist only so far as they are perceived—that our higher knowledge of these ideas or realities only respects their relations to one another or what they signify. The possibility of any permanent relations or signification in these ideas is provided by supposing that God is the permanent upholder of these ideas. What seems, or is taken to be, the material universe is simply the manifested ideas of God." Ueberweg, *Hist. Phil.*, ii., 384. (See his complete works [of which the chief are *Alciphron*, or *The Minute Philosopher*; *Theory of Vision*; *The Principles of Human Knowledge*], ed. by A. C. Fraser, Oxford, 1871, 4 vols. [vol. iv. is the biography]. See also Fraser's monograph, Edinburgh and Philadelphia, 1881, and discourse by Noah Porter, New York, 1885.)

Berleburg Bible, The, a translation made by an anonymous company of pietists, which appeared at Berleburg, Germany, 1726-42, in 8 vols., distinguished by its chiliastic and theological remarks, and its quotations from the works of earlier mystics.

Bern, Disputation of, between Zwingli and other Swiss Reformers and the Roman Catho-

lies, lasted from Jan. 7 to 26, 1528, and was based upon the Ten Theses which Zwingli had published, in which was presented the Reformed faith upon such points as the doctrine of Christ as the only head of the church, the Atonement, the Eucharist, etc. The Protestants had so decidedly the better of the argument, that the result of the disputation was the alliance of Bern Zürich and Basel on the basis of the Reformed faith. (Cf. Schaff, *Creeds*, I., 364 sqq.)

Bernard, St. See OLIVETANS.

Bernard of Clairvaux, a great abbot and ecclesiastical leader; b. at Fontaine, 20 m. n.e. of Dijon, Côte-d'Or, France, in 1091; d. at Clairvaux, department of Aube, 130 m. s.e. of Paris, Aug. 20, 1153. A member of a noble family, he would naturally have turned toward the pursuit of arms, but from his youth he was marked by a solitary disposition, and by a preference for religious contemplation. At school he distinguished himself by his ready mastery of the subjects taught, and his brothers sought to hold him to the life of a scholar. But he inclined more and more to the monastic life, and at last, under the influence of the knowledge that his mother had early consecrated him to it, he vowed to enter upon it, which he did at the age of 22. He was attracted by the reputation of Cîteaux for rigid discipline, and entered there with 80 companions in 1113. He gave himself to every form of service with the greatest conscientiousness, and soon became famous both in the monastery and out of it, so that new members were attracted thither. Cîteaux became too straight for the multitude, and the plan was formed to found a monastic colony, over which Bernard was set as abbot. With his companions he wandered out in search of some wild and desolate spot, which they found at Clairvaux, in northwestern Burgundy, where they established themselves (1115). The hardships of the early days were great, but the example of Bernard sustained them in all their sufferings, since in self-denial and self-inflicted mortifications he surpassed them all. Sleep seemed waste of time, food indulgence; day and night he stood absorbed in prayer, till his limbs swelled beneath him. His health gave way.

But amid all these austerities Bernard had also pursued truly spiritual exercises. His Bible was his constant companion, and he acquired a knowledge of it which appears upon every page of his writings. His system of thought, created under these circumstances and animated by his intense longing for spiritual communion with God, was mystical, but moderated by the sound practical sense for which, with all his other traits, Bernard was distinguished.

Such a man could not remain limited to the narrow sphere of a single monastery, and soon he was drawn into a general activity which lasted as long as his life. In 1128 he drew up the rule for the new order of Knights Templars. His services as a preacher were in demand for many purposes, and he developed that fiery eloquence with which at a later date he roused France and Germany to the second

crusade (1146). The first great public work performed by him was his advocacy of the cause of Innocent II., when there had been set up against him an anti-pope, Anacletus II. Bernard gained the adherence of the French clergy at Estampes, won Henry I. of England by a personal visit, brought over Lothaire of Germany, induced even some of the Italian followers of Anacletus to forsake him, and finally saw Innocent established in Rome in 1138. He next turned his attention to the preservation of the faith of the church. The teachings of Abelard (see the art.), which were as rationalistic and critical as Bernard's were orthodox and mystical, seemed to demand resistance. Bernard met him, though with reluctance, at a synod at Sens (1140), but Abelard appealed without discussion to Rome. Arnold of Brescia was another whom he felt called upon to oppose strenuously. He went to Toulouse in 1147 to put an end to the influence of the Cathari (see the art.), but in vain. A council was held at Rheims in 1148 against these and other heretical movements at which he was present. But excessive labors had already undermined his constitution, and he was grievously sick. He summoned strength in 1153 to journey to the Mosel, where he reconciled two quarrelling counts; but this done, he was exhausted and was glad to die. He was canonized in 1173. (See lives by Neander [Berlin, 1813; 3d ed., 1865; Eng. trans., London, 1843]; Morison [London, 1863; 2d ed., 1877]; Hüffer [Münster, vol. i., 1886]; Bernard's works in orig. Lat., best ed., Mabillon, in Migne, *Pat. Lat.* CLXXXII.-CLXXXV.; Eng. trans. by S. J. Eales, *Life and Works of St. Bernard, Abbot of Clairvaux*, London, 1889, sq.) F.

Bernard of Clugny (or de Morlaix), the author of the poem on *Contempt for the World*; b. in England, or more probably in Morlaix (Val Morienne), France; became prior at Clugny and d. in that monastery, about 1140, at an advanced age. His *Carmen de contemptu mundi*, dedicated to his abbot, Petrus Mauritius (1122-57), and often published (Basel, 1557; Bremen, 1597; Rostock, 1610; Rinteln, 1626; Lüneburg, 1640), is written in leonine verses, so difficult to compose consecutively that the author claimed to have been enabled to do it by special inspiration. Parts of it are very familiar through translations by J. M. Neale, *The Rhythm of B. de M. . . on the Celestial Country*, London, 1859; 7th ed., 1866; and S. W. Duffield, *The Heavenly Land*, New York, 1867. (Cf. S. W. Duffield, *Latin Hymn Writers* [ed. R. E. Thompson], New York, 1891.)

Bernard of Mentone (or Menthon), founder of the famous hospices; b. in his father's castle at Mentone, 14 m. e.n.e. of Nice, France, 923; d. at Novara, 30 m. w. of Milan, Italy, June 13, 1007. Monk and archdeacon at Aosta, 49 m. n.n.w. of Turin, Italy, he found the pass now bearing his name infested by robbers. To defend the traveller from these and provide for his safety in the storms of winter, he erected and sustained two hospices in neighboring mountain passes. (Life by L. Burgener, Luzern, 1856.) F.

Bernard of Toledo, made archbishop and primate of Spain in 1087, performed great service in making the system of Gregory VII. and the Roman ecclesiastical customs supreme in Spain. F.

Bernard, Claude, Roman Catholic, called the "Poor Priest;" b. at Dijon, Dec. 26, 1588; in early life was dissipated, but on conversion became an ascetic priest in Paris and devoted himself with extraordinary diligence to the religious care of the poor, living himself in voluntary poverty until his death, March 28, 1641. (See his life by Lempereur, Paris, 1708.)

Bernardin of Siena, St., Roman Catholic; b. at Massa Maritima, 33 m. s.w. of Siena, Italy, Sept. 8, 1380; entered the Franciscan order, 1402; became its vicar-general, 1437; carried through many reforms; d. at Aquila, 58 m. n.e. of Rome, May 20, 1444. He preached all over Italy to great crowds and with wonderful success. He was canonized, 1450; his day is May 20. (See his writings, Venice, 1745, 4 vols. [uncritical ed.], and his biography by J. P. Toussaint, Regensburg, 1873.)

Bernardines. See CISTERCIANS.

Ber-ni'-ce (*bringing victory*), eldest daughter of Herod Agrippa I. (Acts xxv. 13, 23; xxvi. 30). She was first married to her uncle Herod, King of Chalcis, and after his death married Polemon, King of Cilicia. This union did not last long, and she went to live with her brother, Agrippa II., and afterward became the mistress of Vespasian and then of Titus. She was beautiful, accomplished, and ambitious, but without even the semblance of virtue. C.

Berno. See CLUGNY.

Berquin (ber-kan), **Louis de**, nobleman, one of the first martyrs of the Reformation in France; b. at Passy, a suburb of Paris, 1490; for writing and translating books in behalf of religious reformed persecuted by Parliament in 1523; he escaped by intervention of the king, but persisting in his course, he was executed in Paris, April 17, 1529. (Cf. Baird, *Rise of the Huguenots*, i., 128 sqq.)

Berretta. See BIRETTA.

Berruyer (ba-rü-e-a), **Joseph Isaac**, French Jesuit; b. at Rouen, Nov. 7, 1681; d. in Paris, Feb. 18, 1758. He conceived the extraordinary idea of popularizing Bible history by rewriting it in French as a romance in the taste of the time (*Histoire du Peuple de Dieu*). But in carrying out this idea he introduced so much matter which was heretical, inaccurate, misleading, blasphemous, and even obscene, that his book was ecclesiastically condemned. It was, perhaps in consequence, very popular; many editions were demanded in French, and translations were made into Italian, Spanish, Polish, and German. It is even now reprinted. But the more scandalous passages have been removed. It remains, however, in style and spirit the same. This is its bibliographical history: *Histoire du Peuple de Dieu*, first part, on the Old Testament, Paris, 1728, 7 vols. (put

on the Index, 1794); second part, on the Gospels, The Hague (Paris), 1753, 4 vols. (put on the Index, 1755); third part, on the Epistles, The Hague (Lyons), 1757, 2 vols. (condemned by the pope, 1758); n.e. of 1st and 2d parts, Besançon (1839), 10 vols.

Bersier (ber-se-a), **Eugène Arthur François**, Reformed Church of France; b. at Morges, near Geneva, Feb. 5, 1831; studied theology in Geneva, Göttingen, and Halle; pastor in Paris, 1855; d. there, Nov. 19, 1889. His sermons have been translated into English, German, Danish, Swedish, and Russian. His historical writings embrace *Histoire du Synode de 1872*, Paris, 1872, 2 vols.; *Coligny avant les guerres de Religion*, 1884; 3d ed., 1885; Eng. trans., Coligny, London, 1885; *La Révocation*, 1886.

Berthold, founder of the CARMELITES (q.v.).

Berthold (ber'-tolt, properly Pirstinger), of Chiem See; b. at Salzburg, 1465; d. at Saalfelden, 28 m. s.s.w. of Salzburg, July 19, 1543. He became bishop of Chiem See, the name of a lake 42 m. s.e. of Munich, 1508; resigned his see, 1525, soon after the appearance of his anonymously issued *Onus ecclesie* (Landshut, 1524), in which he demanded a reform of the church by the church itself, and set forth unsparingly the corruptions which should be removed. But in his *Teutsche Theologie* (Munich, 1528) he defended the Roman Church against the Reformers, and retracted some of his charges. (For life, see ed. of the *Teutsche Theologie*, by W. Reithmeier, Munich, 1852.)

Berthold, apostle of Livonia, after serving as abbot of the Cistercian monastery of Lokum, in Hannover, North Germany, was ordained about 1196 as successor of Meinhard, bishop of Livonia. At first he was kindly received by that wild people, but their mood changed, and he had to flee for his life. In 1198 he returned at the head of an armed host and attempted to compel them to embrace Christianity. They vigorously resisted, and in a battle at Riga he was killed, July 24, 1198.

Berthold of Ratisbon (Regensburg), famous preacher; b. at Ratisbon about 1220; d. there, Dec. 18, 1272. He entered the Franciscan order about 1240; labored in Ratisbon until 1250, when he began those wonderful preaching journeys, like those of a modern evangelist, through parts of Germany, Switzerland, and Austria. Thousands everywhere flocked to hear him, and the impression left by his earnest words must have been great. The sermons which have come down to us are among the best extant. Best ed. Pfeiffer and Strobl, Wien, 1862-80, 2 vols. (See his life by Karl Unkel, Cologne, 1882.)

Bertram. See RATRAMNUS.

Beryl, the name of a precious stone, the first in the fourth row in the high-priest's breastplate (Ex. xxviii. 20), and the eighth foundation of the holy Jerusalem (Rev. xxi. 20), commonly supposed to be the modern yellow topaz. C.

Bes-sa'-ri-on, Joannes (properly **Basilius**), Roman Catholic; b. at Trebizond, Asiatic Turkey, 1395; d. at Ravenna, Italy, Nov. 18, 1472. He was brought up in the Greek Church; educated in Constantinople; entered the Basilian order, 1428, when he took the monastic name Bessarion. He became archbishop of Nicaea, 1437; was a member of the Ferrara-Florence council, 1438; and labored successfully in behalf of the (short-lived) union between the Greek and Latin churches. For the latter service the pope made him a cardinal, 1439, and he henceforth lived in Italy. He did much to promote the study of Greek; made Latin translations of Greek authors, and collected Greek mss. He also was energetic in trying to rouse the Christians of Germany, Italy, and France to a crusade against the Turks. (See his life by Henri Vast, Paris, 1878, and his works in Migne, *Pat. Gr.* CLXI., 1-746.)

Beth-ab'-a-rah (*house of the ford*), the place on the Jordan where our Lord was baptized (John i. 28); but Revised Version reads "Bethany," an obscure village in Peraea, not to be confounded with that mentioned below. C.

Beth'-a-ny (*house of misery*), a village on the eastern slope of Mt. Olivet, 15 furlongs (1½ to 2 m.) from Jerusalem (John xi. 18), named 11 times in the gospels, the home of Mary and Martha, now a little Arab hamlet called *el-Aziryeh*, "place of Lazarus." C.

Beth'-el (*house of God*), a town 12 m. n. of Jerusalem, visited by Abraham (Gen. xii. 8) and by Jacob, who there had the vision of the ladder (xxviii. 11-19), and by Samuel (1 Sam. vii. 16); the chief seat of the calf worship (1 Kings xii. 29-32), a home of the prophets (2 Kings ii. 8), mentioned often in the Old Testament, not at all in the New. C.

Beth-es'-da (*house of mercy*), a pool in Jerusalem near the sheep-gate (John v. 2), by tradition identified with the modern *Birket-Israil*, 360 ft. long, 120 ft. wide, and 80 ft. deep; but Robinson regards it as the same with the intermittent Pool of the Virgin, outside of the city, above the Pool of Siloam. C.

Beth-Ho'-ron (*house of the hollow*), the name of two places, the "Upper" and the "Lower" (Josh. xvi. 3, 5), lying on the opposite sides of a rough and rocky pass, 12 m. from Jerusalem, on the way to the sea-coast. Down this pass Joshua drove the Amorites (x. 1-11), and through it Paul went by night on his way to Antipatris (Acts xxiii. 31). C.

Beth'-le-hem (*house of bread*), an old and famous city, 6 m. s. of Jerusalem, on a ridge running east and west, in a fertile region, and hence called Ephrath, *fruitful* (Gen. xxxv. 16), 2500 ft. above the sea. It was the burial-place of Rachel; the home of Naomi, Boaz, and Ruth (Ruth i. 19); the birthplace of David (1 Sam. xvii. 12); taken by Philistines, and had a noted well (2 Sam. xxiii. 14, 15); fortified by Rehoboam (2 Chron. xi. 6); foretold as Christ's birthplace (Micah v. 2); prophecy fulfilled (Matt. ii. 1); visited by the shepherds (Luke ii. 15, 17). It is now a small village of

about 3000 inhabitants, who are all Christians, and is known as *Beitlahm*, "house of flesh." Tradition early pointed to a cave or grotto in which Christ was born. Over this the Empress Helena erected the Church of the Nativity, the oldest in Christendom. Here Jerome lived for 30 years and made his Latin version of the Bible, known as the Vulgate; and here Baldwin was crowned king in 1101. In an irregular shaped chapel beneath the church are two recesses, in one of which is a marble slab on which is a silver star said to mark the exact spot of the nativity. A mile away from the town is the so-called "plain of the shepherds." The Latins, Greeks, and Armenians have separate convents hard by, and claim a joint property in the church. C.

Bethlehemites. 1. Designation of the Husites, from the name of the chapel in Prague in which Hus preached. 2. A Roman Catholic order founded in 1650 by Peter of Bethencourt, a Franciscan in Guatemala, for hospital and educational service. A female similar order was founded in 1668.

Beth'-pha'-ge (*house of figs*), a place near Bethany on the Mount of Olives, and possibly west of it. Here the colt was found for Christ's triumphal entry into Jerusalem (Matt. xxi. 1). C.

Beth-sa'-i-da (*house of fishing*), a city of Galilee, north of Capernaum (John xii. 21, Matt. xi. 21). Many hold that there were two towns of this name, one on the west side of the lake, the other in Gaulanitis, on the eastern bank of the Jordan (Luke ix. 10 compared with Mark vi. 45); but others think there was but one, and that it was built on both sides of the Jordan, near its entrance into the lake. Schaff, *Through Bible Lands*; Thomson, *The Land and the Book*, l.c. C.

Beth-she'-an (*house of quiet*), a city 4 m. w. of the Jordan, at the entrance of the valley of Jezreel. To its walls the dead body of Saul was fastened by the Philistines (1 Sam. xxxi. 10). After the captivity it was called Seythopolis, and is now known as *Beisan*. C.

Beth-she'-mesh (*house of the sun*), a priests' city about 14 m. w. of Jerusalem (Josh. xxi. 16), noted as the place to which the ark was returned by the Philistines (1 Sam. vi. 12-18), and for the battle in which Jehoshaphat, King of Israel, defeated and captured Amaziah, King of Judah (2 Kings xiv. 12). C.

Beth-u'-li-a (*virgin of Jehorah*), the centre of the events narrated in the apocryphal book of Judith, but not elsewhere mentioned. It has never been identified with any existing site. C.

Bethune, George Washington, D.D. (University of Pennsylvania, 1838), Reformed Dutch; b. in New York City, March 18, 1805; graduated at Dickinson College, 1823; studied at Princeton Theological Seminary, 1823-25; in the ministry of the Dutch Church from 1827, and served in various places (Church on the Heights, Brooklyn, L. I., 1851-59; New York City, 1859-61); d. in Florence, Italy, April 27, 1862. He was famed as a platform and pulpit orator and as a wit;

also as an angler. He edited Walton's *Complete Angler*, New York, 1846. (See his life by A. R. Van Nest, New York, 1867.)

Beth'-zur (*house of rock*), a city some miles north of Hebron, fortified by Rehoboam (2 Chron. xi. 7), and of service in rebuilding Jerusalem (Neh. iii. 16). It was famous in the wars of the Maccabees, and called by Josephus "the strongest place in all Judea." It is now the ruined village *Beit-sur*. C.

Betroth. See MARRIAGE.

Beveridge, William, D.D. (Cambridge, 1679), English prelate; baptized at Barrow, Feb. 21, 1686-87; educated at Cambridge; became vicar of Yealing, Middlesex, 1660-61; rector of St. Peter's, Cornhill, London, 1672; archdeacon of Colchester, 1681; declined appointment to bishopric of Bath and Wells, 1691; accepted that of St. Asaph, 1704; d. in London, March 5, 1707-08. Much that he wrote enjoyed great popularity, but he is now remembered chiefly by his *Private Thoughts upon Religion*, London, 1709; later ed.—e.g., London, 1871. His works have been reprinted, ed. T. H. Horne, with life, London, 1824, 9 vols., and Oxford, 1842-48.

Beirut, Beirut (Arabic, pronounced ba-root), **Bairut** (Turkish, pronounced bi-root), the chief seaport town of Syria, on the site of the ancient Berytus, settled by Phœnicians, known to Greeks and Latins, 57 m. w.n.w. of Damascus. Its name is said to come from the Phœnician Baal Beerith (*lord of wells*). Its authentic history goes back to the 2d pre-Christian century. In 41 A.D. it was made a Roman colony. Its school of jurisprudence, established in the 3d century, was famous for several centuries. The earthquake of 551 well-nigh destroyed the city, but during the Crusades it came again into prominence. In the 17th and 18th centuries the Druses made it their centre. In 1838 its population was only 15,000, but in 1886 it was estimated to be 90,000. Its commerce is comparatively large, and the town is thriving. It is the centre of missionary operations in Syria. The American Board began there in 1823, and set up its press in 1834. There the entire Bible was translated by Eli Smith and Cornelius Van Alen Van Dyck into Arabic, completed 1865. In 1865 a high-grade girls' school was opened, and in 1866 a college, which is a great power. There are also a theological seminary, established 1874, and a medical school in connection with the college, and a hospital. The mission passed over to the Presbyterian Board in 1870. The Prussian deaconesses from Kaiserswerth have a hospital, orphanage, and girls' school. The *British Syrian Schools*, founded by Mrs. J. Bowen Thompson, were started there in 1860. They now number 30 day schools. The Roman Catholics have also established themselves there, and have flourishing schools and a printing-press, and carry on a vigorous propaganda.

Be'-za (de Bèze), **Theodore**, Swiss Reformer; b. of noble family at the castle of Vezelay, in Nivernais, central France, June 24, 1519; d. at

Geneva, Oct. 18, 1605. He imbibed Protestantism from Wolmar at Orleans and Bourges, 1528-35; studied law at Orleans, 1535-39; lived a somewhat free life in Paris, enjoying the income of two benefices; mingled in high society, and by his rather loose poems, *Juvenilia* (Paris, 1548), won fame as the best Latin poet of his time. But in 1548 he was converted; left for Geneva and openly professed Protestantism. From 1549 to 1558 he taught Greek at Lausanne. Meanwhile he helped Calvin by writing ably on Predestination and the Eucharist; defended his action in the case of Servetus; and also performed a great service to the church in completing Clement Marot's metrical translation of the Psalms (1560). He won the confidence of the Reformed Swiss to an extraordinary degree, so that he was sent in 1557 and 1558 on embassies to the Protestant German princes to solicit their help in freeing imprisoned Huguenots and persecuted Waldensians. In 1558 he removed to Geneva, became president of the college opened in 1559, was ordained, and assisted Calvin in preaching and teaching. His personal rank, his acquaintance with high life, his learning, wit, and eloquence, his elegant manners and commanding presence—all fitted him to be the leader of the Reformed, and their representative in intercourse with foreign princes. He presented to Antoine, King of Navarre, the cause of the Reformation at Nérac, 1560; returned to Geneva after a few months; attended the famous Colloquy of Poissy, near Paris, 1561, and favorably impressed Catherine de Medici and Cardinal Lorraine by his defence of Protestantism. He frequently preached near Paris. When the civil war broke out he took the field as a preacher with the prince of Condé. Peace being established, he returned to Geneva, 1563, and on Calvin's death in the next year succeeded him in his offices. In 1571 and 1572 he took part in the National Synods of the French Reformed in La Rochelle and Nîmes. In 1586, at the Colloquy of Mömpelgard, he debated with Jacob Andrea, on the Lutheran idea of the Ubiquity of Christ's Body. In 1588 his wife, Claude Desnoz, whom he had married, 1548, died, and within a year he married the widow Katharina del Piano. In 1598 he resigned his professorship; in 1600 his preachership. Francis de Sales vainly attempted shortly after to win him back to the Roman Church. In 1597 the Jesuits spread the report that he was dead and had recanted on his death-bed. This stirred him to write a satirical poem. One of his services was his translation of the New Testament into Latin, with notes, Geneva, 1565. But he was a prolific writer (cf. list in Heppe's *Beza* [Elberfeld, 1861], pp. 369-80). He wrote the biography of Calvin (in Eng. trans. of *Calvin's Tracts*, Edinburgh, 1844, in the series of the Calvin Translation Society, vol. i., pp. xix. c.; in original Latin, ed. Neander in *Vita reform.*, Berlin, 1841). The *Histoire Ecclesiastique des Églises Réformées du royaume de France* (from 1521 to 1563), ed. Vasson, Toulouse, 1882, 2 vols., is probably wrongly attributed to him, although he may have inspired it. His *Juvenilia*, referred to above, was reprinted, Paris, 1879.

Bezpopoftschins. See RUSSIAN SECTS.

Bezalovestni. See RUSSIAN SECTS.

Bible (*the Book*, by pre-eminence). It is the best of all books, being the Word of God and the standard of human duty. It contains the work of about 40 authors taken from all classes of society, and extending through a period of 1600 years. It is divided into two parts, the Old Testament (or Covenant) and the New. The former is written in Hebrew (save a few portions that are in Chaldee), a Semitic tongue, differing widely from the Japhetic or Aryan languages, not only in vocabulary, but in its genius and structure. Its lack of precision unfits it for philosophy, but its figurative character well fits it for devotional purposes. The Old Testament is the only work extant in pure Hebrew. The New Testament is written in Greek, a language admirably adapted by its vigor, fulness, and precision, to express every variety of thought. Biblical Greek is not pure and classical, as was once contended, but is "the common dialect" which came in with Alexander the Great, and that filled with Hebraisms arising from the fact that the writers were Jews. It has shown itself abundantly adequate as a channel of divine revelation.

The text of both Testaments is wonderfully pure and correct. That of the Hebrew Bible has been carefully preserved by the labors of men who regarded it with an almost divine reverence. The Masoretic text of to-day is the work of a body of scholars living at Tiberias and at Sora in the Euphrates valley, from the 6th to the 12th century, who added the vowel points and committed to writing the traditional notes called the Masora, *i.e.*, tradition. They brought the text into the form which it now has, and there is little or no reason to doubt their conscientious fidelity and accuracy. The oldest extant manuscripts date from the 10th century. The entire Hebrew Bible was first printed in 1488, and a second edition in 1494. All subsequent editions have been little more than reproductions of these. The case is different with the Greek text. Copies of the gospels and epistles were multiplied in great numbers, and there was no organized body of learned men with authority to determine and preserve the original text. Hence a great variety of various readings owing to inadvertencies and unintentional faults. It has been the task of modern scholarship, especially during the last century, to collect and compare the various manuscripts of the New Testament, and thus to arrive at the true text. These manuscripts are of two classes, *uncials*, written in capitals and with no division of words or sentences and very few marks of punctuation, and *cursive*, written in running hand. The former are the older, dating from the 4th to the 10th century. The material used, the style of writing, and other peculiarities, enable experts to tell very nearly to what century any given manuscript belongs. The first printed text that was published was that of Erasmus in 1516. What is called the Received Text is that of the Second Elzevir Edition, 1633, which, however, got the name more from its beauty and

convenience than from its critical merit, and has no real authority nor any claim to special respect. The toils of a long succession of scholars have sufficed to furnish a text that satisfactorily represents the original. Chief among these scholars were Beza, Mill, Bengel, and Bentley in the centuries that followed the Reformation. In 1773 Griesbach improved the classification of manuscripts; in 1830 Scholz collected new material; in 1840 Lachman settled principles. Within the last generation Tischendorf (who discovered the Sinaitic Codex), Tregelles, Westcott and Hort, and Scrivener have perfected the science of biblical criticism and done more than all their predecessors toward ascertaining the exact words of inspiration.

Great aid in settling both the text and the meaning of the Scriptures has been derived from the various versions that have been made in other languages. The most ancient of these is what has been called the Chaldee Paraphrase, *viz.*, the Targums (= explanations), which were made after the Jews' return from captivity (Neh. viii. 8), when the Hebrew ceased to be their vernacular. These were not committed to writing until a late period, but they certainly represent an early tradition. They bear different names, such as the Targum of Onkelos, etc., and are upon different portions of the Old Testament, there being no one that covers the whole. The most useful version of the Hebrew Bible is the Septuagint (= LXX) so called because this was said to have been the number of the translators. It was made in Alexandria under the patronage of Ptolemy Philadelphus, and begun about B.C. 285. The Pentateuch was rendered first; then followed the Prophets, and finally the Hagiographa, a circumstance which helps to explain the inequality of the version as to accuracy. It was generally accepted in our Lord's day by the Jews, and is continually quoted by the writers of the New Testament. It is of exceeding value as an interpretation of the Hebrew text, and as a specimen of the modified or Hellenistic Greek employed by the penmen of the later revelation. There were several other Greek versions (Aquila, Theodotion, Symmachus), but of these only fragments remain. In the latter part of the 2d century the whole Bible was rendered into Syriac, and this version obtained the name Peshitto (*simple*) because of its fidelity. It is still of great use to the biblical critic. At an early period there were translations into Latin from the Septuagint. These versions, known technically as the Itala, now exist only in fragments. This is because at the end of the 4th century, the learned Christian father, Jerome, made a new version directly from the Hebrew, which soon displaced all others. It is called the Vulgate, and was declared by the Council of Trent (1546) to be the authentic rule of faith, which no one should dare to reject under any pretext whatever. It obtained a wide circulation, and from it were made the Italian, Dutch, German, French, and Bohemian versions that were printed prior to the Reformation. Fourteen editions of these were in the German language.

After the Reformation nearly all versions

were made from the original tongues. In Germany this was done by Luther in a book (completed in 1534) which it is said fixed the German language and established Protestantism. In French Lefèvre's version was printed at Antwerp in 1538. It was superseded by those of Olivetan and Martin. In 1880 a new and excellent version was issued by Dr. Louis Segond. In Holland what is called the States' Bible, made by persons appointed by the Synod of Dort under the civil authority, and issued in 1637, is one of the best of modern versions. In 1868 there appeared the first instalment of a revised edition of this Bible, made by eminent scholars by order of the General Synod of the Netherlandish Church. It is very valuable, but for some reason the enterprise stopped with the issue of the New Testament. In Italy the chief version was one issued by Diodati at Geneva in 1607, and it is in use to-day. In Spain the Bible of Reyna, afterward revised by Valera, made from the Vulgate, is most used now, and in Portugal that of Almeida, 1712-19, and that of Figueiredo, 1784, are both circulated. A new version of the Bible in both these languages is considered very desirable, and efforts are now making on both sides of the ocean to secure this result. In Scandinavia the Danish Bible (also used in Norway up to 1814) appeared in 1550, the Swedish in 1541, and the Icelandic in 1584.

In English, Wiclif's version (1380) was made from the Vulgate, but did a good work in its day. Tyndale (1484-1536) began a version from the originals of the New Testament and a part of the Old, which in a large degree still exists in the common English Bible, it being a foundation upon which all his successors in the work built. In 1535 Coverdale revised and completed Tyndale, and in 1537 the Matthew Bible carried the work still further, using Tyndale's manuscript notes. Two years later appeared Cranmer's Bible, prepared by Coverdale, in a large folio, and hence sometimes called the Great Bible, which was set up in the churches and held the pre-eminence till Elizabeth's time. In 1560 appeared the Genevan version made by English exiles on the Continent. It was printed in Roman type, distinguished the verses as well as the chapters, and had very good marginal notes, for which reasons it became a popular favorite. In 1568 came the Bishops' Bible, so called because prepared by a number of prelates under the lead of Archbishop Parker, but it did not supplant the Genevan. The next to appear was a Romanist version, the New Testament at Rheims in 1582, the Old at Douay in 1609, both made from the Vulgate. What is known as the Authorized Version resulted from a request made by the Hampton Court Conference (1604) to James I., who acceded to it, and appointed 54 revisers (of whom 47 served), and gave them rules for their guidance, but contributed nothing to the expense of the work. The enterprise was begun in 1607, and the book was published in 1611. There is no evidence to show that it was ever sanctioned by any authority, but its intrinsic excellence secured it general acceptance. It was the growth of a hundred years, and its language is as fine a

model of simple, vigorous, and elegant English as can anywhere be seen. "It lives on the ear like a music that can never be forgotten, like the sound of church bells which the convert hardly knows how he can forego." (Faber.) Yet after more than two centuries and a half had elapsed it became apparent that a revision was required, because many words had become obsolete or had altered their meaning; great advances had been made in all sacred studies, such as the geography and archæology of Palestine, the grammar and the vocabulary of the sacred tongues; and the original text, especially of the New Testament, could now be ascertained or at least approximated in a degree utterly impossible to the authors of the Authorized Version. Hence, by appointment of the Convocation of Canterbury a number of learned men of various denominations in the United Kingdom took up the work, and afterward associated with themselves a similar body of American scholars. These prosecuted the work of revision with great diligence from the time of beginning in 1870, and issued the New Testament in 1881 and the Old in 1885. It has been subjected to some severe criticism, but the general and growing opinion is that it furnishes a more faithful and accurate expression of the meaning of the inspired originals than is to be found in any other modern version. It took King James' Bible half a century to displace the Genevan in the hearts of the people, and it will doubtless require as long a period to induce English-speaking Christians to surrender the one "sacred thing which doubt has never dimmed and controversy never soiled" (Faber), for another which, however superior, has no such potent memories and traditions around it. Meanwhile the Revised Version is serving an excellent purpose as a brief and convenient commentary, furnishing to ordinary readers the mature judgment of a number of the best scholars upon the true rendering of the inspired Word.

The question what books constitute the Scriptures is answered by the term *CANON* (a *straight staff*, then a *measuring rod*), which as early as the 4th century came to denote the rule defining the genuine writings of the Old Testament and the New. The test of the canonicity of any particular writing was its reception as divinely inspired by the church. Fortunately the evidence on this point is clear and satisfactory. The books of the Old Testament were arranged by the Jews into three classes (Luke xxiv. 44): the Law, the Prophets, and the (Holy) Writings. The first embraced the five books of Moses; the second was divided into two parts, one the *former* prophets, viz., the historical books of Joshua, Judges, Samuel, and Kings, the other, the *later*, i.e., the prophets proper (excepting the Book of Daniel), which again were distributed into the greater (Isaiah, Jeremiah, and Ezekiel) and the less (the 12 minor prophets); the third, called *Hagiographa*, embraced all the remaining books, viz., Psalms, Proverbs, Job, Canticles, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, Chronicles. The constant tradition of the Jews was that the canon was thus made by Ezra and the

men of the Great Synagogue. It is certain that it existed in the time of our Lord, for the testimony of Josephus and Philo is clear upon this point. To the Scriptures as held by the Jews repeated reference was made by Christ and his apostles (Matt. xxii. 29, John v. 39, x. 35, Rom. iii. 2, iv. 3, 2 Tim. iii. 16, 1 Peter ii. 6, James ii. 8, v. 10) in full acknowledgment of their divine origin and authority. There were various apocryphal writings more or less current among the Jews after the return from exile. These are 1 and 2 Esdras, Tobit, Judith, additions to Esther and Daniel, Wisdom of Solomon, Ecclesiasticus, Baruch, Song of the Three Children, Susannah, Bel and the Dragon, Prayer of Manasseh, and 1 and 2 Maccabees. But these books were not accepted by the authorities of the Jewish Church, nor are they quoted or recognized in the New Testament. They were, however, recognized by some of the early fathers and found their way into the Septuagint and the Vulgate, and the Council of Trent pronounced all but Esdras and the Prayer of Manasseh a constituent portion of the Bible. In the first complete edition of Luther's Bible (1534) they were inserted in an appendix as "books which although not esteemed equal to the Holy Scriptures, are yet useful and good to read." So in the 6th article of the Church of England it is said of them, "The church doth read for example of life and instruction of manners, but yet doth not apply them to establish any doctrine." All Protestant churches agree in denying the divine authority of the Apocrypha. It may then be claimed that the Hebrew Canon has full confirmation both in what it receives and in what it rejects.

The Canon of the New Testament was of gradual formation, just as its contents were set forth by divers portions and in divers manners. We look in vain along the whole line of early and mediæval church history for any conciliar action defining their number and confirming their authority. At the time of the Reformation the Bible was well-nigh universally received on the authority of the church. The Reformers, unwilling to acknowledge this as an adequate basis, fell back on the self-evidencing power of the Scripture when seen with the eye of faith. This *fides divina*, they said, was a guarantee of the Bible far better than any decree of pope or council. But in later years it was seen that this left no Bible for the impenitent. Hence men began to examine the facts in the case and ascertain if there were not objective evidence attainable that would vindicate the constant faith of Christians in the divine authority of the written Word. The result has been such as to dissipate all doubt, and satisfy believers that they were not following cunningly devised fables in accepting the gospels and epistles. For it may be said that from the Apostolic Fathers and the Apologists of the 2d century, from Irenæus in Gaul, Clement in Alexandria, and Tertullian in North Africa, from the early Syriac version and the old Itala, from the lists contained in the Muratorian Fragment and the writings of Eusebius, we have sufficient evidence that the present contents of the New Testament were accepted by

the early churches as inspired and divine. The appeal is made to the churches not as *authorities*, to tell us what we should do or should not do, but as *witnesses* to what was accepted in their day and country as having come from men moved by the Holy Ghost. Things were not done carelessly or without inquiry, for at first some books were acknowledged and others disputed, and it was only by degrees that the whole of the present canon came to be generally recognized. At last all dissent was hushed, and Christendom was of one mind on the subject. At the Reformation the question was agitated again, and certain portions (Hebrews, James, Jude, and Revelation) were severely handled for a time. But before long there ceased to be any strife, and now all branches of the Christian Church are at one in accepting the common Bible, save that the Roman Catholics add to it the Apocrypha (named above), certain portions of which are in the Table of Lessons of the Church of England. C.

LITERATURE.—On the entire subject see Horne's *Introduction*, 14th ed., by Ayre and Tregelles, London, 1877, 4 vols.; for Old Testament Text and Revised Version, T. W. Chambers, *A Companion to the Revised Old Testament*, New York, 1885; for the New Testament Text and Revised Version, Schaff, *Companion to the Greek Testament and English Version*, New York, 1883; 8d ed., 1888; for the English Versions see Mombert, *Handbook of the English Versions of the Bible*, New York, 1883; for the Canon see Westcott, *History of the Canon*, London, 1855; 6th ed., 1889; *The Bible in the Church*, 1864; 9th ed., 1885. See HERMENEUTICS; INTRODUCTION.

Bible Christians. See METHODISTS.

Bible of the Poor. See BIBLIA PAUPERUM.

Bible Prohibition. The reading of vernacular translations made by non-Catholics is prohibited in the Roman Catholic Church in the interest of the hierarchy, who would like to keep the people in absolute dependence upon the priesthood for religious knowledge. It is true that there are Catholic translations, such as the Douay version in English, Allioli's in German, Archbishop Martini's, of Florence, in Italian, and the Jesuit Wujeko's in Polish, which are officially approved and widely read, but there are no Roman Catholic Bible societies.

Bible Societies. There were in the last century several institutions in Great Britain and Ireland, whose objects included the circulation of the Scriptures to a limited extent, or among certain classes, but the first organization to make this its sole aim, and without any limitation, was the British and Foreign Bible Society, founded in 1804. Its one object was to supply Great Britain and the world with Bibles without note or comment. Christians of all names and denominations joined heartily in the work, and it has been carried on with ever-increasing success. During the first 84 years of its existence it has printed or assisted in printing the Scriptures in more than 240 languages or dialects, in many of which they

had never before been printed, and has issued more than 116 millions of copies of the sacred writings in whole or in part. Its energy naturally led to efforts of the same kind elsewhere. In Germany the Canstein Bible Institute at Halle had already been active since 1712, but several other organizations, at Nuremberg, Würtemberg, Regensburg, Berlin, etc., were started or greatly aided by the London Society. At present the Prussian Bible Society has many branches and is doing noble work. In Switzerland great enthusiasm was awakened by deputies from England. In Holland the United Netherlands Bible Society was founded in 1815. Its issues to 1884 were over a million and a half of copies. In France the work began as early as 1792, but was interrupted by the Revolution. In 1818 the Protestant Bible Society of Paris was formed, and for a time received British aid, which, however, was withdrawn because of difference of views as to the Apocrypha. There were also internal differences as to the translation that should be used, there being none which may justly be considered a national version. In 1814 the Danish Bible Society was formed, and in 1815 that of Iceland, whose issues to the present time reach almost 400,000 copies. In Norway the work began in 1816, and in Sweden two years earlier; their issues have reached a million. In Russia a Bible society was established in 1813, but suppressed in 1826. Another was privately formed in 1869, which has the sanction of the Greek Church, and by free use of colportage sends the Scriptures to the remotest village of the empire. There are Bible societies in Malta and Corfu, and also in Calcutta, Madras, and Bombay. All the foregoing have been more or less aided by the British and Foreign Bible Society, which, however, had several times serious difficulties to contend with at home. One of these had respect to the Apocrypha, and resulted in a rule (1827) to grant no aid to any person or institution that circulated these spurious writings. In 1831 the refusal to exclude Socinians and to withdraw Bibles translated from the Vulgate led to the formation of the Trinitarian Bible Society, which, however, is of limited operation. The Edinburgh Bible Society, which had been an auxiliary, withdrew in 1827, and worked independently until 1861, when all the Scotch organizations united to form the National Bible Society of Scotland.

The American Bible Society, formed in 1816 in New York, stands next to the British and Foreign in the magnitude and importance of its operations. It has 2000 auxiliaries in all parts of the Union. Its annual receipts from all sources are about half a million of dollars, and its annual issues of the Bible in whole or in part are a million and a half. The aggregate issues up to 1889 were over fifty-one millions. It has stereotyped the whole Bible in the Boston raised letter for the use of the blind. This is in 8 or 16 volumes, any of which can be obtained separately. About 12,000 volumes have been circulated. Its field extends all over our own hemisphere, and in many parts of the old world. It publishes the Scriptures at the Bible House in 10 foreign languages and the New Testament

alone in as many more. And editions have been prepared for the Society in Paris, Bremen, Stockholm, St. Petersburg, Constantinople, Beirut, Lucknow, Lodiana, Madras, Bangkok, Foo-choo, Peking, Shanghai, Yokohama, and Honolulu. In 1833 an application for aid in publishing a Burmese translation, which rendered *baptise*, etc., *immerse*, etc., instead of transliterating the words, led to a rule to favor only such versions as conform to the common English Bible in this respect. This rule led to the formation of the American and Foreign Bible Society in 1836, which was active for many years, but in 1883 turned over its plates to the American Baptist Publication Society. The same course was pursued at the same time by the American Bible Union, which was formed in 1850 for the purpose of securing "the most faithful versions of the Scriptures in all languages," and which did procure a revision of the greater part of the English Bible and also several versions in foreign languages. The American Bible Society excited great opposition by its effort in 1851-53 to form a standard text of the common version by removing inconsistencies in spelling and changing the chapter-headings so as (in Canticles) to do away with the appearance of comment. It was found that there was no authority to make such changes, and they were accordingly abandoned. This is matter of regret, since the changes proposed were all improvements, but the dominating motive which animated the opposition was irresistible, viz., that if the door was once open to a departure from the work of the authorized translators no man could foresee to what extent the liberty thus allowed might be extended, and therefore the only safe and prudent rule was to adhere to the common version just as it was when the Bible Society was formed. C.

Bible Text and Versions. See BIBLE.

Biblia Pauperum (*Bibles of the Poor*), the name for collections of biblical historical pictures from the New Testament, surrounded with Old Testament prototypes, and accompanied with Latin or German explanations for the unlearned. As far back as the 13th century, but particularly since the invention of wood-cutting, until the complete printed Bible was in the hands of the people, this species of popular literature enjoyed great favor and was very widely spread.

Bibliander (Greekized form of *Buchmann*), **Theodorus**, b. at Bischofszell, 11 m. s.e. of Constance, Switzerland, 1504; d. of the plague, at Zürich, Nov. 26, 1564. He became professor of the Old Testament at Zürich, 1531; opposed with unexpected sharpness Peter Martyr Vermigli's exposition of Calvin's doctrine of predestination, whereby he lost his position in 1560. He issued a Hebrew grammar in Latin, Zürich, 1535. (See his life by J. J. Christinger, Frauenfeld, 1867.)

Biblical Theology. This term has sometimes been understood as if it stood in opposition to speculative theology, that system which, not content with Scripture, goes beyond it in constructing its formulas, whereas the

true contrast is with what is known as didactic or systematic theology. Both are, or profess to be, and always should be, scriptural. The difference is that the latter undertakes to give a scientific and connected view of all revealed truth in relation both to doctrine and ethics. The aim of the former is to set forth the doctrinal and ethical contents of the Bible in their historical development. Hence we have the biblical theology of the Old Testament and again that of the New, each considered on its own lines. Or there may be the same treatment of a smaller portion of either, as of the Pentateuch, the Psalms, the Wisdom books, the Prophets, or of the Gospels, the Pauline Epistles, those of Peter, the Epistle of James, or the Johannine writings. Such studies are alike interesting and useful, but they are no substitute for the system which exhibits the logical order and harmony of the entire compass of Revelation. Indeed, their chief value lies in the preparation they furnish for such a comprehensive view. On this point cf. Shedd, *Dog. Theol.* Representative works on Biblical Theology are, in English translation, Oehler on the O. T., ed. Day, New York, 1883; and of Weiss on the N. T., Edinburgh, 1882-83, 2 vols. C.

Bibliomancy, or *sortes biblicæ*, means a superstitious use of the Bible by opening it at haphazard and considering the first verse the eye rests upon, or entering a church and viewing the first words of Scripture read, as a divine indication of duty. Some eminent Christians, Bunyan, Wesley, and Cowper, as well as St. Francis d'Assisi and Augustine, have fallen victims to this delusion. But it was simply a pagan folly imported into the church without reason or excuse. C.

Bickersteth, Edward, a leader of the Evangelical party in the Church of England; b. at Kirkby-Lonsdale, Westmoreland, March 19, 1786; d. at Watton, 21 m. w.s.w. of Norwich, Feb. 28, 1850. He practised law from 1806 to 1815; but then entered the service of the Church Missionary Society and was its secretary from 1816 to 1830, when he became rector of Watton, Hertfordshire. He was prominent in organizing the Evangelical Alliance (1845). His religious works enjoyed extraordinary popularity. A collected edition of the more important of them appeared in London, 1853, 16 vols. (See his biography by T. R. Birks, London, 1855, 2 vols.)

Bickersteth, Edward Henry, son of preceding, Church of England; b. at Islington, London, Jan. 25, 1825; educated at Cambridge; became vicar of Christ Church, Hampstead, London, 1855; bishop of Exeter, 1885. He is the author of the poem *Yesterday, To-day, and Forever*, London, 1866, 18th ed., 1886, and other volumes.

Bidding (of) **Prayer**, so called because the preacher *bids* or exhorts the people to pray for certain specified objects, is in use in the Church of England immediately before the sermon, when not preceded by a service or prayer, and consists of exhortations to prayer for the royal family, ministers, etc.

Biddle, John, English Unitarian martyr,

baptized at Wotton-under-Edge, 17½ m. s.s.w. of Gloucester, Jan. 14, 1615; d. in prison, London, Sept. 22, 1662. He graduated at Oxford, B.A., 1638 M.A., 1641; became master of free St. Mary le Crypt school, Gloucester, 1641; endured much persecution during the Commonwealth for his pronouncedly anti-trinitarian opinions, being several times thrown into prison. At last, in 1655, he was banished for life to the Scilly Islands as a close prisoner in the Castle of St. Mary's. Released in 1658 he reassembled his followers in London, but in 1662 was again seized, and remained in prison till his death.

Biel (beel), **Gabriel**, erroneously styled "the last schoolman;" b. at Speyer about 1425; d. at Tübingen, 1495. He studied at Heidelberg and Erfurt; became cathedral preacher at Mayence; professor of theology in Tübingen, 1484. He made no advance, but his doctrine of nominalism had considerable influence upon Luther and Melancthon. His chief work is *Epitome et collectorium ex Occamo super IV. libros Sententiarum*, Tübingen, 1495. (Cf. Ueberweg, *Hist. Phil.*, i. 465, 467.)

Billioan (bil-le-can), **Theobald** (properly *Diepold Gerlach*); b. at Billigheim (whence his surname), in the Palatinate, about 1490; d. at Marburg, Aug. 8, 1554. He studied at Heidelberg; became lecturer on dialectics and physics there, 1512; and a follower of Luther, 1518; being driven from Heidelberg 1522, he went to Weil and same year to Nördlingen, and there preached till 1535. His health failing he became professor of jurisprudence at Heidelberg, and at Marburg, 1544. His chief work is *Renovatio ecclesiæ Nordlingiacensis*, Nördlingen (?), 1525.

Bilson, Thomas, D.D. (Oxford, 1580-81), Church of England; b. at Winchester, 1546-47; d. in London, June 18, 1616. Educated at Oxford, he became bishop of Winchester, 1597. He wrote, at Elizabeth's command, *True Difference Between Christian Subjection and Unchristian Rebellion*, Oxford, 1585, "which contributed," says Dr. Grosart, "more than any other [work] to the humiliation, ruin, and death of Charles I. The weapons forged to beat back the King of Spain were used against the Stuart." He was the final reviser of the Authorized Version and made the chapter headings.

Bilney, Thomas, English Protestant martyr; b. at East Bilney (?), 1495 (?); burned at the stake, Norwich, Aug. 19, 1531; educated at Cambridge; entered holy orders; by reading Erasmus' version of the New Testament (1516) led to study the Bible he came to believe in the valuelessness of saint-worship and pilgrimages, and preached against them. On most points, however, he remained faithful to the old church, yet was compelled to recant, and because he resumed preaching the objectionable "errors" he was executed.

Bingham, Joseph, Church of England; b. at Wakefield, 9 m. s. of Leeds, Sept., 1668; d. at Headbourn-Worthy, near Winchester, Aug. 17, 1723. He studied at Oxford; became fellow of University College, 1691; un-

justly accused of heresy because he had (correctly) in a sermon presented the early fathers' views upon the terms "person" and "substance," he resigned his fellowship and became vicar of Headbourn-Worthy, 1695; was collated to Havant, near Portsmouth, 1712. His immortal fame comes from his *Origines Ecclesiasticae, or Antiquities of the Christian Church*, London, 1708-22, 10 vols., an exhaustive work, the first of its kind in English, and probably the last; best ed. of all his works, Oxford, 1855, 10 vols.

Binney, Thomas, D.D. (American University), LL.D. (Aberdeen, 1852). Nonconformist; b. at Newcastle-upon-Tyne, April, 1798; d. at Clapton, London, Feb. 24, 1874. He was educated in the theological seminary at Wymondley, Hertfordshire; became pastor of St. James' Street Congregational Chapel, Newport, Isle of Wight, 1824; of King's Weigh-House Chapel, London, 1829; retired 1869. He exerted great influence, especially as a preacher to young men. (See his *Memorial*, ed. Stoughton, London, 1874. His hymn, "Eternal light! Eternal light!" is familiar.)

Bin'-ter-im, Anton Joseph, Roman Catholic; b. at Düsseldorf, Sept. 19, 1779; d. pastor of Bilk, in the suburbs of same, May 17, 1855. He became a Franciscan, 1796; pastor at Dilk, 1805. Besides polemical treatises he wrote *Denkwürdigkeiten der christkatholischen Kirche*, Mainz, 1825-41, 7 vols.

Biretta, a square cap with stiff sides and three, or in the case of professors of theology, four curved ridges, surmounted by a tassel, made ordinarily of cloth, black for a priest, violet for a bishop, and scarlet for a cardinal.

Birgitta, Birgittines, a Swedish saint, and an order of nuns founded by her. B. at Finstad, 8 m. from Upsala, 1302; d. in Rome, July 23, 1373. She was, as a child, of a dreamy and poetic nature, but, married at 16, she developed as wife and mother surprising practical talents. Her husband finally retired into a monastery and soon died (1344). From this time Birgitta herself lived mostly in a convent, though not taking the vows. She soon became regarded as a prophetess, and by many as a sorceress. It was her earnest desire to found an order which should accomplish the spiritual reformation of the church. The rule of such an order was revealed to her, as she believed, by the Lord himself. Hence the rule was called that of the Holy Saviour. To accomplish her purpose she journeyed to Rome with her daughter (1349). Here she took up her residence, and was soon revered as a prophetess by high and low. She sent her messages of admonition to kings and princes far and near. She even summoned the popes to return to Rome from Avignon. Finally, in 1370, her rule was approved by the pope, Urban V., and little by little a great convent arose at Vadstena, on the east shore of Lake Wetter, Sweden, where her daughter, Katharine, had been abbess of a small community since 1357. After a pilgrimage to Jerusalem (1372) Birgitta returned to Rome, soon to die. The monastic establishments of this order

were to contain both monks and nuns in different buildings. Prominence was given to the study of the Bible. In its greatest extension the order was found even in Spain and numbered 74 convents. Birgitta was canonized in 1391. Her famous *Revelations* was translated into English, London, 1873. (See her life by P. F. A. Hammerich, Ger. trans., Gotha, 1872.) F.

Bishop (*overseer*), one who has the charge and direction of anything. In the New Testament the word is equivalent to *elder*, the latter being derived from Jewish usage and signifying the dignity of the office, while the former is of Greek origin and signifies its function, Acts xx. 17, 28. The presbyters or bishops of the Apostolic period were the regular pastors and teachers of the congregations, and the qualifications required for them are described in 1 Tim. iii. 1-7 and Titus i. 6-9. A difference of function seems to be indicated in 1 Tim. v. 17. This biblical idea of the word is reproduced in Clement of Rome's First Epistle, in which (chap. 42) he uses the terms bishop and elder indiscriminately. But at an early period—how early it is not easy to say—a distinction was made between the two terms. The superiority of the bishop is distinctly recognized by Ignatius, and soon after his day came to be universally observed, although Irenæus (*Adv. Hæc.* iii. 2, 3) and Jerome (*Epist. c. l., ad evangelum*) clearly state the original identity of the two offices. It should be said that there are those who consider the bishops the successors of the apostles, and as such to have a Scripture warrant for their office as diocesans. In the Roman Church the bishops are appointed by the pope and are bound to report personally in Rome at stated intervals. They take the oath of allegiance (essentially Hildebrand's) to the pope, and have certain prerogatives of order and jurisdiction. In the Church of England there are 34 bishops, 24 of whom are peers of the realm, and as such sit and vote in the House of Lords. To all belongs the right to confirm, to admit to orders, and to exercise general supervision in their respective dioceses. In Germany the Lutheran Church calls its general superintendents bishops, yet is governed not by them but by consistories. In Sweden and Denmark the office is retained, yet without the *jure dictino* theory. The episcopate in the Moravian Church and in the Methodist Episcopal Communion does not denote a difference of order, but is merely a matter of convenience, and has a missionary character. In the Protestant Episcopal Church in the United States the bishops have similar functions with the English prelates, are chosen by the diocese in which they are to preside, and are consecrated by the House of Bishops. They now number about 72. C.

Bishopric, the district over which the jurisdiction of a bishop extends.

Bishops' Bible. See BIBLE.

Bi-thyn'-i-a, the northwest province of Asia Minor. When Paul attempted to enter it the Spirit (Acts xvi. 7) suffered him not, but 1 Peter i. 1 testifies to the presence of Christians

there, and Pliny, the governor, was (about A.D. 106) embarrassed by their number. Its metropolis, Nicæa, was the seat of the famous council, A.D. 325. C.

Bishops' Book, or *The Institution of a Christian Man*, an exposition of the Apostles' Creed, the Seven Sacraments, the Ten Commandments, the Lord's Prayer, the Ave Maria, and of justification and purgatory. It was prepared by bishops, under Cranmer's direction, and issued in 1537.

Blaikie (blay-key), **William Garden**, D.D. (Edinburgh, 1864), LL.D. (Aberdeen, 1872), Free Church of Scotland; b. at Aberdeen, Feb. 5, 1820; graduated M.A. at Aberdeen, 1837; entered the ministry, 1842; became professor of apologetics and pastoral theology in New College, Edinburgh, 1868. Among his numerous books may be mentioned *Better Days for Working People*, London, 1863; 76,000th, 1881; *Heads and Hands in the World of Labor*, 1865; 50,000th, 1868; *Counsel and Cheer for the Battle of Life*, 1867; 60,000th, 1868; *For the Work of the Ministry*, 1873; 4th ed., 1885; *Personal Life of David Livingstone*, 1880; 4th ed., 1884; *Leaders in Modern Philanthropy*, 1885; *Preachers of Scotland from the Sixth to the Nineteenth Century*, 1888.

Blair, **Hugh**, Church of Scotland; b. in Edinburgh, April 7, 1718; d. there, Dec. 27, 1800. He was educated at that university and passed his life in that city, first as preacher, 1743, then from 1760 to 1783 as professor of rhetoric. His fame rests upon his *Rhetoric*, London, 1783, 2 vols., and his sermons, Edinburgh and London, 1777-1801, 5 vols. (See his life by Finlayson, in edition of sermons.)

Blaise, **St.** See **BLASIUS**.

Blan-di-na, a slave girl of Lyons, whose martyrdom is described by Eusebius (v. i.), ed. Bohn, pp. 159 sq.

Blan-dra-ta (properly *Biandrata*), **Giorgio**, founder of the Unitarian Church in Poland and Transylvania; b. of noble family at Saluzzo, Piedmont, Italy, about 1515; d. in Transylvania, strangled by his nephew, about 1590; practised medicine with great success, but was compelled to leave Italy on account of his strictures on the Roman Church, 1556; went to Geneva, where he had controversy with Calvin; thence to Poland, and thence to Transylvania, where he became body physician to Prince John Sigismund; after the latter's death in the Unitarian faith he held the same position toward King Stephen Bathori of Poland. V. Malacarne edited his works in Italian, Padua, 1814.

Blarer. See **BLAURER**.

Bla-si-us (*Blaise*), **St.**, Bishop of Sebaste, in Armenia, beheaded for faith's sake, after being scored with iron combs, 316. He is the patron saint of the city of Ragusa, of the guild of wool-combers, and because he saved the life of a boy who had a fish-bone stuck in his throat, protects against sore throat. His day is Feb. 3.

Blas-phemy, speaking evil of God or of his attributes. It was punished with death by

the Mosaic law (Lev. xxiv. 16), and on this charge both our Lord (Matt. xxvi. 65) and Stephen (Acts vi. 11, 13) were condemned. *Blasphemy against the Holy Ghost* (Matt. xli. 31) is declared to be an unpardonable sin. It was committed by the Pharisees when they wilfully and maliciously ascribed the miracles of the Son of God and the work of the Holy Spirit to the evil one. Such despite to the Spirit of grace rendered them incapable of repentance, and, consequently, of pardon. C.

Blaurer (blōw-rer) (**Blarer**, **Blaurer**), **Ambrosius**, b. of noble parents at Constance, April 4, 1492; d. of the plague at Winterthur, 12 m. n.e. of Zürich, Dec. 6, 1564. He entered the Benedictine convent of Alpirsbach, 1510, and eventually became its prior; compelled to flee from the convent, 1522, because of his advocacy of the Reformation, he went to Constance and was largely instrumental in introducing the (Zwinglian) Reformation into that city and the entire surrounding country (e.g., Ulm, Lindau, Stuttgart, Tübingen). Driven out of Constance by the Interim, he labored in various places. (See biographies by Keim, Stuttgart, 1860, and by Pressel, 1861.)

Blayney, **Benjamin**, D.D. (Oxford, 1787), Church of England; b. in 1728; d. as canon of Christ Church, Oxford, where he was educated, and regius professor of Hebrew (1787), and rector of Poulshot, Wiltshire, Sept. 20, 1801. He published a dissertation on *Daniel's Seventy Weeks*, 1775; 2d ed., 1797; an edition of the Hebrew Samaritan Pentateuch, 1790, and other works. He revised for the Clarendon Press (1769) the text of the Authorized Version of the Bible so as to insure typographical accuracy, and his revision is the standard for the Oxford University Press.

Bleek (blake), **Friedrich**, German theologian; b. at Ahrensböck, 10 m. n.e. of Lubeck, July 4, 1793; d. at Bonn, Feb. 27, 1859. He studied at Kiel and Berlin; became *repentant* at Berlin, 1818; *privatdozent*, 1821; professor extraordinary, 1823; ordinary at Bonn, 1829. He wrote a commentary on Hebrews, 1828 40, 8 vols.; *An Introduction to the Old Testament* (Eng. trans., from 2d ed., London, 1869, 2 vols.; n.e. [Bohn], 1875; orig. Berlin, 1860-65, 2 vols.; vol. 1, 5th ed. by Wellhausen, 1886; vol. 2, 4th ed. by Mangold, 1886); and *Lectures on the Apocalypse*, 1862; Eng. trans., London, 1875. He was conservative and strictly impartial. But Wellhausen and Mangold, unhappily, have incorporated so much of their own matter into his text that the latest editions really misrepresent him.

Blon-del, **David**, a very learned French Protestant; b. at Châlons-sur-Marne, 106 m. e. of Paris, 1501; d. at Amsterdam, April 6, 1655. He became pastor at Houdan, near Paris, 1614; professor of history at Amsterdam, 1650. He devoted himself in numerous writings to the defence of the Evangelical Church. Perhaps his best-known writing is his book on Pope Joan, written originally in French (Amsterdam, 1647; 2d ed., 1649; Dutch trans., 1650; Latin trans., 1657), in which he declares the story to be mythical.

Blood. The life of all animals was consid-

ered as especially in the blood (Gen. ix. 4, Deut. xii. 23), and hence it was the essential part of the sacrifices offered to God (Heb. ix. 22). This made the atonement (Lev. xvii. 11) when sprinkled upon the altar, and hence the references in the New Testament (Mark xiv. 24, Eph. i. 7, Heb. xiii. 20, 1 John i. 7). The Jews were strictly prohibited from "eating blood" (Lev. xvii. 10, 12). C.

Blood-Avenger. A wilful murderer forfeited his own life, and it was the duty of the next of kin to inflict the penalty, since the crime was committed against God as well as society, and no ransom could be allowed (Num. xxxv. 31-33). But cities of refuge were provided for the accidental homicide, who could flee hither and have his case determined by the congregation (Num. xxxv. 12, 24), when if guilty he was surrendered, but if not, was required to remain there till the death of the existing high-priest. C.

Blood-baptism, that received by a catechumen who was martyred. Such a death was supposed to be equivalent to the baptism the subject desired but had not received.

Bloody Marriage, that of Henry, King of Navarre, and Margaret of Valois, sister of Charles IX., King of France, celebrated in Paris, Monday, Aug. 18, 1572, and so called because followed on Sunday, Aug. 24, St. Bartholomew's Day, by the massacre of the Huguenots.

Bloody Sweat is mentioned by Luke (xxii. 44) as having occurred to Christ in Gethsemane. The actual occurrence of such an abnormal physical state is a well-authenticated phenomenon. Charles IX. of France died of a bloody sweat. (See Stroud, *Physical Cause of Christ's Death*, London, 1847, pp. 85-88.) C.

Blount (blünt), **Charles**, English deist, layman; b. at Upper Holloway, April 27, 1654; committed suicide because he was by law, still in force in England, forbidden to marry his deceased wife's sister, whom he greatly loved, Aug., 1693. His *Miscellaneous Works* appeared in 1695. They are mostly unacknowledged plunderings from different writers, but contain original attacks on orthodox opinions. He translated the first two books of Philostratus' *Life of Apollonius of Tyana*, with a great show of learning in the shape of notes, London, 1680.

Blumhardt (bloom-hart), **Christian Gottlieb**, German theologian; b. at Stuttgart, April 20, 1779; d. at Basel, Dec. 19, 1838. He studied at Tübingen; took part in founding the Basel Bible Society, 1804; was first inspector of the Basel Missionary Institute from 1816 till his death. He wrote a meritorious missionary history down to the Reformation (*Versuch einer allgemeinen Missionsgeschichte der Kirche Christi*, Basel, 1828-37, 5 vols.; French trans., Valence, 1838, 4 vols.).

Blunt, John Henry, D.D. (Durham, 1882), Church of England; b. at Cheyne Walk, Chelsea, London, Aug. 25, 1823; educated at Durham; d. in London as rector of Beverston, Gloucestershire, April 11, 1884. He wrote many useful biblical and theological

compendia, particularly *Annotated Book of Common Prayer*, London, 1866; 7th ed., 1883; *Dictionary of Doctrinal and Historical Theology*, London, 1870; *Dictionary of Sects, Heresies, etc.*, 1874; and a valuable history of the *Reformation of the Church of England*, 1868-82, 2 vols. (vol. i., 6th ed., 1886). He was a pronounced High Churchman.

Blunt, John James, Church of England; b. at Newcastle-under-Lyme, 15 m. n.w. of Stafford, 1794; d. at Cambridge, June 18, 1855. Educated at Cambridge, elected fellow, 1816; he became Lady Margaret professor of divinity, 1830; declined the see of Salisbury, 1854. He is best known by his *Undesigned Coincidences in the Writings both of the Old and New Testaments, an Argument for their Veracity*, London, 1847, 6th ed., 1850, but wrote much besides. (Cf. his *Memoir*, London, 1856.)

Boardman, George Dana, American Baptist missionary; b. at Livermore, 20 m. n. of Lewiston, Me., Feb. 8, 1801; graduated at Waterville College, Me., 1822; studied as resident licentiate at Andover Theological Seminary, 1824; went to Burmah, 1825; labored successfully as the "apostle to the Karens;" d. near Tavoy, Burmah, Feb. 11, 1831. His widow was the 2d wife of Adoniram Judson.

Boardman, George Dana, D.D. (Brown University, 1866); Baptist, son of preceding; b. at Tavoy, Burmah, Aug. 18, 1828; graduated at Brown University, Providence, R. I., 1852; and at Newton (Mass.) Theological Institution, 1855; has been since 1864 pastor of the First Church, Philadelphia, Pa., and has published several volumes of discourses.

Bochart (bo-shar), **Samuel**, learned French Protestant theologian; b. at Rouen, May 10, 1599; d. at Caen, May 16, 1667. Educated at Saumur, he became pastor at Caen, 1626. He is celebrated for his now useless sacred geography (*Geographia sacra*, Caen, 1646; several later edd., e.g., Leyden, 1707), and especially for his still useful *Hierozoicon* or book on Scripture animals (London, 1663, 2 vols., several later edd., e.g., by Rosenmüller, Leipzig, 1793-96, 3 parts). (See his *Opera omnia*, Leyden, 1675, 2 vols.; 3d ed., 1712, 3 vols., and sketch of his life by W. R. Whittingham in his *Essays*, London, 1829.)

Bockhold, Johann. See ANABAPTISTS, p. 28.

Bodenstein. See KARLSTADT.

Boehme (bō-meh, English form commonly *Behmen*), **Jakob**, the greatest theosophist in the Lutheran Church; b. at Alt Seidenberg, Upper Lusatia, Nov., 1575; was master shoemaker at Görlitz; d. there as manufacturer of woollen gloves, Nov. 17, 1624. He was 37 when he published his first book, *Aurora*. Being silenced, it was not till 1624 that his *Way to Christ* appeared. But after his death his admirers brought out numerous treatises written by him between the above dates. He claimed to see God, and to speak about him from direct inward illumination. (See complete edition of his works by Schiebler, Leip-

zlg. 1831-47, 7 vols. ; Eng. trans. by Ellistone, Sparrow, Hotham, and Blunden, London, 1844-62. Rev. William Law was one of his followers. (Cf. Bishop Martensen's *Boehme*, London, 1885.) See MYSTICISM.

Boehring (bö-ring-er), **Georg Friedrich**, Swiss Protestant ; b. at Maulbronn Württemberg, Dec. 28, 1812 ; d. at Basel, Sept. 18, 1879. He studied at Tübingen ; fled to Switzerland in consequence of his part in the insurrection of 1833 ; became pastor at Glatfelden, near Zürich, 1842 ; resigned to devote himself exclusively to ecclesiastico-historical studies, 1853. He wrote in dependence more or less on Neander, yet in a scholarly manner, a church history down to the Reformation under the form of biographies *Die Kirche Christi und ihre Zeugen*, Zürich, 1842-58, 8 parts ; 2d ed., which is less laudatory and more critical, 1860-79, 24 vols.

Bo-e-ti'-us, **Anicius Manlius Torquatus Severinus**, a Roman statesman and philosopher ; b. in Rome about 475 A.D. ; beheaded at Pavia, 525. Of high rank in the Roman state, learned and able, Boetius was rapidly advanced ; became consul in 510, and his two sons, together, in 522. He was a favorite with the king, Theodoric. But from this high position he was brought down, by his own account, because of the enmities excited by his maintenance of justice. Accused of treason he denied the charge, but was convicted, imprisoned in Pavia, and finally executed. He was early revered as a Christian martyr and a saint. Theological writings have been attributed to him, but they are without doubt not his. He translated Aristotle, and wrote upon logic and mathematics, and even music. His works were valued text-books during all the middle ages. But his most important work was his *De Consolatione Philosophiæ* (*The Consolation of Philosophy*), Eng. trans. in Bohn's Library. In this work, written in prison, he complains of his sorrows and old age, and is consoled by a woman personifying philosophy. It is a treatise upon the existence, nature, and providence of God. It is written in a noble style and has been a favorite in all ages. Christ is never named in the work, and the writer never draws consolation from any specifically Christian thought. His fate was an unjust one, but he does not seem to have deserved his fame as a Christian martyr. Works in Migne, *Pat. Lat.* LXIII., LXIV. F.

Bogatzky (bo-gats'-kee), **Karl Heinrich von**, German pietist ; b. at Jankowe, Silesia, Sept. 7, 1690 ; d. at Halle, June 15, 1774, where he had lived in literary retirement, by Francke's invitation, in the Halle orphanage, since 1746. He wrote *A Golden Treasury for the Children of God*, orig. Breslau, 1718 ; 58th ed., Halle, 1885. Eng. trans. from 19th ed., orig. London, 1745 ; numerous edd. ; e.g., London, 1888. (See his autobiography, Eng. trans., London, 1856, and life by Kelly, London, 1889.)

Bogomiles, a sect of the 11th and 12th centuries in Thrace, whose leader, Basil, was burned for heresy about 1100. Their doctrine

was a form of that of the Cathari (which see), but they taught that there was but one eternal principle in the universe, the good. Satanael, the elder Son of God fell, and created man for evil purposes ; but was constrained to ask God to put a soul in him. When man did not overcome the evil of the world which was under the rule of Satanael, God sent his second Son, Jesus, to redeem him. F.

Bogue (bög), **David**, D.D. (Yale College, 1815), English Independent ; b. at Hallydown, Berwickshire, Feb. 18, 1750 ; d. at Brighton, Oct. 25, 1825. Educated at Edinburgh, he became Independent pastor at Gosport ; was one of the founders of the London Missionary Society, and active on its behalf. He wrote with James Bennet the standard *History of Dissenters from the Revolution in 1689 to the Year 1808*, London, 1808-12, 4 vols. ; 2d ed., 1833, 2 vols.

Bohemian Brethren, the name given to the sect originally formed by Gregor and by Peter Chelcizicky about 1457 out of the remnant of the Taborites (q.v.), and which realized for many years, to a great degree, the simplicity of the early Christian disciples in faith and life. The constitutional convention was held at Lhota, near Reichenau, in 1467. Moravians and Waldensians were present. In all there were about 60. Three were chosen priests and ordained by Michael, an ex-Roman priest, and two Waldensian priests. The duty of the rich to share with the poor was established, and oath-making, war, worldly positions of all kinds, which set one above another, and the right to punish were rejected. Gregor died 1474. For 20 years thereafter the primitive condition was preserved, but in 1494 Luke of Prague, a learned man, and their most prolific author, the second founder of the sect, carried through a modification of the strict scheme of life and the sect entered on a more prosperous career. In 1500 it had in Bohemia 3000 to 4000 congregations, and in Moravia 70,000 to 100,000 members. In it a near approach to apostolic simplicity was made. With the Waldensians they stood in close relations, and later with the Calvinists. From 1503 at Prague, and from 1508 in all Bohemia until 1516, great persecution overtook the sect. Efforts to secure the intercession of Erasmus for the release of Luke of Prague, arrested 1515, failed through his indifference. The sect came into contact with Luther in 1519, but failing to agree on the doctrines of the Eucharist and justification by faith alone a union was impossible. After a career of great purity they made peace with the Utraquists (q.v.), Lutherans, and Calvinists in Bohemia, at the Diet of Prague, 1575, and drew up the Bohemian Confession. This act seemed to seal their downfall. The nobles among them mixed them up in politics ; during the Smalkald war (1548) many of them emigrated to Poland and Prussia ; persecution decimated their ranks, discipline declined, and their last bishop was Johann Amos Comenius (d. 1670 q.v.). The virtue of these primitive Protestants passed over into the Moravian Brethren (q.v.).

The literary development of the Bohemian

Brethren was very important. A great number of the works formerly held to have been produced by the Waldensians are now known to be translations from the Bohemian. Their catechism was known to Luther. Many of their writers, besides Luke of Prague, were prolific. Of these Jan Blahoslav (1523-74) deserves mention as the Luther of his people in that he translated from the original the entire New Testament and half the Old, and wrote many of their hymns. The earlier version was from the Vulgate.

Bolingbroke, Henry St. John, Viscount, English nobleman; b. at Battersea, London, Oct. 1, 1678; d. there, Dec. 12, 1751. Educated at Oxford, he entered politics and had a checkered career. His deistical attacks on Christianity gave transitory interest to his writings. (See his life by Macknight, London, 1863.)

Bollandista. See ACTA MARTYRUM.

Bôl-sec, Jérôme Hermès, Roman Catholic; b. at Paris; d. at Annecy, France, on Lake Annecy, 22 m. s. of Geneva, about 1584. He was in youth a Carmelite monk and preached in Paris, but becoming a Protestant in 1545 or 1546 he was compelled to flee and went to Ferrara. Having already studied medicine, he prepared himself still further and was a physician and surgeon the rest of his days. He settled near Geneva in 1550, but being exiled the next year for his criticisms on Calvin's doctrine of predestination, he went to Paris. In 1562 he returned to the Roman Church. He is remembered as the author of scurrilous lives in French of Calvin (Lyons and Paris, 1577; n.e., Lyons, 1875), and Beza (Paris, 1582). (Cf. the exhaustive art. by Bordier in *La France Protestante*, 2d ed., 2d vol. s.v.)

Bon'-ar, Horatius, D.D. (Aberdeen, 1853). Free Church of Scotland; b. in Edinburgh, Dec. 19, 1808, where he studied; became pastor of the Grange Free Church 1866, and d. July 31, 1889. He is best known by his *Hymns of Faith and Hope*, London, 1857-71, 3 vols.

Bo-na'-ven-tû-ra', a famous scholastic and Franciscan monk, whose secular name was Giovanni Fidenza; b. at Bagnorea, in the province of Rome, 1221; d. at Lyons, July 15, 1274. Early connected with the Franciscan order, he entered it as monk in his 22d year, and while conscientious in the fulfilment of all his duties, he also pursued his studies, going to Paris for that purpose in 1243, where he was under the instruction of Alexander of Hales. In 1256 he became general of his order, and proved a mild but efficient administrator. He entered into controversy in favor of its principle of poverty, maintaining that voluntary mendicancy was a sign of holy perfection. In 1273 he was made cardinal and bishop of Alba. The Franciscans regarded him as a saint, and discovered miracles worked at his grave, but his official canonization did not take place till 1482.

As a scholar he is inferior to Thomas Aquinas in power of philosophical thought, but is distinguished for the comprehensiveness of his mind. He arranges all knowledge in subordination to theology, but his theology is

free from extreme positions. He teaches the fact, but not the absolute necessity of the Incarnation, the necessity of prevenient grace, not the absolute nullification of the will. The system culminates in the treatment of "contemplation," of which there are six stages, crowned by the still, mysterious walk with God above all knowledge and explanation. (See his complete works in Latin, several editions, e.g., Paris, 1864-71, 15 vols. In Eng. trans., *Life of St. Francis of Assisi* [by Miss Lockhart], London, 1868; *The Month of Jesus Christ*, 1882; supposititious works, *The Mirror of the Blessed Virgin Mary*, Dublin, 1849; *Psalter of the Blessed Virgin*, London, 1852; *The Life of Christ*, 1881. See life by Vicenza; Ger. trans., Paderborn, 1874.) F.

Boniface (bon'-i-fass), the name of a number of popes, but one of whom was of much importance in the history of the papacy. 1. Pope Dec. 28, 418-Sept. 4, 422. 2. Pope Sept. 22, 530-Oct. 16, 532. 3. Pope Feb. 19 till Nov. 12, 607. 4. Pope Sept. 15, 608-May 25, 615. 5. Pope Dec. 23, 619-Oct. 25, 625; did much for the Christianization of England. 6. Pope in 896. 7. Pope in 974 and from 984 to 985. He had his predecessor strangled, but was shortly compelled to flee to Constantinople. But having returned and murdered the pope John XIV., he succeeded in maintaining himself a year. 8. This pope, Dec. 24, 1294-Oct. 11, 1303, whose family name was Benedict Gaetani, illustrates in his own person and in his history at once the arrogance and the nothingness, the power and the inherent weakness of the claims of the papacy to universal supremacy in their most extreme form. Originally destined for the law, he studied this science, but was diverted to an ecclesiastical career, and in 1281 was created cardinal. In this position he was intrusted with responsible tasks, and easily made himself one of the most important members of the college. It is probable that he sought the papacy in the year 1294, but in vain. He acquired great influence upon the mind of the pope, Celestine V., and as he inclined to abdication, Gaetani favored the plan. He then secured his own elevation, probably by making promises to Charles II. of Naples. Consecrated in 1295, he soon began to mix in the affairs of the princes and nations of Europe. He was thus involved with Germany, Denmark, Sicily, Hungary, Poland, England, and France. In Germany alone was he successful. His contest with France is the most famous and the most important for the history of the papacy and the temporal power. It broke out in consequence of certain taxes imposed upon the clergy by both England and France in order to carry on the war in which they were involved (1296). Boniface forbade them, and Philip answered with forbidding the exportation of silver coin or bullion from France, which cut off at one blow a large part of the income of the papal court. This quarrel was apparently composed by concessions of the pope, but it burst out again in consequence of the haughty bearing of the legate sent in 1301 in relation to the crusade. The papacy was at a high point of self-conscious impor-

zance in consequence of the success of the papal jubilee the previous year. In the course of the altercation which followed, Boniface issued the bull "*Unam Sanctam*," which maintained the doctrine that the subjection of the temporal to the spiritual power was an article of faith necessary to salvation. Accusations against the pope of the gravest crimes and deepest heresies were made by Philip, and the quarrel proceeded to the point of the preparation by the pope of a bull of excommunication (1303), when emissaries of the French king and of the Colonnas broke into Anagni, and got the pope into their power, from which he escaped only to die (1303). Boniface expressed in his famous bull the full claims of the papacy, but in his attempts to carry them out, he exhibited the fact that he was really powerless, in face of the sense of right which his measures must awaken in the minds of a nation like the French. The charges of his enemies against his character are too evidently exaggerated to receive any special credence. 9. Pope Nov. 2, 1390–Oct. 1, 1404. Family name, Peter Tomacelli. F.

Boniface, or **Winfrid**, the apostle of the Germans; b. at Kirton, near Exeter, Eng., 680; d. near Dokkum, Netherlands, June 5, 755. An Anglo-Saxon, he began missionary work in Frisia in 716. He was shortly compelled to return to England, but in 718 he went to Rome in preparation for further missionary efforts. In 719 he began work in Thuringia, where he sought to bring the church, already formed under British rites, into subjection to Rome. He failed, but in 722 he was at the work again; in 723 was Roman bishop of the region, and from this time devoted all his energies to establishing the power of Rome in Germany and France. In 732 he was made archbishop. In Bavaria he deposed the native bishops who resisted his attempts. Synod after synod was held here and in lower Germany and France, in promotion of his plans. His chief opponents, Aldebert and Clement, were condemned for heresy. In the end he triumphed in the main. In 754 he left his bishopric in charge of Lullus, whom he consecrated bishop of Mayence, and went to the Frisians to extend the Roman system there. But he was slain by them as he was about to administer the rite of confirmation to certain converts. His entire rule of proceeding may be summed up in the sentence that he made the validity and the orthodoxy of the church to depend upon unity with Rome. He was vastly more of an ecclesiastic than a missionary. (See his works, ed. J. A. Giles, London, 1844, 2 vols.; lives by G. W. Coxe, London, 1853; A. Werner, Leipzig, 1875; Ebrard, Gütersloh, 1882.) F.

Bonivard (bo-ne-var), **François de**, Swiss politician; b. at Seyssel-on-the-Rhone, 21 m. s.w. of Geneva, about 1493; d. in Geneva, 1570. He became prior of St. Victor, Geneva, 1510; was deprived of his possessions by the duke of Savoy; imprisoned in the castle of Chillon (1530–36); on his release finding his priory demolished he was pensioned by the Genevans. He wrote much; particularly interesting is his *Chronicle of the City of Geneva*

(*La Chronique de Genève*, Geneva, 1831, 4 parts), only partially published.

Boni homines (French *Bons hommes*, "good people"), in the French chancery and vulgar speech free or noble persons; in church history the by-name of several orders of monks: (1) of the English Brothers of the Sack; (2) of St. Stephen Grandmont; (3) of the French Minims; (4) of the Portuguese Canons; (5) also of the Albigenses, and (6) Waldenses.

Bonner (or **Boner**), **Edmund**, English prelate; b. at Hanley, 1500 (?); d. in Marshalsea prison, London, Sept. 5, 1569. He studied at Oxford; became chaplain to Cardinal Wolsey, 1529; and later much employed by Henry VIII. on foreign embassies, until in 1540 he became bishop of London; under Edward VI. he was cast into the Marshalsea prison, London (1549), and deprived of all his dignities because he refused to enforce the use of the new prayer-book, or to take the oath of supremacy. His dignities were restored under Mary, 1553, and under special command of his sovereign he instituted severe persecutions of the "heretics," although it would seem he was not naturally cruel. His course made him the most hated man in London. He refused to take the oath of supremacy under Elizabeth (1559) and was cast into prison.

Bonnet (bo-nä), **Charles**, Reformed Church; b. at Geneva, March 13, 1720; d. there, May 20, 1793. His fame rests on his *Recherches Philosophiques sur les Preuves du Christianisme* (Geneva, 1760), which ranks as one of the ablest apologies in the French language.

Book in Scripture means primarily any writing, whether a bill, or accusation, or register, or volume.

Various materials were used for making record. The decalogue was engraved on tablets of stone. Sometimes the cuttings on stone were filled with lead (Job xix. 24). Inscriptions were also made on tiles and bricks, which were afterward hardened by fire. An immense number of these have been found in the ruins of Babylon and Nineveh, which pour a flood of light upon their history and character. Tablets of boxwood and ivory were common among the ancients. Wood was coated with wax, on which writing was done with an iron pen (Jer. xvii. 1, Luke i. 63). Afterward palm-leaves, and the inner bark of trees, and linen were employed. From a very early period *papyrus*, a reed once common in Egypt, was used. From this comes our word paper. Later, parchment from skins was invented in Pergamos, and used for *rolls* or *volumes* (2 Tim. iv. 13). The pen used for these materials was a small brush or a reed split at the end, and to this day scribes in the East carry an inkhorn with such pens attached to their girdles (Ezek. ix. 2). The making of paper from linen in its modern form was first known in Europe about A.D. 1300. The art of printing came in about 150 years later. C.

Boos (bös), **Martin**, Roman Catholic; b. at Huttenried, Bavaria, Dec. 25, 1763; d. at Sayn, 6 m. n. of Coblenz, Aug. 29, 1825. Studied at Dillingen under Sailer (q.v.); en-

tered the priesthood and instituted a religious movement similar to Pietism. He was in consequence persecuted by the ecclesiastical authorities, driven away from his charge, and at last became religious teacher in the gymnasium at Düsseldorf. (See his autobiography, with additions, ed. by J. E. Gossner, Leipzig, 1831; Eng. trans., London, 1836.)

Booth, William, General of the Salvation Army; b. at Nottingham, Eng., April 10, 1829; became a minister of the Methodist New Connection, 1850; resigned in order to give himself entirely to evangelistic work, 1865; started "the Christian Mission" in the East End of London, July, 1865; organized out of it "the Salvation Army," on a military plan and with many eccentricities designed to attract attention. See art. SALVATION ARMY.

Bora, Katharina von, Luther's wife; b. at Bitterfeld, 18 m. n.e. of Halle, Saxony, Jan. 29, 1499; d. at Torgau, 80 m. s.e.w. of Berlin, Dec. 20, 1552. She became nun at Nimptsch, near Grimma; there read Luther's writings, in consequence left the convent, April 4, 1523; went to Wittenberg; fell in love with a student; refused the hand of Dr. Glatz, of Orlamünde; intimated that she would marry Amsdorf or Luther; married Luther, June 13, 1525; bore him six children; after his death (Feb. 18, 1546) lived at Wittenberg, and in poverty, until in 1552 the plague drove her to Torgau, where she died. (See her life by Armin Stein, Halle, 3d ed., 1886.)

Bordelumians, a fanatical sect founded by Borsenius and David Bär at Bordelum, Schleswig, 1737; suppressed for its immorality, 1739. It was a fruit of Antoinette Bourignon's (q.v.) activity, as she had a printing-press on the island of Nordstrand near by, and distributed her tracts through all that country.

Bo-rel, Adam, Dutch Reformed preacher; later secretary; b. in Zealand, 1603; d. in Amsterdam, 1667, where since 1645 he had headed a sect, the *Borelites*, which considered the existing church degenerate, its ministry unfit, and the Bible, without note or comment, the divine means of awakening faith. They lived blameless lives.

Bor-ro-mè'-o, Count Carlo, St., b. of noble parents in the castle of Arona, on Lago Maggiore, Oct. 2, 1538; d. in Milan, Nov. 3, 1584. He studied at Pavia and became doctor of the laws, 1559; his uncle being elected pope (Pius IV.) that year advanced him in 10 days from apostolic prothonotary to cardinal-deacon and archbishop of Milan (1560). He was a model bishop, and his life is full of examples to all Christians. Especially did he show his courage and his trust in God by staying in Milan during the fearful plague of 1576. In the accomplishment of his designs he made use of the Jesuits, and instituted thorough reforms in all the orders; by so doing he roused much hatred, which showed itself in a would-be murderous attack on him led by the Humiliati (q.v.) in 1569. He founded the "Collegium Helveticum" for the education of priests to labor in Switzerland and prevent the introduction of Protestantism

from that quarter, and suppressed by the Inquisition whatever he could find. He was canonized 1610. (See his complete works, Milan, 1747; and lives by G. P. Giussani, in Italian, Rome, 1610; Eng. trans., London, 2 vols.; C. A. Jones, London, 1877; and Charles Sylvain, Milan, 1884, 8 vols.)

Borromeo Union, founded in Coblenz, 1844, for the circulation of Roman Catholic books and papers; up to 1887 numbered 43,249 members and had distributed \$2,500,000 worth of books.

Borrow, George, English layman; b. at East Dereham, 15 m. w.n.w. of Norwich, Feb., 1803; d. at Oulton, July 30, 1881. He was a remarkable linguist, particularly famed for his acquaintance with the gypsy language (Romany). In early life he was an adventurous traveller on the continent of Europe. He wrote many books, of which the most famous is his *Bible in Spain* (a record of his experiences as agent of the British and Foreign Bible Society in that country), London, 1848, 3 vols. (numerous later edd., e.g., London, 1889).

Bossuet (bo-sü-a), Jacques Bénigne, D.D. (Paris, 1652), Roman Catholic; b. at Dijon, France, Sept. 27, 1627; d. in Paris, April 12, 1704. Educated by the Jesuits, he early distinguished himself by converting Protestants. He became bishop of Condom, 1669; tutor of the Dauphin, 1670; bishop of Meaux, 1691. He defended Louis XIV.'s absolutism; wrote the Four Articles of the Gallican Liberties (1682); opposed the Jansenists, Quietists, and Protestants, and was prime mover in securing the revocation of the Edict of Nantes. His numerous writings have given him the epithet of "last of the French Church Fathers." His pulpit oratory reached its height in his six *Funeral Orations* (orig. 3d ed., Paris, 1680; many later edd.; Eng. trans., 3d ed., London, 1801); his *Universal History from the Beginning of the World to the Empire of Charlemagne* (1681; n.e., 1873; Eng. trans., London, 1686; n.e., 1810), was the first attempt to treat history philosophically from the Roman Catholic standpoint; his *Exposition of the Doctrine of the Catholic Church on Matters of Controversy* (1671; n.e., 1869; Eng. trans., London, 1672; n.e., 1841, New York [Cath. Pub. Soc.]); and *History of the Variations of the Protestant Churches* (1688, 2 vols.; n.e., 1740, 4 vols.; Eng. trans., Antwerp, 1724, 2 vols.; n.e., Dublin, 1836; rep. New York) were intended to win Protestants to the Roman Church. (See his biography by H. L. Farrer [Lear], *Bossuet and his Contemporaries*, London, 1874; n.e., 1877.)

Boston, Thomas, Church of Scotland; b. at Dunse, 13 m. w. of Berwick-on-Tweed, March 17, 1677; d. at Ettrick, May 20, 1732. He was graduated M.A. at Edinburgh University, 1694; studied theology and taught in private families until in 1699 he became pastor at Simprin, Berwickshire; whence he went to Ettrick in 1707. He is remembered for his *Human Nature in Its Fourfold Estate*, Edinburgh, 1720 (commonly spoken of as *Boston on the Fourfold State*, often reprinted); *The*

Sovereignty and Wisdom of God Displayed in the Afflictions of Men, etc. (or, as now called, *The Crook in the Lot*), 1737 (often reprinted; ed. Glasgow, 1863; has *Memoir*). (See his *Memoirs*, Edinburgh, 1776; 2d ed., 1813.)

Boudinot (boo'-de-not), **Elias**, LL.D., Presbyterian layman; b. in Philadelphia, May 2, 1740; d. at Burlington, N. J., Oct. 24, 1821. He became an eminent lawyer in New Jersey; prominent in American politics (member of Continental Congress from New Jersey, 1778-79, 1781-84; president, 1782, in which capacity he signed the treaty of peace with England; again member of United States Congress, 1789-95); director of the Mint at Philadelphia, 1795-1805; took leading part in American religious affairs; was one of the 26 corporate members of the American Board of Commissioners for Foreign Missions (1813), and first president of the American Bible Society (1816-21). He was wealthy and liberal. He wrote in *The Evangelical Intelligencer* (1806) the anonymous memoirs of William Tennent now published; also *The Star of the West*; or, *An Attempt to Discover the Lost Tribes of Israel*.

Bourdaloue (boor-da-loo), **Louis**, Roman Catholic pulpit orator; b. at Bourges, Aug. 20, 1632; d. at Paris, May 13, 1704. He became a Jesuit, 1648; a favorite preacher of Louis XIV., 1670, and was sent by him, in 1686, on a mission into Languedoc to convert Protestants. His sermons are noted for clearness and dialectical skill; but toward the close of his life he withdrew from the pulpit and devoted himself to visiting hospitals, prisoners, and other classes of sufferers. His sermons have been frequently published, and translated either in whole or in part into English, London, 1805, 1806; 3d ed., Dublin, 1855; *Sermons*, London, 1884. (See his complete works, n.e., Bar-le-Duc, 1864, 6 vols., and his life by A. Feugère, Paris, 2d ed., 1875; 5th ed., 1889.)

Bourges, Pragmatic Sanction of. See GALLICANISM.

Bourignon (boo-ren-yon), **Antoinette**, religious enthusiast, of Roman Catholic origin; b. at Lille, Flanders, Jan. 13, 1616; d. at Franeker, Oct. 30, 1680. Almost a physical monstrosity, she yet had to run away twice to escape marriage, being bent on remaining single. By her parents' death made an heiress, she built a hospital at Lille, 1653. Her long course of mystical reading showed itself later when she gathered a sect (hence called Bourignonists) about her in Amsterdam (1667), to whom she told her "revelations," and whom she kept about her when driven from place to place. Her chief follower was Pierre Poiret, who edited her works, Amsterdam, 1679-84, 19 vols.; 2d ed., 1717, and wrote her life, 1679, 2 vols. Her ideas found most acceptance in Scotland, and "Bourigionism" is one of the heresies Presbyterian candidates are still called upon to renounce. Her books in English translations are: *Light of the World*, London, 1696, 3 parts; n.e., 1863; *The Light Risen in Darkness*, 1703; *The Academy of Learned Divines*, 1708 4 parts; *The Renovation*

of the Gospel Spirit, 1737, 3 parts; especially *An Apology for A. B.*, London, 1669, the principal source of her life. She considered religion as a mere internal ecstasy independent both of the church and Bible; looked upon existing churches as corrupt, and upon herself as called to restore the true Christianity. Her writings are attractive in point of style. (See M. E. S., *Étude sur Antoinette Bourignon*, Paris, 1876.)

Bower, Archibald, b. at Dundee, Jan. 17, 1685-86; d. in London, Sept. 3, 1766. He was educated in the Scotch college at Douay; became a Jesuit, 1706; rose to eminence in the order; was counsellor in the Court of the Inquisition at Macerata, but avowedly horrified at the cruel proceedings abruptly left the city, went to England and renounced Catholicism, 1726; was readmitted into the order of Jesus, 1745; but again professed to have left the Church of Rome, 1747. His fame rests on his *History of the Popes*, London, 1748-66, 7 vols.; reprinted with continuation by Dr. S. H. Cox, Philadelphia, 1844-45, 3 vols. His character for truth and virtue is doubtful.

Boy-bishop, a piece of buffoonery practised in the mediæval Church of Rome, in which on Dec. 6 (St. Nicholas' Day) one of the choir boys in the cathedrals was elected "bishop" and held office until Dec. 28 (Holy Innocents' Day), during which time he performed nearly full episcopal functions, even saying mass and filling vacancies. (Cf. art. s.v. in Benham's *Dictionary of Religion*.)

Boyle, Hon. Robert, English natural philosopher and chemist, the son of the Earl of Cork; b. at Lismore Castle, Munster, 111 m. s.s.w. of Dublin, Ireland, Jan. 25, 1627; d. in London, unmarried, Dec. 30, 1691. He devoted himself to natural science and theological study; did much to promote the former and established the BOYLE LECTURES for the defence of Christianity against unbelievers by an endowment of £50 a year. Bentley preached the first course, 1692, and courses have been preached annually since, many of which have been very valuable. (See his life by Thomas Birch, 1744 [in Boyle's collected works].)

Bradwardine, Thomas, "the profound doctor" (*doctor profundus*); b. in Chichester, 1290 (?); d. of the plague in London, Aug. 26, 1349. He studied at Oxford; acquired great repute for learning and piety; became chaplain and confessor to Edward III., 1337; consecrated at Avignon, July 19, 1349, Archbishop of Canterbury. His great book is *De causa Dei contra Pelagium*, ed. Savile, London, 1618; long a standard authority among theologians of the Augustinian and Calvinistic schools (analyzed by Milner in his *Church History*, iv., 79-100).

Brady, Nicholas, D.D. (Dublin, 1699), Church of England; b. at Bandon, 20 m. s.w. of Cork, Ireland, Oct. 28, 1659; d. at Richmond, near London, May 20, 1726. Educated at Oxford and Trinity College, Dublin; after holding livings in Ireland he became rector of St. Catherine Cree, London, 1691; of Richmond, Surrey, 1696; held together with that of Clapham (1705-08) until his death. His

fame rests on his metrical version of the Psalms, which he made in connection with Nahum Tate, 1695, and which has replaced in the Church of England the former one of Sternhold and Hopkins.

Brahmanism, historic and dominant religion of India (138,000,000, or 9.6 per cent of the race), developed out of the Vedic by the Brahmins, the first of the three Aryan castes, as they acquired dominance over the Kshatriyas (warriors) and Vaicyas (commons, from vic, people). Brahman, originally only a singer of the sacred songs, then a member of the most artificial, exclusive, and powerful hierarchy of the world. There are three stages in Brahmanism—the prebuddhistic, that of the struggle with Buddhism, that after the conquest. In the conflict took up many non-Aryan, aboriginal elements. The result present Hinduism. See INDIA, RELIGIONS OF. W. R. MARTIN.

Brahmo-Somaj (lit. a worshipping assembly), a monotheistic religion originated by Rajah Ram Mohun Roy (1772-1833), and given greatest prominence to by his second successor, Keshub Chunder Sen (d. 1884). It is based on the idea of the universal presence of the divine Spirit, so that inspiration is a universal fact. It differs from Christianity in that it provides no remedy for sin. Christ was, however, apparently considered by Sen as divine. It is a missionary religion, and commends practical reforms, such as the abolition of polygamy, caste, idolatry, child marriages, and intemperance. (See T. E. Slater, *K. C. Sen, and the Brahmo-Somaj*, London, 1884.)

Brainerd, David, missionary to the Indians; b. at Haddam, Conn., April 20, 1718; d. at Northampton, Mass., Oct. 9, 1747. In Yale College, 1739-42; expelled for making, during the "Great Awakening," an indiscreet remark about a tutor's piety; licensed to preach that year, and from 1743 till his death a missionary among the Indians in Massachusetts, Pennsylvania, and Delaware. His success was great, but his piety it was which especially commended him to his contemporaries and to posterity; and the story of his life has induced many more than Henry Martyn to become missionaries. (See his life by Jonathan Edwards, ed. Sherwood, New York, 1884.)

Brant, Sebastian, LL.D. (Basel, 1480), German jurist and satirical poet; b. at Strassburg, 1458; d. there, May 10, 1521. He studied law at Basel; became doctor and teacher of the same there, 1480; a syndic of Strassburg, 1501. He was a prolific writer, but his fame rests on his illustrated poem, *The Ship of Fools* (*Das Narrenschiff*, Basel, 1494; best ed. of orig. text, Zarncke, with only 4 woodcuts, Leipzig, 1854, while K. Simrock translates into modern German and gives all the cuts, Berlin, 1872; Latin trans., *Stultifera navis*, by J. Locher, Basel, 1497; the basis of Alexander Barclay's *Ship of Fools*, London, 1509; best ed., T. H. Jamieson, 1874; other translations and editions), in which he holds up to ridicule the vices and follies of his time in coarse but effective language. The rude woodcuts aided the book not a little. It

was wonderfully popular. No direct religious intent can be claimed for it, yet it did prepare the way for the Reformation.

Bray, Thomas, D.D. (Oxford, 1696), Church of England; b. at Marston, Shropshire, 1658; d. in London, Feb. 15, 1730. He was educated at Oxford; entered the church, 1678; held various benefices; was selected by Bishop Compton, of London, to act as commissary in Maryland, 1695, but could not start until Dec. 20, 1699; returned in 1701 and secured the re-enactment of the law for the church's establishment, repealed through Quaker and Roman Catholic influence. From 1706 till his death he was rector of St. Botolph Without, Aldgate, London. "He projected a scheme for establishing parochial libraries in every deanery throughout England and Wales, and so far succeeded that before his death he saw upward of 80 established. No less than 39 libraries were established in North America, besides many in other foreign lands," through his efforts. This library scheme was the germ out of which grew the English "Society for Promoting Christian Knowledge" (1698). His active interest in the spread of the church through the English colonies led to his securing a charter for the "Society for the Propagation of the Gospel in Foreign Parts" (1701). In 1723, when warned by illness that his life would not be much longer spared, "he nominated certain persons to carry out his work with him and after him. These were called 'Dr. Bray's associates for founding clerical libraries and supporting negro schools.'" The association still exists and publishes yearly reports, each of which contains his memoir. In his parish work he was most assiduous. He "is a striking instance of what a man may effect without any extraordinary genius, and without special influence. It would be difficult to point to any one who has done more real and enduring service to the church." (See list of his now unread books in Canon Overton's art. on him in Stephen's *Dict. Nat. Biog.*, whence the above quotations are taken.)

Bread among the Jews was usually made of wheat, but sometimes (Judg. vii. 13) of barley. The loaves were shaped like a plate, and when leavened were of the thickness of one's little finger, but unleavened were much thinner, and broken, not cut. The word is often used in the Bible for food in general. C.

Breastplate. See HIGH-PRIEST.

Breckinridge, John, D.D. (Union College, 1835), Presbyterian; b. at Cabell's Dale, near Lexington, Ky., July 4, 1797; d. there, Aug. 4, 1841. He graduated at the College of New Jersey (Princeton), 1818; studied at the Princeton Theological Seminary, 1819-21; was chaplain of Congress, 1822-23; pastor of the Second Church, Lexington, Ky., 1823-26; of the Second Church, Baltimore, Md., 1826-31; corresponding secretary of the Board of Education (Philadelphia), 1831-36; professor of pastoral theology, Princeton Seminary, 1836-38; secretary and general agent of the Board of Foreign Missions, 1838-40. He was a leader of the Old-school party in the Presbyterian Church, a vigorous debater, an ardent

controversialist (especially against Rome, *e.g.*, with Archbishop Hughes Philadelphia, 1836), a famous pulpit orator, and, withal, a winning man.

Breckinridge, Robert Jefferson, D.D. (—, 18—), LL.D. (Jefferson College, 1847), Presbyterian, brother of preceding; b. at Cabell's Dale, near Lexington, Ky., March 8, 1800; d. at Danville, Ky., Dec. 27, 1871. He was graduated at Union College, 1819; practised law, and was in the legislature of Kentucky; studied for a while (1831-32) at Princeton Theological Seminary; became pastor of the Second Church, Baltimore, Md., 1832; president of Jefferson College, 1845; pastor of the First Church, Lexington, Ky., and superintendent of public instruction of the State of Kentucky, 1847; professor of systematic and polemical theology, Danville (Ky.) Theological Seminary, 1853; resigned, 1860. He was moderator of the General Assembly in 1841. He was, like his brother, a strong Old-school man (he opposed the union in 1860), an intense hater of Romanism, a ready and able speaker and preacher. During the Civil War he was pronouncedly loyal. He presided at the National Republican Convention at Baltimore in 1864, which renominated Abraham Lincoln. His publications include the two elaborate volumes, *The Knowledge of God Objectively [and] Subjectively Considered*, New York, 1857 and 1859.

Breckling, Friedrich, mystic; b. at Handewitt, Schleswig, 1629; d. at The Hague, Holland, 1711. He studied at various German universities, 1646-56; became pastor at Handewitt, 1659, but the next year, by reason of his book (*Speculum seu lapis Lydius pastorum*, 1660) on the bad lives of the clergy, was compelled to flee; went to Zwolle, in Holland, where he became pastor, but in 1665 was removed by the Amsterdam Consistory because he there attacked the clergy. From early life a student of the mystics, he became himself a leader among them, and numbered among his pupils such eminent persons as Bourignon and Gichtel, and enjoyed the friendship of Spener. But his books are not read now.

Brenz (brents), Johann, Swabian reformer; b. at Weil, Swabia, June 24, 1499; d. at Stuttgart, Sept. 11, 1570. He entered the University of Heidelberg, 1512; became priest, 1520; preached at Swabian Hall, 1522; introduced the Reformation there, 1524, but was compelled to flee during the Smalcald war, 1546, and the Interim, 1547. In 1552 he became provost at Stuttgart. In 1553 he presented the Württemberg Confession to the Council of Trent. He was the most prominent German divine after Melancthon, and author of the theory of the *absolute* ubiquity of Christ. He wrote the first Protestant catechism (1528) a year before Luther's. He was at the Marburg Conference (1529) and the Diet of Augsburg (1530). An unfinished edition of his works appeared at Tübingen, 1576-90, 8 vols. (See life by Hartmann, Elberfeld, 1862.)

Brethren of the Common Life were brotherhoods of pious clergymen for the purpose of studying the Scriptures and cultivating the practical Christian life. They took

voluntarily upon themselves the three monastic vows of obedience, poverty, and chastity, without the vow of perpetuity. Pious laymen were not excluded, and soon convents for sisters were added to those for the brethren. The founder of the institution was Gerhard Groot, of Deventer in the Netherlands, who was a pupil of the mystic John of Ruysbroek. He died two years after founding the society, in consequence of his labors in attending sufferers from the plague (1384), and was succeeded by his pupil and associate, Florentius Radewins († 1400). The brotherhood laid great weight upon the use of the mother tongue in the reading of the Bible and in public preaching and prayer. The order soon spread, and there was added a more regularly constituted monastery at Windesheim, to which was afterward added, among others, that at Mt. St. Agnes, near Zwolle, where Thomas à Kempis lived. The brethren gained their livelihood by labor, chiefly copying manuscripts and teaching. Begging was forbidden. They were hated by the mendicant friars, and once accused by them before the Bishop of Utrecht, but in 1418 their order was confirmed by the pope. They were loyal to the Roman Church, but their biblical tendencies worked against it, and did something to prepare for the Reformation. F.

Brethren of the Free Spirit were a sect in the 13th and 14th centuries in various places in Italy, Germany, France, and the Netherlands. They taught that God is all that is; man is God, and though separated from him by sin, needs nothing but a knowledge of his identity with him to become perfect. Then sin is no longer possible, and whatever a man does, he does without sin. Every perfect man is Christ, and may even surpass his merits. The perfect is free from the moral law, and has only to follow the spirit. The sect was much persecuted by popes and inquisitors, and many of its adherents were burned, yet without extirpating it. Gieseler conjectures that it had its origin in the teachings of Amalrich of Bena (q.v.). (See Gieseler's *Church History*, Harper's ed. II., 590.) F.

Brethren, Plymouth. See **PLYMOUTH BRETHREN**.

Brethren, United. See **MORAVIANS**.

Brethren, United, in Christ. See **UNITED BRETHREN IN CHRIST**.

Bretschneider (bret-shni-der), Karl Gottlieb, Protestant theologian; b. at Gersdorf, Feb. 11, 1776; d. at Gotha, Jan. 22, 1848. He studied at Leipzig; became general superintendent and upper consistorial councillor at Gotha, 1816. He was a rationalistic supernaturalist (cf. *Handbuch der Dogmatik*, etc., Leipzig 1814; 4th ed., 1838, 2 vols., and *Lehrbuch der Religion*, Gotha, 1824; Eng. trans. *Manual of Religion*, London, 1857), and played a prominent part in religious affairs. He contested the genuineness of John's Gospel from internal grounds (1820). His greatest service was the establishment of the *Corpus Reformatorum*, Halle, 1834, sqq., in which have appeared the works of Melancthon (28

vols.) and a great part of Calvin's. (See his autobiography, Gotha, 1851.)

Breviary, a prayer-book of the Roman Church, embracing all the prayers of praise, thanksgiving, and petition, which the clergy, from the subdeacons upward, are expected daily to repeat, with the psalms, Scripture readings, homilies, sermons, and hymns belonging with them. It has been a gradual growth in the history of the church. It is an attempt to fulfil the precept, "Pray without ceasing." It has its connections also with the synagogical system of morning and evening prayers, the two seasons of which were soon extended to three (9 o'clock, 12, and 3), to which the midnight hour was added, till finally seven regular hours of prayer were generally recognized in the church, 6 o'clock, 9, 12, 3, 6, the *completorium* (just before retiring), and the *matutina*, at 3 o'clock A.M. The breviary comprises the proper exercises for these various hours for every day of the year, and the principal parts, as well as the minor, are intended to have a special appropriateness to the particular day of the ecclesiastical year upon which they fall. It also includes offices for the festivals of the saints, and in appendices the office of the Virgin Mary, of the dead, the penitential psalms, etc. The Marquess of Bute has translated the Roman breviary, London, 1879, 2 vols. F.

Brewster, William, elder and chief of the Pilgrim Fathers; b. at Scrooby (?), Nottinghamshire, England, 1560; d. at Plymouth, Mass., April 10, 1644. He studied at Cambridge University for a time; was in the service of William Davison, Elizabeth's secretary of state, 1584-86; postmaster at Scrooby, 1594-1607, and rallied in his house the "Separatists;" fled to Amsterdam, 1608; went next year to Leyden, where he carried on a printing business, and gave lessons in English. He headed the first pilgrims to Plymouth, 1620; was their leader in spiritual affairs as well, and preached regularly every Sunday until 1629, when William Ralph, the first settled minister, came, but not having been ordained he did not administer the sacraments.

Bricconnet (bre-so-na), Guillaume, Roman Catholic; b. in Paris, 1470; d. in the Castle of Estmant, near Montereau, France, Jan. 24, 1533. He became bishop of Meaux, 1516; reformed his clergy; permitted Faber Stapulensis, Farel, and other Protestants to preach, 1521, in consequence was (falsely) accused of being a Protestant; but he condemned Luther's doctrines in a synod at Meaux, 1523, and withdrew his protection from the Protestants.

Bridge Brethren (Frères pontifes), a religious brotherhood of Southern France, so called because they took upon themselves the building of bridges and the general attention to ferries, streets, and hospices, in short, the protection and care of travellers and pilgrims; confirmed by Clement III., 1189; waxed rich and degenerated, and so was abolished by Pius II. about 1460. Their alleged founder was St. Benezet, who, in 1178, announced at Avignon that he was sent from heaven to build a bridge across the Rhone. They are last men-

tioned in 1672, when Louis XIV. bestowed their property upon the order of Lazarus.

Bridget (Brigit), St., of Kildare; b. at Fochart, now Faugher, 47 m. n.w. of Dublin, Ireland, 453; d. in the convent of Kildare, Feb. 1, 523. At the age of 14 she entered the convent at Meath. She founded the convent at Kildare, and then several others, and was extremely active till her death. Her history is filled with multitudes of miracles of all sorts. She was in early times often identified with the Virgin Mary. (Cf. art. "Brigit" in *Dict. Nat'l Biog.*) F.

Briefs, Bulls, Bullarium. Briefs and bulls are both written acts of the papal see, with differences which arise from custom, not from essential distinctions. The bulls are more formal and important. They are written upon parchment, and were originally furnished with a leaden seal (*bulia*), which was suspended by a ribbon. The briefs are shorter and upon common paper. The language of both is Latin. Bulls are usually named from the first two words employed in them, as "Pastor æternus." A bullarium is a collection of bulls, briefs, etc. The most comprehensive is that of Coquelines, published at Rome, 1733-44, 14 vols. fol.; n.e., 1857-76, 22 vols., continued by the *Bullarium Benedicti XIV.*, Rome, 1754 ff., 4 vols. fol., and the *Bullarii Romani Continuatio* of Barberi, Rome, 1835-57, 10 vols. F.

Brieger (bree'-ger), Theodor, D.D. (Göttingen, 1877); b. at Greifswald, Pomerania, Prussia, June 4, 1842; studied there and at Erlangen and Tübingen; became ordinary professor at Marburg, 1876; at Leipzig, 1886. He founded and still edits the *Zeitschrift für Kirchengeschichte*, 1877. He wrote *Alexander u. Luther*, Gotha, 1884, etc.

Brigitta, Brigidines. See BIRGITTA, BIRGITINES.

Briggs, Charles Augustus, D.D. (Edinburgh, 1884), Presbyterian; b. in New York City, Jan. 15, 1841; studied in the University of Virginia, 1857-60; in Union Theological Seminary, New York, 1861-63; in the University of Berlin under Dorner and Rüdiger, 1866-69; became pastor at Roselle, N. J., 1870; professor of Hebrew and the cognates in Union Theological Seminary, 1874. He is the author of *Biblical Study*, New York, 1883; 3d ed., 1888; *American Presbyterianism: Its Origin and Growth*, 1885; *Messianic Prophecy*, 1886; *Whither?* 1889. He was co-editor of the *Presbyterian Review*, 1880-89 (when it ceased to appear).

Broadus, John Albert, D.D. (William and Mary, 1859, Richmond College, 1859), LL.D. (Wake Forest College, N. C., 1871), Baptist; b. in Culpeper County, Va., Jan. 24, 1827; graduated at the University of Virginia, Charlottesville, Va., 1850; became assistant professor of Latin and Greek there, 1851; and pastor in the Baptist church, 1851; professor of New Testament interpretation and homiletics in the Southern Baptist Theological Seminary, 1859 (first at Greenville, S. C., removed to Louisville, Ky., 1877). He is the author of *The Preparation and Delivery of*

Sermons, Philadelphia, 1870 (many editions; partial Chinese trans.); *Lectures on the History of Preaching*, New York, 1876; *Commentary on Matthew*, Philadelphia, 1887.

Bromley, Thomas, English mystic; b. in Worcester, 1629; d. in London, 1691. He was educated at Oxford; became fellow; ejected for non-conformity, 1660; joined in founding the Philadelphian Society, and was active in propagating Boehme's views. One of his books is *The Way to the Sabbath of Rest*, London, 1692; 6th ed., 1802. His complete works, Frankfurt and Leipzig, 1719-32, 2 vols.

Brooks, Phillips, D.D. (Harvard, 1877; Oxford, 1885; Columbia, 1887), Episcopalian; b. in Boston, Dec. 13, 1835; graduated at Harvard, 1855; at P. E. Theological Seminary, Virginia, 1859; became rector of Church of the Advent, Philadelphia, 1859; of the Holy Trinity there, 1862; of Trinity Church, Boston, 1869. He is the author of *Lectures on Preaching*, New York, 1877; *Influence of Jesus* (Bohlen lectures), 1879, etc.

Brotherhood of St. Andrew. See p. 987.

Broughton, Hugh, Church of England; b. at Owlbury, Shropshire, 1549; d. at Tottenham, London, Aug. 4, 1612. He was educated at Cambridge; became fellow there; went to Germany in 1589, and thence on till Nov., 1611, he was most of the time on the Continent. He was one of the best Hebraists of the day, but his ill-temper prevented his nomination as a Bible translator under James I., and he is now perhaps best known by his spiteful, though in part well-founded attack on the so-called Authorized Version, on which cf. Mombert, *Handbook of the English Versions*, p. 411. Lightfoot edited his *Works*, London, 1662, and wrote the life prefixed.

Brown, James Baldwin, English Congregationalist; b. in London, August 19, 1820; educated in London University and Highbury Theological College; became pastor at London Road, Derby, 1843; and in 1846 of Claylands Chapel, Clapham Road, London, and remained with this people till his death, Monday, June 23, 1884. In 1878 he was chairman of the Congregational Union of England and Wales. He was distinguished for the breadth of his theological views, his culture, versatility, and catholicity. His books found many readers. (See *In Memoriam* by his wife, London, 1884.)

Brown, John, Scotch Presbyterian; b. at Carpow, Perthshire, 1722; studied theology and philosophy in connection with the Associate Burgher Synod, and from 1751 till his death, June 19, 1787, was pastor at Haddington. His best-known works are his *Short Catechism* (1764); and his *Self-interpreting Bible*, Edinburgh, 1778, 2 vols. (See his *Select Remains*, Edinburgh, 1856.)

Brown, John, D.D. (Jefferson College, Pa., 1830), United Presbyterian; grandson of the preceding; b. at Whitburn, 21 m. w.s.w. of Edinburgh, Scotland, July 12, 1784; d. in Edinburgh, Oct. 13, 1858. He was educated at Edinburgh; became pastor of the Burgher congregation at Biggar, Lanarkshire, 1806;

of the Rose street church, Edinburgh, 1822; of the Broughton place church, 1829; since 1834 professor of exegetical theology. He was a voluminous author, and his expositions of First Peter (Edinburgh, 1848), Galatians (1853), Romans (1857), and Hebrews (1862), were once popular. (See *Memoir* by John Cairns, Edinburgh, 1860.)

Brown, John Newton, Baptist; b. at New London, Conn., June 29, 1803; d. at Germantown (Philadelphia), Pa., May 15, 1868. Graduated at Madison University, Hamilton, N. Y., 1823; preached in different places; was professor of theology and ecclesiastical history in the New Hampton (N. H.) Theological Institution, 1838-45; pastor in Lexington, Ky., 1845-49; thence till death editorial secretary of the American Baptist Publication Society, Philadelphia. He edited *The Encyclopedia of Religious Knowledge*, Brattleboro, Vt., 1835, revised by Rev. George P. Tyler, Phila., 1858.

Browne, Robert, reputed founder of Congregationalism; b. at Toilethorpe, Rutland, Eng., 1550 (?); d. in Northampton jail in consequence of his striking a constable, 1633 (?). He graduated B.A. at Cambridge, 1572; taught in London; under the influence of Rev. Richard Greenham began preaching, 1578; developed independent views on ecclesiastical government; acted in defiance of authority; gathered some persons of like views, hence called Brownists; with them to escape persecution emigrated to Middleburg, Holland, 1581; had a falling out with them and returned almost alone to Scotland, 1583; imprisoned for opinion's sake; at last, in 1586, gave up his opposition, became master of Stamford grammar school, and in 1591 rector of Achurch, Northamptonshire. (See Dexter, *Congregationalism*, New York, 1880.)

Brownson, Orestes Augustus, Roman Catholic layman; b. at Stockbridge, Vt., Sept. 16, 1803; d. at Detroit, Mich., April 17, 1876. He was brought up by strict Puritans; joined the Presbyterian Church, 1822; became successively a Universalist minister, 1825; a Unitarian minister, 1832; a socialistic preacher in Boston, 1836; infidel, 1843; a Roman Catholic layman, 1844. He remained faithful to his latest phase of religious thought, and took extremely conservative grounds. In 1838 he established the *Boston Quarterly Review*, known as *Brownson's Quarterly Review*, and wrote nearly the whole of it from 1844, until its final discontinuance, 1873. He was noted for learning and literary ability, also for making the worse appear the better reason. (See his collected *Works* ed. by his son, New York, 1883-85, 19 vols.)

Bruce, Alexander Balmain, D.D. (Glasgow, 1876), Free Church of Scotland; b. in the parish of Aberdalgie, near Perth, Jan. 30, 1831; educated at Edinburgh; entered the ministry, 1859; and since 1875 has been professor of apologetics and New Testament exegesis in the Free Church College, Glasgow. He is the author of *The Training of the Twelve*, Edinburgh, 1871; 3d ed., 1883; *The Humiliation of Christ*, 1876; 2d ed., 1881; *The Chief End of Revelation*, London, 1881;

The Parabolic Teaching of Christ, 1882; 3d ed., 1887; *The Galilean Gospel*, Edinburgh, 1882; *The Miraculous Element in the Gospels*, New York, 1887; *The Kingdom of God*, 1889.

Brueggler, a blasphemous and licentious sect founded at Bruegglen, Canton Bern, Switzerland, in 1746, by Christian and Hieronymus Kohler, who were in consequence banished in 1750, and returning were imprisoned and the younger executed, Jan. 16, 1753. The sect disappeared.

Bruis. See **BRUYS**.

Brunly (broo-ley), **Pierre**, Protestant martyr; b. at Mercy-le-Haut, near Metz, Germany, 1518(?); became a Protestant, 1540, and Calvin's successor at Strasburg, 1541; burned at the stake at Tournay, Flanders, while on a missionary tour, Feb. 19, 1545. He is one of the most attractive of the minor Reformation heroes. (See his life by Rod. Reuss, Strasburg, 1879.)

Bruno, St., the second apostle of the Prussians; b. at Querfurt, Prussian Saxony, about 970; slain with 18 companions by the Prussians, Feb. 14, 1009. He was a canon in Magdeburg when he entered the Benedictine order, and fired by missionary zeal labored among the heathen Slavs and Prussians. (See life by Heine, Querfurt, 1877.)

Bruno of Cologne, St., founder of the Carthusian order; b. of noble parents at Cologne about 1030; d. at La Torre, in Calabria, Southern Italy, Oct. 6, 1101. He studied at Rheims; became canon of St. Kunibert's in Cologne; later rector of the cathedral school at Rheims, 1057; unable to stand the conduct of his bishop, he and 6 companions retired to the desert of the Chartreuse, in the French Alps, near Grenoble, and there founded the Carthusian order, 1084. In 1090 he was summoned to Rome by Urban II., and never returned, but in 1094 founded the monastery in which he died. He was canonized, 1628. (See his life by Tappert, Luxemburg, 1872.) See **CARTHUSIANS**.

Bruno, Giordano, Italian philosopher; b. at Nola, 14 m. e.n.e. of Naples, 1548; burned at the stake in Rome, Feb. 17, 1600. His baptismal name was Filippo, which he exchanged for Giordano when he entered the Dominican convent at Naples, in his 15th year, but again resumed it when, in 1576, he left the order, and henceforth passed first under one name, then under the other. He joined the Dominicans because he thought them to be the friends of learning, and left them (1576) because he knew them to be the foes to progress. This was at Rome, whither he had fled to escape imprisonment. He went thence to Genoa and other cities of Northern Italy, to Geneva, 1579; to Lyons and Toulouse, to Paris, 1581; and to England, 1583 (Italian was then commonly spoken by the upper classes). In 1585 he left England for Paris, thence to Mainz, Marburg, and Wittenberg; remained in the last place two years (1586-88); thence to Prague, Helmstedt, and Frankfurt. Then he went (1591) to Venice by way of Zurich and Padua. He arrived in March, 1592; was arrested by the Inquisition, May

24; was officially delivered over to the Inquisition at Rome, Jan. 7, 1593, and from Jan. 27 till his death he was a prisoner. The charge against him was the vague one of heresy. He expressed his willingness to recant and declared that he had not cast any reflections on the church. Nevertheless he was after long and harrowing delay condemned to death. His writings amply justify his execution from a Roman Catholic standpoint. He was a pantheist, a fearless advocate of the Copernican system, and in general of notions against which Rome had uttered her infallible voice. The Italian friends of liberty unveiled a statue to Bruno on the Campo de Fiori—the scene of his execution—in Rome, Sunday, June 9, 1889. See his Italian works, ed. P. de Lagarde, Göttingen, 1888, 2 vols.; his Latin, ed. Gföerer, Stuttgart, 1834 (unfinished); his life by I. Frith, London, 1887. There is a German trans. of his *Reformation des Himmels*, Leipzig, 1889.

Bruys (brü-e, **Bruis**, **Brusius**, **Bruzius**), **Pierre de**, burned at St. Gilles, 1125; founded, 1105, the Petrobrusians, a sect in Southern France which (1) rejected infant baptism (2) and the celebration of the Eucharist; (3) the adoration of the cross; (4) all prayers for the dead; (5) denied sanctity to churches, forbade their erection, and desired those existing to be pulled down. Their practices led to much disorder. After his death the sect was merged into the Henricians (q.v.). The only information respecting him comes from Peter the Venerable, who refuted him (cf. *Max. Bibl. Patr. Lugdunens.* xxii., 1033 sq.).

Bryanites. See **METHODISTS**.

Bryennios, Philotheos, D.D. (Athens, 1880; Edinburgh, 1884); b. at Constantinople, March 26 (old style), 1833; educated at Chalice and Leipzig, Berlin and Munich; became professor of theology at Chalice, 1861; metropolitan of Serrae in Macedonia, 1875; metropolitan of Nicomedia, 1877. He discovered the Second Epistle of Clement to the Corinthians and the *Didaché* (or *The Teaching of the Twelve Apostles*) in the Jerusalem monastery at Constantinople in 1873, and brought out the latter in the original and yet well-nigh exhaustive edition, Constantinople, 1883. (See Dr. Schaff's ed.; 3d ed., New York, 1888.)

Bucer. See **BUTZER**.

Buchanan, Claudius, D.D. (Glasgow, 18—; Cambridge, 18—), Church of England; b. at Cambuslang, near Glasgow, March 12, 1766; d. at Broxbourne, Herts, England, Feb. 9, 1815. He was educated at Cambridge; B.A., 1795; became chaplain in Bengal, 1797; presidency chaplain and vice-provost of the college of Fort William, 1799; the latter position abolished, 1807; travelled extensively in India, 1807 and 1808, with missionary intent; returned to England, 1808; played a prominent part in the establishment of the Indian episcopacy. His *Christian Researches in Asia, with Notices of the Translation of the Scriptures into the Oriental Languages*, Cambridge, 1811; n.e., London, 1840, is a valuable book. (See his memoir by H. N. Pearson, London, 1819, 2 vols.; 5th ed., 1846.)

Buchanites, followers of Mrs. Elspeth (Simpson) Buchan (b. 1738; d. 1791), of Scotland, who pretended to be inspired and to be able to give the Holy Spirit. The sect arose in 1783; numbered at one time 46, but declined after Mrs. Buchan's death, and has long been extinct. Charges of immorality lie against them.

Buck, Charles, English Congregationalist; b. in 1771; became pastor at Sheerness, afterward at London, where he died, Aug. 11, 1815. He edited the well-known *Theological Dictionary*, London, 1802, 2 vols.; ed. Henderson, 1847; numerous editions; rep. U. S. A.

Buckley, James Monroe, D.D. (Wesleyan University, 1876), LL.D. (Emory and Henry, Va., 1882), Methodist; b. at Rahway, N. J., Dec. 16, 1836; studied at Wesleyan University, but health prevented completion of course; entered Methodist ministry, 1858; became editor of *The Christian Advocate*, 1880. He is the author of *Appeal to Men of Sense and Reflection to Begin a Christian Life*, New York, 1869; 5th ed., 1875; *The Land of the Clear and the Nihilist*, Boston, 1886; and other volumes.

Bud-dè (Latin form, *Buddeus*), **Johann Franz**, Lutheran theologian; b. at Anklam, Pomerania, 47 m. n.w. of Stettin, June 25, 1667; d. at Gotha, Nov. 19, 1729. He studied at Wittenberg; became professor of moral philosophy at Halle, 1693; of theology at Jena, 1705. He was one of the most universally learned theologians of the day, and imparted some piety to theology. He wrote among much else *Institutiones theologiæ dogmaticæ*, Leipzig, 1723; later edd.

Buddhism, outgrowth of and reaction against Brahmanism, religion of 503,000,000, or 35 per cent of the race; Southern in Ceylon, Burmah, Siam, Pegu; Northern in Thibet, China, Japan, Annam, Cambodia, Java, and Sumatra. Founder Siddhârta, known as the Buddha (the enlightened), Çâkyamuni (sage of the Çâkyas), etc. Lived probably in second half of 5th century B.C. Scarcely anything about him not still disputed. See INDIA, RELIGIONS OF. W. R. MARTIN.

Bu'-gen-hâ'-gen, Johann (common contemporary name, Doctor Pomeranus, or Dr. Pommer), the able coadjutor of Luther and Melancthon (since 1521); b. at Wollin, 29 m. n. of Stettin, June 24, 1485; d. blind of one eye at Wittenberg, April 19, 1558. He studied at Greifswald; bore a conspicuous part in the translation of the Bible into High German and afterward (1533) into Plattdeutsch. He largely promoted the Reformation by voice and pen. (See his *Briefwechsel*, ed. Vogt, 1888, and life by Hering, *Doctor Pomeranus*, Halle, 1888.)

Bull, George, D.D. (Oxford, 1686), Church of England; b. at Wells, March 25, 1634; d. at Brecknock, South Wales, Feb. 17, 1709-10. He was educated at Oxford, but took no degree; became vicar near Bristol, 1655; rector of Suddington St. Mary's, near Cirencester (1658), with Suddington St. Peter's (1662); of Avening, 1685; archdeacon of Llandaff, 1686; bishop of St. David's, 1705. His fame rests

on his *Defensio fidei Nicænæ* (in Latin), London, 1680; Eng. trans., Oxford, 1851-55, 3 vols. (See his complete works, Oxford, 1827, 7 vols., with life by Nelson.)

Bull-inger (bool'-ling-er), **Heinrich**, Swiss Reformer; b. at Bremgarten, near Zürich, July 18, 1504; d. at Zürich, Sept. 17, 1575. He studied at Cologne; there embraced the Reformation, 1522; came into intimate relations with Zwingli while teaching at Cappel; became pastor at Bremgarten, 1529; and Zwingli's successor at Zürich, 1531. He guided the affairs of the distracted church with singular wisdom and exerted a great and lasting influence upon the English Church through the Marian refugees (1553-58), whom he received and counselled on their return, many to places of honor. See *Zürich Letters*, Cambridge, 1846. In English are 50 of his sermons, known as *Decades* (their reading was enjoined by Convocation, in 1586, on the "inferior ministers"), London, 1577; n.e., Cambridge, 1849-52, 4 vols.; *Sermons on the Sacraments* (selected from above; n.e., Cambridge, 1840); *The Old Faith* (trans. by Coverdale; n.e., Cambridge, 1844), and other pieces. He was one of the principal authors of the First Helvetic Confession (1536), and sole author of the second (1566). (See his *Reformationgeschichte*, ed. J. J. Hottinger u. H. H. Vögel, Frauenfeld, 1838-40, 6 vols., and life by Pestalozzi [Elberfeld, 1858], and by Christoffel [1875].)

Bulls, Papal. See BRIEF.

Bulrush, or papyrus, a reed formerly growing on the Nile and now around the Upper Jordan. It grows in marshy ground and reaches the height of 10 to 12 feet (Job viii. 11, Isa. xxxv. 7). Its stalks are pliable and capable of being interwoven closely to form an ark or basket (Ex. ii. 3, 5) and vessels of larger dimensions (Isa. xviii. 2). Boats of this material were common in Egypt and still in use among modern Abyssinians. From this plant paper was first made. See Book, C.

Bungener, Laurence Louis Félix, Reformed Church of France; b. at Marseilles, 1814; studied theology at Geneva, and there d. June 14, 1874. His works, although several are novels in form, are scholarly and valuable defences of Protestantism and presentations of its history. In Eng. trans. are *History of the Council of Trent*, Edinburgh, 1852; 2d ed., 1853; ed. J. McClintock, New York, 1855; *The Preacher and King; or, Bourdaloue in the Court of Louis XIV.*, London, 1853; *The Priest and Huguenot; or, Persecution in the Age of Louis XIV.*, London, 1853, 2 vols.; *Voltaire and his Times*, Edinburgh, 1854; *France Before the Revolution*, 1854; *Julien; or, the Close of an Era*, London, 1854; *Calvin: His Life, his Labors, and his Writings*, Edinburgh, 1863; *Rome and the Council in the Nineteenth Century*, 1870.

Bunsen (boon-sen), **Christian Karl Josias, Baron von**, Ph.D. (Jena, 1812); b. at Korbach, in Waldeck, 28 m. s.w. of Cassel, Aug. 25, 1791; d. at Bonn, Nov. 28, 1860. He studied philology and theology at Marburg and Göttingen; became secretary to the Prus-

sian embassy at the papal court, 1818; resident minister there, 1827; compelled to leave by the controversy over mixed marriages, 1838; representative in Bern, 1839; in London, 1841-54; raised to the nobility by the king of Prussia, 1857, and retired from political life. "Success and a host of fond admirers seem from the first never to have been wanting. Nor did humility of demeanor, exquisite sympathy with all men, and an almost unexampled power of work ever fail him." He was (1810) private tutor and travelling companion (1813) to William B. Astor, of New York. He founded in Rome the Archaeological Institute, the German Hospital (also that in London), and the Protestant chapel, and brought about the joint Prussian and English support of a Protestant bishop in Jerusalem. He was a keen political observer and liberal Christian. In his *Signs of the Times* (orig. ed., Leipzig, 1855, 2 vols.; 3d ed., 1856; Eng. trans., London, 1856) he represented the dangers to religious liberty from those "who were utilizing in the interests of despotism and obscurantism, the horror of revolutionary outbreaks then felt by the quiet middle classes of Germany." His books, *Egypt's Place in Universal History* (Hamburg, 1845-57, 5 vols.; Eng. trans., London, 1848-67, 5 vols.); *Ignatius* (Hamburg, 1847); *Hippolytus* (Leipzig, 1852-53, 2 vols.; Eng. trans., London, 1852, 4 vols.); *Outlines of Philosophy of Universal History* (Eng. trans., 1854, 2 vols.); *Lyra Germanica* (Eng. trans., 1855-58, 2 series); *God in History* (Leipzig, 1857-58, 3 parts; Eng. trans., London, 1868-70, 3 vols.); *Bibelwerk für die Gemeinde* (Leipzig, 1858-70, 9 vols.), attest his wide learning, interest in religion, and true piety. (See his *Memoir* by his widow, London, 1868.)

Bunting, James, D.D. (Wesleyan University, Middletown, Conn., 1835). Wesleyan; b. at Manchester, Eng., May 13, 1779; entered ministry, 1799; since 1833 lived in London; one of the leaders of the denomination; d. there, June 16, 1858. He has been called "the second founder of Methodism," and did much to bring out the lay element. He was president of the Theological Institute, London, from 1835. (See his life by Bunting and Rowe, London, 1887.)

Bunyan, John, the author of what, next to the Bible, is the most extensively-read book in the English language; b. at Elstow, near Bedford, Nov., 1628; d. in London, Aug. 31, 1688. He was brought up to his father's trade of tinker, and spent most of his life in the practice of that humble craft. In his early years he was not a profligate, but careless of spiritual things and grossly profane, and in his *Grace Abounding* he speaks of himself as "a very ringleader in all manner of vice and ungodliness." The explanation of this, and other self-accusations even more serious, is to be found not in the notion that they are morbid exaggerations, but rather in his intense convictions of the evil of sin, as seen in the light of the Sacrifice on Calvary, such as the Apostle Paul felt when he called himself "the chief of sinners." To one thus spiritually enlightened no language is too strong to express

the heinousness even of those offences which some call venial. He married early, and the influence of his pious wife and some religious books which she inherited from her father awakened his religious instincts, and a reproof for his profane swearing administered by a woman, who was herself "a very loose and ungodly wretch," started him on a new course. He was satisfied with an outward reformation, but once overhearing some godly women talking of the things of God, he found that he had neither their holiness nor their happiness. Then commenced a long struggle, which lasted for years, but at the end of it he found peace, and joined himself to a Baptist church under "the godly Mr. Gifford." In 1655 he took up his residence in Bedford, and became a deacon of the church. Here he was gradually led into the exercise of his gifts of utterance, and though he still continued his craft as tinker, preached often and in various places with great success. He used his pen also and published several books which answered a temporary purpose. His evangelistic labors were arrested in 1660, when, in consequence of the restoration of the monarchy, the old Acts of Elizabeth against conventicles were put in force. Bunyan could have escaped if he had been willing to give up his preaching. But this he would not do and he was sent to the common jail at Bedford, where he remained for 12 years, excepting a short period in 1666, when he was set at liberty through the intercession of some persons now unknown. During his imprisonment he supported his family by making tagged laces. At times, under different jailers, he enjoyed a certain degree of liberty, and in 1672 the Declaration of Indulgence, which suspended all penal laws against Nonconformists, opened the long-closed doors, and Bunyan walked forth a free man. He at once resumed his work, and while still retaining his handicraft gave himself mainly to ministerial service and preached to large congregations, often in London. But again his labors were interrupted. The Declaration was withdrawn after a twelve-month, and in 1675 a new proclamation recalled all licenses previously granted to Nonconformists. Bunyan was accordingly returned to his old prison, but was released after six months, owing to the good offices of Dr. Owen with Bishop Barlow. It was during this last imprisonment that he began, if he did not complete, the first part of *The Pilgrim's Progress*, which was first issued in 1678. Though never again seriously troubled, his preaching journeys were not always without risk. Still he was active, and when James II. courted the Nonconformists for sinister purposes, he steadfastly resisted the insidious proposal. In 1688 a serious exposure, during a journey to Reading as a peacemaker, brought on a disease which proved fatal in 10 days.

He was the author of a number of works, several of which were posthumous. The principal ones are *The Pilgrim's Progress*; *The Holy War*; *The Life and Death of Mr. Badman*; *The Jerusalem Sinner Saved*, and *Grace Abounding*, the last one being a vivid account of his own religious experience. All, however, show him to have been the master

of an incomparable English style, one that commanded the warm approval of such critics as Coleridge, Hallam, Lord Macaulay, and the historian J. R. Green. It was formed upon the great classic of the language, the Authorized Version of the Scriptures. As Mr. Green says: "He had lived in the Bible till its words became his own." Always intelligible, always forcible, he goes straight to the point in the fewest and simplest words. Everywhere is found the greatest naturalness. He writes as one who had something to say that was worth saying, and he must say it with the utmost plainness of speech, not daring to seek any literary ornament. "God did not play with him in convincing him; nor could he play in relating the story." Besides his style he had a vivid descriptive faculty. Whatever he had seen he could reproduce in very sharply-defined outlines. Persons and places stand out on his pages with even more than the fidelity of a photograph, for they are made luminous by the magic touch of genius. This appears most clearly in *The Pilgrim's Progress*, the most perfect allegory ever written, a book equally attractive to all ages and to every variety of mental culture, one that has been translated into more languages and circulated in more countries than any other human composition, and one equally acceptable to all classes of believers. A statue of Bunyan was unveiled at Bedford in 1875, but never was one more deserved or less needed. His immortal *Pilgrim* will perpetuate his name to the latest ages, and will accompany every Christian missionary to whatever land of heathen darkness he may go. The best biography is by John Brown, London, 1885; 3d ed., 1887; cf. E. Venables, 1888. C.

Bürkhardt (böörk-hart), **Johann Ludwig** (John Lewis), Eastern traveller; b. at Lausanne, Switzerland, Nov. 24, 1784; d. at Cairo, Egypt, Oct. 15, 1817. He was educated at Leipzig and Göttingen; came to England, 1806; became an explorer under the pay of the "Association for Promoting the Discovery of the Interior Parts of Africa," and travelled in Syria, Palestine, Egypt, Arabia (Mekka and Medina), but was prevented by his early death from carrying out his long-cherished intention of discovering the Niger sources. He wrote *Travels in Nubia*, London, 1819; 2d ed., 1822; *Travels in Syria and the Holy Land*, 1822; *Travels in Arabia*, 1829; 2d ed., 1829, 2 vols.; *Notes on the Bedouins and Wahabys*, 1830; *Arabic Proverbs*, 1830; 2d ed., 1875. (See his life in first-named book.)

Burder, George, English Congregationalist; b. in London, May 25 (o. s.; new style, June 5), 1752; d. there, May 29, 1832. He became preacher, 1776; suggested and helped to found the Religious Tract Society, 1799; edited the *Evangelical Magazine*, 1793-1813; secretary of London Missionary Society, 1803-27; pastor of Fetter Lane Congregational church, London, 1803, till his death. His *Village Sermons*, 1797, was extremely popular. (See his life by H. F. Burder, London, 1833, and sketch in Morison's *Missionary Fathers* [ed. 1844, pp. 268-92].)

Burgher, a member of the early Secession Presbyterian Church in Scotland, which divided into the Associate Synod, or Burghers, and the General Associate Synod, or Anti-burghers, on the question of accepting a certain oath then required of burgesses in Edinburgh, Glasgow, and Perth; the Burghers holding that such an oath was lawful, and the Anti-burghers that it was not.

Burial. The custom of the Jews was to bury the dead. Burning took place only in case of notorious sinners, as Achan (Josh. vii. 24), or when safety required it, as (1 Sam. xxxi. 12), or when pestilence reigned (Amos vi. 10). It was a great dishonor to be deprived of burial (Eccles. vi. 3), and it was denied to none, not even to enemies (1 Kings xi. 15). Burial-places were outside the towns and were usually natural or artificial caves in groves or gardens (Gen. xxiii. 17). The bier was followed by kindred and friends, and sometimes professional mourners or wailers were employed (Jer. ix. 17, Amos v. 19, Matt. ix. 23). The early Christians followed the Hebrew example and buried their dead, although the Romans used burning. The catacombs testify to their custom while oppressed. Afterward they sought to be interred near the martyrs, or at least in the precincts of a church. Unlike the pagans, who bore the funereal cypress and walked in silence to the grave, they carried palms and olive branches and sang joyful strains, and there were appropriate addresses. The conviction that the bodies of those who died in the Lord were still united to Christ, undoubtedly prompted believers to great care in handling the dead and securing for their mortal remains an appropriate resting-place. C.

Burkitt, William, Church of England; b. at Hitcham, Suffolk, July 25, 1650; educated at Cambridge; became vicar at Dedham, Essex, 1692; d. there, Sunday, Oct. 24, 1703. He compiled the well-known *Expository Notes on the New Testament*, London, 1724; many editions.

Burmah. See **MISSIONS**.

Burnet, Gilbert, Church of England; b. in Edinburgh, Sept. 18, 1643; d. in London, March 7, 1715. His education was received at first from his father, then at the Marischal College of Aberdeen, later at Oxford, and further from foreign travel. He was rector at Saltoun, 1665-69, and exerted himself to win over the Presbyterians to Episcopacy; professor of divinity at Glasgow, 1669-73; thence on to his death much in attendance on the king and mixed up in politics, civil and ecclesiastical. He was one of William and Mary's chief advisers, and sailed with them to England, 1688, and from them received the bishopric of Salisbury, 1689. "From his entrance upon public life, as a mere boy, he was the consistent representative of Broad-Church views, both in politics and doctrine. . . . He was a man perfectly healthy and robust in body and mind; a meddler and yet no intriguer; a lover of secrets which he was incapable of keeping; a vigorous polemist, but without either spite or guile." His chief work is his *History of His Own Time*, London, 1723-

34, 2 vols. (with biog. by his son); best ed., Routh, 1823 and 1833. (Cf. Stephen, *Diet. Nat. Biog.*, s.v.)

Burns, Jabez, D.D. (Wesleyan University, Middletown, Conn., 1846), LL.D. (Bates College, Lewiston, Me., 1872), General Baptist; b. at Oldham, Lancashire, Dec. 18, 1805; at first a Wesleyan preacher, he joined the General Baptists in 1829; from 1835 on was pastor in London, where he died, Jan. 31, 1876. He was a very voluminous author.

Burns, William Chalmers, Scotch missionary in China; b. at Dun, near Brechin, Scotland, April 1, 1815; d. at the Port of Nieu-Chwang, China, April 4, 1868. After studying at Aberdeen and Glasgow and preaching as a revivalist, with great success, in the British Isles and Canada, he went out as the first missionary to China of the English Presbyterian Missionary Society, June 9, 1847, and although owing to his frequent migrations, a consequence, perhaps, of his bachelorhood, he did not make so deep an impression in any one place as other missionaries have done, he still was one of the most useful of the class. (See his life by his brother, Islay Burns, London and New York, 1870; 6th ed., 1871.)

Burnt-Offerings. See SACRIFICES.

Burr, Enoch Fitch, D.D. (Amherst, 1868), Congregationalist, b. at Green's Farms, Westport, Conn., Oct. 21, 1818; graduated at Yale College, 1839; since 1850 has been pastor in Lyme, Conn. He is the author of numerous very popular volumes, of which may be mentioned, *Ecce Culum*, Boston, 1867; *Pater Mundi*, 1869; *Ad Fidem*, 1871; *Ecce Terra*, Phila., 1884; *Celestial Empires*, N. Y., 1885; *Supreme Things*, 1889.

Busenbaum (boo-zen-baum), **Hermann**, Roman Catholic, Jesuit; b. at Notteln, Westphalia, 1600; d. at Münster, Jan. 31, 1668. He entered the Society of Jesus, 1619; taught moral philosophy at Cologne, and became rector of the Jesuit college at Hildesheim and Münster, successively. He wrote *Medulla theologiae moralis* (Münster, 1645, 200 edd., e.g., Paris, 1874, 4 vols.), which, as inciting to murder and outbreak for the accomplishment of specified ends, was condemned and burned by the parliaments of Toulouse, 1757, and of Paris, 1761.

Bush, George, Swedenborgian; b. at Norwich, Vt., June 12, 1796; d. at Rochester, N. Y., Sept. 19, 1859. He graduated at Dartmouth College, 1818; studied at Princeton Theological Seminary, 1820-22; was pastor (Presbyterian) at Indianapolis, Ind., 1824-29; professor of Hebrew and Oriental literature, University of the City of New York, 1831-47; pastor of the New Church (Swedenborgian) Society, New York City, 1848-52; stated supply to that in Brooklyn, N. Y., 1854-59. He translated and edited the diary of Swedenborg, 1845; and edited the *New Church Repository*. He was learned, but erratic to the verge of insanity. His books are now unread. (See the *Memoir* of him by W. M. Fernald, Boston, 1860.)

Bushnell, Horace, D.D. (Wesleyan University, Middletown, Conn., 1841; Harvard, 1852),

LL.D. (Yale, 1871), Congregationalist; b. at Litchfield, Conn., April 14, 1802; d. at Hartford, Conn., Feb. 17, 1876. He graduated at Yale College, 1827; tutor there from 1829 to 1831; settled over the North Church at Hartford from 1833 to 1859, when the failure of his health compelled him to resign his position, although he was still able to preach occasionally and to perform literary work. He was distinguished for the boldness and originality of his thinking and for the brilliancy and vigor of his style. The first production that excited general attention was his Phi Beta Kappa oration in 1837 on "The Principles of National Greatness." This was followed in 1847 by a volume entitled *Christian Nurture*, which provoked considerable criticism. Two years later he issued the book *God in Christ*, which led to a heated controversy, as it seemed to call in question the accepted views of the historic church as to the Trinity. Several subsequent works, such as *Sermons for the New Life* and *Nature and the Supernatural*, maintained his high reputation as an original thinker and an eloquent writer, but in 1865 he published a volume on the Vicarious Sacrifice, which gave great offence to many by its utter rejection of the juridical or satisfaction theory of the Atonement, and its declaration that the salvation which Christ has accomplished is wholly subjective, and was wrought by his identifying himself with us in our fallen estate and burdening himself in feeling with our evils. This "moral-power view of the Atonement," as the author himself acknowledged, had no efficiency unless clothed in the altar-terms which belong to the opposite system. Other volumes from Dr. Bushnell's pen were, *Work and Play*; *Christ and his Salvation*; *Woman's Suffrage, the Reform Against Nature*. Although his orthodoxy was seriously impeached, yet ultimately the fellowship of Congregational churches was found broad enough to include him, and he retained his standing till his death. His contributions to theological literature have given interest and importance to some forgotten or neglected truths, and thus have done signal service to the cause of Christ. A new ed. of his select works appeared New York, 1876-77, 8 vols.; and his life, 1880.

Butler, Alban, Roman Catholic; b. at Appleton, Northamptonshire, Eng., 1711; d. at St. Omer, France, 23 m. s.e. of Calais, May 15, 1773. He was educated in the English college at Douay, where he taught philosophy and divinity; was ordained priest, 1735; sent to the English mission, 1746; became president of the English college at St. Omer. For thirty years he labored on his monumental *Lives of the Saints*, London, 1756-59, 4 vols.; numerous editions. (See his life by his nephew, Charles [1750-1832], an eminent jurist, Edinburgh, 1800.)

Butler, Joseph, D.C.L. (Oxford, 1733), Church of England, author of *The Analogy*; b. at Wantage, 21 m. w.n.w. of Reading, May 18, 1692; d. at Bath, Tuesday, June 16, 1752. Intended for the Presbyterian ministry, he was sent to the dissenting academy of Samuel Jones at Gloucester, but of his own accord

became a churchman; entered Oxford, 1715; took holy orders and was appointed preacher at the Rolls Chapel, London, 1719; resigned, 1726, as he had become rector of Stanhope, in Weardale, 1725. He held this rectory in connection with other preferments, including the bishopric of Bristol (1738), till 1740, when he became dean of St. Paul's, London. In 1750 he was translated to the see of Durham. His fame rests on *The Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature*, London, 1738, 4to (many later edd.). It was the product of his profound meditation on the great Deistic controversy of his age. It is designed to show that the same difficulties exist in the operation of nature as we find in the Scriptures, and therefore we should not only reject all arguments against the Bible which are derived from these difficulties, but believe that both nature and the Scriptures have a common Author. Editions of *The Analogy* and of his *Sermons* are numerous. Complete works, best ed. Oxford, 1844, 2 vols.; life, by Pyncheon, N. Y., 1890.

Butler, William Archer, Church of Ireland; b. at Annerville, near Clonmel, 25 m. n.w. of Waterford, Ireland, 1814 (?); d. in Dublin, July 5, 1848. Brought up a Roman Catholic he became a Protestant; entered Trinity College, Dublin; greatly distinguished himself; became professor of moral philosophy, 1837; at same time was rector first at Clondehorka, and then at Raymoghly, both in County Donegal. His fame rests upon his *Sermons*, Dublin and Cambridge, 1849-56, 2 vols.; New York, 1879, 2 vols., and *Lectures on the History of Ancient Philosophy*, Cambridge, 1856, 2 vols.; 2d ed., London, 1874. (See *Memoir* in 1st vol. of *Sermons*.)

Buttlar, Eva von, German sectary; b. at Eachwege, 26 m. e.s.e. of Cassel, 1670; d. at Altona, near Hamburg, about 1717. She was court lady at Eisenach; married a dancing-master, De Vésias; founded after her divorce a Philadelphian society at Allendorf in Hesse, 1702, which on account of its alleged immorality was driven out. She entered the Roman Catholic Church, but regathered her followers and for a time lived as before, until finally she abandoned her bad practices. (See her life by Ludwig Christiany, Stuttgart, 1870.)

Butter. By this word, as found in the Scriptures, it is doubtful whether anything more is meant than coagulated milk, the article now known throughout the East as *leben*. It is often difficult to discriminate between the terms employed for butter and those applied to different varieties of cheese. Still, as the modern inhabitants of Palestine know how to make in a rude way the butter known to us, one cannot be certain that the process was unknown in ancient times. C.

Butzer (boot'-ser, i.e., *cleanser*, often spelled Bucer). **Martin**, b. at Schlettstadt, Lower Alsace, 26 m. s.w. of Strassburg, 1491; d. at Cambridge, Eng., Feb. 28, 1551. A Dominican, in his 15th year he studied at Heidelberg; won to the Reformation, 1518, he left the order, 1521, and became preacher in Strassburg, 1523; pastor, 1524. He devoted himself for

the rest of his life, with small success, to bringing about a union between the Lutherans and the Reformed by concealing, not reconciling, their points of difference. He himself was at first a Zwinglian, as at the disputation at Bern, 1528, and Marburg, 1529; indeed, he drew up the *Confessio tetrapolitana* (1530) in reply to the *Augustana*; but at Schweinfurt, 1532, Cassel, 1535, and in the Wittenberg Articles of Concord, 1536, he showed Lutheran leanings. He also tried to unite the Protestants and Catholics, in thorough sympathy with the Landgrave Philip of Hesse (whose bigamy he defended), as at the Religious Colloquy at Hagenau and Regensburg, 1540 and 1546, and at the Diet of Regensburg, 1541. Compelled to leave Strassburg by the Interim, he went to England, where he was warmly received and made regius professor of divinity at Cambridge, 1549, and so died. His body was exhumed and publicly burned as that of a heretic by order of Queen Mary, 1557; but in 1560 all honors were formally restored to him. There is no collected edition of his numerous works; see list in Baum's *Capito und Butzer* (Elberfeld, 1860), pp. 586 sqq. Those published in England and some others were collected as the first volume of a projected complete edition, *Tomus Anglicanus*, Basel, 1577. From his *De Regno Christi* (1550), dedicated to Edward VI., John Milton translated the portion relating to divorce which now appears in his prose works. (For biography see Baum, *supra*.)

Buxton, Sir Thomas Fowell, Church of England layman; b. at Earl's Colne, Essex, April 1, 1786; d. at Bath, Feb. 19, 1845. He had a brilliant career at Trinity College, Dublin; joined an eminent firm of brewers at Spitalfields, 1808; sat in parliament, 1818-37; succeeded Wilberforce as leader of the anti-slavery party in the House of Commons, 1824, and witnessed its triumph; also was prominent in prison reform; made baronet, 1840. (See *Memoir* by his son, Charles Buxton, London, 1848; n.e., 1872.)

Buxtorf (books torf, orig. *Bokstrop*), famous family of Hebraists. 1. **Johann**, b. at Camen, Westphalia, Dec. 25, 1564; d. at Basel, of the plague, Sept. 13, 1629. He became professor of Hebrew at Basel, 1591; endeavored to prove that the Hebrew text of the Old Testament has come down to us unaltered. Wrote *Synagoga Judaica*, Basel, 1603; in German and in Latin, 1604. (See his life by Kautsch, Basel, 1879.) 2. His son, **Johann**, b. at Basel, Aug. 13, 1599; succeeded his father, 1630; d. at Basel, Aug. 17, 1664. In opposition to Capellus, he held that the Hebrew text was inspired and unaltered not only in regard to its consonants, but in its vowels and vowel-points; a theory adopted in the Helvetic Consensus Formula, 1675. He completed his father's *Concordantia biblicorum Hebraica*, Basel, 1632; and *Lexicon Chaldaicum et Syriacum*, Basel, 1640. 3. His grandson, **Johann Jacob**, b. at Basel, Sept. 4, 1645; succeeded his father, 1669, and d. there, April 1, 1704. 4. **Johann**, his great-grand-nephew; b. at Basel, Jan. 8, 1663; succeeded his uncle, 1704, and d. there, June 19, 1732.

Byzantinism is the name given to the theory that the head of the state should be the judge of all church matters, even of matters of faith. It comes from the fact that the Byzantine emperors claimed this right for themselves in regard to church affairs.

C.

Cab, a Hebrew measure, equal to $3\frac{1}{4}$ liquid or $2\frac{1}{2}$ dry pints. See MEASURES.

Cab'-a-lâ (from Hebrew *kibbel*, to receive), the received doctrine, the oral interpretation of the law, received by Moses on the mount, taught by him to Joshua, and hence transmitted through the prophets, and from them through Ezra and the Great Synagogue to the teachers of later times. It is a system of religious philosophy or, rather, theosophy, which has played an important part in the development of later Judaism. Its origin and progress are still matters of conjecture. The earliest written memorial of the Cabala is the Book of Creation (*Sepher Yetsirah*), which is ascribed to the renowned Rabbi Akiba, A.D. 120, but cannot be older than the 10th century, or possibly the 8th. First printed in 1559, it has often been reprinted. Next to this is the Book of Light (*Zohar*), first printed in 1560, which was attributed to a contemporary of Akiba, but probably after appearing piecemeal in the East was completed in its present form about the 8th century. These writings professed to teach the secret or mystical sense of Holy Writ and the principles upon which it is grounded. They were at first confined to such high themes as God and creation, but afterward included exegesis, psychology, ethics, and philosophy in general. The Cabala resembles in several features the Neo-Platonism of the 3d century. And it had its influence upon Christians through the conversion of learned Jews. John Pico de Mirandola, a highly gifted and enthusiastic syncretist, and John Reuchlin, the celebrated Hebraist and faithful disciple of the classics, both published cabalistic works, but the Reformation arrested further development of the system. (See the book of Ginsburg, *The Kabbalah*, London, 1865; and *Kabbala denudata* [Eng. trans. of 3 books: 1. Of Concealed Mystery (*Siphra Detzniutha*). 2. The Greater Holy Assembly (*Idra Rabba*). 3. The Lesser Holy Assembly (*Idra Suta*).] New York, 1887.)

T. W. C.

Ca-bas'-i-las. 1. **Nicholas**, archbishop of Thessalonica in 1354. 2. **Nilus**, uncle of the preceding, archbishop of Thessalonica in the early part of the 14th century. Both were important defenders of the Greek Church against Roman aggression.

F. H. F.

Cœ-cil'-i-a, patron saint of the organ and of church music, one of the four principal virgins and martyrs of the Western Church, martyred at Rome probably under Septimius Severus (202-11), and since the 15th century depicted with musical instruments, as in Raphael's famous painting (1513). Her day is Nov. 22, and on it in England a musical

festival is held, for which Händel composed his "Messiah." Dryden's "Ode to St. Cecilia" is one of his most celebrated poems.

Cœcilianus. See DONATISTS.

Cœd'-mon (ked'-mon), an Anglo-Saxon poet of the 7th century, the first Germanic poet of the Christian era. His story is told by Bede (*Ecc. Hist.*, iv., 24), a younger contemporary. He was a Northumbrian peasant of no cultivation, who was accustomed to attend the festivities where heathen songs were sung. On one occasion, having retired to his stall, he had a dream, in which he was commanded to sing, and doing so, he was able upon awaking to remember the song, and to make additions to it. The abbot Hilda, of the monastery Streaneshalch, i.e., Whitby, on the York coast, to whom he was brought, regarded the gift as an inspiration, and received him into the monastery, where he lived and died as a monk (abt. 683). His songs treated of biblical subjects, and those upon Genesis, Exodus, and a part of Daniel have been more or less perfectly preserved to us. Other portions, treating of New Testament subjects, are lost. (See edition of B. Thorpe, London, 1832.)

F. H. F.

Cœlestius. See CELESTIUS.

Cœ-ru-la'-ri-us, Michael, Patriarch of Constantinople, 1043-59. Under him occurred the final separation of the Greek and Latin churches (1054). The old contest waged under Photius (q.v.) was unnecessarily taken up by him in a letter to the bishop of Trani, in which among other things, the Roman custom of using unleavened bread in the eucharist was severely condemned. It was "dry mud." The pope, Leo IX., was at first conciliatory, and sent an embassy to Constantinople at the request of the emperor. But this embassy was haughty, treated the Greek Church as an inferior, and finally formally excommunicated it in a document filled with harsh terms, laid upon the altar of St. Sophia. Cœrularius, however, lost no prestige, but was honored by the Greeks as the defender of their orthodoxy. For details see Gfrörer, *Allg. Kirchengeschichte*, iii., 1, p. 311.

F. H. F.

Cœs-a-ro'-a 1. On the sea-coast, between Joppa and Tyre, a small place called Strato's Tower, rebuilt and fortified by Herod the Great, who named it in honor of Augustus and made it his capital. It was the official residence of the Roman governors. Here lived Philip the evangelist (Acts viii. 40, xxi. 8), and Cornelius, the first-fruits from the Gentiles (x. ; xl. 11), and here Herod Agrippa was smitten of God (xii. 23). Paul visited it several times (ix. 30, xviii. 22, xxi. 8), and here appeared before Felix and Festus and Agrippa, and was imprisoned for two years, and finally sailed hence for Rome (xxiii.-xxvii. 1). By Vespasian it was made a Roman colony. It was the home of Eusebius, the scene of Origen's labors, and the birthplace of Procopius. It is now a desolate ruin called *Kais-eri-yeh*.

2. **Cæsarea Philippi**, near the eastern source of the Jordan, the ancient Paneas, the modern

Banias, on an elevated plateau surrounded by water-courses. Here Herod erected a marble temple to Augustus. His son Philip enlarged it, and called it Cæsarea in honor of Tiberius Cæsar, and added Philippi to distinguish it from the other Cæsarea on the Mediterranean. Our Lord visited it shortly before his transfiguration (Mark viii. 27-ix. 2). It was once the seat of a Greek and a Latin bishopric in succession, but is now a paltry village amid extensive ruins, among which is a vast castle (*Shubeibeh*), the most striking in Palestine.

T. W. C.

Cæsa'ri-us of Arles, b. at Chalons sur Saône, 36 m. n. of Macon, in the 5th century; d. at Arles, 45 m. n.w. of Marseilles, as archbishop, Aug. 27, 543. He was a reformer of the monastic system, and in the Synod of Arausio, present Orange (529), defended Augustinianism against Pelagianism.

F. H. F.

Cæsaro-papism, originally the system of subjecting the episcopate to the imperial government; in the Protestant Church the extreme extension of the government of the church through the several civil governments.

Ca'i-a-phas (*depression*), high-priest of the Jews, A.D. 25 to 36. At his house the plot was made for Christ's death, which C. counselled, unconsciously uttering an inspired prediction of the world's salvation (John xi. 47-53). He presided at Christ's trial (Matt. xxvi. 57), and afterward violently persecuted his followers (Acts iv. 6, v. 17). He was deposed from office by the proconsul Vitellius A.D. 36.

T. W. C.

Cain (*acquired*), the first-born of the race and the first murderer (Gen. iv.). Presenting to God an offering of fruits of the earth which involved no confession of sin, no reliance upon expiation, he was rejected, while Abel was accepted. Hence through envy he slew him (1 John iii. 12), and was banished from God's presence and made a fugitive and a wanderer, but received from God a sign to protect him from the avenger of blood. He withdrew into the land of Nod, east of Eden, and built a city which he called Enoch after one of his sons (Heb. xi. 4, Jude 11).

T. W. C.

Cain'-ites, an obscure sect of Gnostics about 130 A.D. They held that while the Demiurge had created the world, yet *Sophia* (wisdom) had always preserved a race which, like herself, opposed the tyranny of the Demiurge. Of this race Cain was the chief. He and others like him (Korah, the Sodomites, etc.) were honored, because by breaking the laws of the Demiurge they helped to destroy his kingdom. Even Judas was thought to have acted from the best motives, since he deemed Christ's death the surest way to overthrow the Demiurge. Hippolytus mentions the Cainites in his *Philosophoumena*, viii., 13. (See Neander, *Ch. Hist.*, i., 448, 476; n. 1, 646.)

T. W. C.

Calus (kà'-yus), or **Galus**, pope from Dec. 17, 283, to April 22, 296; probably was not martyred.

Calus flourished between 180 and 235 in Rome; wrote against Proclus, a leader of

the Montanists; often confounded with Hippolytus. It is not certain that he was a presbyter.

Oajetan (kà'-ye-tan), **Thomas** (properly Jacopo de Vio), Roman Catholic, cardinal; b. at Gaeta, 40 m. n.w. of Naples, Feb. 20, 1469; d. in Rome, Aug. 9, 1534. He entered the Dominican order in Naples, 1484; became its general, 1508; cardinal and legate, 1517; sent by the pope to the Diet of Augsburg, where he had three fruitless interviews with Luther (Oct. 12, 13, 14, 1518), whose deep-set eyes and daring speculations, as he said, excited his admiration and dismay. The pope made him bishop of Gaeta in 1519. He was a diligent Bible student and strong advocate of such studies. Although ignorant of Hebrew, he wrote a commentary on the entire Bible, in a Latin translation, except Canticles, the Prophets, and Revelation (collected ed., Lyons, 1539, 5 vols.), which was more critical than would have been expected—he does not take the Vulgate as his basis—and therefore was criticised; indeed the part on the Gospels was condemned by the University of Paris, 1535. His commentary on Thomas Aquinas' *Summa* (Rome, 1507-22, 3 vols.; frequently reprinted) is classical. (See his life by Schillbach, 1881.)

Oajetanus (kà'-ye-ta'-nus), **St. (Gaštano da Thiene)**, b. at Vicenza, 40 m. w. of Venice, 1480; studied theology and law; became member of the "Oratory of the Heavenly Love" at Rome, and prothonotary to Pope Julius II.; founded there the Theatines (q.v.); d. at Naples, 1547; canonized, 1671. (See his life by Lüben, Regensburg, 1883.)

Ca'-lah. See ASSYRIOLOGY, p. 52.

Calamy, Benjamin (son of succeeding), D.D. (Cambridge, 1680), Church of England; b. in London, June 8, 1642; d. there; buried Jan. 7, 1686. He graduated at Cambridge (Catharine Hall), B.A., 1664; M.A., 1668; elected fellow; became perpetual curate of St. Mary Aldermanbury, London, 1677; vicar of St. Lawrence Jewry, with St. Mary Magdalene, Milk street, annexed, 1683; prebendary of St. Paul's, 1685. He was a High Churchman; famous for his *Discourses about a Doubting* [in 2d ed. "scrupulous"] *Conscience*, 1683. (See his *Sermons*, London, 1687; 7th ed., with Sherlock's funeral sermon, 1738.)

Calamy, Edmund, the elder, Nonconformist; b. at Walbrook, London, Feb., 1600; d. in London, Oct. 29, 1666. He graduated at Cambridge (Pembroke Hall), B.A., 1619; B.D., 1632; became vicar of St. Mary, Swaffham Prior, Cambridgeshire; and same year lecturer at Bury St. Edmunds, Suffolk, 1636; compelled to retire because he refused to read *The Book of Sports*, he became lecturer at Rochford, 1636; perpetual curate of St. Mary Aldermanbury, London, 1639; sat in the Westminster Assembly; promoted the restoration of Charles II., 1660, and went to meet him at Breda in Holland; became his chaplain; declined nomination to bishopric of Coventry and Lichfield; took part in the Savoy Conference, 1661; was ejected for non-conformity, 1662, and was imprisoned for a

while for preaching. He was a very popular preacher and a leader of the Presbyterian party. He was one of those who, in 1641, under the name "Smectymnus," i.e., S[tephen] M[arshall], E[dmund] C[alamy], T[homas] Y[oung], M[atthew] N[ewcomen] and W[illiam] S[purston], composed the famous *Answer to a book entitled An humble remonstrance*, which became the platform of the Presbyterians.

Calamy, Edmund, the younger, grandson of the preceding, Nonconformist; b. in London, April 5, 1671; d. there, June 3, 1732. He was educated in various schools, and student for a while at Oxford; became assistant in Blackfriars church, 1692; at Hand Alley, Bishopsgate, 1695; minister at Tothill, Westminster (all London), 1703; and remained there till death. His fame rests on his historical works on English Nonconformity, beginning with the abridgment of Baxter's *Narrative*, with continuation to his death (which includes a chapter headed *An Account*, etc., nearly half the book, upon those who were silenced for non-conformity), London, 1702; 2d ed. carrying the history down from 1691 to 1711, London, 1713, 2 vols.; a continuation of the *Account* appeared 1727, 2 vols. His works are authentic. (See his account of his own life, London, 1829, 2 vols.; 2d ed., 1830.)

Calas (ka-las), Jean, Reformed Church of France; b. at La Cabarède, near Mazamet, Central France, March 19, 1698; broken on the wheel at Toulouse, by order of its parliament, on the trumped-up charge of murdering his son, because the latter had turned Roman Catholic, March 10, 1762. Voltaire exerted himself in behalf of the family; wrote to this end his *Treatise on Religious Toleration* (1763; Eng. trans., London, 1764); succeeded in having the verdict reviewed by the parliament of Paris, which declared Calas altogether innocent, March 9, 1765. Louis XV. ordered that the family's confiscated property should be restored, and presented them with 30,000 francs. (See life of Calas by A. Coquerel, Paris, 1858; 2d ed., 1869.)

Oa-la-tra-va, name of a Spanish ecclesiastical military order, founded in 1158, in the wars against the Moors; approved by the pope, Alexander III., 1164; but now a mere order of merit.

Calderwood, David, Scotch Presbyterian; b. at Dalkeith, 6½ m. s.e. of Edinburgh, 1575; d. at Jedburgh, 40 m. s.e. of Edinburgh, Oct. 29, 1650. He studied at Edinburgh; became minister at Crailing, Roxburghshire, 1604; exiled for his opinions he went to Holland, 1619; returned, 1625; became minister at Pencaitland, East Lothian, 1640. He wrote *The Altar of Damascus*, the great storehouse of Presbyterian arguments, Leyden, 1621; Latin trans., fuller and better, 1623; 2d ed., 1708; but chiefly a *History of the Kirk of Scotland*, extant in 3 forms, the 2d of which was published by the Wodrow Society, 1842-49, 8 vols.; the 3d had appeared in 1678; the 1st is less than half in manuscript in the British Museum. (See his life in the Wodrow ed.)

Calderwood, Henry, LL.D. (Glasgow, 1865), United Presbyterian Church of Scotland; b. at Peebles, 21 m. s. of Edinburgh, May 10, 1830; studied at the University of Edinburgh; in which since 1868 he has been professor of mental philosophy. He is the author of *The Philosophy of the Infinite*, London, 1854; 3d ed., 1874; *Handbook of Moral Philosophy*, 1872; 14th ed., 1888; *On Teaching, its Means and Ends*, 1874; 3d ed., 1881; *The Relations of Mind and Brain*, 1879; 2d ed., 1884; *The Parables of our Lord*, 1880; *The Relations of Science and Religion*, 1881.

Oa'-leb (the bold), the son of Jephunneh, of the tribe of Judah, one of the 12 sent to spy out Canaan. He and Joshua alone were true and faithful, and they only of Israel's men of war entered the promised land (Num. xlii., xiv.). Hebron was given him as the reward of his fidelity (Josh. xiv.). T. W. C.

Calendar. The ecclesiastical calendar combines with the civil a list of all the fasts and feasts observed in the Christian year. Such calendars began to be prepared at an early period. We find in a calendar of the year 354 traces of Christian revision in the removal of the lists of heathen festivals common in the Roman calendars, and the introduction of the week, which was not an element of the Roman chronological reckoning, but of the Jewish and Christian. A Gothic calendar of the same century mentions 5 feasts celebrating events in Christ's life, and 6 memorial days of martyrs. From this time such calendars became increasingly frequent and elaborate. The introduction of the church feasts into the calendar caused considerable difficulty for two principal reasons. On the one hand, Christians found it difficult to agree upon what they would celebrate at Easter, whether with the Jews, the 14th of the first month of the Jewish year, without regard to the day of the week (Quartodecimans), or the next following Sunday. The Council of Nice put an end to the confusion by ordaining that Easter should be upon the Sunday which immediately follows the full moon that happens upon or next after the day of the vernal equinox. This introduced the second difficulty, which is to combine in one rule 3 periods—week, lunar month, and solar year—which have no common measure. Complex mathematical computations are thus rendered necessary, and the result is only an approximation to a solution. Easter determined, the other feasts of the church year are reckoned from it according to the following table:

A TABLE TO SHOW WHEN HOLY DAYS COME.

Septuagesima Sunday	}	is	{	9 weeks
First Sunday in Lent				6 weeks
Ash Wednesday				46 days
Before Easter.				
Rogation Sunday	}	is	{	5 weeks
Ascension Day or Holy Thursday				39 days
Pentecost or Whit-Sunday				7 weeks
Trinity Sunday				8 weeks
After Easter.				

The ecclesiastical calendars were at first, of course, adapted to the Julian reckoning, which was founded upon the supposition that the

year was 11 minutes 14 seconds longer than it is; but this was early found to be erroneous. About 780 the venerable Bede discovered the anticipation of the equinoxes, and found that they then took place about three days earlier than at the Council of Nice. The subject received attention from time to time, but nothing was done about it till in 1583, Pope Gregory XIII., having found that he could obtain the co-operation of the principal Catholic governments, issued a brief in which he abolished the ancient calendar, and substituted that which has since been called the Gregorian calendar, or the new style. The equinoxes had now retrograded from the 21st to the 11th of March. Gregory directed 10 days to be suppressed in the calendar, and the 5th of Oct. to be reckoned as the 15th. The difference between the old and new styles continued to be 10 days during the 16th and 17th centuries, but since 1700 was a leap year in the Julian, but not in the Gregorian reckoning, for the 18th century the difference was 11 days, and for a similar reason the difference in the present century is 12 days, and in the next will be 13 days.

The new calendar was not readily received in the Protestant states, partly because the pope had used the word "*mandamus*" in his brief. Protestant Germany employed the Julian reckoning till 1700, and not until 1774 did she fully adopt the Roman method of determining Easter. In England the new style was not adopted till 1751. The difference between the two styles was provided for by ordering that Sept. 3 of the year 1752 should be reckoned as the 14th. At the same time the commencement of the legal year was changed from March 25 to Jan. 1. In Scotland the new style was adopted from the beginning of 1600; and in America it followed the English precedent. The English year had had various beginnings: till 1066 with Christmas day; from 1067 to 1155 with Jan. 1; from 1156 to 1751 with March 25; since with Jan. 1. The reduction of old style to new, which is necessary to maintain the correspondence of ancient dates to present standards, presents two points of difficulty, one as to the day of the month, the other as to the year. Thus, Jan. 24, 1636, O. S., is Feb. 3, 1637, N. S.; Feb. 24, 1636, O. S., is March 5, 1637, N. S., since 1636 O. S. would have been reckoned a leap year. But all dates after March 25 retain in the N. S. the same year as in the O. S. We subjoin two convenient rules for reducing English and American old style dates to new style:

1. To get the YEAR N. S., add to all O. S. dates before 1700 which fall between Dec. 22 and March 24 inclusive, and for all from 1700 to 1752 falling between Dec. 21 and March 24 inclusive, the number one.

2. To get the DAY OF THE MONTH in N. S., add to all O. S. dates before 1700 10 days, from 1700 to 1800 11 days, and from 1800 to 1900 12 days, and from 1900 to 2000 13 days, counting the leap years according to the rules of the O. S.

F. H. F.

Calendar Brethren, a society of both sexes in North Germany, also in France, Switzer-

land, and Hungary, composed of both ecclesiastical and lay persons, for the cultivation of good fellowship and for mutual help, in a general way under the control of the diocesan. It sprang up in the 13th century; became very corrupt, and was suppressed during the Reformation. Its name came from the primitive meetings being on the "calends" or first day of the month. But the society in some places, when further developed, met only 2 or 4 times a year.

Calendar, Hebrew. See YEAR.

Calf, the young of the cow, much used in sacrifice; hence the expression in Hosea, R. V. (xiv. 2), "So will we render as bullocks the offering of our lips" (cf. Heb. xiii. 15). A stall-fed calf was considered choice food (1 Sam. xxviii. 24, Luke xv. 23). A covenant was sometimes ratified by the parties thereto passing between the parts of a calf slain and divided (Jer. xxxiv. 18, Gen. xv. 9-17).

The golden calf, cast by Aaron at Sinai during the absence of Moses (Ex. xxxii. 4), was probably of wood, overlaid with gold, and designed to meet the wishes of a people longing for some visible image of the deity (Ps. cvi. 20, Acts vii. 40, 41).

The golden calves of Jeroboam (1 Kings xli. 28) were set up one at each end of his kingdom to hinder Israel from resorting to Jerusalem for worship and so cut them off from the house of David. Hence Jeroboam is so often mentioned with the brand "who made Israel to sin." Calf-worship was frequently rebuked by Hosea (viii. 5, 6, x. 5, xiii. 2).

T. W. C.

Calhoun, Simeon Howard, D.D. (Williams, 1864), Presbyterian, foreign missionary; b. in Boston, Mass., Aug. 15, 1804; d. at Buffalo, N. Y., Dec. 14, 1876. He graduated at Williams College, 1829; went to the Levant as agent of the American Bible Society, 1837; became missionary of the American Board in Syria (principally at Abeih, on the slopes of Lebanon), 1844 (transferred to Presbyterian Board, 1871); returned home in 1874. His epithet, "The Cedar of Lebanon," reveals what a sturdy character his was.

Calixtines, the party among the Hussites which contended for the restoration of the calix, or cup, to the laity. See HUSSITES.

Ca-lix'-tus, the name of three popes. 1. (Kallistos) bishop of Rome, 219-223. The discovery of Hippolytus' (q.v.) work upon heresies has greatly increased our knowledge of the life of Calixtus. The slave of a certain Karpophorus, he was intrusted with a banking business in which he failed and fled. Caught and brought back, he was imprisoned, and then, set free, he fell into trouble with the Jews, for which he was sentenced to the mines of Sardinia. But he returned to Rome, and under Zephyrinus became keeper of the cemetery (catacombs). He was also ordained, and had at this period a contest with Hippolytus about the Trinity, and was charged by him with Patripassianism. As bishop he again opposed Hippolytus, who taught with the Novatians that a Christian guilty of a mortal sin could never be restored to the com-

munion of the church. It is not probable that he became a martyr, and the *Martyrdom* which we have is unhistorical. 2. (**Guido of Vienne**) pope Feb. 2, 1119–Dec. 13, 1124. His principal service was the termination of the contest about investiture which had come down from Gregory VII. (q.v.). At first Calixtus' relations with Henry V. of Germany were not cordial, and he excommunicated him in 1119. But after military victories in Italy in 1121, under the mediation of the German princes, better relations were established, and in 1122 at Worms the following conditions were settled upon: The election of bishops and abbots should be made in the presence of the emperor, without force or simony; in contested cases the emperor was to give the decision with the consent of the metropolitans and provincial bishops. The elected bishop received the temporal power from the emperor by touch of sceptre, and the spiritual power upon consecration by investiture with ring and staff by the pope. This was a substantial victory for the papacy, since it destroyed the imperial power of veto upon the consecration of an elected bishop. Once consecrated, the bishop soon got temporal power. 3. (**Alonso de Borja, Italian Borgia**) pope April 8, 1455–Aug. 6, 1458. Already 77 years of age when elected pope, Calixtus III. did little for the church except stir up a war against the Turks, which effected, however, but little. His nepotism led to the elevation of his nephew Rodrigo (v. Alexander VI.) to the cardinalate before the canonical age. F. H. F.

Calixtus (properly Kallison), **Georg**, one of the greatest Lutheran theologians of the 17th century; b. at Medelbye, Schleswig, Dec. 14, 1586; d. at Helmstedt, 21 m. e. of Brunswick, March 19, 1656. He studied at Helmstedt, then travelled for 4 years through Germany, England, and France; returned to become professor of theology at Helmstedt and held the position till his death. In opposition to the Lutheran orthodoxy he advocated a mild construction of the confessional points of difference between the Lutherans and the Romanists and Reformed; found in the consensus of the Catholic faith during the first 5 centuries a basis for a common creed of Christendom; deduced a sound biblical theology, and also first treated ethics apart from dogmatics (1634). The Romanists regarded him as their sharpest opponent, while the strict Lutherans considered him secretly a Romanist. Other charges his liberality brought on him were crypto-Calvinism and syncretism. His great opponent was Calovius. (See his *Epitome theologiae* [‘Epitome of Theology’], Goslar, 1619; life by Henke, Halle, 1853–60, 2 vols., and by Dowding, London, 1863.)

Call is God's invitation to man to share in the blessings of salvation, usually divided into the outward or common call, either of nature (Acts xiv. 17, John i. 9) or of the gospel (Matt. xxii. 14), which has no saving influence, and the inward or effectual call which renews the soul, of which Paul speaks in Gal. i. 15, and which he describes as high (Phil. iii. 14), and holy (2 Tim. i. 9), and without repentance (Rom. xi. 29). T. W. C.

Calmet (kal-ma), **Augustin**, Roman Catholic; b. at Mesnil la Horgne, Lothringen, Feb. 26, 1672; d. at Senones, Lothringen, Oct. 25, 1757. He became Benedictine, 1688; teacher at Moyennoutier, 1698; superior at Münster, in Elsass, 1704; abbot at Nancy, 1718; of Senones, in Lothringen, 1728. His great fame rests on his *Dictionary of the Bible*. French orig., Paris, 1722–28, 4 vols.; 4th ed., 1845–46; Eng. trans., London, 1732; 6th ed., 1837, 5 vols.

Calogeri or **Caloyers**, each meaning “good old men,” the name for monks in the Greek Church.

Calovius (properly Kalan), **Abraham**, German Lutheran; b. at Mohrungen, East Prussia, April 16, 1612; d. at Wittenberg, Feb. 25, 1686. He studied at Königsberg; became professor extraordinary there, 1637; rector of the *gymnasium* at Danzig, 1643; professor of theology at Wittenberg, 1650. He was married 6 times and lost 13 children. He was the bitterest opponent of Calixtus and denominated his unionistic efforts “syncretism.” His chief work was a system of theology, Wittenberg, 1655–77, 12 vols.

Caloyers, the name given to monks in the Greek Church. See **CALOGERI**.

Calvarians, name of association for propagation of Roman Catholicism in Béarn, founded in Paris, in 1638, by Hubert Charpentier.

Cal'-va-ry represents the Latin version of the Greek *kranion* and the Hebrew *Golgotha* = place of a skull, the name of the gentle elevation (not a *mount*) where our Lord was crucified. Tradition puts this in the place occupied by the present Church of the Holy Sepulchre within the walls of Jerusalem, and many scholars, among whom are members of the British Palestine Survey, agree to the view. But others, Dr. Edward Robinson, S. J. Andrews, etc., maintain the contrary, some (Mr. Schick and Bishop Gobat) placing it near the Grotto of Jeremiah, n.w. of the Damascus Gate, and others (Fisher, Howe, and Conder) on that Grotto. It is not an uncommon opinion that the place was designedly left in obscurity, like the burial-place of Moses, so that it could not become an occasion of idolatrous worship. T. W. C.

Calvary, Nuns of the Order of Our Lady of (*Religieuses or Bénédictines de Notre Dame du C.*), a congregation of nuns founded in 1617 in Poitiers, by Antoinette of Orleans, upon the combined rules of SS. Benedict and Francis.

Cal'-vin (Latinized form of *Cauvin* or *Caulvin*), **John**, b. at Noyon, Picardy, France, 67 m. n.n.e. of Paris, July 10, 1509; d. at Geneva, May 27, 1564. His father, who held the office of procurator-fiscal in the county of Noyon, and was also secretary of the diocese, possessed influence enough, though without means, to procure his son's rapid advancement in the world. His early education was at Paris, and the means were provided for the continuance of his studies by a benefice, which was conferred upon him without ordination

at the age of 12. But the service of the church was soon exchanged for the law, which he studied at Orleans and Bourges. In Bourges he also enjoyed the instruction of Melchior Wolmar in Greek, which was subsequently of great value to him in his theological studies. From the first Calvin was famous as a hard and successful student. His mind matured rapidly, and his habits of reflection and review, with a powerful memory, made him master of all that he learned.

In extreme youth he was characterized by a religious disposition which made him the monitor of his playmates, and later manifested itself in all the forms of Catholic religiousness. In Paris his attention was directed more particularly to the question of personal religion, and he sought peace in the rites of the church, but in vain. His experiences were in many respects like those of Luther, but we know little of the circumstances of his final conversion. Gradually in connection with his legal studies he became engaged in preaching, and upon his return to Paris and the death of his father, he gave himself more and more to theological studies and religious labors. In 1538 he prepared the inaugural address of the rector of the university, Cop, in which he developed the doctrine of justification by faith, the result of which was to endanger his life and to compel him to leave the country. In 1534 he arrived at Basel. His stay here was short, but was signalized by the composition of his *Institutes*, which appeared in Latin in 1536, and which presented, as the best apology for the persecuted Protestants of France, a systematic view of their opinions (see CALVINISM). Next for a brief period in Ferrara, and then in Noyon, he came to Geneva in 1536 on his way, as he thought, to Basel. But Farel detained him here, though much against his will, and he ultimately became the leader, not only of Genevan, but of all Reformed Protestantism. He was the man needed at the time for the work of Geneva, but at the moment, circumstances were unpropitious. Geneva had succeeded in detaching herself from her bishop and from the House of Savoy, and had become nominally Protestant. But political independence and public license were closely connected. The new laws against games, etc., and the plain preaching of the new preachers had become unpopular. The strenuous conduct of Calvin, and his refusal to administer the sacrament at Easter, 1538, on account of the prevalent immorality, led even the Council to proceed against him, and a decree of banishment was issued against him, April 28, 1538. He left the city with Farel and went to Strassburg. Of his life here little need be said except that he gave himself to literary work and to the pastoral care of the church of the French refugees. He discussed the doctrine of the sacrament, revised his *Institutes*, and engaged somewhat in German affairs, going as far as Regensburg on one occasion. Nor did he forget Geneva, but corresponded with various individuals and wrote against Cardinal Sadolet, who had attempted to induce the city to return to the Catholic Church. Many changes which soon occurred in the city caused the return of Calvin to be earnestly de-

sired. At first he refused, but overcome by his sense of duty he complied with the urgent invitation of the authorities, and arrived in Geneva, Sept. 13, 1541.

The life-work of Calvin was now begun. The emphasis he gave to pure doctrine had already been made evident in his *Institutes*. But he laid, if possible, even greater emphasis upon the practical mission of the church, which he conceived as possessing a greater authority than any other reformer. The church is our mother. She possesses authority over us to teach and to command obedience. Hence she should be so organized as to exercise control over morals and manners, and to secure the exemplification of her doctrines in practical life. Calvin accordingly caused a "consistory" to be formed, which was composed of the city clergy (6 in number) and of 12 elders, and which proceeded to enforce Christian discipline in the city with an excessive rigor which has never been equalled elsewhere. Impartial severity was exercised, till, in spite of opposition and conflicts which it at first produced, the Genevan system made Geneva what Calvin conceived her called to be, a pattern Christian city for the world. If some punishments inflicted were awful (as when a child was beheaded for striking its father and mother), if some were ridiculous, the result does something toward apologizing for the means. The affair of Servetus (q.v.) was complicated with the general opposition to Calvin. The period of contest continued till the year 1555. With these efforts at repressing vice were intimately connected active efforts at promoting piety. Calvin and his associates were indefatigable in their labors as preachers and teachers. Alternate weeks he preached daily. Every Friday there was a so-called "congregation," in which the people were allowed to present questions and engage in discussion. The catechism was regularly taught. Care was taken to provide for instruction in theology, and Calvin lectured three times a week upon the Scriptures. In 1559 the number of students gathered from abroad had become so large that an academy was formed, over which Beza was placed as rector. Geneva had also become a general refuge for persecuted Protestants in all lands, and Calvin's influence was thus extended over all the Protestant world. He corresponded with princes and directed the course of religious movements in distant countries as well as in his own France. Switzerland particularly was brought by his influence into closer relations with Germany and other Protestant countries.

In the midst of these labors Calvin continued to live with the utmost simplicity. He once refused to have his salary increased. His house was modest in the extreme. In Strassburg he married Idelette de Bures, to whom he was greatly attached, and by whom he had one son, who died at an early age. After 9 years of married life she was taken from him. Calvin attracted many to himself and attached them closely; but to many he was not congenial. His chief and acknowledged fault was the severity of his temper. He struggled against it, but not with complete

success. His many labors and close confinement drew upon him many diseases, under the accumulation of which he at last sank, expiring amid the tears of all his associates in the government and in the ministry. No stone was set to mark his grave. Best ed. of Calvin's works in orig. Latin and French, by Baum, Cunitz, and Eduard Reuss, Brunswick, 1863, sqq.; Eng. trans., Edinburgh, 1842-53, 51 vols. There is no satisfactory life of Calvin in English, best is trans. of Bunger, Edinburgh, 1863; best extant is in German, by Stähelin, Elberfeld, 1863. F. H. F.

Calvinism, a system of doctrine which takes its name from the eminent reformer, John Calvin (1509-64), noted for his logical acuteness, though its friends claim that it existed long before him. Its substantial elements are found in all the Confessions of the Reformed churches—the Helvetic, Gallic, Belgic, Westminster, etc., but its most catholic statement is given in the Canons of Dort (1618-19), inasmuch as the synod which set these forth was a representative body. As the system emphasizes the sinfulness and dependence of man and the sovereign mercy of God, it has sometimes been known as "The Doctrines of Grace." Its fundamental principle is that God being the sum of all perfection, he can have no higher end than the manifestation of his own glory. As sin exists, and he could not be its author, it follows that he decreed to permit it and overrule it to the display of his infinite perfections. The salient features of the system, those by which it is distinguished from others, are usually represented as the Five Points, which are here summarized from the Canons of Dort. 1. The whole race having become sinful through the apostasy of the first man, God might have left all under the curse, but he was pleased to choose some to holiness and eternal life, and pass by others, thus manifesting himself such as he is, that is to say, both merciful and just. This choice is not founded upon the foreseen faith and obedience of the elect, as if this were something independent of the divine purpose, but is due to the wise and holy counsels of God's own will. The infinite mind never acts without a reason, but that reason is not always made known to man.

2. In carrying out his purpose of salvation God was pleased to provide a satisfaction for sin. This was done by the gift of his own Son, who, in the fulness of time, became incarnate and died on the cross, offering a sacrifice which is abundantly sufficient to expiate the sins of the whole world, and on the ground of which salvation is freely offered to every man. Yet the atonement thus made avails only to those who were chosen of the Father, and, in consequence, received the gift of faith. These alone are efficaciously redeemed.

3. The need of such a provision is shown by the universal and total corruption of the race, all men being by nature aliens from God and children of wrath. However refined, amiable, correct, and moral they may be according to human standards, they come short of the divine commands, do nothing that is

acceptable to God, and are wholly unable to deliver themselves from this condition.

4. This hopeless position of men left to themselves is overcome by divine grace, through which men are enlightened, renewed, and saved, so that the regeneration of any is due not to anything in them, but simply to him who worketh in them "both to will and to work for his good pleasure;" and yet this grace does not do violence to man as a senseless block, but spiritually quickens him and so sweetly inclines his will to accept the truth.

5. Those who are thus renewed are finally saved, although they have many infirmities and sometimes fall into deplorable ways, for God is faithful, and in due time recovers them and preserves them unto salvation; a result by no means due to believers' own merits or strength, but only to the gratuitous and merciful purpose of God.

The foregoing presents the characteristic features of Calvinism as the system has been and is now regarded by the great body of its confessors. It is, as will be seen, *Infralapsarian*, i.e., it holds that the decree of God supposes the creation and fall of man; but there is another view called *Supralapsarian*, which holds that the decree to eternal bliss or woe precedes in the order of nature all the developments of time, and that therefore man before the fall was predestined to salvation or damnation; and there are not a few who consider this the only logical construction of the doctrine. It is disputed whether Calvin himself held this view, but it is certain that it was not adopted by the Synod of Dort. The system was modified by the federal theology or the doctrine of the covenants, which, though held at an earlier date by Amesius and others, was first brought into general currency by Cocceius (1603-69), who grouped the Calvinistic doctrines under the scheme of the covenants, viz., the covenant of redemption between the persons of the Trinity, the covenant of works with Adam, and the covenant of grace. Witsius (1636-1708) was one of the most able and learned expounders of these jural relations.

This type of Calvinism prevailed largely in Holland and is expressed in the Westminster standards. Further modifications of the system have been made, e.g., by the school of Saumur, in France, by Andrew Fuller, by Pres. Edwards and his followers in New England; but the system itself is best seen in the Canons of Dort, and its leading feature, predestination and election, in the well-known 17th of the XXXIX. Articles of the Church of England. T. W. C.

Cam-al-du-li-ans, an order of monks founded by Romuald, an Italian, b. about 950; d. June 18, 1027. From early manhood he was especially devoted to the eremitic life. Having acquired a great reputation for sanctity, he was commissioned by Otho III. to attempt to reform the monastery of Classe, but found the resistance of the monks too great, and relinquished the task. But, with other monastic foundations, he established at last, in 1018, that of Camaldoli (Campus Maldoli) near Arezzo, which became the mother of the later

order. Peter Damiani gave the order its great impulse. He wrote a life of Romuald (1040) and himself practised the austerities he recommended (d. 1072). The order differed from the Benedictines in assigning a separate hut to every monk, where he lived and ate. The most weighty proscription was that of silence. Subsequently convents of nuns were formed under the same rule. The order was induced to transfer itself to Venice in 1212. After this it passed through the usual history of monastic decline. F. H. F.

Cambridge Platform, that adopted by the synod of New England churches at Cambridge, June, 1648, under the leadership of Richard Mather. It was substantially the Westminster Confession, with modifications of the chapters relating to church government and discipline. (See Schaff, *Creeeds*, vol. i., 836.)

Cambridge Platonists, the epithet given to Ralph Cudworth, Henry More, John Smith, and Benjamin Whichcote (see those arts.), and their followers, who applied Platonic ideas to theology. They mostly belonged to Emanuel College, the famous Puritan college of the university. They had to endure much obloquy in consequence of their break from the prevalent Aristotelianism. (See Tulloch's *Rational Theology*, vol. ii.)

Camel, a ruminant animal, the chief beast of burden in the East. Its peculiar stomach and its fatty hump enable it to go without food or water for days. Its broad-cushioned elastic foot prevents its sinking in the sand, and it is content with such coarse prickly shrubs as the desert yields. Its ordinary rate of travel is 2½ m. per hour, but the dromedary (which is a camel trained for speed) can make 9 m. Its strength and endurance make it "the carrier of the desert." It was used from the earliest period (Gen. xii. 16). The number one had was a token of his wealth. Job had 8000, and the Midianites' camels were like the sand of the sea (Judg. vii. 12). The queen of Sheba brought them to Solomon (1 Kings x. 2); and Hazael to Elisha (2 Kings viii. 9); the Cushites had them in abundance (2 Chron. xiv. 15); and they were even used in war (1 Sam. xxx. 17). The camel was an unclean animal to the Hebrews (Lev. xi. 4), but the Arabs use its milk and its flesh for food. The hair is woven into a coarse cloth, such as John the Baptist wore (Matt. iii. 4), which is used for sacks and tents. The skin, which is very thick and tough, is made into sandals and thongs. The expression (Matt. xix. 24), "It is easier for a camel to go through a needle's eye," etc., is a proverb to describe an impossibility. A similar expression (xxiii. 24) illustrates the hypocrisy of the Pharisees by their custom of straining out (not at) a gnat from the wine they drank, and yet swallowing an animal as large as a camel. T. W. C.

Camerarius (properly Liebhard), Joachim, humanist and reformer; b. at Bamberg, 33 m. n. of Nuremberg, April 12, 1500; d. at Leipzig, April 17, 1574. He studied at Leipzig and Erfurt; then under Melancthon at

Wittenberg; became professor of Greek and Latin at Nuremberg, 1526; at Tübingen, 1535; and at Leipzig, 1541. He played a prominent part in the Reformation. His life of Melancthon is a very valuable history of the whole movement, Leipzig, 1566; best ed., Strobel, Halle, 1777.

Camerlengo (di S. Romana Chiesa), the officer (generally a cardinal) at the papal court who is charged with the care of the treasures and also the government during an interregnum.

Cameron, John, Scottish theologian; b. in Glasgow about 1570; d. at Montauban, France, 1625. He studied there and on the continent; was professor of divinity at Saumur, 1618-20; principal of the University of Glasgow, 1622; professor of divinity at Montauban, 1624. He was the founder of the moderate Calvinistic school of Saumur.

Cameron, Richard, Scotch preacher; b. at Falkland, Fife, 22 m. n.w. of Edinburgh; d. at Aysmoss, July 29, 1680. He was tutor, then popular field preacher; went to Holland, 1678; returned in 1680, and with Donald Cargill and Thomas Douglas drew up the Sanquhar (the village in which they met) Declaration, which disowned the authority of Charles II. because of his tyranny and declared war against him. Accompanied by an armed band he preached against those who accepted the king, until in the battle of Aysmoss, Ayrshire, he was killed.

Cameronians. See PRESBYTERIANS, p.

Camisards (from *camisade*, a night attack, from *camisa*, the peasant's white jacket or blouse worn on such occasions), those Protestants of Languedoc who offered organized opposition to the cruel measures of oppression introduced by Chaila, archpriest of Cevennes (1702-11). They called themselves "the children of God," "the people of God," "the flock of Jehovah," etc. Their leaders, chief of whom was Cavalier (q.v.), were called "prophets," and the movement was theocratic. They retaliated the cruel treatment they had received, but they were morally pure. The war was carried on with varying success, but terminated in their submission (1702-04). (See history by Ant. Court [French], Villefranche, 1760, 8 vols.)

Camp. See WAR.

Campanile (Italian), the detached bell-tower of a church; the most famous are Florence, Pisa (the "leaning tower"), and Bologna.

Campbell, Alexander, founder of the Disciples (q.v.), commonly called the Campbellites or Campbellite Baptists; b. near Ballymena, County Antrim, 33 m. n.w. of Belfast, Ireland, Sept. 12, 1788; d. at Bethany, W. Va., March 4, 1866. He studied for a year at Glasgow University (1808-09); broke with the Seceders from conscientious scruples respecting their position (1809); joined his father, Thomas, at Washington, Pa., where, although sent thither by the Associate Synod of North America as a Seceder minister, he had gathered a congregation styled the

"Christian Association," which issued a plea for Christian union on the simple basis of the Scriptures. Out of it was organized (1811) the Brush Run (Pa.) church, with Thomas Campbell as elder and Alexander as licensed preacher. When Alexander's first child was born (1812), he was led to study the question of baptism, and came to the conclusion that immersion was the correct form. He argued this view, and he and the majority of the church were immersed. In 1817 he removed to Virginia. There at Buffalo (now Bethany, W. Va.), he conducted, in his own house, from 1818 to 1822, the Buffalo Seminary, a high school in which he hoped some lads might be turned toward the ministry. In 1822 he started *The Christian Baptist*, a periodical, succeeded, in 1830, by the monthly *Millennial Harbinger*, which lasted till 1870. In 1826 he compiled from various versions an English translation of the New Testament, and by insisting therein that the words "baptist" and "baptism" are not to be found in the New Testament, he caused a rupture between the Brush Run church and the Baptists, with whom they had previously affiliated. This led him to found a separate denomination, "The Disciples of Christ." In 1841 he founded Bethany College, W. Va. He was famous as a public debater; indeed, in this way first attracted general notice. (See his works [including *The Christian System*; *Debates with Owen and Purcell*; *Lectures on the Pentateuch*; *Christian Baptism*; *Memoirs of Thomas Campbell*], Cincinnati, 18—, 6 vols.; *Popular Lectures and Addresses*, Philadelphia, 1861; 3d ed., 1863; cf. his life by Robert Richardson, Philadelphia, 1868-70, 2 vols.; 2d ed., Cincinnati, 1872.)

Campbell, George, D.D. (Marischal College, 1764), Scotch divine; b. at Aberdeen, Dec. 23, 1719; d. there, April 6, 1796. He was educated at Edinburgh and Aberdeen; entered the ministry, 1748; became principal of Marischal College, 1759; and professor of divinity, 1771; resigned the two, 1793. His fame rests on his *Dissertations on Miracles* (a reply to Hume), Edinburgh, 1762 (the most original part of which is the argument that the highest anterior improbability of an alleged event is counterbalanced by slight direct evidence).

Campbell, John, English Independent minister; b. at Edinburgh, 1766; d. in London, April 4, 1840. He was for many years in business; was a founder of the Religious Tract Society of Scotland, 1793; of Sunday-schools; of the Magdalene Societies of Edinburgh and Glasgow; of the British and Foreign Bible Society, 1804; became minister of an Independent chapel in London, 1802; inspected missions of the London Missionary Society in Africa, 1812-14, and 1819-21, and published accounts, 1814 and 1822, which turned David Livingstone's thoughts toward Africa. (See his life by Philip, London, 1841.)

Campbell, John McLeod, D.D. (Glasgow, 1808), Scottish divine; b. at Kiluiver, Argyllshire, May 4, 1800; d. at Roseneath, Feb. 27, 1872. He was educated at Edinburgh, and

began his ministry at Row, 1825; deprived for teaching heretical doctrines concerning "assurance of faith" and universal atonement and pardon, 1831; had an independent congregation at Glasgow, 1833-59, which he served gratuitously. He wrote *The Nature of the Atonement* (in which he maintained that it was the spiritual essence and nature of Christ's sufferings, and not their penal character which gave them value in atonement), Cambridge, 1856; 4th ed., 1873.

Campbell, Thomas, father of Alexander, founder of the "Disciples;" b. in Ireland, Feb. 1, 1763; d. at Bethany, Va., Jan. 4, 1854. He entered the ministry (Seceding Presbyterians), 1798; went to America, 1807, and joined the Associate Synod of North America; labored in its ministry in Western Pennsylvania until 1809, when Alexander joined him and began an independent movement; went to Virginia a little later. (See his life by Alexander Campbell, Cincinnati, 1861.) See ALEXANDER CAMPBELL and DISCIPLES.

Campion, Edmund, English Jesuit and martyr; b. in London, Jan. 25, 1539-40; hanged there, Dec. 1, 1581. After a brilliant career in school and university (Oxford), he went to the English college at Douay; there openly recanted Protestantism, to which he had been secretly opposed, 1571; entered the Jesuit order, 1573; was sent on the English mission, 1580; was proscribed by the government, hunted, captured, tortured, and finally executed on the charge of conspiring against the throne. He was an extraordinary man—learned, eloquent, winning. (See his life by R. Simpson, London, 1867.)

Camp-meetings, religious out-of-doors meetings, especially held nowadays by Methodists, but long before by the Covenanters in Scotland. They often last several days.

Campo Santo, the Italian name for the enclosure wherein distinguished persons are buried. That at Pisa is world-renowned.

Ca'-na, a town in Galilee, the birthplace of Nathanael, where our Lord wrought his first miracle (John ii. 11), and afterward healed the nobleman's son at Capernaum by a word spoken at a distance (iv. 46). Its traditional site is *Kefr Kenna* 2 m. from Nazareth, but Robinson proposes *Kana-el-jelil* 8 or 9 m. north. T. W. C.

Ca'-naan (low), the 4th son of Ham (Gen. x. 6). His posterity inhabited the country west of the Jordan. The Jews believe that he first saw his grandfather's shame, and instead of concealing it told his father; and hence the curse upon his descendants. The region peopled by them was called the *land of promise* (Heb. xi. 9), the *land of the Hebrews* (Gen. xl. 15), the *holy land* (Zech. ii. 12), and *Palestine* (Ex. xv. 14, Philistia, R. V.), from the tribes on the southwest coast of the Mediterranean. Its extreme length is about 180 m. and its average width about 60. Under Joshua it was divided among the 13 tribes, under Rehoboam into the 2 kingdoms of Judah and Israel, and afterward was ruled over in turn by

Babylonians, Persians, Greeks, and Romans. In Christ's time there were 5 Roman provinces—Galilee, Samaria, Judæa, Periea, and Idumea. It is now under the control of Turkey.

It has a very diversified surface, well watered and extremely fertile, though now being stripped of its forests the productiveness is small. The deepest known gorge on the earth's surface is the valley through which the Jordan flows, descending 2000 feet from its source to the Dead Sea. The various elevations of the region yield similar diversities of climate, and hence an unequalled variety of products. The hills, now bare and barren, were terraced to the summit, and the early and the latter rains carefully stored secured all the moisture needed.

T. W. C.

Ca'-naanites. The inhabitants of the Jordan valley were the *Hivites* in the north (Josh. xi. 3); the *Jebusites*, in the hill country around Jerusalem, the old name of which was Jebus (Josh. xv. 8); the *Girgashites*, probably east of the Sea of Galilee (Gen. x. 16); the *Canaanites*, in a restricted sense, north of the Jebusites (Josh. xi. 3); the *Amorites*, south of Jerusalem (Gen. xiv. 7); the *Hittites* or children of Heth, west of the Dead Sea (Gen. xxiii. 3, Num. xiii. 39), and the *Perizzites*, scattered through the land as villagers (Gen. xiii. 7). All these, together with some smaller tribes (Arkites, Anakim, etc.), made the population which was extirpated by the children of Israel under Joshua. The scriptural reason assigned for this dreadful overthrow was the exceeding wickedness of these nations. God had borne long with them (Gen. xv. 16), but there was a limit even to his forbearance. When their iniquity was full, the Israelites were sent forth to capture and destroy, not to sate their own anger or avarice or lust, but to execute God's righteous judgment. And hence they were often assisted by miracle, as in crossing the Jordan, the overthrow of Jericho, the great victory at Gibeon. In view of the grossly corrupt religion of the Canaanites and their bestial immorality, their total destruction was not too high a price to pay for the establishment and preservation of true religion on the earth.

T. W. C.

Can'-da-ce, an Ethiopian queen, whose treasurer was met on the desert road from Jerusalem to Gaza by Philip the evangelist and converted to Christianity. Her dominion was the region of Upper Nubia, called by the Greeks Meroë.

T. W. C.

Can'-dle-mas, a church festival celebrated Feb. 2, commemorating the purification of the Virgin Mary. It is celebrated by the lighting of candles to indicate the prophecy of Simeon that the child Jesus should become "a light to lighten the Gentiles." It was first observed probably in 542, and seems to have grown out of the heathen festivals of purification held in this month.

F. H. F.

Candles are used in the service of the Roman Church as a symbol of Christ, the true Light. They are used in the mass, in the administration of the sacraments, in benedictions and processions, before statues, etc., and in praying for the dead.

F. H. F.

Candlestick, The Golden. See **TABERNACLE**.

Candlish, Robert Smith, D.D. (College of New Jersey, 1841; Edinburgh, 1865), Free Church of Scotland; b. in Edinburgh, March 23, 1806; d. there, Oct. 19, 1872. He was educated at Glasgow; became minister of St. George's, Edinburgh, 1834, and remained till death; was one of the founders of the Free Church of Scotland, 1843; and after Chalmers' death (1847) the leading spirit therein. In 1863 he received the honorary position of principal of the New College. He tried to effect a union between the Free, United, and Reformed Presbyterians of Scotland and the Presbyterian Church of England. He wrote several books. (See his *Memoir of W. Wilson*, Edinburgh, 1880.)

Cange, Du. See **DU CANGE**.

Canisius (ka-nee'-se-us, properly Hondt), **Peter**, Jesuit; b. at Nimwegen, Netherlands, May 8, 1521; d. at Freiburg, Switzerland, Dec. 21, 1597. He was the first German to enter the Society of Jesus, 1543; and became first provincial for Germany, 1556. He was extraordinarily active and successful in spreading the society and in suppressing the Reformation in Cologne, Bavaria, and Austria. He was beatified, Nov. 20, 1864. His two catechisms, the larger, *Summa doctrinae christianæ*, Cologne, 1554, and the smaller, *Institutiones christianæ pietatis*, 1566 (both repeatedly reprinted, and translated into many languages), were intended to counteract and supplant Luther's catechisms. (See his life by Riess [German], Freiburg, 1865.)

Canon, Biblical. See **BIBLE**, p. 105.

Can'-on, Ecclesiastical, a person who possesses a prebend or revenue allotted for the performance of divine service in a cathedral or collegiate church. The institution is first heard of in the 6th century. Originally simple priests, living in a community to assist the bishop, and dependent entirely upon him, canons formed subsequently in many places separate associations, sometimes having the election of bishops, sometimes subject only to their dean, sometimes existing in cities where there were no bishops.

In the Roman Catholic Church in England and elsewhere canons were formerly distinguished as *regulars*, those who lived in monasteries, *secular*, who did not, but kept the canonical hours, and *honorary*, who were not obliged to keep the hours. In English cathedrals of the present day the canons are obliged to be in residence for 3 months of the year. There are also minor canons who take part in the daily choral service.

F. H. F.

Canon of the Mass, that part of the mass which begins after the "Sanctus" with the prayer "Te igitur," and ends, according to some, just before the "Pater noster," according to others, with the consumption of the elements; so called because it contains the fixed rule for celebrating the eucharist in the Roman Church.

Canon Law is, properly, the law embodied in the *Corpus Juris Canonici* of the Roman Church. There are later sources of law in

that church, as for example, the decrees of the Council of Trent, the bulls of recent popes, the Vatican Council, etc.; and there are in different Protestant countries of Europe, different bodies of evangelical ecclesiastical law which have an historical connection with the *Corpus Juris Canonici*. In America, owing to the separation of church and state, canon law may be defined as the sum of the constitutional and legislative regulations established by any ecclesiastical communion for its own government; and as such it plays no part in public affairs, except as the courts may be called upon, now and then, to protect the rights of a portion of an ecclesiastical communion under its own laws.

HISTORY.—The regulations which were established governing the relations of the church to the state and the administration of her internal affairs were called *canons* in distinction from the *dogmas* of the church, and the *laws* of the state. In the earliest times, there was no need of gathering these into collections, but with the increasing extension of the church and the greater complexity of its relations, collections became a necessity. The first mention of a code of canons is in connection with the Council of Chalcedon (451). It seems probable that the decrees of the Council of Nice (325) and those of Ancyra (314), Neo-Cæsarea (314), and Gangra (365) had already been gathered into a convenient volume. The first collection which has come down to us is the "Apostolical Constitutions," dating from the end of the 3d to the middle of the 4th century, which embrace dogmatical, liturgical, ethical, and disciplinary regulations. Connected with these, as a kind of appendix, are the "Apostolical Canons," and there is a similar collection known as the "Apostolical Church Order," dating from the beginning of the 8d century. In the reign of Justinian various scattered compilations were reduced to a systematic form in 50 books. Later came the "Nomocanon," which contained the last-mentioned collection in connection with the civil laws relating to ecclesiastical matters. In the year 692 the Trullan Council made a comprehensive collection, which formed the standard Greek law down to the middle of the 9th century. Translations of the decisions of the Eastern Church introduced them into the West, the best known being the "Isidorian" of Spain (5th century). The decisions of Western councils and the letters of the popes, called decretals, were united by Dionysius Exiguus, about the beginning of the 6th century, in a collection called after him, which, though never formally adopted, became, in fact, the standard collection. A Spanish collection of the 6th century, called the *Hispana*, obtained great currency in Spain and in France, where it was associated with the collection of Dionysius in its original, and in a modified form (*Dionysio-Hadriana*). These collections of genuine decretals were increased between the years 829 and 857 by a collection called at the present time the pseudo-Isidorian decretals. This collection, which pretended to have been prepared by Isidorus Mercator, who was popularly supposed to be St. Isidor of Spain, was divided into three parts, of

which the first, after some introductory matter, contained the 50 apostolical canons, 59 spurious letters of popes from Clement to Melchisedech, and the spurious "donation of Constantine;" the second opens with an extract from the preface of the genuine Spanish collection, and contains the Greek, African, Gallic, and Spanish councils in substantial agreement with the Spanish collection; and the third contained papal letters from Sylvester to Gregory II., of which 85 were spurious. The date of the forgery is evident from the fact that the collection makes use of materials drawn from the Council at Paris in 829, and is itself quoted at Chiersy in 857. But in 857 it was unknown at Rome, as is seen by the answer of the pope to an inquiry addressed to him in reference to a spurious decretal. In 863 it was still unknown there; but in 864 the principles of the false decretals begin to play a great part in the letters of Nicholas I. to Hincmar of Rheims in the affair of Rothad of Soissons. That the spurious letters are a late forgery is evident from their style, which is that of the monkish Latin of the 9th century; from their monkish ignorance, as when *Cephas* is derived from *caput*; and from their many anachronisms, as when Damasus (366-84) quotes from Leo I. (440-61), or when letters are dated in the consulships of consuls long since out of office. The contents of many of them are so exactly adapted to later circumstances as to require a prophetic inspiration on the part of the supposed writers to account for the correspondence. Their general object seems to be to favor the bishops in their contests with the archbishops, and to encourage appeals to the "primates," whom the writer wished to see appointed in every country. In the absence of this officer, who never got generally appointed, the effect of the whole was to elevate the pope at the expense of the archbishops, and was thus welcome to Nicholas. The writer may have been Autgar of Mayence, who wished to become primate of Germany. The genuineness of the collection was not disputed in its day, and was only disproved by the Protestant scholarship of the period of the Reformation. The effect of the collection seems to have been to promote tendencies already in existence, rather than to call in any very new force. In fact, their perfect accord with the ideas of the times was the great reason why their authority was accepted without sufficient inquiry.

The manuals of canon law which had sprung up thus irregularly and in widely separated districts, contained contradictory and obsolete elements. The whole needed digestion and reduction to a system, and this service was performed by Gratian, a monk of Bologna, about the middle of the 12th century. The resulting *Decretum Gratiani*, as it was called, consists of three parts. The first treats of the sources of canon law, and of ecclesiastical persons and offices. The second consists of 36 *causæ*, or cases propounded for discussion and solution, and the principles of law illustrated under each are gathered in distinct canons. The third part contains the law bearing upon the ritual and sacraments of the church.

The *Decretum* included papal decretals down to the year 1139. The subsequent matter was soon subject to publication, and several collections arose, which in their turn needed codification. Accordingly, a second part of the *Corpus* followed the "Decretum." This was divided into four parts, the Decretals of Gregory IX., the *Liber Sextus*, published by Pope Boniface VIII. in 1298, the *Clementina*, published by order of Pope Clement V., and the *Extravagantes*, containing matter subsequent to the year 1317, in various collections.

Thus the *Corpus* itself is a growth, and suffers from the defects of repetition and contradiction which it was designed to remove. A distinction is made between its earlier and its later parts, and in case of conflict, the preference is given to the latter.

The development of the ecclesiastical law in the middle ages was due to a variety of causes, of which the principal was the greater security and justice to be obtained in the ecclesiastical courts. The church educated in its universities the great lawyers of the time, who were also priests. The jurisdiction of the church was extended so as to embrace not only causes in matters which might be in some sense called moral, like marriage causes, but also directly criminal causes, such as adultery and perjury. The ecclesiastical code was greatly superior to the Gothic and Teutonic codes of the ruling nations. Out of this church influence sprang also the new science of international law. The Roman state had regarded all foreigners as enemies, but Christianity taught that all were brothers. The emphasis placed upon the duties of sovereigns to their subjects was the seed of those constitutions by which absolute were converted into limited monarchies. Thus the canon law, which was a selection of the best of all ancient law, blessed Europe in its time, and has sent down into modern law most of those elements of the Roman law which are to be found there. The decline of canon law kept pace with the decline of the church which administered it, till in the Reformation it was broken up and set aside in most of the countries of Europe. (See Richter, *Lehrbuch des katholischen und evangelischen Kirchenrechts*, Leipzig; 8th ed., by Dove, 1884.) F. H. F.

Canonical Hours are periods of worship designed to symbolize and perform the duty of the church to "pray without ceasing." They were first observed in the Christian church as a part of the forms of worship inherited from Judaism (see Acts ii. 15, iii. 1, x. 9). These were the 3 hours of 9 o'clock, 12, and 3. To these was added the hour of midnight, when Paul and Silas prayed in the prison. Prayers at daybreak and nightfall were added later, and by the time of Jerome these 6 hours were regularly observed in the monasteries. When 8 such hours are counted the remaining 2 are that at 3 o'clock in the morning, and at retiring. F. H. F.

Canonization, the declaration with special ceremonies that a certain deceased member of the Catholic Church is a saint whose worship is incumbent upon the whole church. The

worship of a saint did not at first require papal authority, but after the year 1181 this was declared necessary. The bishops continuing the former custom, they were formally forbidden to canonize any one by a decree of the years 1625 and 1634. The process of determining whether a given person who has died in the odor of sanctity is a proper candidate for canonization is a long one. If it is regularly proved that he has lived a pious life and wrought miracles he is pronounced blessed (*beatus*). This must ordinarily be deferred till 50 years at least after his decease. If it is shown that he still exercises the miraculous power, as by miracles wrought at his tomb, he is finally pronounced sanctified (*sanctus*).

F. H. F.

Canstein, Baron Karl Hildebrand, founder of the well-known Canstein Bible Institute at Halle; b. at Lindenberg, Brandenburg, Aug. 15, 1667; the friend of Spener and Francke; d. in Berlin, Aug. 19, 1719. In order to distribute the Bible at the lowest rates he established, in 1710, his Institute, and endowed it by his will. (See his life by Plath, Halle, 1861.)

Canterbury, English town, population (1881), 21,000; 53 m. e.s.e. of London, gives the name to a diocese, province, and cathedral. 1. Diocese, population (1881), 653,269; comprises the county of Kent, excepting a small portion, and a district in Surrey (south bank of the Thames). In it are the archbishop's country residence at Addington and his London residence, Lambeth Palace. 2. Province comprehends 24 dioceses of Southern England and Wales, over which the archbishop has metropolitan jurisdiction. 3. Cathedral, the original building was prior to Augustine, the first archbishop (600); but destroyed by fire, 1067; the present building was erected between 1070 and 1485. In its choir Thomas Becket was murdered (1170). **HISTORY.**—The See of Canterbury was founded by Augustine (597), who was consecrated its first bishop by Vergilius, Archbishop of Arles. It was Pope Gregory the Great's plan to have 24 bishoprics in England, 12 each belonging to the archbishops of London and York. But Canterbury and not London remained the seat after Augustine's death. Including him and the living one, 92 archbishops have sat upon its throne, the most famous of whom are Augustine, Anselm, Becket, Bradwardine, Cranmer, Pole, and Laud. The archbishop is the Primate of all England and Metropolitan; *ex officio* the first subject of the crown after the princes of the blood royal. He crowns the sovereign. He can confer degrees in divinity, law, and medicine. The endowment of the office is now fixed at £15,000 per annum. For history see Stanley, *Memorials of Canterbury*, London, 10th ed., 1883.

Canticles. See SONG OF SONGS.

Cantor. See PRECENTOR.

Ca-per-na-um (*village of Nahum*), a city of Galilee in the time of Christ not mentioned in the Old Testament. It was on the north-west coast of the Sea of Tiberias in a rich and

populous region. It was called Christ's "own city" (Matt. ix. 1), the scene of most of his mighty works and his wonderful instructions (Matt. xi. 20). It was in the country which Isaiah (ix. 1) predicted should be the first to see the gospel light (Matt. iv. 12-16). Although so often mentioned in the gospels and so interesting in its history, its name and its site have fallen into deep obscurity, and the latter is still a vexed question in biblical geography. Two sites have been assigned for our Lord's own city. One is *Khan Minyeh*, on the northern border of the fine plain of Genesaret, near the lake, in favor of which are Dr. Robinson, Kiepert, Sepp, and members of the Palestine exploration societies. The other is *Tell-Hâm*, from 2 to 3 m. north of Khan Minyeh, where there are found extensive ruins, among which are conspicuous those of a large synagogue, with portions of columns, pedestals, and Corinthian capitals. The number and character of these ruins, together with some minor considerations, have led the Wilsons, W. M. Thomson, Dixon, Ritter, and others to consider this the site; and the weight of the argument appears to be with them. Further excavations may in time furnish such indications as will be decisive. T. W. C.

Caph'-tor, the original seat of the Caphtorim or Philistines (Deut. ii. 23, Amos ix. 7). It has been identified with Cappadocia, Cyprus, and Crete, but is more likely Capht-ur, the northern delta of Egypt, from which the Phœnicians emigrated into Asia. T. W. C.

Cap-i-to (properly Köpfel), **Wolfgang Fabricius**, D.D. (Freiburg, 1566), Protestant reformer; b. at Hagenau, Elsass, 1478; d. of the plague, at Strassburg, Nov. 2, 1541. He studied at Freiburg in Breisgau; became professor of theology at Basel, 1515; chaplain of Albert of Mayence, 1520; provost at Strassburg, 1523; went over to the Reformation, and married, Aug. 1, 1524; a second time, 1532 (with the widow of Oecolampadius); labored zealously. He introduced the Reformation into Hagenau and was Butzer's coadjutor at Strassburg; with him wrote the Tetrapolitan Confession; and alone the Wittenberg Concordat (see those arts.). (See his life by J. W. Baum, Elberfeld, 1860.)

Capitularies, a name given to the general laws binding upon all the various peoples of the Carolingian Frankish kingdom, proceeding from the royal authority, and embraced in chapters (*capita*). Each little nation had its own private code by which its members were governed. The capitularies embrace also Merovingian laws, more properly called *decreta*. Since the kings had authority in the religious sphere as well as the civil, many of these capitularies relate to ecclesiastical matters. F. H. F.

Cappado'-cia, the largest and most eastern province of Asia Minor. Jews resident in it were among Peter's hearers on the day of Pentecost (Acts ii. 9), and Christians in it were among those addressed by him in his First Epistle (i. 1). T. W. C.

Cappel, Louis, Reformed Church of France; b. at Saint-Elier, near Sedan, Oct. 15, 1585;

d. at Saumur, June 18, 1658. After finishing his studies at Saumur he continued them during 4 years at different universities; became professor of Hebrew at Saumur, 1614; of theology at same, 1633. He was a scholar of the first rank, and a man of independent judgment. He distinguished himself in all branches of theology, but at the present day is best known as the opponent of the Buxtorf theory of the inspiration of the Hebrew vowel points, accents, and punctuation marks, holding that they were no part of the inspired text, but additions of the 6th century A.D. His greatest work was his *Crítica Sacra*, Paris, 1650. (See G. Schnedermann, *Die Controversen des Ludovici Capellus mit den Buxtorfen*, Leipzig, 1879.)

Captain. See ARMY, p. 46.

Captives, Captivity. See WAR.

Captivity in Babylon. This was the longest and most influential of the many captivities of the Jews, lasting over two generations and curing the people entirely of their inveterate propensity to idol-worship. The 70 years of its duration is now considered a round number, and therefore need not be accurately defined. While thus in exile the Jews observed circumcision, kept genealogical tables, maintained the usual distinctions of rank, and thus preserved their nationality intact. In 636 they began their return, under Cyrus's permission, and continued it afterward under Zerubbabel (Ezra ii. 2), under Ezra (Ezra vii. 7), and under Nehemiah (Neh. vii. 66). Those who did not return were known as *The Diaspora* or dispersion (John vii. 35, James i. 1, 1 Peter i. 1, R. V.). As for the deportation of Israel by Assyria there is no evidence, and no reason to suppose that the 10 tribes, as a body ever returned to Palestine. Nor did they maintain a distinct existence anywhere, but were intermingled and confounded with the great body of their countrymen scattered over the Roman Empire. T. W. C.

Capuchins (kap-ŭ-chĭn), a monastic order, so called from the long-pointed *capuche* or cowl they wear, founded in 1526 by Matteo di Bassi, of Urbino, an Observantine Franciscan at Monte Falco, in Urbino, Central Italy, with the avowed object of restoring the primitive Franciscan dress and rule. They were at first persecuted by the Franciscans. They are governed by a vicar-general; live by begging, and have only the coarsest fare and meanest surroundings. They have ever had a strong hold upon the common people. Their third vicar-general, Bernardino Ochino, became a Protestant (1542).

Capuciati, or **Caputiati** (from *capuche*), a Burgundian sect founded in 1182 by a carpenter, Durand, who claimed inspiration from the Virgin Mary, for the restoration of peace in church and state. It was suppressed by Bishop Hugo of Auxerre (1182-1206).

Caraccioli (ka-rat'-cho-lee), **Galeazzo, Marquis of Vico**, b. in Naples, 1517; d. in Geneva, May 7, 1586. He was converted to Protestantism, 1541; fled to Geneva, 1551; there released from his wife, Vittoria de Nocera,

grand-niece of Pope Paul IV., by the Geneva courts (1559), he married Anna Framery, 1560. He stood in high favor with the Protestants, and was the glory and strength of the Italian congregation there. (See his life, in Italian, by Niccolo Balbani, Geneva, 1587; n.e. by E. Comba, Florence, 1875; Eng. trans., London, 1808.)

Caraites. See KARAITES.

Car'-che-mish (*fort of Chemosh*), a chief city on the Euphrates, taken by Pharaoh Neco after the battle of Megiddo, in which King Josiah was slain (2 Kings xxiii. 29), afterward retaken by Nebuchadnezzar (Jer. xlv. 2). Its precise site is not determined. T. W. C.

Cardinal, the name of the principal members of the papal court. The pope occupies the threefold position of bishop of Rome, archbishop of a province of 8 bishoprics, and primate of the Occident, and so head of the Catholic Church. In all these capacities he needs the same assistance in the performance of his duties as is necessary in the case of other bishops, and the cardinals are the officers who render the required assistance. The same board of officers originally assisted him in all his functions, so that it was the college of presbyters of the city of Rome who became the original and model of the subsequent college of cardinals. The city was early divided into various districts, in each of which there was one principal church where baptisms and other principal forms of service were performed. It was the presbyter of such a chief (or cardinal) church who had a seat in the council of the Roman bishop. With these presbyters were next associated deacons for the distribution of charity. Under Stephen IV. (d. 771) there were added the suburbicarian bishops. After much vacillation, the number of cardinals was fixed by Sixtus V. in 1590 at 70. Of these 6 are cardinal-bishops (these suburbicarian bishops), 50 are cardinal-priests, who derive their titles from churches in the city of Rome, but who may be bishops or archbishops of other dioceses, and 14 cardinal-deacons. The requirements for the cardinalate are the same as for a bishopric. In all ages of the church abuses have been connected with the system, as when Giovanni de Medici was made cardinal at 10 (afterward Leo X.). The ceremonies at the installation of a cardinal are very elaborate. The insignia are chiefly the red hat, and to receive the hat has the same meaning as to become a cardinal. The vestments are also scarlet. The title of a cardinal is "your eminence." In the despatch of the business of the Roman court, a variety of offices and boards have been from time to time established, the duties and privileges of which coincide with each other at many points. Hence custom, more than the original constitution of the different bureaux, decides where a given cause is to be decided. Since the Reformation a number of "congregations" have been created, which are committees of cardinals, with a president, secretary, and various assistants, such as theologians. Of these the Congregation of the Inquisition, and of the Propagation of the Faith are the most famous. The latter attends to

the affairs of all countries, as America, in which the operations of the church are considered missionary. The whole college of regularly instituted cardinals elect the pope, though not necessarily from their own number. See CONCLAVE, CURIA. F. H. F.

Cardinal Virtues, *The*, are prudence, justice, temperance, and fortitude.

Carey, William, D.D. (—, 18—) Baptist missionary; b. at Paulerspury, near Northampton, England, Aug. 17, 1761; d. at Serampore, 18 m. n. of Calcutta, India, June 9, 1834. He became minister at Moulton, 1786; at Leicester, 1789; joined in founding the Baptist Missionary Society (1792), and was its first missionary to India, where he arrived in 1794. Unable at once to begin missionary labor he became superintendent of an indigo factory near Maldah, Bengal, and the next year started a church; removed to Serampore, 1799, and began missionary operations with school and printing-press, from which proceeded 26 versions of the Bible. In 1801 he was appointed professor of Sanskrit, Bengali, and Mahratta in the newly-founded college of Fort William, Calcutta, and he held this office until it was abolished. He also successfully propagated the gospel. His *Inquiry into the Obligations of Christians to use Means for the Conversion of the Heathens* was one of the earliest missionary tracts in the language. He made a version of the Scriptures into Bengali and other languages of India. He also prepared various grammars and dictionaries. He was thrice married. (See his life by Eustace Carey, London, 1836; [with Marshman and Ward] by Marshman, London, 1859, 2 vols.; by George Smith, 1885; 2d ed., 1887.)

Cargill, Donald (or **Daniel**), Scotch Covenantant; b. at Rattray, Perthshire, about 1619; executed in Edinburgh, July 27, 1681. He studied at Aberdeen and St. Andrews; became minister in Glasgow, 1655; publicly pronounced the Restoration a calamity on account of Charles' character; deprived of his benefice and banished beyond the Tay, 1662, he led a wandering preacher's life until 1680, when he joined Richard Cameron (q.v.) in open rebellion. The next year (July 11) he was taken prisoner and shortly after executed.

Carlstadt. See KARLSTADT.

Car'-mel (*fruitful*). 1. A city of Judah, 9 m. s.e. of Hebron, where Saul erected a trophy (1 Sam. xv. 12), where Abigail dwelt (xxv. 2), and where Uzziah had vineyards (2 Chron. xxvi. 10). 2. The only bold headland in Palestine. It separates Sharon on the s. from Jezreel on the n. The range runs 12 m. in a s.e. direction and is covered with copse, oaks, and evergreens. Its verdure and grace of outline and its rich pastures are often referred to in the Old Testament (Song of Sol. vii. 5. Isa. xxxiii. 9, xxxv. 2, Amos i. 2). It was the scene of notable events in the history of Elijah and Elisha (2 Kings i. 9-15, ii. 25, iv. 25). The place of the destruction of the priests of Baal (1 Kings xviii.) is marked by the Arab name, *K. Maharrakah*, "the burning," still given to it. On the summit is a huge Carmelite monastery. T. W. C.

Carmelites, an order of monks, originally eremitic, founded by a certain Berthold, in the 12th century, upon Mt. Carmel. This was the period of the crusades, and the Patriarch of Jerusalem gave the order a rule in 1209, which was confirmed by the pope in 1224. But soon the crusades came to an end, and the Carmelites withdrew from Palestine, and were soon found in Cyprus, Sicily, and even England. In 1245 their first general chapter was held, and in 1247 their original rule—which required separate cells, labor, and at times silence—was made more mild. Their costume, which had been of white and black striped material, was changed to a white mantle over a black robe. In 1287 the scapular was invented by them—a piece of clothing consisting of two bands of gray woollen cloth worn, the one over the back, and the other over the breast, and fastened together at the shoulders, which it was pretended had been brought down from heaven by the Virgin, who would pass through purgatory every Saturday and release all who should be found there wearing it. This greatly increased the following of the order. It soon claimed to stand in special relations to the Virgin. In 1452 convents for females were established. But the demoralization of the pre-Reformation period affected the Carmelites as well as other orders. Numerous reformations and the formation of new congregations followed. In the 16th century the barefooted Carmelites of Spain were formed, which set themselves against the times by emphasizing asceticism and fanaticism. The order had now in all four generals, those of the modified rule, of the Congregation of Mantua, of the barefooted Carmelites of Spain, and of the barefooted monks of Italy. Its pretensions increased, till it claimed to have been in existence from the days of Elijah himself! The order still exists.

F. H. F.

Carnesechi (kar-ne'-sek-ee), **Pietro**, Italian Protestant martyr; b. at Florence about 1509; d. in Rome, Oct. 3, 1567. He rose to be papal secretary and prothonotary under Clement VII. (1523-34), and so influential that it was said that he ruled the church more than the pope did; fell under Protestant influences and consequent suspicion (although he never left the church) after Clement's death and held no further church position; condemned by the Inquisition at Rome and executed. (See life by L. Witte, Halle, 1883, [pp. 56].)

Carnival, a word of uncertain origin, signifying the period from the beginning of the year till Lent, or more restrictedly the few days immediately preceding Lent, celebrated in Rome from early times with great public license. The origin of the custom is undoubtedly to be sought in the Bacchanalian festivities of heathenism, which the church found it easier to modify than to suppress. Races and masked promenades constitute the distinguishing features of the celebration. Other cities, as Milan and Venice, had their carnivals also.

F. H. F.

Caroline Books, The, arose under the direction of Charlemagne upon occasion of the second Synod of Nice in 787, which commanded

the worship of images. They are four in number and comprise 120 chapters. Alcuin may have had a hand in their preparation. Their genuineness, though often disputed, is undoubted. They take a middle position between the iconoclasts and the favorers of image worship. Pictures may be placed in the churches, but they are neither to be worshipped, nor the saints through them. The authority of the fathers and of the Bible is invoked in behalf of this position. The books have a wider interest from the fact that they are a mirror of the whole theology of the Frankish Church. They occupy theologically the position of Gregory the Great, and even present as their creed the Confession of Pelagius!

F. H. F.

Carpenter, Lant, LL.D. (Glasgow, 1806), English Unitarian; b. at Kidderminster, Sept. 2, 1780; studied at Glasgow; taught school; became minister at Bristol, 1817, and exerted great influence in the town and denomination; drowned in the Mediterranean near Leghorn, April 5, 1840. (See his biography by his son, London, 1842.)

Carpenter, Mary, daughter of above, Unitarian; b. at Exeter, April 3, 1807; d. at Bristol, June 14, 1877. Her life was dedicated to the improvement of the pauper and criminal classes. She established at Bristol ragged and reformatory schools, and became an authority in such kind of reform. She was interested likewise in the education of Hindoo women, and in 1866, 1868, 1869, and 1875 visited India for that and other philanthropic purposes. She had the satisfaction of seeing many of her ideas embodied in legislation both at home and abroad. (See life by J. E. Carpenter, London, 1879.)

Car-poc'-ra-tes, a Gnostic teacher from Alexandria, who flourished in the first decades of the 2d century. His followers, the Carpocratians, were notorious for their immoral life. They first honored with public ceremonies the busts of their heroes—the beginning of image worship.

F. H. F.

Carpzov (karp-tsof), German Protestant theologians (originally from Spain, name **Carpesana**). 1. **Johann Benedict**, b. at Rochlitz, 16 m. n.n.w. of Chemnitz, June 22, 1607; became professor of theology at Leipzig, 1643; d. there, Oct. 22, 1657. He founded the discipline of symbolics through his posthumous work *Isagoge*, etc. (introduction to the symbolical Lutheran books), Leipzig, 1665. 2. **Johann Benedict**, son of preceding; b. at Leipzig, April 24, 1639; became professor there of Oriental languages, 1668; of theology, 1684; d. there, March 23, 1699. He was the opponent of the Pietists and suppressed their Collegia philobiblica. 3. **Samuel Benedict**, another son; b. at Leipzig, Jan. 17, 1647; became successor of Spener, as chief court preacher, at Dresden, 1692; d. there, Aug. 31, 1707. 4. **Johann Gottlob**, son of preceding; b. at Dresden, Sept. 26, 1679; became professor of Oriental languages at Leipzig, 1719; superintendent at Lübeck, 1730; d. there, April 7, 1767. He was the most learned theologian of the name, and wrote against Richard Simon and

Clericus an introduction to the Old Testament, Leipzig, 1714-21. 5. **Johann Benedict**, grandson of the first named; b. at Leipzig, May 20, 1720; became professor of Greek at Helmstedt, 1748; also of theology, 1749; also abbot of Königslutter, 1759; d. at Helmstedt, April 28, 1803.

Carroll, John, Roman Catholic; b. at Upper Marlborough, Md., Jan. 8, 1783; appointed vicar-general, 1786; bishop of Baltimore—the first R. C. bishop in U. S. A.—1789; archbishop, 1815; d. at Baltimore, Md., Dec. 8, 1815.

Carson, Alexander, LL.D. (Bacon College, Ky., 18—), Irish Baptist; b. near Stewartstown, County Tyrone, 1776; d. at Belfast, Aug. 24, 1844. He was educated at Glasgow; became pastor of the Presbyterian church at Tobbermore, near Coleraine, 1798; being convinced of the scripturalness of the Congregational form of church government he left the Presbyterians, and in the same place started an independent church in 1804. For 10 years he had to preach in barns and in the open air, before a chapel could be built him. In 1830 he became a Baptist, while attempting to refute Haldane's new view of baptism, and his book, *Baptism: Its Mode and Subjects* (Edinburgh, 1831), is a Baptist classic. He was very able and learned and justly honored. (See his life by G. C. Moore, London, 1851, and Douglas, London, 1884. His works were published in 6 vols., Dublin, 1847-64.)

Carstares, William, D.D. (Edinburgh, 1709), Scotch Presbyterian; b. at Cathcart, near Glasgow, Feb. 11, 1649; d. in Edinburgh, Dec. 28, 1715. He studied at Edinburgh, 1663-67; fled to Holland to escape persecution as a stout Presbyterian, and there entered the service of William of Orange, whose fortunes he advanced in a signal manner, and whose entire confidence he enjoyed. Under Anne his direct political influence ceased, but he became principal of the University of Edinburgh, 1708, and in this new sphere also distinguished himself. His coreligionists' esteem was shown by his four-times election to the moderatorship, 1705, 1708, 1711, 1714. As a man of wonderful shrewdness, wisdom, honesty, boldness, and tact he played a great part in the civil and political history of his country. (See his life by R. H. Story, London, 1874.)

Cartesian Philosophy. See DES CARTES.

Carthage, an ancient Punic city, destroyed by the Romans in 146 B.C., re-established by Augustus in 29 B.C. It was the capital of the province of "Africa," was the home of Tertullian, the first theological writer of the Latin Church, of Cyprian, the bishop of the city, who was martyred there (258), and was several times the residence of Augustine. In the middle of the 5th century it became the Vandal capital, was stormed by the Greek Belisarius in 533, and entirely destroyed by the Mohammedans in 706. F. H. F.

Car-thu'-si-ans, a monastic order founded by Bruno in 1084, deriving its name from its first seat, Chartreuse. The characteristic of the order may be found in the idea of seclu-

sion. Bruno built for himself and his companions separate cells, occupied at first by two, and later by one brother. Here the minor hours were said, the food of each prepared, and the religious life chiefly lived. The seclusion of the monks from the world and its cares and temptations, of the professors from the lay brethren, of the order from other orders, of the individual monk from others, were the measures taken to carry out the idea of the order and maintain its existence. And they have met with great success. It has remained more incorrupt and unmodified than any of its associate orders. The order began early to spread. In 1151 there were 14 houses. In 1170 the order was taken under the special protection of the pope. About 1700 there were 170 establishments. It still exists. F. H. F.

Cartaphilus. See JEW, THE WANDERING.

Cartwright, Thomas, Church of England; b. in Hertfordshire, 1535; d. at Warwick, Dec. 27, 1603. He was educated at Cambridge; fellow successively of St. John's (1560) and Trinity (1562) colleges, and distinguished for learning, eloquence, and piety. From 1565 to 1567 he was chaplain to the archbishop of Armagh. In 1569 he became Lady Margaret professor of divinity at Cambridge, but next year was deprived in consequence of alleged "impious and unscriptural" inveighing against the Anglican ecclesiastical polity, and in 1571 he was deprived of his fellowship. He went to the Continent, returned after a year, but finding that his outspoken sympathy with the Puritan movement only brought him into trouble, he quitted England in 1573 and did not return until 1585. From that year till his death he was master of the Leicester Hospital at Warwick (an asylum for 12 poor brothers established by the Earl of Leicester, in 1571). "He frequently preached in the town and neighborhood, and is said to have been the first among the clergy of the Church of England to introduce extemporary prayer into the services. . . . [His] position in relation to the religious parties was in some measure that of an eclectic. . . . [He argued] that admitted abuses in the church did not justify separation from its communion. . . . His ideal in relation to church discipline and organization was essentially Presbyterian, and this in direct conjunction with the civil power. . . . His temperament was impulsive, and in argument he was often carried away by his impetuosity." One of his writings, *A Reply*, etc., 1572, was the proximate cause of Hooker's *Ecclesiastical Polity*. (Cf. sketch by J. Bass Mullinger in Stephen, *Nat. Biog.*, s.v.)

Cary, Henry Francis, Church of England; b. at Gibraltar, Dec. 6, 1772; d. in London, Aug. 14, 1844. He was educated at Christ Church, Oxford; became vicar of Abbot's Bromley, Staffordshire, 1796; in addition, of Kingsbury, Warwickshire, 1800; assistant keeper of printed books in the British Museum, 1826; resigned, 1837. His fame rests entirely on his translation of Dante's *Divine Comedy* (*Inferno*, 1805, completed 1814), which remains the standard.

Caryl, Joseph, Nonconformist; b. in London, 1602; educated at Oxford; was member of Westminster Assembly of Divines; minister in London from 1645 till death, March 10, 1672-73, although ejected, 1662. He is famous for his *Exposition of the Book of Job*, London, 1648-66, 12 vols., small quarto; 2d ed., 1676-77, 2 vols., folio; abridged ed. by Berrie, Edinburgh, 1886.)

Casas. See LAS CASAS.

Cassander, Georg, Roman Catholic; b. at Pitthem, near Bruges, Flanders, Aug. 24, 1513; d. at Cologne, Feb. 3, 1566. He was educated at Louvain; became professor of belles-lettres at Bruges, 1541; on account of his Reformation sympathies compelled to resign, he travelled about until 1549, when he took up permanent residence at Cologne. He made it the business of his life to bring about a union between Roman Catholics and Protestants. He wrote much upon the subject. His principal writing is *De articulis . . . consultationis*, etc. ("A Consideration of the Articles in Dispute between Catholics and Protestants"), Cologne, 1564. His collected works, *Opera omnia*, Paris, 1616, folio, were promptly put on the Index. Yet the only concessions he would make were to grant the cup to the laity, and the validity of Protestant ordinations. (See life [in Latin] by A. C. Friederich, Göttingen, 1855.)

Cassian. See DOCTÆ.

Cas-si-a'-nus, John, contemporary of Augustine, was trained in the monasticism of Syria and Egypt. He wrote largely upon monasticism and founded two monasteries near Marseilles. Entangled in the Pelagian controversy, he advanced the views which were subsequently called semi-Pelagianism. He also wrote against Nestorianism. His dates are uncertain, but he was b. about 360; d. about 448. F. H. F.

Cas-si-o-do'-rus, Magnus Aurelius, a Roman statesman and a monk; b. at Scyllacium, in Bruttium, about 477; d. between 500 and 570. He was in the service of the East Gothic kings till 540, when he withdrew to a monastery which he had founded in Bruttium. Here he wrote works of the greatest value to posterity. The most important are, *Epistolarum Libri XII*, which contains the decrees of the East Gothic kings, and a church history compiled from Socrates, Sozomenus, and Theodoret. (See his collected works in Migne, *Pat. Lat.* LXIX.-LXX.; condensed Eng. trans. of his *Letters*, Oxford, 1886. Life by A. Franz, Breslau, 1872.) F. H. F.

Cassock, a clerical coat reaching to the feet. It has an upright collar. In the Church of Rome that worn by the priests is black, by the bishops purple, by the cardinals scarlet, and by the popes white. In the Church of England the color for all three orders of clergy is black, but bishops on state occasions often wear purple. It is confined at the waist by a broad sash called a circline. The bishop's apron in the Anglican Church is really a short cassock.

Caste. See INDIA.

Castell, Edmund, D.D. (Cambridge, 1601). b. at Tadlow, Cambridgeshire, 1606; d. at Higham Gobion, Bedfordshire, 1685. He was educated at Cambridge; "assisted" Walton on his *Polyglot* (1657), contributing the editions of the Samaritan, Syriac, Arabic, and Ethiopic versions, and other (unacknowledged) portions, and spending much money on it; brought out in 1669, 2 vols., folio—at the expense in time of at least 18 years of gratuitous labor, and in money of £12,000, besides incurring a debt of £1800—his famous *Lexicon Heptaglotton, Hebraicum, Chaldaicum, Syriacum, Samaritanum, Ethiopicum, Arabicum, conjunctim, et Persicum separatim*. Ruined in fortune, in health, and almost blind, the poor man had some consolation in the enthusiastic reception of his work by foreign scholars. His lexicon was specially prepared for Walton's *Polyglot*, and is usually sold with it. In 1666 he became chaplain-in-ordinary to the king; in 1667 prebendary of Canterbury and professor of Arabic at Cambridge; F.R.S., 1674; was successively vicar of Hatfield Beverell, of Wodeham Walter, and of Higham Gobion.

Castellio (Castalion, Castallo originally Châteillon), Sebastian, Protestant; b. at St. Martin-du-Fresne, near Geneva, 1515; d. at Basel, Dec. 29, 1563. He was proficient in Greek and Hebrew, and on Calvin's recommendation became rector of the Genevan school, 1541; went to Basel in consequence of his dissent from Calvin's views on predestination, 1544; became professor of Greek there, 1552. His famous Latin version of the Bible was published at Basel, 1551, and his French version, 1555. (See life by Mähly, Basel, 1802, and by Broussoux, 1867. Cf. Schaff, *Creeeds*, I., 475 sqq.)

Cas'-tor and Pol'-lux, the twin sons of Jupiter, who presided over the destinies of sailors. Hence they were often figured on ships' prows in classic days, and also were the name of ships, as in Paul's case, Acts xxviii. 11.

Casuistry is that department of ethics which treats of cases of conscience, especially the perplexing questions which arise from apparently conflicting duties. Some have denied the use or propriety of any such science. They say that in true Christian ethics principles of life are set forth, not rules for individual cases, and that there is nothing like casuistry in the moral teaching of Christ and his apostles. If a man's ultimate aim be to do the will of God, this aim will by the aid of the Holy Spirit clear up all special perplexities as they arise. This opinion is a natural revulsion from the form which the system assumed in the Roman Church, where the multitude of distinctions that were raised, and the endless efforts made in all cases to determine what was mortal and what was venial sin, led M. Le Fiore, the preceptor of Louis XIII., to call it "the art of quibbling with God." This system of laying down rules for every individual action, and settling every question by authority, was carried to the furthest extreme by the Jesuit fathers, whose endeavor to justify immoral actions by subtle quirks called forth the immortal satire of Pascal.

Still, it must be admitted that while believers are under a law of liberty, yet in every man's life there will at times be cases in which the path of duty is not entirely clear, and some guidance from the better informed is anxiously looked for. Hence among the Reformed there have been voluminous writings on the subject, such as those of Perkins (1602), Amesius (1630), and Osiander (1680), on the Continent, and Bishops Hall and Sanderson, and Jeremy Taylor and Richard Baxter, in England. The only work on the subject which has had a wide circulation in America is a sensible and scriptural volume entitled *Cases of Conscience Answered*, by two Dissenting ministers, Samuel Pike and Samuel Hayward, first issued in Britain a century ago, and last reprinted in Philadelphia (1859), with a preface by Dr. H. A. Boardman. T. W. C.

Casus Reservati. See RESERVED CASES.

Catabaptists (from "against," "baptize"), those who oppose baptism, especially that of infants.

Catacombs, subterranean burial-places, found in many places, the most important being subjacent to portions of the city and environs of Rome. The Roman catacombs, to which this article will be confined, are composed of many long, narrow galleries, excavated in the granular tufa composing a distinct portion of the soil, intersecting each other at various angles, and extended in all directions without any ascertainable plan till they form a vast series of labyrinths. These galleries are often arranged in several stories, once as many as seven, one above another, connected by stairways. Numerous small apartments open out of them, and they frequently come to an abrupt end. They are generally exceedingly dark, light being admitted only scantily by air-shafts, or light apertures above. Suites of rooms apparently designed as chapels are also common. All these features reappear in other catacombs, as those at Naples, where the main difference is the greater roominess of the corridors, and those at Syracuse, which have, however, a more regular plan, and peculiar circular chambers, not found at Rome. In the catacombs of Alexandria, Egypt, the recesses for the reception of the dead are perpendicular to the direction of the galleries.

HISTORY.—It is evident, from the fact that the catacombs are excavated in a peculiar portion of the soil, used neither for building stone, nor as a source of sand, that they were excavated for the express purpose for which they were used. It was not necessary, as has been thought, that they should be prepared or used in secret, since the Christians were protected by law in the right of burying their dead, and had also all the rights in their burial societies which were granted to Roman societies of the same kind. The catacombs were openly prepared, ornamented with some degree of richness, and their entrances were probably well known to the authorities at least. Later they were used in times of persecution as places of refuge, and from these times dates the preparation of secret passages into the sand-pits, from which the persecuted might

escape into the world beyond. The catacombs were begun in the 2d century; their disuse followed upon the recognition of Christianity by the Edict of Milan in 312. After the beginning of the 5th century they were no longer employed as places of burial. In the 2d century there were already 25 large underground cemeteries at Rome. Most of the bishops were buried here while the cemeteries were in use, Melchiades being the last. Fabian (238) began the construction of small oratories for public worship. In 257 Valerian forbade the use of the cemeteries, and though Gallienus restored them to their owners, still, fear of loss led the Christians to begin the process of concealing them by closing passages and particularly entrances. After the Edict of Milan places of burial in connection with the churches above ground were preferred, but the old cemeteries received an accession of regard from the increasing tendency to worship the martyrs. Damasus (366-84) restored and beautified them. They then became popular as places of worship, especially upon the anniversaries of the deaths of the martyrs. For a time the rich sought to obtain places of burial near the tombs of martyrs, and *fossors* excavated such places, which they sold at good prices. After 426 this class of men disappears. During the barbarian invasions the catacombs were desecrated by violence. After this period some attention was paid to their preservation, but regard for them steadily decreased till after the removal of the principal relics of martyrs (which Leo IV. had carried away in wagon loads), when the existence of most of them was forgotten, and remained unknown till accidentally discovered in 1578 by workmen searching for sand. From that time to the present they have been an object of interest to all students of the early church, and numerous treatises have been written upon them.

MINOR PARTICULARS.—The galleries were much alike, generally narrow, 3 or 4 feet in width, and thickly covered with places of interment arranged upon their walls like the berths of a ship. Five, six, or even twelve ranges of *loculi*, as the burial niches are called, are above one another. The *loculi* are parallel with the length of the gallery, and of the size necessary for the reception of one body, though a few are found to accommodate two or more. The bodies were wrapped in linen cloths, and sometimes embalmed. The *loculus* was closed with great care, a slab of marble or three tiles being employed for the purpose, and the interstices were made fast with cement. Epitaphs were engraved or painted upon these slabs. Emblems like the dove, the anchor, the olive branch, or the monogram of Christ, are common. The "table-tomb" was formed by digging a place larger than an ordinary *loculus*, and then hollowing out a coffin-like recess in its floor, to be covered by a slab or table. If the recess above the cover was arched, the tomb thus made was called an *arcosolium*. Doors led from the galleries into family vaults, or *cubicula*. They were small apartments, seldom more than 12 feet square, generally with arched ceilings, furnished with an arched or table-tomb upon each side. They were

generally richly ornamented. The natural desire to be buried with kindred, or near the grave of some martyr, caused these tombs to be invaded by *loculi* of a later origin, which were sometimes made in the walls already ornamented with frescoes. In such family vaults services were held upon the anniversaries of the death of friends, and the eucharist was celebrated upon the altar furnished by the table-tombs. Baptisms were performed here, as is proved by the baptisteries, which are still found. But though small chapels of several apartments connected so as to form a possible place of worship are found, it is evident from their size that no considerable body of people could ever have worshipped in the catacombs. Indeed, it is not possible to arrive at complete certainty whether the places so designated were ever truly chapels.

CHRISTIAN ART.—The catacombs are full of the remains of Christian art, and though many of the frescoes are so affected by later restoration as to present great difficulties to the student of their ancient condition, still, valuable hints as to early Christian conceptions are yet to be had. Frescoed ceilings show a centre-piece, such as the Good Shepherd, or a view of some group, or Orpheus and his lyre, surrounded by landscapes and Scripture scenes, such as David with his sling, Moses bringing water out of the rock, Noah and the dove, the three children in the furnace, Abraham's sacrifice, etc. Of N. T. scenes the most common are the raising of Lazarus, the miracle of the loaves and fishes, the paralytic carrying his bed, etc. Scenes from the crucifixion are never found. The drawing of the pictures is rude in the extreme. Since the frescoes have all been more or less affected by restoration, more interest attaches to the symbols. The monogram of Christ (q.v.) is found from 323 to 451. The fish is common, denoting the incarnate Word, since fish was the principal meat-food of the ancient world. The fish is combined with other symbols, and a fish with a basket of bread or wine upon its back denoted the sacrament. The dove with the olive branch is a symbol of the enjoyment of eternal felicity. Lamps, scales, houses, ships, and other symbols in great number are to be found. The best works in English on the catacombs are by J. H. Parker, *The Archaeology of Rome*, London, 1874-77, 9 vols.; and by Northcote and Brownlow, *Roma Sotterranea*, London, 1869; 2d ed., 1879, 2 vols.; cf., for popular work, W. H. Withrow, *The Catacombs of Rome*, London, 1888. F. H. F.

Cataphrygians. See MONTANISTS.

Catechetical Schools, Catechetics, Catechisms, and Catechumens. The necessity of catechetical instruction arises from the nature of the Christian religion. The apostles were commanded to disciple all nations, and then to baptize them, and this discipling, since a disciple is a believer, and a believer must know what and upon whom he believes, is essentially a process of teaching. Accordingly we find that the earliest Christian document outside the N. T., the so-called *Teaching of the Twelve Apostles*, is a system of duties which are to be taught to candidates before baptism,

i.e., substantially a catechism. As the Christian Church emerges into the light of history after the apostolic period, we find at once a regular and somewhat formal system of catechetical instruction. By the time of Tertullian the name "catechumens" appears as the designation of a distinct class in the Christian community. In Origen's day there were different classes of catechumens, the more advanced of which were admitted to hear the sermon in the regular church services. When, finally, by the recognition of the church by the empire, the sermon was thrown open to all comers, the catechumenate was developed into a long course of instruction with different grades. It began with a ceremony of marking with the cross and the laying on of hands, and the permission to the catechumen to call himself a Christian. At the same time an address was made setting forth the general progress of the kingdom of God through the ages, and introducing the further study of the Christian system. In a short time the catechumen was admitted to the second step. He was now specially and technically called a "catechumen," and had the right and duty of attending the preaching of the gospel, whence his designation as a "hearer." He also remained to the prayer which was offered for the catechumens, and hence received a third name "genusfectens." In this stage of progress various forms of instruction were given, but the general purpose was to introduce the catechumen as fully as possible to the common life of the church. A third stage intensified all these efforts and added systematic instruction in Christian doctrines and duties. The catechumen was then ready for baptism. This generally took place at Easter, and was preceded by a period of fasting and prayer. The catechumen must himself freely apply for baptism, his name was then incorporated in the lists of the church, and he must himself renounce the devil and all his works as well as give in his free adherence to the obligations of the gospel at his baptism. The period of the catechumenate was then closed.

When the instruction of the catechumens was all completed, it had embraced the Lord's Prayer and connected topics, the Apostles' Creed, and the "mysteries," or the sacraments, and those topics which were not openly treated in sermons (see art. *ARCANI DISCIPLINA*). The Christian theory of morals, based upon the double law of the gospels, was also taught. This general form continued till the 9th century. But new and foreign influences had already begun to replace the old instruction. The great missionary advance of the church had nearly ceased, and infant baptism had almost entirely supplanted adult. The confessional had also come in, and hence the element of law was added to former instruction, and it was now based upon the decalogue. In this form it came down to the Reformation, and when the era of modern "catechisms" began with that of Luther (1529), he naturally treated the Ten Commandments, the Creed, the Lord's Prayer, and the Sacraments, as the topics proper to such a work. There had been catechisms in the period immediately preceding the Reformation, as that of the Bo-

hemian Brethren; but beginning with Luther's a great number was put forth by all parties. The Geneva Catechism of Calvin appeared in 1536, the Heidelberg in 1563. The beginnings of the English catechism date from 1549. The catechism of Mogilas in the Greek Church was prepared in 1542, that of the Council of Trent in 1566 (Eng. trans. by Donovan, Dublin, 1829). The Socinians published one in 1574. The Zurich belongs to the year 1639; and the greatest of the catechisms, the Larger and Shorter of the Westminster Assembly, were prepared in 1647. The Shorter Catechism, after a review of the entire field of theology, takes up successively the Ten Commandments, the Sacraments, and the Lord's Prayer, thus substantially maintaining the ancient selection of topics.

Catechetics is the science of the instruction of candidates for membership in the Christian Church. The Catechetical Schools were schools, like that at Alexandria, which were founded for the instruction of catechumens, but which sometimes developed into theological institutions. F. H. F.

Ca-te'-na, a commentary upon a book of Scripture composed of selections from various authors. The work of biblical interpretation which began in the Eastern Church with Origen was carried on by his successors, till in the 5th century it attained its summit, the Western Church having meantime had her Ambrose, Augustine, and Jerome, who had added no insignificant contribution to the rich materials collected. This material had now to be brought together, abridged, and arranged, and this was done under the titles of epitomes, or glosses, and later *catenæ*. Cassiodorus is named as the first compiler of a *catena*, but was not strictly so, since he did not give his sources, and revised his materials. Usually in the true *catenæ*, the quotations are made without change, and are arranged one after another in order, the text being printed in the margin, and the name of each author given in its place. The making of *catenæ* continued till on into the 16th century, and since that time similar collections have often been made. The significance of these early *catenæ* lies in the fact that they have preserved to us many extracts from authors which have otherwise been entirely lost. With all the various inaccuracies which exist, miscitation of names, defective condition of the texts, etc., the *catenæ* are most valuable as throwing light upon the earliest periods of the history of the church. They are still but partially exploited and will repay further study. The literature is well given in Herzog's *Realencyclopädie*, vol. iv., p. 451 f. F. H. F.

Cath'-a-ri, a sect of many branches, widely extended in Southern Europe during the middle ages. It had its origin among the Slavs, and a bishopric is mentioned as existing in Macedonia in the 12th century. The Bogomiles (q.v.) were a sect of the Cathari. Among their earliest seats was Dalmatia, and in the latter part of the 12th century these regions, including Bulgaria, were dotted over with Cathari. Their doctrine was early transplanted by travelling merchants into Italy,

where the ancient traditions of Manichæism may have helped it to gain a footing. It was discovered by the Catholic Church in Turin about the year 1035, and several of its adherents were burned. In the following century there were many churches of Cathari, which were governed by bishops, and which were so favored by political complications that they were long able to bid defiance to the ecclesiastical authorities. They continued to maintain themselves till the 14th century, after which they disappear.

The most numerous body of Cathari was found in Southern France, where they were called Albigenses from the town of Albige, or popularly *Bons Hommes* (good men). They were also found in other parts of France, and in the neighboring countries, but in the region about Toulouse they were most numerous. They seem to have come from Italy about the beginning of the 11th century. Their large following, which substantially embraced the entire population, was no doubt due to the fact that the church, having forgotten its teaching office, had left the people spiritually destitute. Many efforts were made to subdue them. Bernard of Clairvaux travelled through their country, attempting to convert them, in 1147. In 1165 a dispute was publicly held between the Catholic clergy and the Cathari near Albige, but though their doctrine was condemned, the Albigenses themselves were permitted to depart in peace. Then, more elaborate efforts for their conversion were made. In 1178 a papal legate was sent to preach to them, but in vain. In 1180 the Cistercians were called into the work, and for a long time were engaged in their fruitless attempts. Among their assistants was Dominic (q.v.), whose well-meant efforts were as fruitless as the rest. In the beginning of the 13th century the princes as well as the common people of South France were almost to a man in the Cathari Church. Then came Innocent III. to the papal throne (1198). Vigorous measures were at once set in operation. Raymond of Toulouse, who took the part of his subjects, was excommunicated in 1207. In 1208, in consequence of the assassination of his legate, the pope proclaimed a crusade against the heretics. A pitiless war of extermination followed. The Inquisition (q.v.) was brought in to help. In 1244 the greatest part of the survivors had taken refuge in the castle of Montségur. After a bold defence this was taken by storm, and more than 200 of the "perfect" were burned alive. But in the first half of the 14th century there were still traces of the sect in France. In Germany they had perished about a century earlier.

The doctrines of the Cathari bear a strong resemblance to Gnosticism (q.v.) and are founded upon speculations as to the origin of physical and moral evil. There is an evil as well as a good principle in the universe, which in the most strenuous form of the doctrine is represented as being as absolute as the good principle. The world and the human body are the work of this evil principle, which is identified with the God of the Jews. The bad God having seduced souls in heaven to sin and having shut them up in material bodies, the

- good God has finally determined to come to their relief. To this end he has sent his Son Jesus. The body of Jesus was a mere appearance, and so were his miracles and all that he seemed to do upon the earth. Mary herself had only an apparent body. Jesus reveals to men their true condition, and salvation is by this knowledge. Since many have died without the necessary knowledge, their souls are caused to pass through a series of bodies till they attain it. Another form of the doctrine taught that there was but one God, and that he was the Creator of matter. But an evil spirit, originally good, the God of the Jews, formed things as they are. This form of the doctrine substituted traducianism for the transmigration of souls.

In the ethical portions of their system, and in their customs, all parties of the Cathari agreed. Sin was pleasure in the created, the work of the evil spirit. Hence mortal sins are: The possession of earthly wealth, association with our fellow-men, falsehood, war, the killing of animals, the use of animal food, excepting fish. Upon renunciation of the world, the believer was received into the church, composed of the "perfect," and was baptized with the Holy Ghost. The life of the perfect was so exacting in its requirements that but few embraced it. The numerous "believers" were content to remain upon a lower plane, and to seek admittance to the full privileges of the church in time of sickness or danger. Their forms of worship were simple, their officers only bishops and deacons. They held frequent synods. (See Maitland, *History of the Albigenes*, etc., London, 1832.)

F. H. F.

Catherine, St., in Greek *Ἀκαθάρτα* ("the ever-pure"), a famous saint of Alexandria, revered in both the Greek and Latin churches. She converted a number of heathen philosophers, and though condemned to immediate death, they met it joyfully. She converted also the empress (wife of Maximin), with her guard of 200 soldiers. She was finally beheaded herself after many miraculous deliverances, the most famous of which gave rise to the name of St. Catherine's wheel; for it is related that when about to be torn to pieces by four wheels carrying sharp spikes, an angel broke the cords which bound the wheels together and also those which bound her. Her day is, generally speaking, Nov. 25, but March 5 is in some places observed in her honor.

F. H. F.

Catherine of Siena, b. at Siena, 1347; d. in Rome, April 29, 1380. The daughter of a dyer, Jacomo Benincasa, she refused to betroth herself according to her parents' desires, and sought at the age of 15 admittance to the penitents of the Order of St. Dominic. Her fame for austerities became very great. Later she engaged in works of mercy abroad, especially in time of a great plague (1374). She had also remarkable visions, and received the stigmata of the Saviour's wounds, though invisibly. In her last years she appeared as a peacemaker between contending princes. (See her life by J. E. Butler, London, 1879; 3d ed., 1881.)

F. H. F.

Cathedra, Cathedral, the official seat of a bishop, and the church where that seat is located. The bishop usually established his seat in the principal city, where the temporal authority of like rank was to be found, but the cathedra might migrate with the necessities of the situation. In its original idea the cathedral had a missionary purpose. The church which was the centre of missionary activity for a large tract of country became its cathedral. Worcester and Canterbury in England are examples of this development. F. H. F.

Catholic (*universal*), the word is used in this sense in the phrase in the Apostles' Creed, "The holy Catholic Church."

Catholic Apostolic Church, a religious denomination founded in London in 1835, as the result of alleged revelations of God through inspired prophets. In 1830 a phenomenon similar to the "tongues" of the Primitive Church occurred in different parts of Scotland and in London, among devout Presbyterians and Church of England members. Edward Irving (1792-1834, see art.) believed it to be supernatural, and he and his followers separated from their respective denominations (1833). Out of this body the Catholic Apostolic Church was formed. It has prophets, angels (pastors or bishops), priests, and deacons, and originally 12 apostles, but they are all dead and have no successors. Its liturgy is the most elaborate of the kind known, and is composed of portions of the Greek and Anglican. The eucharist is the centre of their worship. The doctrine of the second coming of Christ is strongly emphasized. They are Protestants and characterized by intelligence and piety. The movement began with enthusiasm; many of its upholders were wealthy; a beautiful and costly church was built in London; converts were gathered throughout England and Scotland, Northern Germany, Switzerland, and America; but now it is in a state of collapse. (See Schaff, *Creeds*, i., 905-15.)

Catholic (or **United**) **Copts**, those Copts who acknowledge the papal supremacy. See **COPPS**.

Catholic Emancipation Act, passed by the British Parliament, April 13, 1829, removing the political disabilities of Roman Catholics.

Catholic (*universal*) **Epistles**, a name given to 5 of the last 7 epistles of the New Testament, because they are addressed to Christians in general and not to any particular church. They are characteristic of their authors and full of instruction. James is strongly ethical, 1 and 2 Peter are hopeful and comforting, John is full of love, and Jude earnest and monitory.

T. W. C.

Catholicoi, the title (1) of a secular officer who had charge of certain moneys; (2) of an ecclesiastical officer who was subordinate to the patriarch, but had metropolitans under him.

Cattle, as used in Scripture, denotes not only neat cattle, as buffaloes and oxen, and small cattle, as sheep and goats, but all the tame quadrupeds employed by mankind for

domestic purposes, such as horses, camels, and asses (Gen. xiii. 2, Num. xx. 19, Jonah iv. 11). The holy land was distinguished for its rich pastures and abundance of cattle, and many of its eminent men were occupied as shepherds or herdsmen. Moses tended a flock in Midian (Ex. iii. 1), Saul appears first in history as seeking his father's asses (1 Sam. ix. 3), David was taken "from the sheepfolds" (Ps. lxxxviii. 70), and Amos was "among the herdmen of Tekoa" (Amos i. 1).

T. W. C.

Cavalier or **Cavallier** (ka-va-le-a), **Jean**, the brilliant leader of the Camisards; b. at Ribaut, Languedoc, France, Nov. 28, 1681; d. at Chelsea, London, England, May 17, 1740. Secretly educated as a Protestant, he espoused that cause at the outbreak of their insurrection in the Cevennes, 1702, and was wonderfully successful, until near Nages, April 16, 1704, he was crushingly defeated. He was in the military service of the Duke of Savoy, 1704-09; lived in the French colony at Portarlington, Ireland, 1709-27; came to England, and was made brigadier-general, 1735; lieutenant-governor of Jersey, 1788; major-general, 1789.

Cave, William, D.D. (Cambridge, 1672; Oxford, 1681), Church of England; b. at Pickwell, Leicestershire, Dec. 30, 1637; d. at Windsor, Aug. 4, 1713. Educated at Cambridge; became vicar of Islington, 1662; of Isleworth, 1690; canon of Windsor, 1684. His fame rests on his historical works, more comprehensive than critical, especially his *Primitive Christianity*, London, 1672, and *Historia literaria*, 1688-98, 2 parts; best ed. Waterland, Oxford, 1740-43, 2 vols.

Ceadda. See CHAD.

Cecil, Richard, Church of England; b. in London, Nov. 8, 1748; d. at Belle Vue, Hampstead, Aug. 15, 1810. He was his parents' youngest child, and his mother was over 50 years old when she bore him. After a godless and profligate youth he was converted, 1772; entered Oxford, 1773, and in 1776 was ordained a deacon. From 1780 to his death he was rector of St. John's Chapel, Bedford Row, London. He was the leading evangelical divine of his day and exerted extraordinary influence. He had an original mind, dignified carriage, and impressive delivery. His collected works were published with his life, London, 1811, 4 vols., and have been repeatedly reprinted, e.g., New York, 1845, 8 vols.

Cecilia. See CÆCILIA.

Cedar, a cone-bearing, evergreen-tree, greatly celebrated in Scripture (Ps. xcii. 12, civ. 16, Cant. iv. 11). It is tall and beautiful; the gum that exudes from the trunk and cones is balsamic; the wood is very durable, and being hard takes a high polish and is suitable for carving. It once covered the slopes of Lebanon, but now there remain only 11 groves, containing in all several thousand trees.

T. W. C.

Ceillier (sa-ye-a), **Dom Rémy**, Roman Catholic; b. at Bar-le-Duc, near Paris, 1688;

entered the Benedictine order, 1705; became titular prior of Flavigny, near Nancy; d. there, Nov. 17, 1761. His great work is his general history of ecclesiastical literature down to the middle of the 18th century (*Histoire générale des auteurs sacrés et ecclésiastiques*), Paris, 1729-63, 23 vols.; n. e., Paris, 1858-65, 14 vols.

Celano. See THOMAS OF CELANO.

Cel'-es-tine, name of several popes. 1. Pope Sept. 422 till July 26, 432. A Roman by birth, he concerned himself in extending the power of the Roman primacy. A contest in the African Church gave him welcome opportunity to favor the transfer of all greater causes to Rome as an appellate court; but the resistance of the African bishops rendered the effort unsuccessful. He was more fortunate in the Nestorian controversy. Cyril, who wished his influence, had flattered him into an approval of the Alexandrian doctrine, which was successful at the final decision. He had even deposed Nestorius at a synod in 430. 2. (**Guido di Castello**) pope Sept. 26, 1143, till March 8, 1144. 3. (**Jacinto Bobo**) pope March 30, 1191, till Jan. 8, 1198. The first of the Orsini to be made pope. He crowned Henry VI. of Germany emperor after long delay, but subsequently excommunicated him for keeping Richard of England a captive. In 1192 he confirmed the order of Teutonic Knights. 4. (**Godfrey Castiglioni of Milan**) pope Oct. 26 till Nov. 17, 1241. 5. After the death of Nicholas IV. there was a vacancy in the papacy of 2 years and 3 months. Finally, upon July 5, 1294, the cardinals succeeded in electing an aged and famous monk, **Pietro di Murrone**, b. 1215, who had a great reputation for sanctity, and was the founder of a religious order (see CELESTINES). He was meagrely educated and wholly unfit for the office, but he resisted the call in vain. After bearing the burdens of the papacy for 5 months, he abdicated (Dec. 18, 1294), and retired to his cell; but he was pulled out of it by Boniface VIII., his successor, who thought it safer to have him under his power, and died in prison, May 19, 1296. F. H. F.

Celestines, an order of monks, with the Benedictine rule modified by the addition of certain austerities, founded by Pietro di Murrone in 1254, and named after he had ascended the papal throne as Celestine V. by his name. In Celestine's own life there were 36 monasteries of this order, and after his death, being favored by the popes, it spread rapidly through Italy, Germany, Flanders, and France; but at present there survives only a small number in Italy. F. H. F.

Celestius. See CÆLESTIUS.

Celibacy, the state of virginity, came at an early period to be regarded in the church as highly honorable. With the increase of tendencies toward asceticism, not always uncontaminated with latent dualism, the marriage of ecclesiastics began to be looked upon with disfavor. Still, in the early church there was no requirement of celibacy. Novatus, a presbyter, and Cyprian, a bishop, both of the 3d century, were married. Chrysostom (4th cen-

tury) opposes enforced celibacy. Yet the second marriage of clergymen began to be looked upon with disapproval in the 2d and 3d centuries. The Montanists forbade remarriage, and Tertullian took their side with characteristic vehemence. Efforts were made at the Council of Nice (325) to procure a decree commanding celibacy, but it was opposed successfully by Paphnutius, himself unmarried, and it was provided that only those who were unmarried at ordination should abstain from marriage. In the Greek Church, the requirement of celibacy has gone but little further to this day. The Trullan Council (692) enjoined celibacy on bishops, but permitted marriage to presbyters and deacons. In Russia marriage is required of a priest before ordination, but a bishop must be a celibate, and he is hence generally taken from the monks, who are celibates. Even in that portion of the Greek Church now united with Rome, the priests are permitted to continue in marriage.

In the Church of Rome the drift began to set early toward an enforced celibacy, and it has been allowed to gain entire control of the church. Pope Siricius (385) styled marriage an "*obscena cupiditas*." For centuries the contest for and against celibacy continued. The priests married in large numbers. Where this was prevented, great crimes were common. Leo IX. suspended married priests from all spiritual functions, and others after him. The great promoter of sacerdotal celibacy was the monk Hildebrand (1073-85), who set it before him as his great task to put down the twin evils of simony and marriage among priests. In Milan and in Germany marriage was the rule among the priests. The struggle was intense, but having got the civil authorities upon his side, he was able to carry out his plans. In a council held at Rome in 1074 he decreed that no ecclesiastic could be a married man, and that every layman who received the sacrament at the hands of a married priest should be excommunicated, and every such priest deposed. Hildebrand had a high ambition for the church, and he perceived that the best means to attach the priests with unwavering loyalty to the church as an institution, was to deprive them of those family ties which strengthen the attachment to home and country, as was afterward argued at the Council of Trent. This council, before which the question was brought by the Protestant rejection of celibacy, but no less by the petitions of loyal Catholics, refused to yield anything, and erected what had before been universally acknowledged a rule of discipline, into an article of faith. The agitation has not yet ceased even among Roman Catholics, while the stringent regulations made from time to time to prevent concubinage and unchastity among priests show that the evils of which Protestants have complained, have not ceased. In all the Protestant churches, enforced celibacy is rejected as contrary to the Word of God and immoral. (See Lea, *Sacerdotal Celibacy*, Philadelphia, 1867; 2d ed., 1884.) F. H. F.

Cell, (1) in classical usage a cave where provision of some sort is kept; (2) then a small dwelling apartment; (3) in Christian

usage a chapel erected over a tomb; (4) a room in a monastery; and finally, (5) a monastic dwelling either of a single monk or of a community, subordinate to an abbey, compelled to pay tithes to it, and to present themselves there at stated times.

Cellerarius or **Cellarius**, the monastic officer who had charge of the secular affairs.

Cellites or **Anchorites**, (1) a class of monks between hermits and cœnobites, who lived in cells in the neighborhood of the monastery and were under its control, while the hermits were independent, and the cœnobites lived in the monastery. (2) Members of the Alexian order (q.v.).

Celo-Syria. See **Cœlo-Syria**.

Celsus, a Platonic philosopher, the oldest literary opponent of Christianity. Unfortunately his book, *The True Discourse* (A.D. 177), is lost, but from the copious extracts given by Origen, who replied to it, it has been skilfully restored by Keim, 1873, and Aubé (*Histoire des persecutions*, Paris, 1878).

Celtic Church. The beginnings of the church in Britain are lost in the obscurity of the most remote past. Bede has an account of a letter from Lucius, king of Britain, to Eleutherius, bishop of Rome (177-93), asking for Christian instruction. But this is a Roman tradition of the 6th century, having no solid foundation. Christianity came to Britain as it spread to all other lands, through the active interest of Christians in their fellow-men, and was promoted by the intercourse of commerce. By the time of the persecutions under Diocletian certain tokens of the existence of churches in Britain are to be found. The tradition of the martyrdom of Alban in Verulam and of two others is trustworthy. No light is shed upon the condition of the British Church by these events. It is not till the beginning of the 4th century that we find much reliable information as to its condition. But then it was scattered along the great military roads, and had its bishops, who met in council with others of the West at Arles (314), at Sardica (343), and at Ariminum (359).

The inner life of the church in this period remains unknown to us. The Arian heresy is said to have made irruptions into it, but the rhetoric of the accounts and the express testimony of Hilary and Athanasius to the contrary render the story improbable. The first half of the 4th century seems to have been the most flourishing period of the church. Later, Pelagianism is said to have come in, and the Britons in distress are said to have applied to Gaul for help, which responded by sending Germanus and Lupus, who held disputations and conquered the heresy. But, if there is a germ of truth in this statement, the details are wholly covered up by the mass of tradition which has filled the accounts with all sorts of miracles. From this time on, nothing is known of the church till the beginning of the 6th century.

The introduction of Christianity into Ireland is ascribed by some to Celestine (422-32), who is said to have sent Palladius to Ireland. But the more reliable tradition refers the conver-

sion of that land to Patrick (q.v.). In this early time Christianity is found also in southern Scotland.

The victory of Arthur over the Saxons at Bath (516) gave the British Church the opportunity of renewing its activity. The stimulating cause may have been some influence exerted by the Church of Gaul, and tradition suggests as much. The seat of the church was now Wales, whither the Britons had been driven back by the invaders. Four bishoprics are found here—Bangor, Llandaff, St. Asaph, and St. David. The same system of church government prevailed here as elsewhere in Christendom—the territorial episcopacy. The conventual system was highly developed. A famous monastery was Glastonbury in Somerset. Another was Bangor, near the modern Chester, which in the year 603 numbered 2100 monks. In an engagement with the Saxons later, 1200 monks were slain. Anchorites were also held in great honor. The great event of this period was the conference with the Roman missionary, Augustine, in the year 603. It took place upon the western borders of the Saxon kingdoms. Seven British bishops met Augustine. The three points in dispute were the celebration of Easter, baptism, and common missionary efforts among the heathen. The conference might have resulted in a practical union between the churches, had it not been for the haughtiness of the Roman. With the subsequent progress of the Saxon arms the British were driven farther and farther back, till finally, in 777, the last station in South Wales had conformed to Rome.

Meantime the Scottish Church in Ireland and Scotland had had a brilliant history. This was more of a missionary church than the others. Tradition seems to indicate that the Irish Church after the death of Patrick had fallen into decay, and that it was revived by efforts having their origin in Wales. Finian is said to have performed this work, and to have founded a monastery in Meath which had 3000 monks. This was the centre from which numbers of missionaries went out into all Ireland, founding many monasteries, of which the most famous was that at Bennchar (Bangor), founded in 558. This monastery became the source of missionary laborers for the Scottish, and later the Continental missions. The great work of these institutions was, however, done in Ireland itself, which they converted to Christianity, and to which they gave the choice fruits of a higher culture. Efforts were made by Rome to win the church over to the Roman usages, and though in respect to the celebration of Easter they yielded about 703, they kept their custom of baptizing without the use of oil, their ordination by a single bishop, and their clerical marriage. At the beginning of the 9th century, the invasions of the Danes drove many of the Irish to the Continent.

In 563 Columba with 12 companions came from the Irish Bangor to Scotland for missionary purposes, and was assigned to the island of Hi, or Iona, where he established a monastery which was to be the governing monastery for all the missions that might be established among the Picts. This form of

ecclesiastical organization was maintained, and the church remained a monastic church for 150 years, the monks going out and establishing such centres of work all over the land. The most important service rendered by these monks was in the introduction of Christianity into Northumbria. The heir to the throne, Oswald, had escaped to Hi at a time of personal danger, and had there learned what Christianity was, and had accepted it. When he ascended the throne in 634, he determined to introduce Christianity among his people. There had been some work already done in the realm, and the bishopric of York had been established under Eadwin in 627. But subsequent events had compelled the bishop to flee, and the work had to be begun again. Oswald sent to Hi, and after one missionary had met with failure, Aidan was sent out in 634, who became the successful missionary of the country, and is one of the most interesting figures in all missionary history. He humbly put his episcopal residence at distant Lindisfarne, from which he travelled all through the land, and gained the hearts of all the people by his unselfish devotion to them. Under his successors the church continued to flourish, till in 664 a disputation was held, and the Celtic Church was persuaded to accept the customs of Rome upon the points in contest between the two parties. From this time the separate history of the Celtic Church in this region ceases. Troubles over the same questions arose even in the mother monastery at Hi. The king of the Picts went over to the Roman side in 710. This made an end to the primacy of Hi in the Pict country. With the coming of the Danes in 794 Hi was exposed to their attacks, and in 802 the monastery was burned. Though afterward restored, the seat of ecclesiastical government was finally removed to Dunkeld.

The period from the 9th to the 12th century is the period of the decline of the Celtic Church. Asser, bishop of St. David, put himself under the protection of Alfred the Great, but this only served to open wide the door to the influence of Rome. In 1172 the Welsh Church was reformed upon the model of Rome. It was in this period that the Culdees appeared, who have been the objects of much discussion. They have been made a weapon of Protestant and Presbyterian polemics. They have been supposed to have preserved in one corner of the world the purity of primitive Christianity without admixture of the traditions of Rome. But such does not seem to have been the case. The name is of uncertain origin, but must mean simply friends or worshippers of God. It was never applied to the old Scottish Church, but first to certain anchorites after the expulsion of the monks of Hi in 717. They lived mostly in monasteries like other monks, from whom they did not greatly differ, except that their rule was less stringent in certain particulars. Side by side with these were secular clergymen. They had peculiar canons, and were permitted to have wives. In the 18th century the name is used of many different classes, in both a good and bad sense.

The subjection of the Celtic Church in Ire-

land to Rome was a gradual process, but was accomplished finally in consequence of the decline of the church and the evident need of reform. Lanfranc, Gregory VII., and Anselm all took part in the work, and in 1153 the country was divided into 4 bishoprics. In Scotland the assimilation to Rome came under the government of David, 1124-53. The bishopric of Glasgow was founded, and 9 dioceses established. By 1382 Rome was triumphant, and the Culdees were then regarded as heretics.

The great peculiarity of the Celtic Church was its close connection with the national organization into clans, etc. Thus the life of the church penetrated more thoroughly the entire public life. It has been a much-mooted question whether this church had the 3 grades of the clergy. The great number of bishops said to have been ordained by Patrick seems to imply that they were scarcely more than presbyters. Some facts as to Patrick's own course seem to favor this view, but he himself certainly exercised episcopal functions. Elsewhere the traces of the full episcopal system are undeniable. The doctrine of the Celtic Church was a simple Christianity, derived from and nourished upon the Bible, which was an object of special study among them. They seem to have possessed no translation of the Scriptures into a Celtic language. (See Killen, Haddan, and Stubbs, *Councils*, Oxford, 1869; Skene, *Celtic Scotland*, Edinburgh, 1876-80, 3 vols.; Bright, *Early English Church History*, Oxford, 1878; Warren, *Liturgy and Ritual of the Celtic Church*, Oxford, 1881; Rhys, *Celtic Britain*, London, 1882.)

F. H. F.

Celtic Religion. See DRUIDISM.

Cemeteries. See BURIAL, CATACOMBS, SEPULCHRE.

Censer, a vessel in which fire and incense were carried in Hebrew worship. It was usually made of copper (Num. xvi. 39), but that used on the day of Atonement was of pure gold (1 Kings vii. 50, Heb. ix. 4). Usually the priest holding the censer with coals in one hand, with the other sprinkled powdered incense upon the fire, and the smoke filled the room. The "bowls full of incense" in Rev. v. 8 (R. V.) were censers.

T. W. C.

Censor. See INDEX.

Censures, Church, the penalties enjoined by the ecclesiastical authorities for certain offences. They are excommunication; suspension; deposition (of a minister); interdict (when the rites of the church are forbidden, previously the most frightful penalty in the power of the pope).

Census. Four formal numberings of the Jews are recorded in the Bible: one at Sinai (Ex. xxxviii. 26), showing the number of men over 20 years of age to be 603,550; one in the 2d year after the Exodus (Num. i. 2), showing the same figures; one just before the entrance into Canaan (Num. xxvi.), and one in David's reign (2 Sam. xxiv. 9), when the men numbered 1,300,000, which seems large for the area of

the country; but Palestine was fertile and the surface of such a character that all of it could be used for productive purposes. All collateral sources of information indicate that the population was very dense.

Reference is made in the New Testament (Luke ii. 1) to "a decree from Caesar Augustus that all the world should be taxed," or enrolled, as the R. V. gives it. This, in consequence of the fact that the registration was made by tribes, required that Joseph and Mary should go to the city whence they originated, to be enrolled, and consequently led to the birth of our Saviour in Bethlehem, the place marked out in Micah's prophecy (v. 2). Luke states that this took place when Cyrenius (the Greek form of the Roman *Quirinus*) was governor of Syria, but Josephus says that Quirinus came to Syria as imperial legate and completed a census in 6 or 7 A.D. The discrepancy between the two dates was early perceived, and for a long time was made an objection to the evangelist's accuracy. But the recent investigations of Zumpt render it every way probable that Quirinus was twice governor of Syria, the first time from B.C. 4 to A.D. 1 and the second from A.D. 6 onward. It was during his first occupancy of the office that the enrolment occurred, and thus the veracity of Scripture is fully vindicated. T. W. C.

Centuries of Magdeburg, the history of the Christian Church, written by Matthias Flacius Illyricus and associates, all of whom lived in Magdeburg, where the work was published (1560-74). It is divided into centuries, each filling a volume, so the 13 vols. cover the first 13 centuries of the church's history. It was the first Protestant work of the kind, and has never been superseded. It was in reply that Baronius prepared his great work.

Centurion, a Roman officer commanding a hundred men. Several centurions are mentioned with honor in the New Testament. The faith of one astonished our Lord (Matt. viii. 10), another recognized Christ's claims even in death (Mark xv. 39), another was the first-fruit of the Gentiles (Acts x. 1), and a fourth was Paul's active friend (Acts xxvii. 43).

T. W. C.

Cerdo, the predecessor of Marcion (q.v.). As he left no writings it is impossible to determine exactly what he taught.

Ce-rin'-thus, the first known link connecting Judaism and Gnosticism, a contemporary of St. John the Divine, who had a horror of him, according to tradition, taught that Christ would reign 1000 years on the earth, during which there would be numerous sensual pleasures for the elect; that the material universe was created not by God but by angelic beings; and that it was not until baptism that the human Jesus became Christ.

Cerularius. See CÆRULARIUS.

Ceylon. See MISSIONS.

Chad or **Ceadda**, patron saint of Lichfield, England, where he d. March 2, 672. Born in Northumbria, he was monk in Ireland and at Lindisfarne, 9 m. s.e. of Berwick-on-Tweed, n.e. coast of England; became bishop of York,

664; resigned and became bishop of Mercia, 669. He was one of the more popular English saints, and his name is now on the Church of England calendar.

Chaila. See CAMISARD.

Chajug (or **Ching**), **Jehuda ben David**, the chief Hebrew grammarian, in Jewish estimation, flourished in the 11th century; is the discoverer of the triliteral character of Hebrew stems, of the true relation of the quiescent letters, and their changes; and first arranged the Hebrew verbs in 6 conjugations, in which he has been followed by all grammarians.

Chal-ce'-don, a town situated upon the Bosphorus, opposite Constantinople and south of the present Scutari, the seat of the 4th ecumenical council in 451. Here in opposition to Eutychianism (q.v.) and Nestorianism (q.v.), the doctrine of the church as to the two natures of Christ was defined. See the art. **CHRISTOLOGY**. F. H. F.

Chalced'-ony, a precious stone with which the foundation of the wall of the New Jerusalem (Rev. xxi. 19) was adorned. Named after Chalcedon in Bythinia. An agate-like quartz of pearly lustre and translucent.

T. W. C.

Chaldæ'-a, the country of Assyria and Babylonia. See **ASSYRIOLOGY AND THE BIBLE**, p. 51.

Chal'-dee Par'-aphrase. See **TARGUMS**.

Chaldees. See **ASSYRIOLOGY AND THE BIBLE**.

Chalice (Latin *calix*, "a cup"), the cup used for the wine in the sacrament of the Lord's Supper. In the Roman Church it must be either of gold or silver; consecrated by the bishop with chrism, and untouched save by persons in holy orders.

Chal'-mers, Thomas, D. D. (Glasgow, 1816), D. C. L. (Oxford, 1835), Free Church of Scotland; b. at Anstruther Easter, in Fife, Scotland, March 17, 1780; d. in Edinburgh, in the night of May 30, 1847. He was idle as a child and during the first two years of his university training at St. Andrew's, but mathematics awakened his intellectual powers and he pursued it and natural science with ardor. He was settled at Kilmany, in Fife, May, 1803, and quickly made a reputation as an original, earnest preacher. He was, however, little spiritually-minded until sickness and trial, and the studies necessary to produce his article on Christianity for the *Edinburgh Encyclopedia*, deepened his interest in religion and led him to accept "evangelical" views (1810), which he never relinquished. The effect of his new feelings was immediately perceived in his preaching, to the great increase of its power. In 1815 he became minister of the Tron parish, Glasgow, and in 1819 was transferred to St. John's; but he was ultimately glad to leave the pastorate and become professor of moral philosophy at St. Andrew's, 1823. In 1828 he was removed to the chair of theology at Edinburgh, and when the Free Church set up the New College in that city he became principal and professor of divinity,

1843, and held these positions till death. In 1834 he was elected a corresponding member of the Institute of France.—Chalmers is indissolubly connected with two great movements—one national and one world-wide, which set him forth as a statesman, a patriot, and a philanthropist: he led the party in the Established Church which resisted the civil interference in ecclesiastical affairs and left the church rather than yield to it, so making the Free Church, 1843 (see art. **PRESBYTERIANISM**); he also inaugurated at Kilmany that system of work among the dependent and pauper classes which through personal contact between the well-to-do and the others is designed to elevate the latter to self-respect. Thus while pastor of St. John's, the largest and at the same time the poorest parish in Glasgow, he divided the parish into districts and sub-districts, placed office-bearers of his own church over each, established day schools and Sunday-schools wherever they were needed, and strove to raise the people to a sense of their moral dignity, especially in the light of the gospel. The result was a great diminution in the amount needed in monetary relief, for whereas formerly £1400 had been expended, 3½ years under the new system cost only £280 per annum; and this money was raised by the church-door collection for the poor. This admirable plan is the basis of the work known in Great Britain and America as "charity organization." Chalmers was a famous pulpit orator, and that not only in Scotland. His works come down to us mainly in the form of sermons or lectures. He was not a great theologian, yet his students were stimulated by his enthusiasm and guided by his life. His life was written by his son-in-law, W. Hanna, Edinburgh, 1849-52, 4 vols., who also edited his posthumous works, Edinburgh, 1847-49, 9 vols. His works form 25 vols., Glasgow, 1836-42. (Cf. life by Donald Fraser, London and New York, 1891.)

Chamber, the private apartment in a house (Gen. xliii. 30, Dan. vi. 10). *Guest-chamber* (Mark xiv. 14) was a spacious unoccupied room, usually in the upper part of the house. Sometimes it was simply called the *upper chamber* (Acts ix. 37) and was built over the gate or outer entrance (cf. 1 Kings xvii. 19, 23 and 2 Kings iv. 10). *Chambers of the south* (Job ix. 9) denotes the great spaces of the southern hemisphere with the constellations which they contain. *Chambers of imagery* (Ezek. viii. 12) were rooms with all sorts of idolatrous objects portrayed upon the walls.

T. W. C.

Chamberlain, an officer who had charge of the king's lodging and wardrobe (2 Kings xxlii. 11). In Eastern courts eunuchs were commonly used for this service (Esther i. 10, 12, 15). In Acts xii. 20 the term denotes an officer high in the king's confidence, but in Rom. xvi. 23, probably the treasurer of the city.

T. W. C.

Chamier (sha'-me-ā), **Daniel**, French Reformed; b. at Montélimart, Dauphiné, France, 1565; became professor and pastor at Montauban, 1612; killed by a cannon-ball during that city's siege, Oct. 17, 1621. He was a

doughty champion of Protestantism. His chief work is *Penetration catholica*, Geneva, 1826, 4 vols. (See life by W. Courthorpe, London, 1852.)

Chancel, the enclosed space in a church surrounding the altar and railed off from the choir; called in the Greek Church the *bema*. The word comes from the Latin *cancelli*, lattice-work, because of the lattice-work partition betwixt the choir and the body of the church.

Chancellor, a high officer of the Roman court, derived from the civil order, and imitated in subordinate bishoprics. In England the chancellor of a diocese is an officer who advises the bishop upon legal matters, or even holds his courts for him. F. H. F.

Chandler, Samuel, D.D. (Edinburgh and Glasgow, 1748), English Presbyterian; b. at Hungerford, 26 m. w.s.w. of Reading, 1693; d. in London, May 6, 1766. He was educated at Leyden; became Presbyterian pastor at Peckham, 1716; assistant at Old Jewry, London, 1736; pastor, 1728. His fame rests on his *Critical History of the Life of David*, London, 1766, 2 vols.; n.e., Oxford, 1853.

Channing, William Ellery, D.D. (Harvard, 1820). Unitarian; b. at Newport, R. I., April 7, 1780; d. in Boston, Mass., Oct. 2, 1842. He was prepared for college under the care of his uncl., Rev. Henry Channing, of New London, Conn. He entered Harvard College at the age of 15 and was graduated in 1798, receiving the highest honor of his class. In college he was noted for his excellence in classical study, but especially for his chaste and elegant English composition. In 1798 he went to Richmond, Va., as tutor for a year. Ascetic habits and excessive study undermined his constitution and left him an invalid for the rest of his life. He returned to Newport in 1800 and devoted himself to the study of divinity. He began to preach in 1802. Accepting a call from the Federal Street Church, Boston, he was ordained in June, 1803. In 1815 the Unitarian controversy broke out in Massachusetts. It was the result of changes of thought and feeling which had been quietly at work for some time. Channing was reluctantly drawn into the discussion, but soon became the recognized apostle and exponent of Unitarianism. His sermon at the ordination of Dr. Codman in 1808 was practically orthodox in thought and phraseology, but his Baltimore sermon on "Unitarian Christianity," in 1819, was a distinctive public statement of his break with the orthodox position. This discourse had a wide circulation and excited much debate. Other notable essays which followed were: "The Moral Argument against Calvinism;" "The System of Exclusion and Denunciation in Religion;" "Extracts from a Letter on Creeds." From these essays it appears that Channing rejected the scholastic doctrine of the Trinity; that he held that Jesus Christ was in a special sense the Son of God, but always subordinate to the Father; that he believed the Scriptures to be a revelation of God, but that it was to be interpreted by reason and in the spirit rather than the letter. He rejected the doctrine that forgiveness of

sins is purchased by the death of Jesus, and claimed that the highest object of Jesus' mission was the recovery of man to virtue and holiness. While believing in future retribution he opposed the doctrine of everlasting punishment. Channing was a preacher rather than a controversialist. The best fruits of his moral and spiritual life are seen in his sermons. He took a prominent rank as a social reformer. His orations on "Self-culture," "Temperance," and the "Elevation of the Laboring Classes," and on "Slavery and War," illustrate his philanthropic spirit. His orations and essays on "Napoleon Bonaparte," "Fénelon," and "John Milton," attracted much attention as specimens of literary and moral criticism. He married, at the age of 34, his cousin, Ruth Gibbs, and had several children. His life, by W. H. Channing, in one volume, and a one-volume edition of his works are published by the American Unitarian Association, Boston (both, 1880). The volume entitled *The Perfect Life*, though less read than others, contains his most mature sermons.

S. J. BARROWS.

Chant (Latin for song), a term used in the early church to designate the music of the congregation. It now designates that form of church music in which prose is sung to simple melodies. F. H. F.

Chantry, and **Chantry Priests**, an ecclesiastical foundation to provide for the chanting of masses for the dead. Money was often left for the building of chapels for this purpose, and they and the priests were called by the same name. F. H. F.

Chapel, a small church, or a side room in a church, separately dedicated, used for worship and for the sepulture of the dead. Similar buildings were often connected, previous to the Reformation, with castles, religious houses, etc., but without the right of sepulture or sacramental service. F. H. F.

Chapelle ardente, the lights around a coffin; used in the Roman Catholic burial rites.

Chapin, Edwin Hubbell, S. T. D. (Harvard, 1856), L.L.D. (Tufts, 1878), Universalist; b. at Union Village, Washington County, N. Y., Dec. 20, 1814; d. in New York City, Sunday, Dec. 26, 1880. After his course in the Bennington (Vt.) seminary he studied law at Troy (1836), next year he left law practice for literature and at the same time became a convert to Universalism and assistant editor of *The Evangelical Magazine and Gospel Advocate*, a Universalist paper, at Utica, N. Y., in 1838 he began preaching, and after holding charges at Richmond, Va. (1838), Charlestown, Mass. (1840), in the School Street Church, Boston (1846), he went to New York in 1848, and until his death was the leading preacher of his denomination and famous as a platform speaker. He rarely touched on the special theme of his denomination, but preached pure and practical religion. He published several volumes of discourses. (See his life by Sumner Ellis, Boston, 1882.)

Chaplain, originally a clergyman who performed divine service in a chapel; now com-

monly applied to ministers attached to political, philanthropic, or military bodies for the performance of such services. Bishops also have chaplains who assist them in examining candidates, conducting correspondence, etc. The Queen of England has 36 chaplains-in-ordinary who receive from the crown £30 each annually, and 12 honorary chaplains, who serve gratuitously. These preach in turn before her majesty.

Chaplet. See ROSARY.

Chapter (Latin *capitulum*, a little head), 1. Of a cathedral, the body of clergy belonging to a cathedral church, consisting of the canons and prebendaries, of which the dean is president. It assists the bishop in managing the diocese, and when the see is vacant rules it. 2. Of a convent, the assembly of the monks for reading or business.

Chapter-house, the hall or apartment in which the chapter meets. Some of those attached to English cathedrals are singularly beautiful.

Chapter and Verse. This division of the Bible is of comparatively modern origin. The Pentateuch was divided by the early Jews into 54 *parshioth*, and these again into 689 *sidrim*, for reading in the synagogue. Similar sections of the prophets were called *hap-taroth*. The present division into chapters is usually assigned to Cardinal Hugo about A.D. 1240, but was, perhaps, made earlier. It was introduced first into the Latin text, afterward with a few variations into the Hebrew and the Greek. The division into verses, in the Old Testament is found in the earliest Hebrew manuscripts, but in the New was made by the celebrated Robert Stephens in 1551 while on a journey (*inter equitandum*) from Paris to Lyons, and was published in the 4th edition of his Greek Testament. This capitular and versicular division of the sacred volume is a very great convenience for reference, but otherwise is a serious drawback. Oftentimes a close connection of thought is broken by an unfortunate separation of chapters, as in Genesis, where the first 3 verses of the 2d chapter should have been attached to the preceding chapter, and in Revelation where the first 5 verses of the last chapter should undergo a similar transfer. In the same way the separation of clauses and sentences into verses gives the unwary reader a wrong view of the connection, and fosters the habit of viewing the divine utterances apart from the context. The Bible is not a book of apothegms, but a stream of continuous instruction in narrative, prophecy, or argument, and the reader is required, if he will get its full sense, often to disregard entirely the division into verses and chapters. In the Revised Version of the English Bible the text is printed continuously as other books, and the notation of chapter and verse is relegated to the margin. T. W. C.

Chapters, Three, a condemnation issued in 544 by Justinian against (1) the person and writings of Theodore of Mopsuestia, (2) the writings of Theodoret against Cyril and for Nestorius, (3) the letter which Ibas of Edessa was said to have written to the Persian Maris.

These persons or writings were indifferently called chapters. They were originated by Theodore of Cæsarea in Cappadocia, who hoped, or professed to hope, to gain the Monophysites for the church again by condemning the principal representatives of the (Antiochian) theology for which they cherished so much opposition. But in condemning these, the emperor seemed to be condemning the Council of Chalcedon, and the Three Chapters stirred up a great controversy. The Greek Church resisted, though but for a time. The Western Church was less pliant. Vigilius of Rome vacillated between the two parties. In 548 at Constantinople he condemned the Three Chapters; in 553 he was for them. On the whole, he yielded to the imperial wishes, and favored the condemnation. A schism in Italy was the result, and Milan and Aquileia, with other cities of Upper Italy, separated themselves from Rome on account of its acceptance of the V. Ecumenical Council of 553.

F. H. F.

Character indelebilis (Latin). In the Roman Church the indelible mark stamped upon the soul in Baptism, Confirmation, and Orders.

T. W. C.

Chariot. See WAR.

Charismata (car-is'-mâ-tâ). See GIFTS.

Charity, a term now used to express either almsgiving, or else toleration, as in the phrase, a charitable construction; but in the Authorized Version of the Bible denotes what we understand as love, the queen of the Christian graces, that into which all human duty is summed up. (See Matt. xxii. 37, Rom. xiii. 8, 1 Cor. xiii. 13.)

T. W. C.

Charity, Brothers of, a lay order of the Roman Church for the care of the sick and the fallen. In 1540 the Portuguese Juan di Dio (Juan Ciudad), "John of God" (1495-1550), a layman, at Granada, Spain, opened a house for a hospital; had the satisfaction ere he died of seeing an association of laymen devote themselves to the care of the sick therein. The idea was quickly taken up elsewhere, and in 1572 the order was created by the pope and given all the privileges of the mendicant orders. It now has houses which are essentially well-arranged hospitals in different parts of Europe, and numbered, in 1877, 1169 members. Their readiness to serve persons irrespective of creed, makes them popular. See art. JOHN OF GOD.

Charity, Sisters of, called also "Gray Sisters," "Daughters of Charity," "Sisters of St. Vincent de Paul," a female order of the Roman Church for the care of the sick, founded by Vincent de Paul (see art.) at Paris, in 1633, in co-operation with a widow, Madame Louise (Marillac) Legras. It was the resultant of previous experiments in the same direction. Its rule was confirmed by Pope Clement IX. in 1668. The vows, besides the usual ones of obedience, poverty, and chastity, specially oblige the care of the sick, irrespective of creed or the character of the disease. They are, however, not irrevocable, but renewed yearly. Postulants wait 6 months before taking the habit, and the probation period

is 5 years. The hood is white, with long streamers. Before Vincent's death the order had spread all over France, but did not extend further. It was suppressed at the Revolution (1790), but revived by Napoleon (1801). Since 1815 it has spread in other lands, until now it is universally known. In the United States the sisters carry on parochial and boarding-schools, besides nursing. The mother-house is at Emmittsburg, Md. The order as a whole numbers some 28,000 members. For a Protestant analogue, see DEACONESSES.

Charlemagne (shar-le-mān), first head of the Holy Roman Empire; b. 742; king of the Franks, 768; emperor, 800; d. at Aachen, 814. He shared his kingdom at first with his brother, Carloman, who soon died (771). It stretched from the Loire to east of the Rhine, and was surrounded by a circle of dependent peoples—Aquitaine, Brittany, Frisia, Thuringia, Bavaria, etc. These were gradually converted into component parts of his kingdom. In 772 he began the work of subduing the Saxons, which lasted for 30 years. After innumerable petty wars, Wittikind, the mainspring of the opposition to the Franks, was baptized in 785. This was the nominal reduction of the Saxons, but actual trouble still continued, till Charlemagne deported large numbers of Saxons and filled their places with more loyal subjects. But by 804 resistance was finally overcome. Meantime Bavaria had been subdued, and even Pannonia added to the kingdom.

Ever since the death of Pipin in 768 the Lombards in Italy had given the pope trouble. The refusal of Hadrian to recognize the sons of Carloman, who had fled to the Lombards after their father's death, widened the breach, and accordingly the pope called upon Charlemagne to protect him. Charlemagne therefore made an expedition to Italy, conquered the Lombard king, and secured to the pope the territory which had been given him by Pipin as a temporal sovereignty. Upon a later expedition, he was suddenly crowned in Rome by Leo III. as king of the Romans. This re-established upon a new basis the old Roman Empire. It was a theocratic Christian institution, in which the church and state by a close union sought to work together for the common end of the elevation and Christianization of Europe. It had its origin in the necessity of the state to the church and of the church to the state. The relations of the two powers to one another were not defined, and endless strife subsequently arose out of this circumstance. The pope seems to have acted without Charlemagne's knowledge, but upon consultation with the chief men of the city of Rome. The people acclaimed the emperor, and probably thought that they were exercising the city's ancient right of election. The popes subsequently claimed that Leo had acted as the supreme authority by divine commission. Charlemagne seemed to think that the act of the pope was in a certain sense a divine act, as initiating the empire, but he viewed the dignity as hereditary, and the coronation as performed once for all. The pope acknowledged the supremacy of the civil power by

giving Charlemagne the title of Patricius, or representative of the emperor, and then that of Caesar Augustus. In fact, Charlemagne acted as the son of the church in all things purely spiritual, but in things civil as her lord. The great ecclesiastical authorities were also powers of the realm, met in the secular assemblies, where ecclesiastical topics were discussed.

Charlemagne's general administration was enlightened and wise. Every element which could contribute to the advancement of his peoples in culture was eagerly seized upon by him and developed to the extent of his power. He made Alcuin (q.v.) his prime minister in intellectual things. He ordered a school to be established at every monastery, and reading, writing, arithmetic, singing, and the Psalter to be taught. Thus he sought to elevate the people and the clergy together. In his ecclesiastical and secular legislation lie the germs of almost all modern European civilization. (Cf. life by J. I. Mombert, New York, 1888.) F. H. F.

Charles V. German emperor during the period of the Reformation; b. at Ghent, Feb. 24, 1500; d. at Yuste, Spain, Sept. 21, 1558. He inherited the Netherlands and the duchies of Austria from his father, and Spain from his grandfather Ferdinand. Elected emperor in 1519, he had the supreme control in the most important parts of the old world, and in the recently discovered new. England and France were the only chief powers not in greater or less subjection to him. He held his first diet in Germany in 1521, at which Luther appeared and was put under the ban of the empire. Immediately after this Charles departed to the Netherlands and thence to Spain, and, busied with various wars, was not seen again in the empire till the diet at Augsburg in 1530. By this time the Protestant movement had gained such headway that it was impossible to put a stop to it. The war with the Turk called Charles again from the empire, and struggles with France kept him busy till his victory in 1544. Then he turned his attention to the Protestant affair. His efforts at an accommodation resulted in the calling of the Council of Trent, which, however, promised little good. In 1546 he took the field in South Germany. In 1547, assisted by Maurice of Saxony, he reduced the Protestant leaders to submission, and yet, on the eve of triumph, was himself attacked by Maurice in 1552. Disgusted with the outcome of all his labors, he left his brother, Ferdinand, to make the peace of Passau (1552), and of Augsburg (1555), gave up his various positions, and retired in 1556 to Yuste, where he lived in conventual seclusion. The best-known life of Charles V. is by Robertson; the best is in German by Baumgarten, Stuttgart, 1885 sqq. F. H. F.

Charles IX. See BARTHOLOMEW'S DAY, p. 87.

Charnock, Stephen, Puritan; b. in London, 1628; d. there, July 27, 1680. He graduated at Oxford, M.A., 1652; preached for a time in Ireland; had no regular charge for 15 years while leading a studious life in London;

became pastor there, 1675. His fame rests on his work *On the Excellence and Attributes of God*, London, 1681-82. His *Works* appeared, Edinburgh, 1804, 5 vols.

Chasidim (*saints*), a name given to a sect or party among the post-exile Jews (1 Mac. ii. 42, vii. 13), which had for its aim to resist Hellenistic innovations and to observe rigidly all the ritual of purification and separation. They carried self-denial, abstinence, ablutions, withdrawal from the world, etc., to the greatest possible extreme. In time they split into parties, one of which became widely known as the Essenes. In the last century the sect was reorganized, or rather a new sect under the same name, in Poland, by the Rabbi Israel of Podolia, called Baal-Shem (*lord of the name*), because he professed to work miracles by invoking the great cabalistic name of the Supreme Being. His fame attracted multitudes of followers in Eastern Europe and Palestine who, when he died (1760), numbered 40,000. Though repudiated by the orthodox Jews they still maintain their position. Their ethical precepts are elevated, but the starting-point is communion with God through the Zadik or spiritual head who, as God's delegate on earth, can do wondrous things; and they lay great stress upon absolute faith, with which profane knowledge and philosophy greatly interfere. Their religion is said to be utterly formal, and its ceremonies are coarse and noisy.

T. W. C.

Chastity should not be confounded, as it often is, with celibacy. The latter means devotion to a single life, while the former is the denial of fleshly lusts, whether in the married or the unmarried. Among the ancients there was much looseness of opinion, and still more of practice, in this matter. But Christianity took higher ground, reproving all fornication in either sex, and enforcing it by the consideration that the believer's body is a temple of the Holy Ghost and therefore should not be defiled by lewdness. It requires also the suppression of all impure desires, and the avoidance of whatever tends to excite them. Chastity is to be cultivated in thought (Matt. v. 27, 28) and in word (Eph. v. 3, 4), as well as in deed (1 Cor. vi. 9).

T. W. C.

Chasuble, an outward garment worn in the Roman Church by a priest officiating at mass. It is derived from the *penula*, a round garment with a hole in the centre for the admission of the head, by cutting at the sides places for the arms, thus leaving only pieces hanging down before and behind. These are embroidered with emblems of the sufferings of Christ.

F. H. F.

Chateaubriand (*shat-o-bri-ang*), **François Auguste, Viscount de**, Roman Catholic; b. at St. Malo, on the English Channel, Sept. 4, 1768; d. in Paris, July 4, 1848. He wrote *The Genius of Christianity* (Paris, 1802; Eng. trans., Paris, 1854), and *The Martyrs* (Paris, 1809; Eng. trans., London, 1819, 2 vols.). He is one of the most brilliant of French writers.

Chauncy, Charles, Puritan; baptized at Yardley, Nov. 5, 1592; d. at Cambridge,

Mass., Feb. 19, 1672. He was educated at Cambridge; M.A., 1617; entered the ministry and was persecuted by Laud; sailed for Plymouth, 1637; preached at Scituate, 1641-54; was second president of Harvard College, Cambridge, Mass., 1654, till his death. He was an admirable preacher and a learned man.

Ched-or-la'-o-mor (*handful of sheaves*), king of Elam, who for 12 years made the 5 cities of the plain his tributaries, and on their rebelling in the 13th year came with 4 allied kings and overran the whole country south and east of the Jordan. Lot was among his captives, but was rescued by his uncle Abraham with his own dependents and neighbors (Gen. xiv.). His name is found on Chaldean bricks recently discovered.

T. W. C.

Cheever, George Barrell, D.D. (New York University, 1844), Congregationalist; b. at Hallowell, Me., April 17, 1807; graduated at Bowdoin College, 1825, and at Andover Theological Seminary, 1830; was pastor of the Church of the Puritans, New York City, 1846-70, and since in literary retirement. He is the author of *Inquire at Amos Giles' Distillery*, Salem, 1835 (a famous attack on the drink traffic); *A Reel in a Bottle*, New York, 1850 (rev. ed. under title, *Log-book of a Voyage to the Celestial Country*, 1885); *Faith, Doubt, and Evidences*, 1881; *God's Timepiece for Man's Eternity*, 1888, and other volumes.

Chemnitz (*kem-nits*), **Martin**, Lutheran; b. at Treuenbrietzen, 22 m. s.w. of Potsdam, Nov. 9, 1522; d. at Brunswick, April 8, 1586. He became Librarian at Königsberg, 1550; driven away by the Osiander party, and went to Wittenberg, 1553; became pastor at Braunschweig (Brunswick), 1554; superintendent, 1567. He was the most important Lutheran theologian of the 2d half of the 16th century, and his great work is his examination of the theology propounded by the Council of Trent, *Examen concilii Tridentini*, Greifswald, 1565-73, 4 vols. (See life by Lentz, Gotha, 1866.)

Che'-mosh (*subduer*), the national god of the Moabites (Num. xxi. 29, Jer. xlviii. 7), called in 1 Kings xi. 7 "the abomination of Moab," when Solomon introduced his worship, which Josiah (2 Kings xxiii. 13) afterward suppressed. It was to Chemosh that Mesha (2 Kings iii. 27) offered his son, and in the inscription on the Moabite stone the same king attributes to Chemosh his victories. In Judges (xi. 24) Chemosh is spoken of as the god of the Ammonites.

T. W. C.

Cheney, Charles Edward, D.D. (Iowa College, 1871), Reformed Episcopalian; b. at Canandaigua, N. Y., Feb. 12, 1836; graduated at Hobart College, N. Y., 1857; and the P. E. Theological Seminary of Virginia, 1859; became rector of Christ Church, Chicago, 1860; suspended for omitting the word "regenerate" in the baptismal service, which action was one of the occasions for the organization of the Reformed Episcopal Church in 1873, whereof he was immediately elected a bishop.

Che'-rith (*cutting*), a brook flowing into the Jordan where Elijah (1 Kings xvii. 8) hid

himself. Robinson identifies it with the present *Wady Kelt*, a swift stream which enters the Jordan from the west a little south of Jericho.

T. W. C.

Cher'-ub (plural **Cher'-u-bim**). Of uncertain derivation. An order of heavenly beings, not like angels sent upon messages, but always in God's immediate presence. They are variously represented as living creatures (Gen. iii. 24, Ezek. i., Rev. iv.), or as figures wrought in tapestry, gold or wood (Ex. xxxvi. 35, xxxvii. 7, Ezek. xli. 25), as having 1 face (Ex. xxv. 20), or 2 (Ezek. xli. 18), or 4 (Ezek. x. 14), as having 2 wings (1 Kings vii. 27), or 4 (Ezek. i. 6), or 6 (Rev. iv. 8). The fullest description represents the cherub as winged, full of eyes, and with a fourfold face—that of a man, a lion, an ox, and an eagle—and with wheels turning every way and moving with lightning speed, thus combining the highest earthly forms in harmonious union. The "cherubim of glory" (Heb. ix. 5) were the living bearers of God manifesting himself on the earth (Ps. xviii. 10), and they upheld his throne (Ezek. x. 22). The frequency of their figures in the ornamentation of the tabernacle and the temple was a sure token of the presence of God in the midst of his people. Similar winged figures are found in the monumental remains of other ancient peoples, but there seems no reason to doubt that the conception was original with the Hebrews. There is no record that either the cherubim or their figurative representations were ever worshipped among the chosen people.

T. W. C.

Cheyne (chān), **Thomas Kelly**, D. D. (Edinburgh, 1884), Church of England; b. in London, Sept. 18, 1841; educated at Worcester College; B. A., 1862; fellow of Balliol College, 1865; Oriel professor of the interpretation of Holy Scripture, 1885—all Oxford. He is the author of commentaries on Isaiah, London, 1880-81, 2 vols.; 3d ed., 1884; Micah, 1883; Hosea, 1884; Jeremiah, 1883-84, and a new translation of the Psalms, 1884.

Chiliasm, same as PREMILLENNIALISM, q. v.

Chillingworth, **William**, Church of England; b. at Oxford, Oct., 1602; d. at Chichester, Jan. 30, 1643-44. He became a fellow of Trinity College, Oxford, 1628; a convert to Romanism, 1630, and went to Douay; but the consequence of his effort to tell the world the reason why he had become a Romanist was that he left Douay in an uncertain state of mind, 1631, and renounced his new faith and returned to Protestantism, 1634. In 1638 he entered the ministry of the Church of England. His fame rests upon his *The Religion of Protestants a Safe Way to Salvation*, Oxford, 1638 (many edd. since), which contains the well-known sentence, "The Bible, I say, the Bible only is the religion of Protestants." (See his life by Des Maizeaux, London, 1725.)

Chimere (from Old French "chimarre," "a gown or coat"), a sleeveless vestment worn by bishops, but to which in modern times lawn sleeves have been sewn.

China, Missions to. See MISSIONS.

China, Religions of. Excluding Islam, with 3,000,000 adherents mostly in the western part, and Christianity, with (in 1881) 1,094,000 Roman Catholics (41 bishops) and 23,000 evangelical Christians, the religions of China are 3 in number: Confucianism, that of court and educated, Buddhism and Taoism, the popular. Confucius (q. v.) claimed to reform the old religion, of which much is doubtless preserved in modern popular Taoism and has served to corrupt the exotic Buddhism.

This old religion has served as the basis of popular belief and practice amid all modifications and additions. Our information coming through Confucius (see CHINA, SACRED BOOKS OF), it is hard to say whether or not, and if so, how far he has edited the reports. The fundamental ideas of the five King may, however, be taken as those of this ancient religion.

Heaven (Thian), the supreme emperor (Shang-ti), and the different classes of spirits (Shan) were worshipped. The utterances regarding Thian and Shang-ti are often so sublime and spiritual that Legge, Faber, and Happel regard the ancient religion as monotheistic and the reform of Confucius as retrograde. Others view it as only a degree higher than the Shamanism of the tribes of Northern Asia. (See SHAMANISM.) Hence the missionary dispute about the right to translate God by Shang-ti.

No distinction is possible between Thian, heaven; Ti, emperor; and Shang-ti, supreme emperor. In many descriptions they are identical with the material heaven. Destiny (Ming) and the way of heaven (Tao) are prominent ideas. The usual course of nature is the revelation of heaven. Disturbances are warnings to restore harmony in the state. There are 3 fundamental existences—heaven, earth, and man—that must harmonize. The order of nature is the norm of all moral action. The institutions of the state are regarded as natural laws. The will of heaven is also revealed through the voice of the people, *Vox populi vox Dei*.

Worship of the spirits is inextricably connected with that of Shang-ti, though they are not his servants or mediators. They are everywhere present, invisible, inscrutable, but very real. They are distinguished as heavenly, earthly, and human (ancestors). The human (Kwei), and of these the spirits of ancestors (Tsu), are most worshipped. Belief in immortality is the outgrowth of ancestral worship, for there is no established doctrine in the ancient books about the state of the soul after death. Ancestors are worshipped with a view to their influence upon their living posterity. Everything in empire and in house is done in their presence: hence ancestral halls and tablets. Ancestral worship is the fundamental form of the Chinese religion.

Aside from the absence of a mythology and formulated theology, the most peculiar feature is the non-existence of priests. Religious ceremonies are a part of civil life and apportioned in gradation among the state officials. Ancestral sacrifices are general and permitted to the people.

Divination is widespread. Nothing is undertaken without it. (See FENG-SHUI.) Every-

thing is interpreted, but noticeable is divination by the plant Shi, the tortoise (Pu. Rents in shell when burned indicative) and the Yi-king. (See CHINA, SACRED BOOKS OF.)

The basis of Chinese life and religion is reverence for the order of nature, the state, and the family. This filial piety, in the Chinese sense, is the sublimest and profoundest conception of the Chinese.

In his teaching Confucius (551-478 B.C.) represented himself as an adherent of the old religion and emphasized the importance of a knowledge of the ordinances of heaven. The thought of heaven comforted him in affliction. He was a zealous participant in public worship and followed the 800 ceremonial usages and the 3000 rules of decorum. On the other hand, he seldom named Shang-ti except in quoting the King, and in several utterances designates employment with theological problems as useless. "So long as one does not know men, how is one to know spirits? So long as one does not know life, how is one to solve the enigma of death?" He said once that he had not prayed for a long time. About spirits and the dead he gave evasive answers. Filled with a sense of social duty and moral obligation, he tended toward an agnostic attitude toward the life above and beyond. Confucianism is ethical naturalism. A Confucian, while participating in the state and ancestral sacrifices and divination is agnostic in belief and humanitarian in practice.

The inborn reachings of the soul after the supernatural and the spiritual have made Budd'iam (the religion of Fo) and Taoism, the popular religions. The former introduced 85 A.D. from India in consequence of isolation and ignorance of its sources has become grossly corrupted, and is greatly influenced by the popular ideas and religious practices, especially such as are seen in Taoism. This purports to be the system of Lao-tse and his Tao-te-king. (See LAO-TSE.) Resemblance is now only nominal. The transformation from the original is extraordinary. Taoists are a community with hereditary "heavenly Master." The succession extends into the first century. They worship in temples spirits of heaven, phenomena of nature, god of riches, etc., etc. They have manifold superstitions; seek immortality by magical means, elixirs, plants; speak of the state in which the corpse becomes invisible, the dead immortal, and a sword replaces the corpse in the coffin. They have several popular ethical books, the teaching of which is relatively pure and good; the chief is the Book of Rewards and Punishments, 212 aphorisms enforced by 400 anecdotes. The principal thought is that the spirits of heaven and earth reward and punish good and evil. Another principal book is the Book of Hidden Blessings. Much taken from Buddhists, as command against shedding the blood even of animals. But the morality of the books is entirely offset by the superstitions of people and frauds (immortality elixirs) of priests.

Important to remember that Confucianism, Buddhism, and Taoism do not exist as distinctly separated, aggressively antagonistic systems. All are recognized alike by the state. The Chinese is free to choose, and his

belief and practice are eclectic. The ancestral and spirit worship of the old religion maintains itself by and in each and all the three. (See J. Edkins, *Religion in China*, London, 1850; 3d ed., 1884; J. Legge, *Religions of China*, London, 1880.) W. R. MARTIN.

China, Sacred Books of. These are the

five King—	and four Shu—
Li-king,	Lun-yu,
Shu-king,	Tschung-jung,
Shi-king,	Ta-hio,
Li ki,	Dialogues of
Tshün-thsien,	Meng-tse (Mencius),
	Hiao-king.

and consist of ancient writings collected and finally edited by Confucius or proceeding from him or his school.

Li-king, Book of Changes, is the oldest and most venerated, and is used in divination. The dragon horse rose from Hoang-ho with dark and light circles on its back. Fohi made from these 8 trigrams. From these proceed 64 hexagrams. Li-king is notes and excursus on these; but the sense is still unexplained. McClatchie resorts to comparative mythology, La Couperie to Akkadian, others find a philosophical cosmogony. The changes are identified with changes in nature and human destiny. Its use in divination gave the book its great importance, but the principle of divination is unknown.

Shu-king is a great history embracing 17 centuries until 7th B.C.

Shi-king, Book of Songs, is 300 songs chosen by Confucius from a tenfold larger collection.

Li-ki is 46 chapters containing rules of conduct sanctioned by usage and tradition.

Tshün-thsien, spring and autumn, alone written by Confucius. Annals of his native principality Lu from 722 to 494 B.C.

The Hiao-king, Book about Piety, does not belong to the 5 King, but is almost of equal esteem. It contains the instruction of Confucius to a disciple.

The 4 Shu are of second rank.

The Lun-yu contains short dialogues and words of Confucius and his first disciples, and is a principal source of information regarding Confucius.

Tschung-jung, Doctrine of the Mean or Balance or Harmony, is ascribed to a grandson of Confucius.

Ta-hio, the Great Doctrine. This with the Tschung-jung is the classical expression of Confucianism.

Meng-tse (Mencius), 371-288 B.C., was the greatest teacher of the school of Confucius. (See MENCIUS.)

For translations and discussions of these writings see J. Legge's *The Chinese Classics* and the series of *Sacred Books of the East*, III., XVI., XXVII., XXVIII.

W. R. MARTIN.

Chirothecæ, the embroidered gloves worn by Roman Catholic bishops, and formerly by those of the Church of England.

Choir (from Latin *chorus*), used (1) of the singers of the church; (2) of the part of the church where they sit, which probably was evolved out of the tribuna of the old basilica, corresponded to the holy of holies of the Jewish temple; usually was in the eastern part of

the building and raised. The high altar is in it.

Cho-ra'-sin, a town in Galilee, upbraided by our Lord (Matt xi. 21) along with Bethsaida for its impenitence. Its exact site is disputed. Robinson puts it at Tell-Hâm, but Dr. W. M. Thomson at *Kherazeh*, 2 m. n.w. of Tell-Hâm, where there are extensive ruins. T. W. C.

Chorepiscopi, "country bishops," presbyters regularly consecrated and empowered with most of the powers of a bishop, yet occupying a position of subordination to the particular bishop in whose diocese they worked, just as the suffragan bishop does now. The office came in as early as the 4th century and ceased in the Western Church in the 9th.

Chrestus, Chrestians, instead of *χριστός*, "anointed," *χρηστός*, "gracious" or "good," was sometimes taken by the people as the name of Christ. So it is given by Suetonius (Claud. c. 25). But it would seem from the allusions to this intentional or unintentional punning on the name in this fashion, found in Justin Martyr (*First Apology*, chap. iv. [Christian Literature Company's ed., vol. i., 164]), Theophilus of Antioch (*To Autolyceus*, chaps. i., xii. [vol. ii., 89, 92]), Tertullian (*Apology*, chap. iii. [vol. iii. 20]), and Lactantius (*The Divine Institutes*, iv., chap. vii. [vol. vii., 106]), that the mistake was quite common.

Chrism, consecrated oil used in the Roman and Oriental churches in the ceremonies of baptism, confirmation, ordination, and extreme unction. F. H. F.

Chrisome, originally the white cloth laid over the head of the newly baptized to keep the chrism on the head; then the name given to the dress in which the child at baptism was formally invested, and which was returned when the mother came to be churched. If the infant died its mother could be churched; the chrisome was its shroud, and the child spoken of as a "chrisome child."

Christ. See JESUS CHRIST.

Christ, Images or Pictures of, were first known among the Gnostics in the 2d century. A spurious letter of Lentulus, a professed contemporary of Jesus, originating probably in the 15th century, describing Christ as a man of noble appearance, with curled hair parted in front, with a smooth, high forehead and a reddish beard, presents the idea formed of him, after a long course of development, in the Greek Church. He appears also as the good shepherd, in the form of a youth of not more than twenty, in the catacombs. The highest type of pictorial representation is reached in the famous painting of the last supper by Leonardo da Vinci. There are certain images and pictures of Christ which claim a miraculous origin, of which the most famous is the Veronica, on a linen cloth upon which Christ is said to have wiped his face upon the way to Calvary. F. H. F.

Christ, Knights of the Order of, Portuguese established in 1317, originally religious and

sanctioned by the pope, but secularized in 1789.

Christ, Monogram of, is the combination of X and P found in the catacombs, afterwards used by Constantine on military standards, coins, etc.

Christ, Person of. See CHRISTOLOGY.

Christ, Sinlessness of. See JESUS CHRIST.

Christ, Three Offices of, are those of prophet, priest, and king. Calvin introduced the idea of treating the work of Christ under these three aspects, and it passed into the Heidelberg and Westminster catechisms, and into Lutheran theology through Gerhard.

Christadelphians, a small sect in Great Britain and America founded by John Thomas, M.D., about 1860, and so called because they believe that all who are in Christ are his brethren. They call their congregations "ecclesias." They reject the Trinity, believe that the eternal spirit of God was manifest in Jesus Christ, consider immersion essential to salvation, and that none will be saved but those who believe Christadelphian teaching; the rest will be annihilated. (See *A Declaration of the First Principles of the Oracles of the Deity*, Washington, D. C.)

Christening, an alternative for baptism (q.v.).

Christian, a name first given to the disciples at Antioch, A.D. 42 (Acts xi. 26), and given not in reproach or contempt, but simply to distinguish them from the Jews, with whom they had previously been confounded. It occurs in only 2 other places of Scripture (Acts xxvi. 28, 1 Peter iv. 16). A real Christian accepts Christ as his teacher, example, and redeemer, his Lord and his God; but the term is often used to distinguish believers from Pagans, Jews, and Mohammedans, and sometimes to denote only those who have confessed Christ publicly. T. W. C.

Christian Commission, an organization which cared for the souls of the Union soldiers in the civil war, as the Sanitary Commission did for their bodies. It was synchronous with the entire war. It distributed Bibles, hymnals, tracts, religious newspapers, and books. Upward of 6 million dollars were used by it in various ways. (See art. in the *Schaff-Herzog Encyclopædia*.)

Christian Connection, or Christians, a denomination started in 1810, congregational in polity, anti-Trinitarian and Arian in theology, practising immersion, accepting no creed. Their original platform stated: "That the name of Christian is the only name of distinction which we take, and by which we, as a denomination, desire to be known, and the Bible is our only rule of faith and practice." They are said to have had, in 1886, 1755 churches, 1344 ministers, and 142,000 members.

Christian Endeavor Society. See p. 980.

Christian Union. The churches organized under the above name, although existing upon the very same basis for years, became organ-

ically one in the year 1864, under the leadership of Rev. J. F. Given, a graduate of Marietta College. The peculiar aim of these churches is to unite all believers on the Son of God into one body, in each community, under the name of Christ, with the Holy Bible as the only and all-sufficient rule for belief and conduct. The following are their principles: 1st. The oneness of the Church of Christ; 2d. Christ, the only Head; 3d. The Bible our only rule of faith and practice; 4th. "Good fruits" the only condition of fellowship; 5th. Christian union without controversy; 6th. Each local church governs itself; 7th. Political preaching discountenanced. They have increased rapidly in numbers, having 2 annual councils in Ohio, where they are most numerous, 2 in Missouri, and others in Indiana, Illinois, Iowa, Kansas, Colorado, Kentucky, Tennessee, Texas, California. The organization numbered, in 1889, nearly 150,000 members. They have a church paper, *The Christian Witness*, edited by Rev. H. J. Duckworth and published at Dayton, O., also a paper published at Excelsior Springs, Mo.

Their church government is congregational, each local church governing itself, and they are evangelical in religious doctrine and belief. They are taking steps for the establishment of several institutions of learning, and are earnest in home missionary work. Many of their ministers are educated and popular gospel preachers. Their councils are advisory over the churches and legislate only for the governing of their own members. The highest authority known among them, under God, is the local independent church. Their General Council convenes every 4 years, and is composed of nearly 200 delegates. The body is most numerous in Ohio, Indiana, and Missouri.

H. J. DUCKWORTH.

Christians, Bible. See METHODISTS.

Christians of St. John. See MENDIANS.

Christians of St. Thomas, a certain Christian sect on the Malabar coast, Southwestern India, which claims the Apostle Thomas as its founder, but which is really of Nestorian origin, and in the 8th century received a metropolitan from the Nestorian patriarch. It may have originated in the contact of the early Christian missionaries with the Parthian-Indian border. It has been much oppressed by the neighboring governments, but is now under British protection and numbers some 60,000 souls. (See W. Germann, *Die Kirche der Thomaschristen*, Gütersloh, 1877.)

Christlieb, Theodor, Ph.D. (Tübingen, 1857), D.D. (Berlin, 1870), German Evangelical theologian; b. at Birkenfeld, Württemberg, 25 m. e.s.e. of Treves, March 7, 1833; d. at Bonn, Aug. 15, 1889. He studied at Tübingen; was pastor of the Islington German church, London, 1858-65; professor of practical theology and university preacher at Bonn, since 1868. He was the author of *Modern Doubt and Christian Belief*, orig. St. Gall, 1868; 2d ed., Bonn, 1870; Eng. trans., Edinburgh and New York, 1874; 4th ed., 1879; *Protestant Foreign Missions, their Present State*, orig. Gütersloh, 1879; 4th ed., 1880;

Eng. trans., London, Boston, and New York 1880 (several edd.).

Christmas, the celebration of the birth of our Lord, observed throughout Christendom on Dec. 25. It has its origin in the necessity, among other festivals introduced into the church, of having one which should mark the coming of so great a blessing as the presence and mission of Christ. It was not a custom either among the Jews or the earliest Christians to celebrate birthdays. The first Christian festivals gathered about the great facts of the work of redemption—the death and the resurrection. Had there been a disposition to celebrate the date of Christ's birth, there were no traditions as to the time of its occurrence. But the feast of the Epiphany prepared the way for Christmas. This was first celebrated by the Gnostics, upon Jan. 6, and commemorated the baptism. When the Catholics took up the idea, they combined the celebration of the birth and the baptism, as two kinds of epiphanies or appearances. But the combination was not successful, and a separate festival for the birthday was introduced, first in Rome, probably in the papacy of Julius I., 337-52. By 376 it was introduced in Antioch, and was welcomed so heartily that in 386 Chrysostom could speak of it as already upon a par with other Christian feasts. All tendency to celebrate the birth of Christ in connection with the baptism upon Epiphany does not disappear in the East till the middle of the 5th century. But from about this time the practice of all Christians was the same. The choice of the date, in the utter lack of all tradition, has been referred to different thoughts, but the most probable is the natural analogy between the birth of Christ, the Sun of Righteousness, and the beginning of the return, or the rebirth, of the natural sun upon Dec. 25. In the Roman Church Christmas is celebrated with special public services, and in all branches of the Protestant, except, for a time, the extreme Puritan churches, it has been observed as a family day, and with more or less elaborate religious services. (See Chambers, *Book of Days*, Edinburgh, 1864.)

F. H. F.

Christology is the doctrine of the person of Christ. The grand peculiarity of this is that Christ is God and man united, the two natures constituting one unique personality. He is neither divine alone, nor human alone, but divine-human. This is the central truth of the Christian system, and, baffling as it is to our comprehension, the source of all its vitality and power. It was foreshadowed in the prophetic descriptions of the Messiah. He was to be born in a certain small village (Micah v. 2), yet this was not to be the beginning of his existence, for "his goings forth are from of old, from everlasting" (from the days of eternity). He was to be a king and conqueror, perfect in wisdom and grace, and achieving a universal and perpetual empire (Ps. ii. 6, xlv. 2-7, lxxii. Isa. ix. 6, 7); and yet despised and rejected, a man of sorrows, and finally cut off out of the land of the living (Isa. liii.). He was to open the eyes of the blind and the ears of the deaf, and make the

lame man leap as an hart (Isa. xxxv. 5, 6), and yet himself to be betrayed, sold, pierced, slain, and his grave appointed with the wicked. Yet his vicarious sufferings should make many righteous, and introduce an administration which should change the moral condition of the whole earth (Isa. xi. 1-9, lx. 1-11). He was to do the work of a prophet (Isa. xlii. 1-7), that of a priest (Ps. cx. 4, Zech. vi. 13), and that of a king (Dan. vii. 14)—in each case combining and exalting to the highest point the excellences of all who had previously held such offices. These predictions and many others of like nature were all fulfilled in the son of Mary.

He was unquestionably a man, being so called by himself and others. He had a body, for he ate, and drank, and became weary, and slept, and increased in stature; he lived for 30 years as a man; he died on the cross, was buried, rose again, and proved his identity by physical signs. He had, too, a rational soul, for he increased in wisdom. He had the common feelings of our nature—wondering, rejoicing, sorrowing, weeping, loving, and on occasion becoming indignant. Yet he was just as certainly also divine. He received divine titles. Divine perfections were ascribed to him. Divine works were performed by him. Divine worship was paid to him. The evidence runs through the whole of the New Testament.

The eternal Word was manifested in the flesh—that is, the Son of God as a divine person took upon him the nature of sinless humanity. And these two natures continue forever in Christ's complex person. They are not mixed nor confused, but united so as to form a God-man. A common illustration is taken from our humanity. Each individual of the human race is composed of body and soul, a material and an immaterial nature, and the personality results from the union of the two. Neither one alone is the man, nor does either impart any of its properties to the other, but the two together, each in its full integrity, are requisite to a complete individuality. In like manner the divine nature and the human coexist in the one Saviour. It is a profound mystery how this is, how there is such a complete union without confusion of a divine consciousness, mind, feeling, and will, with a human consciousness, mind, heart, and will. But the fact is certain; and hence, while the properties of one nature cannot be attributed to the other, *i.e.*, the divine never becomes human nor the human divine, yet the properties of both natures are often attributed to the person resulting from their union, and he may be indifferently designated by divine or by human titles. He is still God when he dies, and still man when he raises his people from their graves.

It is hardly possible to exaggerate the importance of this point in theology. What Christ was is far more essential to Christianity than what he taught, for he is not simply the author of our religion, but its centre and its substance. The kernel of the whole system lies in the fellowship with God which it introduces through the composite person of the Lord Jesus.

T. W. C.

HISTORY.—The elements of the subsequent doctrine of the church are to be found in the earliest writers of the Christian era. The Apostolic Fathers and the Apologists looked upon Christ as their God, though they did not answer the question how he could be God, and yet God, the Father and the Son, be one. The progress of reflection upon the great truths revealed in the Word of God led soon to the asking of this question, which was answered in the Arian controversy, closing about the year 381. But when the fact was clearly established that the Son was of the same essence as the Father, there remained the further question, How was this Son made man? or What was the relation of the God and the man in the single personality, Jesus Christ?

The answer to this question was a gradual one. The early struggle with Gnosticism, which denied generally that the human body of Christ was anything more than a mere appearance, had brought out fully that Christ had a real body, and this was embodied in the rule of faith now known as the "Apostles' Creed." It was not so clearly perceived that he had a human soul, though this had not been denied. Platonic philosophy entered into the problem to confuse it. But Origen (d. 254) distinguished clearly between the divine Word and the human soul, and taught that the soul was as essential to Christ as the divine Word, that nothing of humanity should be believed to be wanting in him. This point once made was never forgotten, although connected in Origen with his speculations as to the origin of evil and the pre-existence of souls. One more thing Origen said that ought not to be omitted, *viz.*, that the union of the divine with the human in Christ was brought about by means of a human soul perfectly submitted to God. Thus the union was at bottom an ethical one.

The failure of Apollinaris (q.v.) to advance the doctrine did not prevent the further consideration of it by the school of Alexandria. Athanasius brought out the difference between the indwelling of God in all good men and the indwelling of the Logos in Christ. In him the divinity had made human flesh its own. There is therefore but one Son of man. The Word bears the weaknesses of the flesh as its own. Hence the incarnate one is to be adored, and Mary is the Mother of God. He adds that the incarnation is the restoration of humanity to its original design. Gregory Nazianzen teaches the same doctrine, but also lays emphasis upon the humiliation and limitation of the Logos in the incarnation. Gregory of Nyssa attempts to advance the study by explaining the possibility of the incarnation, which he does by the idea that the soul is by nature "capacious of the divine." There is nothing in human nature which in itself is unworthy of God. As Athanasius had said, the soul was meant for the Logos, and thus when the Logos assumes it, he is coming to his own. Cyril closed the series of thinkers who followed out these thoughts. He taught that the Logos is the principle which constitutes the personality of the God-man. The union of God and man is indeed mysterious, but that which is assumed becomes one with

the Logos. Logically there is still a distinction; God does not cease to be God, nor humanity to be humanity; but in reality, there are no longer two natures, but one nature—one being, one person, "one nature after the incarnation." Hence that which was born of the Virgin was God, and she is the Mother of God. The profound soteriological thought underlying all this was that salvation was not possible except God should participate in our weakness and suffering.

But side by side with this tendency in Alexandria there had been developing one altogether different at Antioch. Two fundamental thoughts governed the Christology of this school. One was that the highest moral perfection was only to be gained by free personal development, and the other that the great work of the Redeemer was to present a perfect example of holiness for our imitation. Hence the emphasis was laid in this school upon the human nature of Christ, and the indwelling of deity in Christ is conceived after the analogy of his indwelling in all good men. Hence also the incarnation is ever perfecting itself during the life of Jesus. The two natures of Christ are "conjoined," they say, work rather in perfect harmony, than in a union such as Alexandria taught. And hence Mary is the Mother of Christ, not of God.

The questions between the two schools of thought controlling the Christian world were brought to a decision by the Nestorian controversy. Nestorius (q.v.) took for his starting-point the Antiochian "conjunction," and defined Christ as the man with whom God is united. The two natures are to be carefully separated in thought, though they subsist in unity. That which was born of Mary was the man, and hence she is the Mother of Christ. The phrase "Mother of God" was strongly opposed by Nestorius. He thus taught in reality that Christ was man and God, a twofold person, with two central points, each to be conceived as independent of the other. The union is subjective in us, rather than objective. The participation of the deity in the sufferings of the humanity Nestorius also rejected. Cyril replied to Nestorius by saying that he taught two Christs rather than one, and the controversy waxed hot. Nestorius accused Cyril of confounding the two natures, which would be the same as destroying both; of an Apollinarian limitation of the human nature; and of degrading the infinite God to a human being. By these charges and countercharges the true question between the parties was brought out. Whether Cyril's Christology did not demand a transformation of the two natures, and whether Nestorius' did not involve a division of the one Christ. Cyril viewed the question thus seriously, and argued vigorously against Nestorius. He said Nestorius not only divided the Christ, but destroyed his redemptive activity. This is the work of the one incarnate Logos, and it loses its significance so soon as it is referred to the man Jesus as its agent. Nestorius also destroyed the humiliation of Christ, for it can be no humiliation for him to unite himself with a man in Nestorius' sense. At the same time the exaltation is destroyed.

If the man, and not the Son of God, has suffered for us, there is no redemption, for a man cannot redeem us; and all the mediatorial acts, priestly and intercessory, lose their significance. In a word, Nestorius' view attacks the facts of our Christian experience. Such was Cyril's reply, and it had force because he was maintaining that perfect unity in the person of Christ which is necessary to account for the undivided consciousness of the Christ pictured to us in the gospels. He sought to add a positive element to the discussion of the doctrine by the theory of the communication of properties, whereby the Logos imparts himself entirely to the flesh which he assumes and thus lifts it up into the deity. And here, though he did not fall into the mistake himself, he prepared the way for the subsequent entire absorption of the humanity taught by Eutyches (q.v.).

The Council of Ephesus (431) decided against Nestorius, and his personal relations to the contest ceased. The Latin fathers now began to concern themselves with the question, as *e.g.*, Ambrose. It was reserved for Leo I. in his letter to Flavian to give that calm and balanced view of the subject which could be, and was adopted as the basis of the final definitions at Chalcedon (451). Both the letter and the creed fall somewhat short of providing a basis for the true unity of the person of Christ, though they assert this strongly. The school of Alexandria carries off the victory on the whole. The rational soul, the consubstantiality with God according to the divinity, and with man according to the humanity, the two natures to be acknowledged "inconfusedly, unchangeably, indivisibly, inseparably," and the title of Mary as Mother of God, are all Alexandrian. Still, the general balancing of elements throughout the whole suggests the Antiochian "conjunction."

The Council did not settle the doctrine. The Monophysites, the heirs of Eutyches, to whom "nature" and "person" were equivalent concepts, so that two natures were the same as two persons, and the Monothelites, who denied the human will because not seeing how there could be two wills if they were in perfect harmony, and because two inharmonious wills would divide the person of Christ, continued the discussion. But the mind of the church in general turned back from all these extremes to the creed of Chalcedon, which was thus left as the maturest presentation of the theme to which the early church could arrive.

The period of the Reformation saw this doctrine again under discussion. The doctrine of the means of grace, which Luther was led by his controversy with Zwingli to emphasize, and the doctrine of the ubiquity of the Lord's body, which the exigencies of his theory of the sacrament called for, led him to the investigation of the question how the Lord's body could be ubiquitous. He found the answer to this question in the ancient theory of the communication of properties. The human nature of Christ received the divine attribute of omnipresence. But a deeper question than how to get a basis for the theory of the Lord's

Supper was in his mind. That theory depended upon his conception of the undivided nature of the one Christ, who, thus undivided, wrought all his works, including the impartation of grace in the Supper. The two natures of Christ were perfectly united, though originally diverse, because brought into perfect similarity by the mutual impartation of properties. The Lutheran Church has historically retained so much of this theory as is necessary to afford a basis for the ideas that the divine really took part in our weakness, and that the human body is really present "in, with, and under" the elements of the Supper. The "Reformed" churches made no effort to pass beyond the definitions of Chalcedon. In our own day still more thought has been expended upon this theme, which has, however, scarcely become as yet a matter of history. The classical work is *Dorner's History of the . . . Doctrines of . . . Christ*, Eng. trans., Edinburgh, 1861-63, 5 vols. (See arts. *KENOSIS* and *DORNER*.) F. H. F.

Christopher, St., celebrated by the Greek Church upon May 9, by the Latin upon July 25, is known only by legends which have scarcely a trace of historical worth. He is said to have lived at Samos in Lycia, a place not otherwise known, to have converted multitudes by miracles, and to have suffered martyrdom. The German legend, that he sought to serve the strongest, and having found the devil afraid of Christ turned to him, and carried pilgrims across a river till at last Christ himself came, is not without beauty and instruction. F. H. F.

Christophorus, pope Nov., 903-June, 904, imprisoned his predecessor, Leo V., and himself met the same fate. F. H. F.

Chrodegang, St., of noble Frankish birth, early in the 8th century; became chancellor of King Karl Martel, to which office was joined that of bishop of Metz, 742; d. March 2, 764. He was a great statesman and ecclesiastic, and endeavored with partial success to correct clerical laxity by the "rule" that the clergy should live together under the eye of their bishop, and thus be under stricter control.

Chronicles, the name of the 13th and 14th books of the Old Testament, which, among the ancient Jews, formed only one book. They are of unknown authorship, but were probably written by Ezra. The 1st book recapitulates sacred history by genealogies from the beginning to the time of David, of whose life and reign it treats more fully. The 2d book recounts the history of Judah, without that of Israel, from Solomon to the return from exile. They differ from Kings in that they dwell more on ecclesiastical matters, enlarge upon public worship and the temple service, are fuller in respect to the religious character of the kings, and by their genealogical records aided in the re-establishment of the Hebrew state and church. Samuel, Kings, and Chronicles are mutually supplementary, and need to be read together, as forming with some unessential discrepancies one continuous and most instructive history. The most use-

ful commentaries are those of Bertheau (2d ed., 1873) and Keil (1870). T. W. C.

Chronicon paschale, a Christian chronicle of unknown authorship, extending from the creation to A.D. 1042, so called from its exact Paschal computations.

Chrys'-olite (*gold stone*), the garniture of the 7th foundation of the New Jerusalem (Rev. xxi. 20), usually identified with the yellow topaz of the Old Testament. T. W. C.

Chry-sol'-o-gus ("of golden speech"), a name given to Peter, bishop of Ravenna, since 438 (b. at Imola, 22 m. e.s.e. of Bologna, 406; d. there, 450) for his eloquence. He was a contemporary of Valentinian III., and as court preacher exercised a wide influence. Of his sermons, 176, of which only 100 are genuine, have come down to us. They emphasize morals and good works, and occasionally enter the realm of polemic theology. He opposes Arianism and Eutychianism. Works in Migne, *Pat. Lat.* vol. lli.; partial German trans., and life by Held, Kempten, 1874. F. H. F.

Chrys-opra'-sus (*gold leek*), an agate of the color of the leek's juice, the 10th precious stone in the foundation of the New Jerusalem. T. W. C.

Chrysostom (*Chry-sos'-tum, golden-mouth-ed*), bishop of Constantinople; b. at Antioch, 347; d. at Comana, Asia Minor, 407. His family belonged to high circles, since his father, Secundus, held an important military position, and he would naturally have devoted himself to some secular pursuit. But the deeply religious education which his mother, to whom his entire training fell after the death of his father, gave him, led him to turn aside from the profession of the law, which he had already taken up, and begin the study of theology. He was the pupil of the bishop of Antioch, Meletius, for 3 years, and then became Reader. But upon the death of his mother, he turned to that form of religious life which he would already have embraced except for her opposition, the monastic, and spent the 6 following years in absolute retirement in a neighboring monastery. His earliest writings deal with the monastic life and exhibit the greatest devotion to it, a feeling which he preserved to the end of his days.

But considerations of health called him back to Antioch in the year 380, and thus began the second period of his life, and his principal service to his own times and to the world. At first a deacon, he engaged in the care of the sick, upon which department of ministerial activity he wrote several treatises. In 386 he was ordained presbyter, and was intrusted with the office of principal preacher in Antioch. His pulpit activity embraced all the public and churchly interests of his day. He quieted the people when excited by fear of the imperial displeasure at the destruction of the statues of the Imperial family; he sought to heal the Meletian schism in Antioch; he entered the field against the Anomæans, and against Gnostic and Jewish errors. He explained whole books of the Bible in series of sermons, or dwelt upon the peculiar events

of the day, or took up special topics, such as the history of Hannah. The remnants of heathen ways of life, of ancient superstitions, and the evils of the worldliness of his own times, all occupied his attention in turn. Thus he passed 12 years of growing usefulness and increasing fame.

But now he was to be put in a place at once more conspicuous and dangerous. The archbishopric of Constantinople was vacant, and Chrysostom was selected for the position. Brought thither by a wily device, to overcome his reluctance and the unwillingness of the people of Antioch, he was consecrated in 398. Constantinople was religiously and morally corrupt, since the influence of a despotic government and of the worldliness of the capital city conspired with the fanaticism of the East to promote the outward profession of the truth with the neglect of its substance. Chrysostom was an earnest, strict, simple-minded man, little fitted to cope with the forces about him, and little disposed to yield to them. He began by opposing the Arians, who still had considerable influence with the people. Blood was shed in some of the conflicts which resulted. His episcopal activity extended itself to other churches, as to that of Ephesus, whither he journeyed in 401, installed a new bishop, and also deposed 6 neighboring bishops who had been guilty of simony. But he thereby created enemies for himself. He also came into conflict with Theophilus of Alexandria over his persecution of certain monks whom he had driven out of Alexandria. His freedom of utterance upon many topics had also set the Empress Eudoxia against him, and Theophilus found it easy to arouse her to active enmity, and to have a synod held at a place (*Ad Quereum*) near Chalcedon in which 46 complaints were brought against Chrysostom, and it was recommended that he be banished. He delivered himself to his pursuers and was carried out of the city; but the excitement of the people called him back, and he resumed his office. But the empress was still against him, and a hasty word of his own completed his ruin. Another synod was held at Constantinople, and he was again deposed, and on June 20, 404, was carried into banishment. The place of banishment was Kukusus in Armenia Minor. Here Chrysostom did not give up his spiritual labors, but maintained a constant correspondence with Constantinople, with missions which had been founded by him, and with other churches. Innocent I. of Rome sought to induce the emperor to mitigate his sentence, but the only effect was that he was banished to Pityus upon the northeastern shore of the Black Sea, toward which place he had started, when at Comana his strength gave out and he died.

Aside from his importance as a preacher and an exegete, the great importance of Chrysostom lay in the example he set in that age, of an earnest, pure, and amiable Christian character. Eng. trans. of his works, Christ. Lit. Co., N. Y., 1889, 6 vols. (See life by W. R. W. Stephens, London, 1872; 2d ed., 1880.)

F. H. F.

Chubb, Thomas, English Deist; b. at East Harnham, near Salisbury, Sept. 29, 1679; d.

at Salisbury, Feb. 8, 1746-47. He was a clerk for a tallow-chandler, imperfectly educated, yet wrote several deistical books and many tracts. His free-will theory was considered worthy of an elaborate refutation by Jonathan Edwards in his *Treatise on the Freedom of the Will* (pt. I., sec. x.).

Church (Greek *kuriakon*, the Lord's house). The Greek word, *ecclesia*, translated church, signifies an assembly, either secular (Acts xix. 32) or religious (Acts ii. 47). It is applied either to a particular congregation in a local sense, as the church at Antioch (Acts xiii. 1), or to a collection of congregations in a province, as in Acts ix. 81 (where the true text reads, "The church throughout all Judæa and Galilee and Samaria had peace"), or finally to the whole body of believers, whether considered as the professed followers of Christ, and therefore visible (as in 1 Tim. iii. 15), or as the aggregate of saved souls, known only to God and invisible to men (as in Heb. xii. 23). In the gospels the word is used only twice, each time by Matthew. One of these is in xvi. 18, "Upon this rock I will build my church," where the Master declares his purpose to construct the edifice of his followers as a society, the other in xviii. 17, "tell it unto the church," where he speaks in anticipation of its existence. The day of Pentecost seems to have been the birthday of the Christian Church (Acts ii. 1). The word is never used in Scripture to denote a building for worship.

Churches are divided either locally, as the Church of England, the Kirk of Scotland, etc., or by differences on important points of doctrine, as Trinitarians or Unitarians, Pelagians or Anti-Pelagians, Calvinists or Arminians, Reformed or Lutheran, Broad Church or Evangelical; or by variant views as to government, as Papists, Prelatists, Presbyterians, Independents, or Methodists; or by differences as to the sacraments, as Baptists and Pædobaptists; or by diversities of worship, as Liturgical or Anti-Liturgical; or by two or more of these combined.

The most generally-accepted definition of a church is that of the Nineteenth Article of the Church of England—"a congregation of faithful men, in the which the pure Word of God is preached, and the sacraments be duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same." The "faithful men" are those who confess their faith in Christ and sustain that confession by a correct outward life. They are not always what they profess to be, and this was true in apostolic times (Acts viii. 13, 21). Our Lord likened the kingdom of heaven to a field in which there were tares as well as wheat (Matt. xiii. 24, 25).

The object of the church's existence is to promote the glory of God, the edification of its own members, and the diffusion of the gospel over the whole earth; and to accomplish these ends ordinances of worship are appointed and the rulers exercise continual watch and care. When any members walk disorderly and continue to do so, notwithstanding admonition, they may be excluded (Matt. xviii. 17, 1 Cor. v. 3), but upon repentance

may and should be restored (Gal. vi. 1). Ex-pulsion is the highest penalty that can be imposed, there being no authority to inflict any civil disabilities.

According to the Scripture the church is not a voluntary society, but a divine institution, and it is the duty of every believer to be in communion with his brethren; but this duty can be enforced only by moral considerations. To use violent means implies an alliance of church and state, and is diametrically opposite to the will of him who said, "My kingdom is not of this world." T. W. C.

Church and State had at first only the relations of the persecuting or indifferent supreme power, and the obscure, misunderstood, or dreaded, persecuted community. In this silence and obscurity the church developed her constitution. When Constantine recognized her and set her free from further persecution, and gradually gave her rights under the state, he did not attempt to make any essential change in her character; but the favor which protected her became gradually the power which governed her. On the one hand, the laws of the state were changed to agree with the demands of Christian principle, viz., in respect to slavery, the circus, punishments, marriage, etc. Heathen lost their civil privileges, and the Christian clergy received special rights. The decisions of church councils received the authority of laws. But on the other, the emperor assumed the right to call such councils, and regarded himself as in some sense the highest bishop of the Christian, as he had been the *pontifex maximus* of the heathen state. To some extent also the state contributed to the support of the church from the public funds. Gradually there developed a sentiment in the Eastern Church which made the emperor a holy person, and gave him a despotic control over all the affairs of the church.

The occident, while it remained a portion of the undivided Roman Empire, shared in these arrangements, though it had a greater amount of freedom in consequence of its distance from the court. With the beginning of the barbarian invasions in 410, the force of circumstances led the church to the assumption more and more of temporal administrative functions. She became, to a certain extent, identical with the state, and when Pipin would protect her from the power of the Lombards, it was natural that he should confer upon her in a limited territory supreme local power (States of the Church), which was confirmed by Charlemagne, and placed under the general supremacy of the empire. A similar system of connection of church and state characterized the whole monarchy of Charlemagne, for the great ecclesiastics were made great feudal dependents, and civil and ecclesiastical concerns were discussed and determined without much reference to any difference between them. The Frankish emperors also considered themselves as the supreme bishops of the empire. But soon a different theory began to appear. The possession of power in a portion of Italy led the popes to desire more, and complication with the secular government,

together with the growing idea of a universal spiritual monarchy, led to the maintenance of the doctrine that the church was superior to the state, which advanced by regular stages through Nicolas, Hildebrand, Innocent, and Boniface VIII. to the extreme position that the church is the fountain of all power, and that to believe this is necessary to salvation. The theory could not avoid calling out the opposition of the secular government, and the history of the middle ages is largely occupied with the narration of the struggles of popes and emperors, in which now one and now the other gets the advantage, the progress of events leading irresistibly toward the final triumph of the state.

The Protestant Reformation introduced a new theory of the relations of church and state. The power of the church is restricted to purely spiritual things, which are summarily expressed by the Augsburg Confession as "preaching the Word and administering the sacraments." So the power of the state extends only to that which is external, to the management of property and the preservation of public order. Luther himself originally denied the power of the state to remedy heresy, though he afterward had the Zwickau fanatics removed by the state under the principle of care for the public order. In fact, neither then nor since has the German Church been able to make such a distinction between the domain of church and state as to prevent much intermingling of jurisdiction. At the close of the Thirty Years' War the *jus reformandi* was granted to princes, whereby the state had the power to determine the religion of its subjects. This has gradually been surrendered, till all German states now allow free selection of confession, and make civil rights independent of all religious connections. At the present time the church in Germany is established—that is, derives its support directly or indirectly from the state, and is in external matters subject to the state. It has, theoretically, control in its own sphere, but professors of theology are still appointed by the government, and the relics of the idea which regarded the church as a police agent in the hands of the state come now and then to view.

The Reformation in England produced a different state of affairs. At first under Henry VIII., since the king took the place which had hitherto been occupied by the pope, there was the most perfect union, or identity of church and state. This system was continued under Elizabeth, and an offence against the church was considered a crime against the state. Perfect uniformity of worship was demanded, the result of which was to excite revolt (see PURITANS). Robert Browne seems to have been the first to see that the system was wrong, and to teach the modern doctrine of the full independence of church and state. The overthrow of the monarchy in 1649, with the following restoration, left affairs in the same condition as before. Gradually more and more liberty has been given to dissenters, till the national church enjoys only the advantage of being established by law. It is in many respects subject to the state, as in the

appointment of bishops, but is supported from endowments and tithes.

In America the different churches began upon the same systems as had prevailed in their former homes. Thus, though independence from the state was more consonant with the principles of Congregationalism, and the experiences of the immigrants to Massachusetts had been hard under the establishment in England, the churches in New England were established by law, in that their ministers were supported from public funds, numerous ecclesiastical were made state affairs, and, at first, at least, efforts were made to exclude all other forms of religious practice from the country. The same in general was true of all the other colonies except Maryland and Pennsylvania. In Virginia the salaries of the ministers were fixed by law and attendance upon worship required. With the national era there began a different state of things. The terms granted to other religious bodies were made more liberal; but not till 1817 was Connecticut, and not till 1838 Massachusetts ready to break up the union of church and state entirely. The universal American system is now perfect separation of church and state. The state protects the property of the churches, and will in certain cases protect the individual in his rights under the laws of the church of which he is a member; but no state pays the expenses of any church establishment. There is, however, no provision at present to prevent a state from establishing a church, though the general government cannot do so.

F. H. F.

Church, States of the. From the time of Leo I. (440-61), on account of the increasing weakness of the government of Italy, the popes were obliged to take upon themselves many of the functions of civil government. The reign of the Lombards in Italy (568-755) was particularly a time of oppression to the church and of confusion in the state. When, therefore, at the request of the pope, the Frankish king had come over the Alps, and in the year 755 had conquered the Lombards for the second time, he gave to the pope, as the best security against further annoyance, a strip of land taken from the Lombards, as a temporal sovereignty. The extent of this is quite doubtful, but according to the most generous statements it reached from Ferrara on the north along the shore to Numana on the south, embracing thus the districts known as the Exarchate of Ravenna, and the Pentapolis. The city of Rome was not included. Charlemagne, after his victory over the Lombard king in 774, returned these possessions, which had been taken from the pope, and increased them somewhat, since localities in Tuscany are mentioned, with Spoletum, Beneventum, Corsica, and the Sabine country. What the powers thus conferred upon the pope were is not certain, but we know that the supremacy of the emperor was not abrogated, since he sent, according to Leo himself, his *missi*, or supreme judges, to Rome.

Thus begun, the states of the church were variously enlarged and reduced by various emperors under the guidance of circum-

stances. As a feature of the contest always waging for supremacy between pope and emperor, the pope sought to extend his direct personal dominion and the emperor to reduce it. Lewis the Pious (817) made large additions. The duchy of Rome, the duchy of Perusium, which connects this with the Pentapolis, portions of Tuscany, nearly all southern Italy, with Sicily, Sardinia, and Corsica are the principal of these. Within these limits, with the addition of the county of the Duchess Matilda, and even "those portions lying between the mountains and the sea," viz., Upper Tuscany and Liguria, the states of the church were always confined. Out of Italy the pope purchased in 1348 the city of Avignon and the county of Venaissin in southern France.

By the time of Rudolph of Hapsburg (1273-91) the limits of the states of the church had come to be what they remained substantially from that time on. They extended from Bologna and Ferrara on the north along the coast of the Adriatic, through the duchy of Spoleto, to the strip upon the coast of the Mediterranean including the Campagna, of which Rome was about in the centre. All other possessions north and south, except two insignificant duchies, were lost. The French Empire under Napoleon incorporated these states, but they reappeared in 1815, to be again reduced to a strip along the Mediterranean in 1860, when the kingdom of Italy absorbed the rest, and to disappear from the map in 1870.

The dogmatic system of the Roman Church, which teaches that the temporal power is derived from the spiritual, cannot allow that the pope can be a subject, and demands for him temporal sovereignty; but, historically speaking, the possession of the states of the church was a great injury to the papacy, since it entangled it in political affairs, and often operated to the disadvantage of its spiritual interests. (See M. Brosch, *Geschichte des Kirchenstaates*, Gotha, 1880-82, 2 vols.) F. H. F.

Church-congress, an annual gathering, since 1861, of clergy and laity of the Church of England for the discussion of religious and social questions.

Church-diet (*Kirchentag*), gatherings of clergy and laity in German Protestant state churches, held since 1848, for the discussion of religious and social questions.

Church Discipline rests upon the authority of the New Testament. The two passages, Matt. xviii. 15-18 and xvi. 18-19, establish the church, and direct that in it discipline shall be executed, the ultimate fountain of which is the church itself. Accordingly we find the New Testament churches exercising discipline against the openly immoral (1 Cor. v., etc.), against those who are negligent of their duty (2 Thess. iii. 6), against teachers of false doctrine also (2 Tim. ii. 17. Tit. iii. 10, 2 John, vs. 10, 11, Rev. ii. 14). It is, however, always for the sake of the reformation of the sinner.

When the church became involved in the troubles arising from the severe persecutions of Decius, the natural reaction of events made the discipline more formal and more severe.

The lapsed were restored to the full communion of the church only after regular process of discipline, which lasted in some cases several years. The severity of this resulted in laying great weight upon the recommendations of martyrs and confessors in behalf of the fallen, which in turn ended in laxness of practice. The result of this was to call forth the opposite extreme among the Montanists and the Novatians, the last of whom forbade the church to receive the fallen again to membership. The Donatists also went to the extreme of saying that no sacrament was valid when performed by an unworthy priest. With the development of the Roman system of doctrine purgatory was introduced (q.v.) and the idea of indulgence (q.v.). The confessional developed the system of satisfactions for sins committed as necessary to forgiveness. The church had also varieties of excommunication, of which the "ban" was individual, the "interdict" (q.v.) was common to a community. Discipline thus became an engine for attaining political ends. To the regular administration of discipline was added the Inquisition, as a special means for reaching heretics (q.v.).

The Protestant Reformation put an end to these abuses within the limits of the new churches. The private excommunication, and that for the purpose of reclaiming the soul, was alone recognized by Luther as legitimate. The "Reformed" churches laid more emphasis upon discipline as a means of building up a holy church. A general distinction between the two branches of the Protestant Church, though not always observed, is that the Lutheran treats the church rather as an educational or pastoral establishment for the purpose of training the people in a religious life, and the Reformed more as a communion composed of those already regenerate, who are to be developed to a more perfect Christian life. Hence in the Lutheran Church the object of individual excommunication is rather the protection of the consciences of the church in her office of administering the sacraments.

In America, those churches which lay emphasis upon the church as a means of grace (Roman, Episcopalian, Lutheran, etc.), follow the general method of discipline observed by their affiliated churches in Europe; while those which view it rather as the communion of saints (Congregationalists, Baptists, Presbyterians, etc.), require a more or less distinct confession of personal faith in Christ as a condition of admission, and administer discipline in cases of such an open lapse from a Christian walk as throws reasonable doubt upon the genuineness of such a profession. In all cases the object of discipline is the benefit and recovery of the offender, and no church professes to secure a membership in which all are, beyond the possibility of doubt, regenerated persons.

F. H. F.

Church Edifices. See ARCHITECTURE, CHURCH.

Church Government. The development of the government of the church began with its first organization as a community. The apostles found need of assistants in the work

of administering the charities of the church, and, possibly upon the suggestion offered by the organization of the synagogue, they proceeded to set apart special officers for this service, the first deacons. Another order of officers was also established in the time of the apostles, that of elders, who are otherwise called bishops; and these two orders reappear in the Epistle of Clement (q.v.) as already established in the church at Rome, and many other churches, when the church emerges from the apostolic age. Another picture of early church life, differing somewhat in its coloring, is afforded by that other earliest document, the "Teaching of the Twelve Apostles." Here we find churches whose cherished leaders are the "apostles" and the "prophets," and upon whom the writer finds it necessary to urge the appointment of bishops and deacons. Evidently here the immediate influence of the apostles in appointing such officers has not been deeply felt. Among such churches and other Gentile churches the influences of the forms employed for social organization in the heathen society about them may have had a large influence. There were innumerable clubs of all sorts, which had their privileges, and whose officers were often called by the names which were now adopted in the new societies or churches. Thus, "elders" or ruling officers may have arisen on the one side, and "bishops" or treasurers, and "deacons" or assistants in the work of distributing the treasure of the church to the poor, on the other. But, however they arose, these classes tended to unite into one homogeneous body, in which gradually the bishop became the head of the local church, the presbyters assisted him, at first in governing, and subsequently in instructing, and the deacons occupied a still lower place in the system. As early as Ignatius (d. 115) the bishop has become in a peculiar sense the centre of the church, and in the days of Cyprian (d. 258) the unity of the church at large is assured by, and consists in the unity of the bishops.

The bishop once at the head of the local church, two tendencies operated to give him greater and greater power. These were the doctrinal influence, derived from Judaism, which separated between the clergy and the people in favor of sacerdotalism, and the natural influence of the form of government in the Roman Empire in which the life of the church was cast. As the empire was divided into 4 prefectures and 12 dioceses, with numerous provinces under these, so the church tended to imitate the secular hierarchy by a gradation of rank, and even to borrow secular titles for the designation of its new orders. With this went hand in hand the natural tendency of the weak to resort to the strong for advice and help, and for the strong to convert this guidance of influence into authoritative control. Hence when Constantine put the church upon a new basis by recognizing it in 312, there were already bishops, each with several churches under them, metropolitans in the larger cities, and archbishops in the few cities which were regarded as having been sees of the apostles in some special degree—Rome, Antioch, and Alexandria. Such was

the constitution of the "Old Catholic Church," in which the whole church could exercise government through general synods, such as that at Nice in 325.

The oriental churches have remained upon this basis, their chief bishops being now called patriarchs, and in their eyes the bishop of Rome is rightfully another patriarch upon a level with themselves. But a variety of circumstances combined to lift the patriarchate of the west into a monarchical position, claiming authority over the universal church. The chief of these was the course of political events. After the irruption of the barbarians into the empire in 376, the civil government of Italy grew weaker and weaker till, 100 years later, it fell. While all was anarchy in the state, the one man who had a consolidated authority, and who was already exercising governmental functions—the Roman bishop—was resorted to more and more for help, and thus Leo I. (440-61) appeared in the camp of Attila to turn aside the deluge of barbarian invasion, and later saved the city from Genseric. The pope became the refuge of Christendom, and when the anarchy under the Lombards in 755 became too great to be endured, it was he who called in the Franks, and who received as the best guarantee of peace, a secular sovereignty in the incipient states of the church. With all this went the dogmatic idea that Christ had founded the church upon Peter, and that it remained upon the foundation of Peter's successor. The practical shrewdness of the Roman bishops, their real helpfulness, their general orthodoxy in trying controversies, the need of some strong point of general power—all were elements in this development. Above all, the pontiffs have ever known how to interpret their own advice, which had been obediently received, it may be, only because of the necessities of the times, as an authoritative command universally acknowledged as binding, how to make every concession a step in their progress upward, and how to ascribe every defeat and every remonstrance to the wickedness and the rebellion of man. Thus by the time of Boniface VIII. (1294-1303) the pope claimed supreme jurisdiction in all human affairs, civil and ecclesiastical.

The Reformation developed in the new churches generally some form of the Presbyterian government, which is based upon the idea of the rule of the ministry, but of the parity of all elders. The English Church, by retaining her bishops, put herself substantially upon the basis of the Old Catholic Church. Congregationalism arose in the reign of Elizabeth in England (1581) in consequence of the repressive measures of Elizabeth's government having been discovered by Robert Browne. The Methodist polity was a growth under the hands of John Wesley in England (1738-91), and was somewhat modified in America. It is a variety of Presbyterianism.

F. H. F.

Church History is the history of the Christian Church viewed as having a progressive development under the guidance of the Holy Spirit. It is therefore no mere record of iso-

lated events, but of events viewed in relation to their causes and effects, and in the light of those ideas of the church which are supplied by the Bible. When compared with secular history, it may be described as a branch with this of the general history of the world; and yet he who should suppose that no other or higher forces were to be sought or treated in church history than in secular, would fail to understand the nature of the science. All human history is under the guidance of the divine providence, but the history of the church is the history of that movement in which God has specially interfered in countless ways for the redemption of man. The element of the supernatural must be recognized or an essential element is neglected.

In its broadest sense, therefore, church history begins with the first manifestation of the redemptive purpose of God. It embraces the history of the pre-Christian Jewish Church and the Apostolic Church; but usually, since these departments are intimately connected with exegesis, and are best treated in connection with the systematic discussion of the Old Testament and the New, church history is regarded as beginning with the first emergence of the church into the post-apostolic world, or with the date A.D. 100. From this time it falls naturally into great periods, of which the principal are those separated by the emancipation of the church under Constantine, 312, the establishment of the papal temporal power, 755, the beginning (1517) and the close (1648) of the period of the Protestant Reformation. At the same time it is fundamentally important to note that there are no such points of separation in the history that any period is independent of what has gone before it. All is a unit. The process of development has never paused, and in whatever direction the tide may seem at any time to be setting, the general course is ever under Providence, and ever onward.

The history may also be divided, according to the nature of the topics of which it treats, into external and internal, into the history of what the church has done and what it has thought. Under the former head come the history of its extension, of the development of its polity, its connections with the state, and all that can be seen as phenomena accessible to common observation, even to the general course of its controversies, which have upon another side the most intimate connection with its thought. Under the internal history is treated the growth of its system of doctrine as the product of the thinking of various teachers and the common decisions of the church expressed in different ways. This is often discussed under the title of "History of Dogmas," and the purpose then is to trace the way in which the dogmas of a particular communion have grown up. It may also be discussed as the history of Christian thinking, without greater reference to particular denominations than is involved in the fact that certain results have been embodied in certain of them. The division of the church into different branches—Greek, Roman, Protestant—has given rise to another department of the subject, Symbolica, which treats of the

distinctive doctrines of the different churches, as expressed in their public creeds, in a comparative manner.

The sources of church history are the various forms given to the testimony of the original witnesses to the facts. They are preserved in books, manuscripts, and monuments of different kinds. The methods of church history do not differ from those of history in general. The first step is always investigation, or the collection of the facts. Here the greatest exactness is necessary, for evidently all the value of the result will depend upon the success with which this part of the work is performed. Hence criticism of the sources stands first in order. The genuineness of a document, the state in which it has come down to us, and the ability of its writer to testify upon the question in hand, must all be considered. A document which is proved a forgery may, however, be as valuable a witness to the condition of things in the period in which it was really written as it may be worthless in the period in which it professes to have been written. Since the introduction of modern methods of study, great progress has been made in all these critical investigations; but the work is only begun. When the facts have been collected, the next task is that of combination. Here the historical imagination must be called in, and without this faculty the work of the historian must remain incomplete. Historical hypotheses, which shall link event with event and furnish an explanation of the obscure by referring it to its causes, are not only proper, but absolutely indispensable. Lastly, the subject has to be presented to the reader, a task in which great literary skill is requisite to the highest success, but in which the truth should never be sacrificed to effect.

The history of the church has been treated in comprehensive treatises by a series of learned writers since the Protestant Reformation, of whom the Magdeburg centuriators were the first. In the last century Mosheim gained the most permanent fame. The present century has seen a series of the most important works: Gieseler's, distinguished for its compressed style, its thorough critical spirit, and its careful and full quotations from the sources; Neander's, unsurpassed for fulness of detail, for its noble spirit, and marked by its preference for the development of the inner life of the church; Guericke's, less important but useful; and in our own country, Schaff's, clearly written, comprehensive, and abreast with the times. The tendency from this time on will be toward co-operative labor in this department, and such works as Herzog's *Real-encyclopædie* are an example of what can be thus effected in the way of a magazine of all sorts of information in church history.

The history of the church in America has never been adequately studied, or even the labors preparatory to its presentation fully performed. It has its distinct points of division, as at the beginning of Protestant settlement, 1607, at the great revival, 1734, at the establishment of civil freedom, 1783, at the close of a long period of readjustment, 1837, and at the civil war, 1861. Something has been done for the history of the individual de-

nominations, as may be seen by referring to them in this dictionary. There is at present a demand for a comprehensive general history, written without denominational bias, by a truly scientific historian. Such a book would be of great assistance in the efforts at denominational union which are characteristic of the present time. F. H. F.

Church Jurisdiction. The relations in which Christians stood to the heathen in the Roman Empire rendered it natural that the apostle should direct (Eph. vi. 2) that they should not have recourse to the heathen courts for the adjudication of disputes among themselves. Hence there arose rudimentary church courts before the recognition of the church by the state in the Edict of Constantine (312, etc.). After this great event, the judicial function of church officials was recognized, and when both parties should agree, they were permitted to refer their causes to church courts. What was thus entirely voluntary for the laity, became obligatory, according to ecclesiastical law, for the clergy, which obligation was confirmed by the Justinian code. Upon this basis church courts spread throughout all Christendom, and tended to arrogate to themselves greater and greater power. They took cognizance of cases which were purely spiritual, such as matters of doctrine, ceremony, etc.; of matters which were of a mixed nature, as vows, oaths, benefices, the property rights of married persons, etc. The persons who must bring their cases before ecclesiastical courts were, of course, the clergy of every rank, monks, nuns, and also institutions of a spiritual character, such as schools, also pilgrims, etc. And the church claimed generally the right to decide whether a given case properly came before its courts or not.

The system, the outlines of which are here indicated, developed without much successful opposition till the 13th century. But here, just where the papal pretensions were most stoutly maintained by a series of popes from Innocent III. to Boniface VIII., they began to meet a check in the rising sense of power and responsibility among the civil governments. This began in France in 1219, and continued till at the time of the Revolution all ecclesiastical jurisdiction was abolished in matters involving secular interests. Limitations were begun at about the same time in Germany, and have arrived at substantially the same result. Nor have the distinctively Catholic countries done very differently.

The ecclesiastical court itself was in the first instance the bishop of the diocese. Above the bishop's court stood that of the metropolitan, and ultimately that of the pope. All "greater causes" admitted of appeal to Rome, and some had to be adjudged there.

The apostolical disciplinary directions embraced also the case of sinners against the principles of the Christian religion, who were to be dealt with for their own good. Out of this root sprang the system of criminal courts and penal inflictions in the church. Excommunication and deposition were inflicted upon offenders in the church before Constantine. After him, the state tried criminal offences,

and the church came in afterward with spiritual discipline for the sin involved in the crime. In the German states, especially the Frankish kingdom, the clergy were at first tried for common offences by the secular courts; then a bishop was added to the bench of judges, and finally all clergymen were tried by courts exclusively ecclesiastical. This arrangement the church tried hard to maintain, but the spirit of the modern state was against it, and it finally had to give way.

The punishments employed in the ecclesiastical courts were the ban, or excommunication; the greater ban, or the interdict; suspension; sometimes fines; imprisonment; in the earlier times branding; "irregularity," or the inability of one otherwise qualified to receive higher orders in the church; degradation; privation; deposition. The offences were purely ecclesiastical, such as heresy, or mixed, such as perjury, carnal transgressions, etc.

The Reformation put an end to most of this so far as the reformed churches were concerned. In Germany the whole judicial process has been put in the hands of the state courts, except the personal discipline, which may be exercised by a pastor for the good of some offender in the denial of the sacrament, etc. Such in general is the state of the case in all Protestant lands, and increasingly so in Catholic. The best general treatise is that of A. L. Richter, *Lehrbuch des Kirchenrechts*, ed. of Richard Dove and W. Kahl, Leipzig, 1886.

F. H. F.

Church Music. See MUSIC.

Church Polity. See CHURCH GOVERNMENT.

Church Property. Before the reign of Constantine, the Christian Church, since it was an unlawful organization, possessed no rights in the state, and could therefore hold no property. Under this emperor it was, however, converted into a corporation, and obtained (321) the right to receive legacies. The emperor himself made contributions of money for the support of the clergy and the erection of church buildings, and thus established the general principle that the church was capable of the ownership of property. Gifts of temples followed, and wealth increased, till many churches, particularly those in the large cities—Antioch, Rome, and Alexandria—became very wealthy. In Rome in the time of Gregory I. (490), the church was able out of the proceeds of her estates to feed the poor of the city, a task which properly belonged to the civil government.

The right once established, the annals of the church are full of evidences of the mischief wrought by the possession of great means. The church early regarded herself as the proper heir of all her clergy, especially her own children, and as early as the Council of Chalcedon (451), it was forbidden that the clergy should seize upon the property of a dead bishop by violence for their own advantage. Throughout the middle ages the succession to the property of ecclesiastics was an object of frequent legislative action. The natural course of things was to make the church richer with the progress of time. In connection with the

right of holding private property, the church from the time of Pipin (755) began to exercise civil power. This led to prolonged contests (see CHURCH AND STATE). Pope Paschal even prepared and executed a treaty with the emperor, Henry V., relinquishing all the political possessions of the church (1111), so great had the evils connected with them become. But the wealth of the church still increased, and at the time of the Reformation it amounted in Germany, France, and England, to a portentous fraction of the entire wealth of those countries.

With the Protestant Reformation a change in the attitude of the church toward property occurred. Most of the reformations were accompanied with confiscation of ecclesiastical property; but the new churches did not seek wealth, nor provide occasions for its multiplication. In England, where the episcopal system was retained, some of the bishops were paid large sums, being also lords of the realm. But in other lands, with rare exceptions, the churches have not had large estates.

F. H. F.

Church-rates, a tax for the repair of the buildings and support of the worship of the Established Church of England, abolished in 1860.

Church-wardens, lay officers in the Episcopal Church in the British Empire and in America for the care of the church building and the proper conduct of the worship.

Church-year, the regular succession of church festivals.

Church of God. See BAPTISTS, p. 83.

Church of Jesus Christ of the Latter-Day Saints. See MORMONS.

Churching of Women, a religious ceremony of high Christian, if not almost of primitive antiquity, which is not only a thanksgiving on the part of the woman for deliverance from the perils of childbirth, but a formal removal of the "uncleanness" brought upon her by childbed. Such a service is ordered in the Prayer-book and was enjoined in the Greek and Latin churches. It usually came on the 40th day after the birth.

Chytræus (ke-trä-us, properly Kochbaff), David, prominent Lutheran theologian; b. at Ingelfingen, 43 m. n.e. of Stuttgart, Feb. 26, 1530; d. as professor of theology at Rostock, June 25, 1600. (See his *Opera*, Leipzig, 1599, and biography by Pressel [Elberfeld, 1863] and Krabbe [Rostock, 1870].)

Ciborium, in Roman Catholic usage. 1. The chalice (pyx) which contains the consecrated host. 2. Formerly the canopy of the altar.

Cilic'ia, the southeastern province of Asia Minor, having the sea on the south, Syria on the east, Pamphylia on the west, and on the north the Taurus range separating it from Cappadocia. Its chief town, Tarsus, was the birthplace of the Apostle Paul (Acts xxii. 3), who after his conversion visited his native province and established churches (Acts ix. 30, xv. 41). Goat's-hair cloth, called *cilicium*, was one of its products.

T. W. C.

Circline. See CASOCK.

Circumcelliones. See AGONISTICS.

Circumcision (*cutting around*), a rite which consisted in cutting off the foreskin of all males on the 8th day after birth. It was given to Abraham (Gen. xvii. 10-14) as a token of God's covenant with him, and he and all his house were circumcised. The precept on this point was renewed to Moses (Ex. xiii. 44, Lev. xii. 3, John vii. 22), making it a necessary prerequisite to the Passover. The Jews have always been exact in their observance of it, even when slaves in Egypt (Ex. iv. 24), though in the desert it was suspended. All other nations that sprang from Abraham observe it, as Ishmaelites, Arabs, etc. It is recognized by Mohammedans, and though not enjoined in the Koran prevails throughout Islam. It is found also among Egyptians, Ethiopians, Abyssinians, among the Caffres of South Africa, the islands of the Pacific coast, and some South American tribes. In Scripture it is regarded as the distinguishing mark of the chosen race, separating them from all the rest of the world. Hence the Jews are called "the circumcision" and the Gentiles "the uncircumcision" (Rom. iv. 9, Gal. ii. 7, 8). Disputes as to the binding authority of this rite upon converts from heathenism gave much trouble to the early church (Acts xv.), and it was long before all came to see with the apostle (Gal. v. 6) that "in Christ Jesus neither circumcision availeth anything nor uncircumcision; but faith working through love."

The rite was not simply outward and national, but had a distinct religious meaning. It signified the lopping off of evil appetites and habits, and the consecration of the heart to God. The true Jew was he who was such inwardly, whose "circumcision is of the heart, in the spirit not in the letter" (Rom. ii. 29). Hence the direction in Deuteronomy (x. 16) "Circumcise the foreskin of your heart," and the corresponding promise (xxx. 6) "The Lord thy God will circumcise thy heart and the heart of thy seed." Hence, too, the apostle calls it "a seal of the righteousness of the faith" which Abraham had while he was in uncircumcision.

T. W. C.

Circumcision, Feast of the, began to be celebrated upon Jan. 1, when once Dec. 25 had been generally selected as the feast of the nativity. Evidences of this occur about the beginning of the 5th century, and a synod at Tours in 567 ordered a *missa circumcisionis* for the day.

F. H. F.

Cistercians, an order of monks, founded by Robert, abbot of Molesme, at Cîteaux (near the Saone, south of Dijon), in the year 1098. Robert, who was of a noble family, had entered a monastery at an early age, and, promoted to be prior, had finally gone to Molesme (a spot in the valley of the Saone south of Cîteaux), where he had founded a monastery, but had not succeeded in subduing the monks to perfect conformity to his ideas. The new attempt at Cîteaux, with some of the more devoted of them, was successful from the beginning, though Robert was obliged by the papal authorities to return in 1099 to Molesme, where he died in 1108.

The Cîteaux monastery followed the rule of Benedict, but with some modifications in the direction of greater severity. Its constitution was confirmed by the pope, and even a distinctive dress given to its monks, but for a time it did not attract numbers to itself. Under its second abbot, Stephen Harding from England, it even seemed likely to die out. But in 1113, Bernard with his 30 companions entered it, and from this time on it enjoyed great popularity. Soon it was necessary to form four new monasteries, among which was Clairvaux. The single monastery was thereby converted into the head of an order, and its abbot made general. Harding prepared a new constitution, which put the government in the hands of 25 *definitores*, and since a monastery was never founded in a diocese till the bishop had approved this constitution, the order was thus withdrawn from episcopal control. Thanks to the influence of Bernard, the order grew with great rapidity, and in 1151 there were 500 abbeys, beyond which it was resolved not to go. But by the middle of the 13th century there were 1800. But now the time of decay had come, since the real mission of the Cistercians in the history of the church, which was to bring the gospel to the multitudes, had passed to the mendicant monks, the Dominicans and Franciscans. Disorder and disunion within, and the ravages of war without, combined to bring the order to ruin. Many attempts at reform from 1289 to 1493 resulted in little. In 1497 secessions began (in Tuscany) for the sake of greater strictness. Thus arose the Feuillants in Toulouse (1574), the Trappists (1662), etc. The famous convent of Port Royal should be mentioned as belonging to the Cistercians. (See the principal source, De Burgen's *Annales Cistercienses*, Lyons, 1642-59, 4 vols.)

F. H. F.

Cities of Refuge (Deut. xix. 2, 8, Josh. xx. 2) were divinely appointed asylums for an unintentional homicide. He could flee hither, and, if innocent, was protected from the avenger of blood, only he must remain in refuge till the death of the existing high-priest (Num. xxxv.). Three were chosen on each side of Jordan, and the roads to them were always kept open, with signboards at every cross-road. They are not typical of Christ, because they were intended for the innocent, but he for the sinful.

T. W. C.

Citizenship, in the New Testament the privilege of native Romans, and of Jews and others who acquired it by purchase (Acts xxii. 28), by military service, or by manumission. It secured to its possessor exemption from imprisonment without trial (Acts xvi. 37) and from scourging (xxii. 25), and the right of appeal to the emperor. Paul repeatedly availed himself of its privileges, and in Phil. iii. 20 uses the term (R. V.) to denote what belongs to the believer as a citizen of the heavenly Jerusalem.

T. W. C.

Cit'y, a large town, usually walled and fortified or "fenced," as the term is in the Old Testament (Num. xiii. 28). The first one was built by Cain (Gen. iv. 17). Ancient cities had narrow streets, with scarce room for two loaded

camels to pass each other, were provided with watchmen (Ps. cxxvii. 1, Song v. 7), and had their principal place of concourse at the gate (Job xxix. 7, Neh. viii. 1). Some, like Babylon, were adorned with open squares and large gardens.

T. W. C.

City of David, Mt. Zion, the southern part of Jerusalem, which the king took from the Jebusites and called by his own name (1 Chron. xi. 5). The name was also given to Bethlehem (Luke ii. 11) as the native city of David.

T. W. C.

City of God (Deut. xii. 5, Ps. xli. 4) and the **Holy City** (Neh. xi. 1) are names given to Jerusalem. The latter is perpetuated in the modern title, *El-Khuds*, the holy.

T. W. C.

Clara, St., b. at Assisi, 1194 (family name, *Soiffi*), d. there Aug. 11, 1253; the founder of an order of nuns connected with the Franciscans. She greatly revered Francis, and upon his advice she forsook the world and founded her order (the Clarisses) in 1212. In 1224 she received a rule from Francis which enforced communal poverty, commanded silence at certain times, and common labor. The order became the mother of a number of orders. Clara was canonized shortly after her death.

F. H. F.

Clarendon Constitutions, dated Jan., 1164, the articles of agreement between Henry II. and the English bishops for the settlement of the struggle between the crown and the hierarchy.

Clarke, Adam, LL.D. (Aberdeen, 1808), English Wesleyan; b. at Moybeg, County Londonderry, Ireland, about 1762; d. of cholera, in London, Aug. 26, 1832. His education was defective, but through an enthusiastic love of learning, joined to iron diligence and strict system, he acquired great learning, which put him far above his ministerial brethren and won for him many honors unusual for a Wesleyan to receive. He prepared several learned books, the best known of which is his *Commentary* (on the entire Bible), London, 1810-26, 8 vols.; reprinted, 1851, 6 vols. All the time he preached constantly and with great acceptance. (See his life, London, 1833, 3 vols.)

Clarke, James Freeman, D.D. (Harvard College, 1863), Unitarian; b. at Hanover, N. H., April 4, 1810; graduated at Harvard, 1829, and at the Cambridge Divinity School, 1833; was pastor of the Church of the Disciples, Boston, from 1841 (with the exception of 3 years) till his death there, June 8, 1888. He was a thoughtful writer, and commended his own creed vigorously and in good style. He wrote, among others, *Orthodoxy: Its Truths and its Errors*, Boston, 1866; 8th ed., 1885; *The Ten Great Religions*, 1870-83, 2 vols.; 1st vol., 22d ed., 1886; 2d vol., 5th ed., 1886; *Legend of Thomas Didymus*, 1881; 2d ed., 1887; *Events in Religious History*, 1881; 2d ed., 1887.

Clarke, Samuel, D.D. (Cambridge, 1709), Church of England; b. at Norwich, Oct. 11, 1675; educated at Cambridge; became rector

of St. James', Westminster, London, 1709; d. there, May 17, 1729. He was an Arian in theology, although too cautious and prudent to avow himself openly. But it was as a philosopher that he reigned supreme in England after the death of Locke (1704). He founded a so-called "intellectual" school, which deduced the moral law from a logical necessity, and reduced moral philosophy almost to mathematical certainty. (See his *Scripture Doctrine of the Trinity*, London, 1712; and his Boyle lectures, *The Being and Attributes of God* [1704], and *Evidences of Natural and Revealed Religion* [1705], and his life by Whiston, London, 1730.)

Classis, the term used in the Reformed Church, corresponding to "presbytery" in the Presbyterian Church, for the governing body composed of all the ministers and an elder delegated by each consistory (governing body of each church) within certain prescribed bounds. It stands midway between the consistories and the particular synod.

Class-Meetings, a peculiar institution of the Methodist Church for the spiritual upbuilding of its membership by dividing the congregations into smaller bodies called *classes*, which meet weekly under the care of some competent leader for conference, prayer, and exhortation. The idea was engrafted into his system by Wesley in 1742.

Claude, Jean, Reformed Church of France; b. at La Sauvetat-du-Dropt, Agenais, southwest France, 1619; d. at the Hague, Jan. 18, 1687. He studied at Montauban; became pastor successively at La Treine, 1645; at Saint Affrique, 1646; at Nismes, 1654; at Montauban, 1662; at Charenton, near Paris, 1666; the first one exiled at the Revocation of the Edict of Nantes, 1685; settled at the Hague. He was the great leader of the French Reformed; their ablest disputant (e.g., against Arnauld, Nicole, and Bossuet); their favorite preacher; their trusted representative. His works, translated into English, other than his controversial treatises, embrace the much-used *Essay on the Composition of a Sermon*, ed. Simeon, London and New York (several edd.), and *Complaints and Cruel Persecutions of the Protestants in France*, London, 1686 (later edd.). (See his life in French by De La Devèze, Amsterdam, 1687.)

Clau'-dius (lame), the 4th Roman emperor, successor of Caligula, A.D. 41-54. During his reign occurred the famine predicted by Agabus (Acts xi. 28), and in the 9th year of his reign he banished all Jews from Rome (Acts xviii. 2) including the Jewish Christians.

T. W. C.

Claudius of Turin, b. in Spain; became bishop of Turin, 820; d. there 839. Originally an Adoptionist, he opposed the church teaching on good works, intercession of saints, monasticism, and the papal authority, while vigorously, as in his *Apologeticum*, disclaiming heresy. He was a famous exegete. (See his works in Migne, *Pat. Lat.* CIV.)

Claudius, Matthias, b. at Rheinfeld, in the immediate neighborhood of Lübeck, Aug. 15,

1740; d. in Hamburg, Jan. 21, 1815. He was not a theologian but a business-man; for several years cashier of a bank in Altona. Later on he resided at Wandsbeck, 8 m. n.e. of Hamburg, as a private citizen, and published in the *Wandsbecker Bote* a great number of articles and poems which, by their quaint humor and exquisite tenderness of feeling, attracted widespread attention. They are exclusively religious and in the worst days of rationalism they did great service by keeping Christian piety alive in many hearts. They are referred to in every German or Scandinavian autobiography of the period as the guiding star of the time, and they are still much read in collections and extracts. (See his life in German by Herbst, Gotha, 1857; 3d ed., 1868, and by Mönckeberg, Hamburg, 1870.)

Clausen, Henrik Nikolai, Danish theologian; b. at Maribo, in Laaland, April 22, 1793; educated at Copenhagen, where he was professor of theology, 1822-74, and d. March 23, 1877. He played a prominent part in church and state. Influenced in his student days by Schleiermacher he remained a Rationalist, and so exposed himself to the criticisms of Grundtvig and Lindberg. His autobiography in Danish appeared, Copenhagen, 1877.

Clean and Unclean, terms often used in a ceremonial sense, and applied to persons, animals, and things (Lev. xi.-xv., Num. xix., Deut. xiv.). The distinction in regard to animals existed before the Flood (Gen. vii. 2). The law on the subject was founded partly on sanitary reasons, but was chiefly designed to guard the people from heathen idolatry and impurity. The ritual still existed in Christ's time, but was abolished by him (Mark vii. 19, R. V.) and by a special revelation to Peter (Acts x. 9-16). T. W. C.

Clearstory (or clerestory), the upper part of the central aisle of a church, raised above the roofs of the adjoining side aisles with windows to light the nave below.

Clémanges (kla-mongé), **Nicholas**, b. about 1890 in a village of this name in Champagne, France; d. subsequent to 1425. His course was an exceedingly brilliant one at the University of Paris, where he began to lecture upon secular topics in 1381; became bachelor of divinity in 1391, and was elected rector of the university in 1393. He threw himself with great ardor into the efforts which the university was making in this period of the great papal schism to bring about a reform of Christendom, most of the tracts which appeared in the university's name having been written by him. Benedict XIII. made him papal secretary, and in 1407, when the kingdom of France withdrew from the pope because of his delays to bring the schism to an end, Clémanges was accused of having prepared the bull in which the pope excommunicated the nation. This he denied, but was compelled to flee to escape imprisonment, and was concealed by the Carthusians. In his retirement at Fontaine-du-Bosc, he turned his attention to the study of the Bible. A number of compositions appeared in which the fruits of this study were

evident. He advanced also to freer views upon the government and authority of the church, and was a real harbinger of the Reformation in his doctrine that the church is only infallible where the Holy Ghost is, and that this might be confined even to a single insignificant woman. A number of tracts upon the reform of the church appeared about the time of the Council of Constance, all breathing the genuine spirit of spiritual Christianity. Clémanges was made a canon at Langres and at Bayeux, resumed his lectures at Paris in 1425, and died in this employment. (See his life in German by Müntz, Strassburg, 1846; chief works collected by Lydius, Leyden, 1613, 2 vols.) F. H. F.

Clement of Alexandria (**Titus Flavius Clemens**), b. about 150, was probably a Greek, who journeyed in search of satisfaction in the knowledge of the truth till he met Pantænus, then or subsequently teacher in Alexandria. His family was of some importance, and he had enjoyed the best educational advantages, and exhibits acquaintance with a very wide range of authors. He followed Pantænus in his general philosophical tendency, and became an eclectic, though an original one, and when he succeeded his teacher in the catechetical school of Alexandria, it was to present Christianity largely under the point of view of a philosophy, though the highest and best. The history of the world is the history of God's education of the race. Greek philosophy was one mode of the divine preparation for Christianity. Christ is the end to which all true philosophy points. He is the divine reason. Clement did not intend thus to deny his personality, or the doctrine of the incarnation; but this is the essential nature of Christ. Salvation is gradual. It begins with faith, based upon knowledge, which is at first imperfect, passes on through love, and ends in knowledge. The highest knowledge is the contemplation of God. During the persecution of Septimius Severus (201) Clement left Alexandria and sought refuge probably in Cappadocia. Whether he returned to Alexandria is not known, and the date of his death is also unknown. His principal works are the *Hortatory Address to the Greeks*, in which he exposes the senselessness of the heathen religions and exhorts them to abandon them; the *Tutor*, in which he brings the convert to Christ as the great Teacher, and the *Stromata*, a miscellaneous collection of observations upon matters of morals and doctrine. There were many other writings which are now lost. Works in Migne, *Pat. Gr.*, vols. 8, 9; best ed., Dindorf, Oxford, 1868. Eng. trans. in *Ante-Nicene Fathers*, ed. Coxe, New York Christian Literature Co., vol. ii. F. H. F.

Clement of Rome, 3d bishop from Peter, according to the account of Irenæus and other ancient authorities, although some give another order. Very little is positively known about him, but he is said by Irenæus to have been a pupil of the apostles. He does not call himself such, and this is now regarded doubtful. The supposition that he is the Clement whom Paul mentions in Phil. iv. 3 is also now generally rejected. It has been

questioned whether Clement was related to the imperial house, as is stated in the pseudo-Clementine Recognitions and Homilies. It appears from the most recent investigations that Christianity had penetrated the Flavian house, for Flavia Domatilla was a Christian, and it may have been that the Consul Flavius Clemens, whom Domitian executed, also was.

If so, were there two Clements, this consul and the bishop, or were the two one and the same? In lack of any positive proof that the Consul Clemens was a Christian, this question also must be left undecided. Thus our knowledge of the man is limited to what appears from his writings. These are now reduced by modern criticism to the single epistle to the Corinthian Church, usually called the first, the so called Clementines (q.v.) being spurious, and the second epistle being a sermon by another writer. The genuine epistle is, however, one of the most interesting remains of Christian antiquity. Its date is now generally put somewhere between 93 and 97 A.D. (Gieseler, Ritschl, Tischendorf, Harnack), and by Zahn even in the definite year 96-97. It holds, therefore, the honor of being the first Christian document that has come down to us after the close of the New Testament canon, with the possible exception of the Didache (q.v.). It was called out by the contests which had arisen in the church at Corinth, and was a friendly admonition, though unsought by the Corinthians, from a church which on account of its prominent position evidently felt a responsibility for all the churches. No claim of any authority over churches is made. The question was the fundamental one of order in the church, not what order there should be, as e.g., the government of a bishop or of a college of presbyters. The entire epistle is occupied with general ethical considerations calculated to put an end to the strife. The text was formerly known only from the Alexandrine manuscript of the British Museum. In this form it was defective. In 1873 Bryennios published an edition from a manuscript discovered by him in Constantinople. In the new part, added to the epistle by this manuscript, there is an interesting prayer of a liturgical character. In doctrine the epistle shows the correctness of the date assigned to it by the undeveloped character of its views. The Old Testament is the Bible of the writer, but quotations from the New Testament are numerous. The supreme God and the Creator of the world are identified. The Trinity is alluded to. The doctrine of justification, which is presented clearly enough in one passage is obscured in another. Salvation is ascribed to the blood of Christ alone. The doctrine of the resurrection is defended, as in the Apologists. Of the second epistle, so called, the author, place of composition, date, and text, are still in dispute. The best edition of Clement is that of Gebhardt, Harnack, and Zahn, in their *Patrum Apost. Opera*. Migne has Clement's works in the *Pat. Gr.*, vol. 1. Eng. trans. in *Ante-Nicene Fathers*, ed. Coxe, New York Christian Literature Co., vol. 1. and viii. F. H. F.

Clement, popes of this name. 1. (See

CLEMENT OF ROME.) 2. (Suidger, Bishop of Baunberg), pope Dec. 24, 1046-Oct. 9, 1047. Henry III., Emperor of Germany, nominated him, and was then (Dec. 25) crowned by him. 3. (Paolo Scolari), pope Dec. 19, 1187-March 25, 1191, was elected at Pisa, since the popes had been banished from Rome for 44 years. He secured his return to Rome in 1188. In 1187 Saladin had entered Jerusalem, and Clement had the crusade preached again. Frederick Barbarossa was induced to take the cross. By a bull of March 13, 1188, he freed the Scottish Church from subjection to the Archbishop of York, and made it directly dependent upon the see of Rome. 4. (Guido le Gros), pope Feb. 5, 1265-Nov. 29, 1268. Born at St. Gilles, in France, he had had a prosperous secular career. Manfred being against the papal interests, Charles of Anjou was made king of the two Sicilies and given Apulia (1265). He proved a disagreeable ally, but when Conradin came into Italy, the pope could not unite with him, and so excommunicated him in 1267, and was no doubt pleased with his failure in 1268. A month later he died himself. 5. (Bertrand d'Agoust) pope June 5, 1305-April 20, 1314. At the death of Benedict XI. it was the purpose of the Italian cardinals to elect only such a pope as could be depended upon to protect the honor of Boniface VIII. against the attacks of the French pope. D'Agoust, being then bishop of Bordeaux, and having always supported Boniface, was elected after a long struggle. But he had already been purchased by the French, and had promised the king of France among other things to begin a trial of Boniface. In fact, he protected the memory of Boniface so far as not to permit the king to carry out his plans, and it is thought purchased his good name by surrendering the Knights Templars (q.v.) to the royal cupidity. The pope also satisfied the demands of the king by recalling the bulls of Boniface, *Clericus Laicos* and *Unam Sanctam*, and protecting the assailants of Boniface's person. 6. (Pierre Roger) pope May 7, 1342-Dec. 6, 1352. He had been a high official in the court of the French king, and refused to remove his residence to Rome. He celebrated a jubilee at Avignon in 1350 with great splendor. 7. (Giulio Medici) pope Nov. 19, 1523-Sept. 25, 1534. Though illegitimate, he was made archbishop of Florence and soon Cardinal by Leo X., whom he succeeded at the age of 45. His pontificate fell in an evil time, and he did not succeed in conducting the affairs of the papacy very well. He vibrated between alliance with Francis of France and Charles V. of Germany, dispensing the former from the oath of Madrid, and when overcome by the military force of the latter making peace with him at Bologna, where he crowned him (1530). His opposition to Charles cost the papacy much, for it admitted of the result of the Diet of Spires (1526), by which each German state was allowed to arrange its religious affairs to suit itself. The same cause, combined with the natural dread of a General Council, led him to reject the proposals of Charles that one be held in accordance with the desire of the Ger-

mans, and so the last chance of a reunion of the Roman and Protestant churches was lost. His fear of Charles when triumphant led him to refuse Henry VIII.'s request for a divorce, and so lost him England. 8. (Ippolito Aldobrandini) pope Jan. 30, 1592–March 5, 1605. His great object was to free the court of Rome from its subjection to the Spanish crown. Though at first against Henry of Navarre, he acknowledged him when he had submitted to the church, and it was evident that the French nation had really made him king, and then used him successfully against the Spaniards. 9. (Giulio Rospigliosi) pope June 20, 1667–Dec. 9, 1669. 10. (Emilio Altieri) pope April 29, 1670–July 22, 1676. 11. (Giovanni Francesco Albani) pope Nov. 23, 1700–March 19, 1721. Principally famous for his relations with the Jesuits. In the controversy with the Dominicans about missionary methods, he declared himself against the accommodation by the Jesuits of the Christian religion to the prejudices and superstitions of the heathen. But in their controversy with the Jansenists, he was wholly upon their side. In the bull *Unigenitus* (Sept. 8, 1713) he condemned Quesnel's edition of the New Testament which was accompanied with notes, and, in particular, 101 sentences taken from this edition, some of which were extracts from the Scriptures themselves. The bull stirred up a great controversy, in which all the friends of the Gallican liberties arranged themselves against the pope and the king. Persecutions of the Jansenists followed. 12. (Lorenzo Corsini) pope July 12, 1730–Feb. 6, 1740. 13. (Carlo Rezzonico) pope July 6, 1758–Feb. 2, 1769. This pope's history also is chiefly occupied in the struggle which at last resulted in the overthrow of the Jesuits (q.v.). Efforts to procure a reformation of the constitution of the order were as unacceptable to the pope as to the Jesuits themselves. Consequently they were driven out of realm after realm, often with great cruelty; but the pope received and sheltered them. Bulls were issued filled with praises of the order, and the governments and peoples of Christendom were so embittered against the papacy, that the cardinals begged the pope to sacrifice the Jesuits to save the holy see. The contest with the Duke of Parma led to the promulgation of a brief in which the infamous bull *In cœna Domini* was re-endorsed. The secular powers were even more outraged, and some of them began to employ force against the pope. Avignon and Venaissin were seized by France. What would have happened had not the pope been removed at just this juncture by apoplexy, it is impossible to say. He was succeeded by 14. (Lorenzo Ganganelli) who was pope from May 19, 1769–Sept. 22, 1774. The election had been a struggle between the friends of the Jesuits and their enemies, the French party, and the result was the election of the least threatening of the cardinals favored by France. But he proved to be the man for the times. He refused at first to declare himself, or to take any decisive step for or against the Jesuits. In his own mind, he was resolved to separate the contest with the Jesuits from that against the papal see, with which it

had become involved. He recalled the brief against the Duke of Parma. He made peace with such courts as he could. But at last he found it necessary to sacrifice the order, and after conferences with the great powers, he first closed the establishments of the Jesuits in the states of the church, and at last in the brief *Dominus et Redemptor noster*, published Aug. 16, 1773, he suppressed the order without trial, out of the plenitude of papal power, because of its lapse from its ancient purpose and the evils which had attended it. The result was the rehabilitation of the papacy in the regard and loyalty of the Catholic countries, and the restoration of Avignon, etc., to the papal jurisdiction. F. H. F.

Clementines. These are a group of writings falsely ascribed to Clement, Bishop of Rome (q.v.), which are commonly thought to have had their origin after the middle of the 2d century. Three of the group are preserved to us: the Homilies, which are 20 in number, and are introduced by two letters, ostensibly by Peter to the Apostle James, and by Clement to the same; the Recognitions, in 10 books, the contents of which are largely identical with those of the Homilies; and the Epitome, an extract from the Homilies, with some additional matter. The Homilies profess to be a description of the development of the religious life of Clement, who, in search of the truth, journeyed to Judea to gain a more perfect knowledge of the doctrine of Jesus. In Cæsarea he finds Peter, who teaches him the doctrines of Christianity, and promises to allow him to be present at a disputation with Simon Magus which is soon to be held. This ends in the defeat of Simon, who flees from Peter, is pursued by him, but not overtaken till the apostle, accompanied by Clement, has come to Laodicea, where another disputation of 4 days results in Simon's defeat again. On the way Peter founds churches and instructs Clement more perfectly in the truth. Upon the thread of this story a peculiar mass of doctrines is brought out. It contains the most incongruous materials, Gnostic and Christian, Pantheistic and Theistic. The doctrine of the true prophet plays a large part in it, but he is not a single person, but a series of persons animated by the same spirit. Salvation is by knowledge. Pure Judaism is the same as pure Christianity. The world has developed in a series of syzygies, or pairs, heaven-earth, etc. Still God is conceived as one, and as personal. As to the relations of the Homilies and Recognitions, the latest studies incline to make them revisions of a single original composition, in each case with peculiar additions. Prof. Harnack puts their date at from 200 to 250, makes them to be composed by Catholics, for purposes not of doctrinal instruction, but of edification, the materials possibly derived from Ebionitic sources, and says that, on the whole, they give us little information as to the rise of the system and doctrines of the Old Catholic Church. F. H. F.

Clementines, the name given to a portion of the Canon Law, attributed to Pope Clement V. (1305–14).

Clergy. There is in the New Testament

no essential distinction between ministers and people, though definite officers were placed over the churches by Paul and Timothy. In process of time there developed a regular series of officers (see CHURCH GOVERNMENT), which began to be distinguished from the people by peculiar rights as well as privileges. Thus, step by step, there was created a hierarchy which ascended from the "door-keepers" through exorcists, acolyths, cantors, readers, subdeacons, deacons, priests, bishops, and archbishops, to the patriarchs, and finally, in the Western Church, to the pope. All these constituted the "clergy." The term is of uncertain meaning, though derived from the Greek *κλήρος*, which signifies a lot. It was either significant of the divine appointment which was embodied in the idea of ministerial service, or it refers to the original method of selecting such servants.

Under the state (see CHURCH AND STATE), such special privileges were granted to the clergy as had previously been granted to the heathen priests. Thus they were relieved from military service, and gradually were remanded to the church courts for trial (see CHURCH JURISDICTION). The tendency was immediately felt for persons to seek admission to the clerical office for sake of its exemptions and privileges who had no taste for its duties or purpose to engage in its service. Hence the church soon began the attempt to protect the sacred office by forbidding any more clergy to be ordained than the service of the church actually called for. Gregory the Great and the Council of Trent are to be mentioned as having issued laws upon this subject defining improper motives for seeking ordination. Certain classes of persons were declared ineligible to ordination, such as those who had been twice married, criminals, those whose baptism or position in the church was in any way irregular, etc.

The tendency of the Roman Church was to elevate the clergy constantly in importance. Their judicial office in the confessional made them mediators between God and man; the sacramental theory of the church endowed them with mysterious and miraculous powers, and their orders were declared indelible (see ORDERS).

All Protestant churches have declared against the theory of essential distinction between the laity and the clergy, and have disapproved the exclusive privileges granted to clergymen. A curious relic of clerical exemptions is to be found in the Interstate Commerce Law of the United States, by which free passes on railroads, which are forbidden to all other classes of society, are made legal to clergymen. F. H. F.

Clerici vagantes, priests without parishes, the frequent subject of synodical complaint from the 4th century to the Council of Trent.

Clericus (Le Clerc), Jean, Reformed theologian; b. at Geneva, March 19, 1657; became an Arminian and professor of philosophy (1684), and later (1712) of church history at Amsterdam; laid aside by paralysis, 1728; d. there, Jan. 8, 1796. His literary activity was marvellous; particularly worthy of mention

are his *Ars critica* (Amsterdam, 1696, 2 vols.), *Harmonia evangelica* (1699), and editions of the Apostolic Fathers, 1698; 2d ed., 1724.

Clergy, Benefit of, a relic in English law of the exemptions of the clergy from the jurisdiction of the civil courts (see CHURCH JURISDICTION). As a final outcome of the long struggle in England over this subject, the clergy were exempted from the death penalty for certain lighter crimes. This was by "benefit of clergy." For more serious offences they were punished as other men, and hence were without benefit of clergy. The plan was used to mitigate the severity of law by suffering any one to claim this privilege, except in greater offences. F. H. F.

Clerk, a church term, from Latin *clericus*, a clergyman, who is therefore properly designated as a "clerk in holy orders." In the middle age "clerk" and "man of learning" were synonymous terms, as the latter were almost exclusively clergymen. Laymen who lead the responses of the congregation are also called clerks.

Clerks of St. Paul. See BARNABITES.

Clerks, Regular. See CANONS AND REGULARS.

Cletus, one of the early bishops of Rome, according to Irenæus the second from Peter, and identified with Anacletus or Anencletus. The Clementines and the modern Roman Church distinguish these, and make Cletus the 8d and Anacletus the 4th from Peter.

F. H. F.

Clinic Baptism, or baptism on a sick-bed. In the early church given only to those at the point of death.

Cloister, from Latin *claustrum*, an enclosing wall, originally the whole of a monastic establishment, then the enclosed ambulatory, which is usually located in the centre of the group of buildings, constituting thus the central locality of the group. F. H. F.

Clothing (biblical). The dress of the Hebrews consisted of a tunic or inner garment, a mantle or outer garment, a girdle, and sandals. The *tunic* was of wool, cotton, or linen, and worn next the skin. It had armholes and sometimes sleeves, was kept close to the body by a girdle, and sometimes woven without a seam (John xix. 23). A person wearing only it was called naked (1 Sam. xix. 24, Isa. xx. 2, John xxi. 7). The *mantle* was a piece of cloth, oblong or square, 2 or 3 yards in breadth and length, wrapped around the body for protection or ornament, but often worn loosely flowing. It was the poor man's bedclothing (Ex. xxii. 27, Job. xxiv. 7). The *girdle* was a belt of cord, cloth, or leather, sometimes of silk and richly embroidered. It served to bind up the garments so that they should not be in the way. Hence to "gird up the loins" was a symbol of strength and activity (Job xxxviii. 3, 2 Kings iv. 29), while to "loose the girdle" was to give way to indolence (Isa. iii. 27). The girdle also served as a pouch to carry arms, money, and the implements of one's profession (2 Sam. xx. 8, Matt. x. 9, Ezek. ix. 2). The curious girdle (cunningly wove band,

R. V.) of the high-priest (Ex. xxviii. 8) was a part of the ephod itself. The sandal was a flat piece of wood or leather fastened to the sole of the foot by thongs passing between the toes, around the heel, and over the top of the foot. The fastening was called a latchet (Gen. xiv. 23), and to loosen this was a menial's work (Mark i. 7). Sandals were put off in token of reverence (Ex. iii. 5, Josh. v. 15), and also as a sign of mourning (2 Sam. xv. 30). The sandal of the Bedouin is of a camel's hide. The sandals of ladies were made of sealskin (Ezek. xvi. 10, R. V.), and often richly ornamented (Cant. vii. 1).

As fashions do not change in the East, it was common to lay up raiment (Isa. iii. 6), which, however, the moth could consume, and hence the references by Christ (Matt. vi. 19) and by his apostle (James v. 2). Hence, too, "changes of raiment" as presents (2 Kings v. 5), and the fact that one person could wear another's dress (Gen. xxvii. 15, 1 Sam. xviii. 4).

Blue fringes were attached to the borders of the outer garments to remind the wearer of God's commandments (Num. xv. 38), and Christ rebuked the Pharisees for enlarging these borders so as to attract attention (Matt. xxiii. 5). Joseph's "coat of many colors" (Gen. xxxvii. 3) was probably a long garment with sleeves, reaching to the feet. The "changeable suits of apparel" (Isa. iii. 22) were festival robes (R. V.) of peculiar richness.

T. W. C.

Clothing, Clerical, or Ecclesiastical Vestments. There was originally no distinction in the dress of the clergy and laity, but a Christian clerical dress arose by a process observable in all other religions, by the retention of antique forms by the clergy after they had passed out of use in the ordinary walks of life. The first trace of the distinction in dress between clergy and laity appears in a picture at Ravenna of the year 547, in which the emperor is clothed in a form of garment usual in his day, while the bishop has the ancient *toga*, with two perpendicular black stripes, the *orarium*, originally a handkerchief, depending from it. Above this is the *toga Græcica*, a smaller toga of a green color. The first true official ecclesiastical garments are depicted in the church of St. Sophia in Constantinople, and belong to the years 558-63. The priest wears simple white garments, a tunic beneath and a *toga* above, with the *orarium*.

In the Roman Church this simple costume was much developed. The first garment put on was the amice, worn upon the neck and shoulders, and capable of being drawn up over the head like a helmet. Upon this came the alb (*tunica alba*), in the earliest times and now of linen, with close sleeves. It is held together by a girdle. Above this comes the chasuble (q.v.), a garment hanging down to about the knees. The ancient *orarium* reappears in the stole, a narrow scarf so adjusted about the neck that it hangs down in front nearly to the ankles, with a cross embroidered in each end. This was crossed upon the breast and kept in position by passing it

through the girdle. Another *orarium* was a scarf depending from the left wrist, called the maniple. Next above the alb another tunic was worn, and over this the dalmatic, at first the distinctive vestment of the deacons, and afterward worn as a part of the distinctive episcopal costume. The cope was an outer cloak, covering the whole person, and fastened by a brooch in front. The pall was a collar of lamb's wool hanging down so as to appear like a letter Y before and behind, the especial designation of archiepiscopal rank.

The dress of the different monastic orders was generally of sufficient peculiarity to distinguish them readily, and too various to permit description here.

In the various Protestant churches vestments have been very simple. The Lutheran and most Reformed churches content themselves with some simple black gown, which is not changed during the entire service. The English Church has confined itself practically to the use of the white linen surplice and silk stole by deacons and priests, and the white linen rochet (resembling the surplice, but with narrower sleeves), black satin chimere (or outer robe), with lawn sleeves, and stole by bishops. The cope is worn in cathedrals. Under the surplice is worn the cassock, a close-fitting coat reaching to the feet. The stole is usually black, though it often varies in color according to the season of the church year. The deacon wears it over the left shoulder and crossed under the right arm. Priests and bishops wear it over both shoulders hanging down in front. It is often very richly embroidered. Choir boys and lay readers usually wear the cassock, and over it the cotta, a short surplice with shorter and close fitting sleeves.

There is a question as to the legality of using the other vestments still worn in the Roman Church, and by the first Prayer-book of Edward I. allowed in the English Church, though falling into disuse during and after the reign of Elizabeth until revived by the modern ritualists.

F. H. F.

Clothing, Rending of, spoken of in the Bible, indicated grief, penitence, or excessive anger (e.g., Josh. vii. 6, 2 Sam. xiii. 31); was forbidden to the high-priest (Lev. x. 6, xxi. 10).

Cloud, Pillar of, rested on the tabernacle in the wilderness during the halts, but rose and preceded the Israelites and pointed the direction of their march when Jehovah would have them move. By night it was illumined and was called the pillar of fire (Ex. xxxiii. 9, 10, xiii. 22). It was miraculous and symbolized Jehovah's presence with his chosen people.

Clugny (Clū-nee'), **Cluniac Monks.** The abbey at Clugny, eastern France, 14 m. by rail n.w. of Mâcon, at present a town of about 5000 inhabitants, was founded in the 10th century. It adopted the Benedictine rule, with some lessening of its rigor in eating and drinking, dress (the color of which was white), fasting, etc., but greatly increasing its minuteness. In course of time it started other abbeys, and others put themselves under its control; so

sprang up the order of the Cluniac monks, which eventually embraced by far the greatest part of the French and Burgundian monasteries. With the increase of wealth came laxity and license. Various attempts at reform were made, but finally the order, once the favorite of the popes, the ideal of Hildebrand, and the pride of Peter the Venerable, was suppressed (1790) and the abbey of Clugny destroyed.

Coadjutor, a bishop whose duty is to assist another bishop in the performance of his specifically episcopal functions, generally with the right of succession to the bishopric. Such services were rendered in the most ancient times by the "country bishops," but after these disappeared, and many Christian bishoprics had passed into the hands of the infidels, bishops were consecrated for such lost bishoprics in *partibus infidelium*, and were assigned to large dioceses as assistants. F. H. F.

Coan, Titus, D.D. (Dartmouth, 1871), Congregationalist; b. at Killingworth, Conn., Feb. 1, 1801; d. at Hilo, Hawaii, Dec. 1, 1882. He studied privately; converted under Nettleton's preaching he studied theology at Auburn Theological Seminary; graduated, 1833; explored southern Patagonia under commission of the A. B. C. F. M., with a view of establishing a mission there, 1833-34; was missionary in Hawaii (Sandwich Islands) from 1835 till his death. Going there in the earliest days he lived to see the islands nominally Christianized, a result to which he largely contributed. He wrote *Adventures in Patagonia*, New York, 1880; *Life in Hawaii*, 1882. (See life by his widow, Chicago, 1885.)

Cobham, Lord, a leader of the Lollards, burned at the stake in 1417. He was of lowly origin, but rose by his abilities to a high place in the confidence of Henry IV. As Sir John Oldcastle he had been famous as a soldier, and married in the reign of Richard into the house of Cobham, and became its head. Under Henry, he was sheriff of Herefordshire, and was a leader in the service of the king in France. At the same time he was a Lollard, attached to this cause from the beginning of his career, having heard Wiclif preach. His house was the headquarters of the sect. He seems to have been the leader in frequent Lollard attempts to supply the necessities of the state by confiscating the property of the church. Thus he became obnoxious to the bishops, who in 1413 denounced him. He was seized and imprisoned in the Tower, but escaped and organized a vast revolt. In 1414 a meeting of Lollards was called in St. Giles' Fields outside of London. It was prevented from assembling, and three years later, Cobham, who had effected nothing meantime, was apprehended and executed. (See life by T. Gaspey, London, 1844, 2 vols.) F. H. F.

Coccolus (Koch), Johannes, Dutch theologian; b. at Bremen, July 30, 1603; became professor there, 1629; at Franeker, 1636; at Leiden, 1650; d. there, Nov. 5, 1669. He was the founder of the Federal Theology (see his *Summa doctrinae de federe et testamento Dei*, Leiden, 1648, 6th ed., Frankfurt, 1708),

which thenceforth became dominant in Holland. He was also the author of the first complete Hebrew lexicon, *Lexicon . . . heb. et chal.* V. T., Leiden, 1669.

Cochläus (Dobeneck), Johann, Roman Catholic and opponent of Luther's; b. at Wendelstein, near Nuremberg, Jan. 10, 1479; was secretary of Duke George of Saxony, 1520-39; but in consequence of the introduction of the Reformation into Saxony compelled to leave the country, he went to Breslau, where he died, Jan. 10, 1552. A learned humanist, he was at first favorable to the Reformation, but became its bitter opponent, ranking next to Eck. He wrote a life of Luther (Mainz, 1549) which attributes the Reformation to Luther's hatred and jealousy as an Augustinian for the Dominicans (!), a ridiculous statement often repeated; also a history of the Hussites, Mainz, 1549. (See lives by Otto, Breslau, 1874, and Felician Gess, Oppeln, 1886.)

Codex (Latin), the trunk of a tree, hence the tablet of wood (sections of wood) upon which the ancients wrote, hence the book itself, whose leaves were not folded or rolled, but laid one upon the other. The Greek manuscripts of the Bible are written upon sheets folded and stitched together. Hence they are called codices; as Codex Alexandrinus, Codex Sinaiticus, etc.

Coe'-le-Syr'-ia (*hollow Syria*), the great valley between the Lebanon and anti-Lebanon ranges of mountains, now called by the natives El-Bukâ'a. It is 1700 feet above the sea, and is watered by the Leontes, now called Litany. Its length is about 100 m. and its breadth 10 m. It was celebrated in ancient times for its fertility, its cities and its temples, among which were those at Ba'al-bek, which for centuries have astounded the world. At a later period the name obtained a wider application, and included the northern region watered by the Orontes. The name does not occur in the Bible, but is frequent in the Apocrypha (1 Esd. ii. 24, 27, 1 Mac. x. 69) and in Josephus (Antiq. xiii., iv. 8).

T. W. C.

Coe'-les'-ti'-us, an Irish monk, who, from 405 to 431, appears as a friend and collaborator of Pelagius. He was condemned for heresy by a council of Carthage in 412, but acquitted by Zosimus in 417. Again condemned in 418 by a synod in Rome, he disappears after the final condemnation of Pelagianism by the Council of Ephesus, 431. Some fragments of his writings occur in the works of Augustine and Jerome.

Coe'-lio'-o-læ (*worshippers of heaven*), name of a Jewish sect appearing in a law of the Emperor Honorius in 408. They had a baptism, and seem to have been proselytes to Judaism without being bound to the Mosaic law in all its strictness. They are accused of having led Christians into apostasy to Judaism, and hence are threatened with the fate of heretics, unless they accept the Christian religion within a year. The law also forbids their meetings. The party seems from Augustine to have spread in Africa. F. H. F.

Cœna Domini. See LORD'S SUPPER.

Cœnobites. See MONACHISM.

Coke, Thomas, D.C.L. (Oxford, 1775), Methodist bishop; b. at Brecon, Wales, Sept. 9, 1747; d. on the Indian Ocean on his way to India, May 3, 1814. Educated at Oxford, he was curate at South Petherton from 1770 until 1777, when dismissed by his rector for Methodist practices, such as open-air preaching and cottage services, he joined that body, and was till his death their leading man next to the Wesleys and Fletcher. To him is due the high honor of inaugurating the foreign mission work of the denomination (1784), and in 1804 he became "general superintendent of all the missions." In 1784 John Wesley set him apart as "a superintendent," with episcopal functions, of the work in America, and on Dec. 25 of that year he landed at Baltimore, and in conference ordained Francis Asbury superintendent. At his own request the American Conference altered his title to bishop, much to Wesley's dislike. He travelled extensively in America and Great Britain and to the West Indies. He crossed the Atlantic 18 times at his own expense. In 1792 he unsuccessfully tried to unite the American Episcopalian and Methodist Episcopalian churches; in 1794 he advocated in England the appointment of bishops in the English Methodist societies; in 1799 he urged upon Bishop Porteus, of London, the admission of Methodist preachers to Anglican orders, with a travelling commission; in 1813 he asked the prime minister, Lord Liverpool, to appoint him bishop in India. But his failures did not deter him from doing all he could to advance his own denomination on separate lines. Of his numerous publications may be mentioned *A History of the West Indies*, Liverpool, 1808-11, 3 vols. (See his life by J. W. Etheridge, London, 1860.)

Colani, Timothée, a leader of the so-called Liberal party inside of the Reformed Church of France; b. at Lemé, 1824; studied at Strassburg; became pastor there, 1851; professor of practical theology, 1864; retired to France, 1870; became librarian of the Sorbonne, 1875; d. at Grindelwald, Switzerland, Sept. 2, 1883. His best-known and probably most characteristic work is *Jesus Christ et les croyances messianiques de son temps*, Strassburg, 1st and 2d edd., 1864.

Colenso, John William, Church of England, colonial bishop of Natal; b. at St. Austell, Cornwall, Eng., Jan. 24, 1814; educated at Cambridge; became fellow of St. John's College, 1837; vicar of Forncett St. Mary, Norfolk, 1846; bishop of Natal, 1853; d. there, June 20, 1883. His fearless expression of unorthodox views in his *Commentary on St. Paul's Epistle to the Romans*, London, 1861, "which asserted that the benefits received from and through Christ were received for all the world, and that the divine work was a work for the extinction of sin, not merely for its punishment," and especially in his *The Pentateuch and Book of Joshua Critically Examined*, London, 1862-79, 7 parts, which maintained that much of their contents was unhistorical; that the legislation of Leviticus and Numbers was the product of centuries after Moses; and that Deuteronomy was written by Jeremiah. The publication of the latter work raised a tremendous excitement. For his alleged heresies he was deposed and excommunicated by the metropolitan of Capetown and his salary refused. But all these proceedings were declared null and void by the law officers of the crown, and he kept his position and salary intact. The well-known so-called *Speaker's Commentary* was gotten up originally to combat his views. He took great satisfaction in issuing in reply *The New Bible Commentary Critically Examined*, London, 1871-74, 6 parts. Aside altogether from his Bible expositions he did a great work as a bishop among the Zulus, whose fast friend he was, and for whose interests he heroically fought. His life was a troubled one, but fruitful in Christian labors. (See his biography by Rev. Sir George W. Cox, London, 1888, 2 vols.)

Coleridge, Samuel Taylor, Church of England, layman; b. at Ottery St. Mary, Devonshire, Eng., Oct. 21, 1772; d. at Highgate, London, July 25, 1834. He was educated in Christ's College, London, and Jesus College, Cambridge, but left the university without taking a degree. At one time he enlisted in a regiment of dragoons; later he preached occasionally in Unitarian pulpits; later, again, he maintained the idea of emigrating to America to establish a new social order, "Pantisocracy;" but finally he took to literature and philosophy. In 1795 he married a sister to Southey's wife, and in 1798 he published together with Wordsworth the famous *Lyrical Ballads*. In the latter year he went to Germany, where he stayed more than a year, and in 1804-06 he visited Malta and Rome, where he met Tieck. After his return to England he resided successively in the lake country, Bristol, and London, and developed a considerable literary activity as a writer and lecturer, but led a somewhat erratic life, and suffered during his last years greatly from the habit of opium-eating. While in Germany he became a pupil of Schelling, and his philosophical writings, *Aids to Reflection*, *Biographia Literaria*, etc., keep very close not only to the ideas but to the very text of that philosopher. They are, nevertheless, interesting and valuable, and have in the last generation become important. Whenever Schelling's philosophy came in intimate contact with the dogmas of the Christian Church, it always exercised a quickening influence on them, broadening and deepening the conception, as, for instance, in Denmark, through Steffens, in the Roman Catholic Church, through Hermes, etc.; and it was through Coleridge it reached the Church of England. A collected edition by Prof. W. G. T. Shedd of his works appeared in New York, 1854, 7 vols. (with index vol. 1884). (See Brandl, *S. T. C. and the English Romantic School*, Eng. trans., London, 1887; cf. biographical sketches by Traill, London, 1884, and Hall Caine, 1887.)

Colet, John, D.D. (Oxford, 1504), Church of England, dean of St. Paul's; b. in London, 1466; d. there, Sept. 16, 1519. He was

educated at Oxford, and with a mind greatly enlarged by his travels and studies on the Continent, began lecturing there on the Epistle to the Romans (1497), and followed the first course by later ones on other New Testament books. His freedom from scholastic pedantry, his bold yet reverent handling of Scripture, his denunciations of the evils of the church, attracted great attention. In 1504 he became dean of St. Paul's, London; in 1510 he applied part of his great wealth to founding St. Paul's School (now at Hammersmith), and in these new directions continued to exert much contemporary and through his school much posthumous influence. He was a "reformer before the Reformation." Characteristically he left the property for the support of his school in secular hands, but no money for masses or other ecclesiastical purposes. He wrote little, yet his Latin grammar (1513) was long used. (See his life by J. H. Lupton, London, 1887.)

Coligny (ko-leen'-ye), **Gaspard de**, French admiral and Huguenot martyr; b. in the castle at Châtillon-sur-Loing, 13 m. s.e. of Montargis, eastern France, Feb. 16, 1519; murdered in the massacre of St. Bartholomew, in Paris, Aug. 24, 1572. His father was a marshal and his mother a sister of the Constable Montmorency. He became the head of the family; moved in the highest circles of the nobility; distinguished himself so repeatedly and signally in the various wars France was carrying on, that he was made captain-general of the infantry in 1547, and admiral of France, 1552. In 1557 he was taken prisoner by the Spaniards at St. Quentin; during his captivity he had time for serious thought; came under Calvin's influence; and when released two years later he joined the Huguenot party. His social position and noble character made him at once a leader, and he served the new faith devotedly until in Paris he fell a victim to the jealousy and bigotry of Catherine de Medici and the Guises. A statue of him, erected at the back of the Oratoire, was unveiled in Paris, Wednesday, July 10, 1889. (See art. FRANCE, REFORMED CHURCH OF, Bersier, *The Earlier Life of Coligny*, Eng. trans., London, 1885, and Besant's life of Coligny, London and New York, 1879.)

Collation, term (1) for the gift of a benefice by a bishop, either as patron, or one which came to him by lapse; (2) also for the spare meal on days of abstinence, consisting of bread or fruit, but no meat; (3) the readings from the lives or collations of the fathers in a monastery before compline. (Cf. Hook, s.v.)

Collect, a brief, comprehensive prayer used in the service in liturgical churches; as a general rule it is addressed to God the Father, expresses a single wish, and closes with a doxology.

Collegia nationalia or **pontifica**, R. C. cloister-like institutions wherein youths are trained for the express purpose of using them in inducing their countrymen to become Roman Catholics. This happy idea first occurred to Ignatius Loyola, who, in 1552,

founded in Rome a school for Germans (Collegium Germanicum), followed by others for Greeks (1577), Hungarians (1577), English (1579), Maronites (1584), Scotch (1600), Irish (1628); all these are (since 1622) under the control of the congregation *de Propaganda fide*, which means under Jesuit instruction.

Collegia pietatis, gatherings for prayer and meditation; instituted by Spener in 1670.

Collegiants (from their "colleges" or gatherings for worship), a party of the Remonstrants of Holland, which rejected all creeds, a regular ministry, insisted on immersion, and held that war and acceptance of civil office were inconsistent with the Christian calling. It was founded in 1619 by the brothers John, Adrian, and Gilbert van der Codde at Rhynsburg, near Leyden, hence they were called Rhynsburgers. They boasted to possess the Spirit. The sect died out in the last century.

Collegiate Churches, (1) those having an associated body of clergy, without a bishop, even without a dean, to preside over it. (2) Those having the clergy in common and governed by a common body.

Collegialism. See KOLLEGIAL SYSTEM.

Collier, Jeremy, Non-juror, Church of England; b. at Stow Quai, Cambridgeshire, Sept. 23, 1650; d. in London, April 26, 1726. He was educated at Cambridge; became rector at Ampton, Suffolk, 1679; after 1685 resided in London, where he held so high a place among the Non-jurors, that he was consecrated one of their bishops in 1713. He led a life of great literary activity, varied by an occasional imprisonment. Two of his essays are of interest, that on the duties of a chaplain (1697), for the light it throws on the condition of that class, and that entitled *A Short View of the Immorality and Profaneness of the English Stage* (1697), of which it is not too much to say that it "ushered in a new era in dramatic literature," as it effectually stopped the flow of indecency which had long disgraced the playhouses. His *Ecclesiastical History of Great Britain, 1708-14*, 2 vols.; n.e. 1852, 9 vols., is still valuable. (Cf. art. in *Dict. Nat. Biog.*)

Collins, Anthony, English deist; b. at Isleworth, or at Heston, near Hounslow, June 21, 1676; d. in London, Dec. 13, 1729. He was educated at Cambridge; enjoyed through life ample means, and seems to have been an amiable and upright man. His fame rests upon his *Discourse on Freethinking*, London, 1713, crushingly replied to by Bentley and ironically by Swift, and his *Discourse on the Grounds and Reasons of the Christian Religion*, 1724, which Warburton called "one of the most plausible attacks ever made against Christianity." In the former he "urges that all belief should be based upon free inquiry, and insinuates that such inquiry will be destructive of orthodox views;" in the latter he argues that the Old Testament prophecies, the claimed essential proofs of Christianity, "can only be reconciled to the facts by such straining as is implied in allegorical treatment—that is, by making nonsense of them." (Cf. art. by Leslie Stephen in *Dict. Nat. Biog.*)

Collyridians (from Greek, *a little cake*), Thracian females who worshipped the Virgin Mary and offered little cakes in sacrifice to her.

Colony (Acts xvi. 12), a city planted with Italian colonists, who took with them the *jus Italicum* and had the rights and privileges of Roman citizens. Luke's accuracy is shown in that he calls Philippi not *apoikia* (a settlement by Greeks) but *colonia*. Coins and inscriptions are still extant designating Philippi as a colony. T. W. C.

Colors. The natural colors noticed in the Bible are white, black, red, yellow, and green. Yellow occurs seldom and was apparently regarded as a shade of green, for the same term (greenish) is applied to gold (Ps. lxxviii. 13) and to the spot on the leprous garment (Lev. xiii. 49). When the word green is used, it refers to vigor and growth rather than to color, as in "green tree," "green grass," etc. White was to the Hebrews the highest development of color, and was a symbol of innocence (Rev. xix. 8), of joy (Eccles. ix. 8), and of victory (Rev. vi. 2). Black, on the contrary, expressed evil and mourning (Job xxx. 30, Jer. viii. 21). Red was a symbol of bloodshed (Rev. vi. 4).

The artificial colors used in dyeing were known from an early period. They were 4 in number. 1. Purple, obtained from the secretion of a shell-fish found in the Mediterranean. Robes of purple were worn by kings (Judg. viii. 26), by high officers (Esther viii. 15, Dan. v. 7, R. V.), and by the wealthy and luxurious (Jer. x. 9, Luke xvi. 19, Rev. xvii. 4). A similar value was attached to this color by Greeks and Romans. 2. Blue, produced in a similar way, was used for like purposes (Ex. xxv. 4, Num. xv. 38, Esther i. 6). 3. Scarlet (crimson Isa. i. 18; Jer. iv. 30) was gotten from an insect somewhat like cochineal. It dyed the wool used for cloths and garments in sacred services (Ex. xxv. 4). It was worn by women (2 Sam. i. 24), by the rich (Lam. iv. 5), by Median warriors (Nahum ii. 3), and by Roman officers (Matt. xxvii. 28). 4. Vermilion was used in fresco-painting, for decorating the walls and beams of houses (Jer. xxii. 14), for drawing idolatrous figures on the walls of temples (Ezek. xxiii. 14), or for coloring the idols themselves (Wis. xiii. 14). T. W. C.

Colos'-ae or Colos'-am, a city of Phrygia, on the Lycus, not far from Hierapolis and Laodicea. The church of the Christians here, to whom Paul wrote, seems to have been gathered by Epaphras (Col. i. 7, 8, iv. 12, 13). Philemon and Onesimus lived here, also Archippus. Its ruins are near a little village called Chonas. T. W. C.

Colos'-ians, Epistle to the, was written by Paul from Rome during his first imprisonment, about A.D. 62. Epaphras brought him news (i. 6-8) as to the state of the church, which apparently he had not yet visited (ii. 1). It would seem that they had been tempted by Jews tainted with Essenic Gnosticism, and the apostle opposes these errors by holding up the glorious majesty of Christ's person and the

completeness of his redemption, which precluded any need of ascetic practices, legal rites, or angelic mediation, since in Christ all fulness dwells and in him all believers are made full (ii. 9, 10). The epistle was written at the same time with that to the Ephesians, and was sent by the same bearers. The two closely resemble each other, and both should be studied together. The best commentary is that of Bishop Lightfoot. T. W. C.

Co-lum'-ba, founder of the Christian mission to the Picts of Scotland; b. at Gartan (?), Ireland, Dec. 7, 521; d. on the island of Iona, June 9, 597. He was descended from families of princely rank in Ireland, and connected with Conal, king of the Scots in Scotland. The monastic system was already well established in Ireland, and Columba was sent to a monastery for his education, where he naturally became a monk himself. He subsequently became the founder of two Irish monasteries, one at Daire (Derry) and the other at Dair-magh (Durrow).

His lifework was undertaken when he was more than 40 years of age. He crossed to the shores of the major Britain with 12 disciples, and settled down upon the island of Hi. or Iona, at the invitation of his kinsman, King Conal. The Scots under this king, occupying Argyll and the neighboring islands, were already Christian, but their neighbors, the Picts, stretching east and south of them, were heathen. Some time was spent in settling the new community upon Iona, in erecting a humble church and monastery of timber and reeds, and in general preparation, and then a beginning was made at the court of Brude, king of the Picts, upon the Ness. From here the work spread, till all northern Scotland was converted. Of the details of the work nothing is definitely known, except that monasteries were the centres of all this activity, and that they soon covered the land. For a long time the Church of Scotland remained a monastic church. The monastery at Iona had the chief place not only in the affections of the church, but in its government. There were no dioceses or parishes, and even the bishops who were ordained were subject to the abbots of Iona, who themselves were only presbyters. The peculiarities of this church were otherwise those of the Celtic Church (q.v.) in general.

Columba, as the abbot of Iona and chief missionary, was greatly revered. He appears twice in the political history of the times, consecrating Aidan, Conal's successor, and in 590 going to Ireland to compose a quarrel between the new sovereign of the Scots of Scotland and the king of those in Ireland. But in general, his life was that of the abbot of Iona, where he remained, revered as a saint, and exercising a widespread influence, till his peaceful death of old age, in the church, of a Sunday morning, at matins. (See Reeves' ed. of Adamnan's [abbot of Iona, 679] *Life*, 1857, n.e. by Skene, with Eng. trans., Edinburgh, 1871.) F. H. F.

Col-um'-ba'-nus, an Irish monk; b. in Leinster about the middle of the 6th century; d. at Bobbio, 24 m. s.w. of Tiacenza, Italy, Nov.

15(?) 615. Educated at the monastery of Bangor, he left it about 590, and settled with 12 companions among the wilds of the Vosges mountains in 595, upon the site of a ruined castle, Anegray. His object was not only to remove the remaining traces of heathenism to be found here, but to introduce the higher morality and religion of the monastic ideal among a degraded Christian population. His popularity was soon great, and crowds came about him, so that he was obliged to found one monastic establishment after another, at Luxeuil, Fontaines, etc. But the jealousy of the French clergy was awakened by the peculiarities of the British rule which Columbanus observed (see CELTIC CHURCH), and the hostility of the court by his animadversions upon its immorality. He was obliged to leave the country, and with his companion Gallus (q.v.) came to Bregenz on Lake Constance. Here he preached the gospel for a time, but without much success, among the Suevi and Allemanni. War followed him, and the territory where he was was conquered by his enemy, the king of France. Obligated to leave, he journeyed to Italy, and here founded the monastery of Bobbio, south of Pavia. This institution became an important seat of religion and literature. Columbanus' relations with Rome were not always harmonious. He conducted himself quite independently, though friendly to the Roman bishop. His writings embrace a *Regula*, in an elevated tone; a *Regula canobialis*, of doubtful genuineness, and a spurious *Liber penitentialis*. They give evidence of some learning. (Cf. ed. Fleming, Louvain, 1667.) F. H. F.

Co-mò'-ni-us (properly Komensky), **Johann Amos**, last bishop of the Bohemian Brethren; b. at Nivnitz, Moravia, July 28, 1592; d. at Amsterdam, Nov. 15, 1671. He studied theology at Heidelberg, and was ordained, 1616; driven from his parish of Fulneck, Moravia, 1622, by persecution, he was in hiding until 1628, when he betook himself to Lissa, Poland, where he superintended the high school. He was considered the best teacher of his time, especially in Latin, and received official invitations from the English and Swedish (1642) and Transylvanian (1650) governments to visit those countries and give his counsel on improving their educational methods. He was also invited by Governor Winthrop to succeed Henry Dunster as president of Harvard College. In 1642 he became bishop; exiled from Poland in 1656, he betook himself to Amsterdam and lived there till his death. His gifts were remarkable. As preacher, as devotional guide (*Labyrinth der Welt und Paradies des Herzens*, Prague, 1623; *Unum necessarium*, 1671), as bishop, and as theologian, he was the leading man among the Brethren. It is, however, as pedagogue that the after-world best knows him. His *Janua linguarum reserata* ("Open Door to Languages"), Lissa, 1631, was in a few years translated into 15 languages, including Persian and Arabic; while his *Orbis pictus* (1658) went through innumerable editions and reprints (latest, Syracuse, N. Y., 1888). (See his life by Laurie, London, 1881, 2d ed., 1884.)

Commendam, a living *commended* by the crown or a bishop to the charge of a clergyman until a proper pastor can be provided for it. The practice was forbidden by statute in the Church of England in 1836.

Commerce among the Hebrews was always restricted and subordinate, because they were mainly an agricultural people, and their institutions were designed to segregate them from other nations. At first exchanges of commodities were carried on by caravans or "travelling companies" (Isa. xxi. 13, Job vi. 18, 19, R. V.), and, strictly speaking, there was no foreign trade until the time of Solomon, who imported various commodities from Egypt, and despatched ships from Ezion-Geber. After his death maritime trade declined, and Jehoshaphat's attempt to revive it failed (1 Kings xxii. 48). Still, Phœnicia brought fish and timber and merchandise in exchange for wheat, honey, oil, and balm; and the denunciations of the prophets (Isa. ii. 6, 16, Hos. xii. 7, Jonah i. 8, Ezek. xxvi. 2) show that Jerusalem, through its port Joppa, carried on considerable intercourse with foreign countries. At a later period trade was greatly promoted by the influx of foreign-born Jews coming to the great festivals. The number of these was far greater than is generally supposed. The present position of the Hebrews in the commercial world is due to their exile among other nations, their long exclusion from political and civil rights, and the race tie which enabled them to act in concert.

T. W. C.

Commolation ("threatening"), the title of an office in the liturgy of the Church of England, so called because it denounces God's anger and judgment against sinners. It was omitted in the American Prayer-book, but the prayers in the English office are ordered to be used at the end of the Litany on Ash Wednesday.

Commissary, one who is delegated by a bishop to discharge certain episcopal functions in a portion of the diocese remote from the principal consistory court.

Com-mo-di-a'-nus, a Christian poet, flourished about 250, of whom two works have come down to us, one entitled *Instructiones*, and the other *Carmen Apologeticum*, ed. Ed. Ludwig, Leipzig, 1877-78, 2 parts, and in Migne, vol. v. The latter contains the legend of the Antichrist. F. H. F.

Com'-mo-dus, Roman emperor, reigned 180-92, of profligate character, but from his very indifference to religion and morality indulgent to the Christians, who were left in peace during his reign, for the most part. Christians are said to have held positions even in the imperial palace. The laws against Christianity remained un repealed, and this was a cause of occasional persecutions.

F. H. F.

Common Prayer. See LITURGY, PRAYER-BOOK.

Common Service of the Lutheran Church. See LITURGY.

Communi'-ca'-tio Idiom'-atum, a doctrinal

term relating to the union of the divine nature and the human in the person of Christ, the two natures being inseparable, so that whatever in either nature is proper to Christ in the abstract belongs to him in the concrete. So far all Christians agree, but the Lutheran Church goes farther, and affirms that in consequence of the hypostatical union of the two natures, each nature shares in the essential attributes of the other, and this they apply to the corporal presence of Christ in the Lord's Supper. The Reformed consider this view liable to very serious objections. (See Hodge, Strong, Krauth.) T. W. C.

Communion. See LORD'S SUPPER.

Communion of Saints, one of the points of a Christian's faith according to the Apostles' Creed. It does not consist in identity of dogma or polity or worship, but in the mutual fellowship that results from believers' union as living members of the one Saviour (1 John i. 6). Thus apprehended it is a great privilege and blessing; and it prompts to love, charity, sympathy, co-operation, mutual edification and holiness of life, often affording in the present world a foretaste of the blessed and perfect communion in the upper sanctuary. T. W. C.

Communism is a system of society in which common property is the recognized form. It has sometimes been advocated on scriptural grounds as being the pattern set by the early Christians at Jerusalem just after Pentecost. But the community of goods which then existed was merely a spontaneous gush of good feeling, not required by any law, and soon passing away with the extraordinary circumstances which called it forth. Efforts at communistic societies have been made in all ages and countries, but have never attained permanent success. No artificial rules can take the place of the spirit of competition, accompanied by the domestic affections and the genial ethics which the gospel inculcates. Christianity purifies and elevates the social state by purifying individual members; nor is there any other way. It emphasizes the golden rule and furnishes the motive to obey it, viz., love to God. Human brotherhood rests upon the divine Fatherhood. He who loves God will love his brother also. And just so far as these obtain, strife and painful friction disappear, and there is peaceful progress on all sides. (See Nordhoff, *Communitistic Societies of the United States*, New York, 1874; T. D. Woolsey, *Communism and Socialism*, New York, 1880.) T. W. C.

Commutation of Penance. See PENANCE.

Competentes. See CATECHETICS.

Completorium or **Compline**, the last service of the day, when the canonical hours (q.v.) are observed.

Complutensian Polyglot. See POLYGLOT.

Compostella, Order of Knights of St. James of (San Jago de), established in 1161 to protect from the Moors the pilgrims flocking in large numbers to Compostella, Spain, 83

m. s.w. of Corunna, to see the relics of St. James the apostle. It grew to immense wealth, but became corrupt, and was dissolved in 1835 and made into a mere order of merit. The name Compostella is a contraction for Giacomo Postolo = James the apostle. Pope Leo XIII., in 1884, by a brief declared the relics to be genuine.

Comte, Auguste, the founder of Positivism, was born at Montpellier, 76 m. n.w. of Marseilles, in 1798, and d. at Paris in 1857. He studied at Paris, and at an early period attracted the attention of his companions by the boldness and novelty of his speculations. Afterward he came in contact with St. Simon, by whom his inclination toward the reconstruction of thought and life was confirmed, and for 6 years he was the disciple and collaborator of the older thinker. But gradually there arose a disagreement which ended in a violent rupture. In 1826 he began a course of lectures in exposition of his system of philosophy, but it was interrupted by an attack of insanity which disabled him for a few months. In 1832 he became professor of mathematics in the École Polytechnique, but resigned in 1852 because of differences with his colleagues. He then resumed private teaching, but in his later years was supported by "a subsidy" from his friends and admirers. The 6 volumes of his *Positive Philosophy* (1830-42) contain his system whose central position is thus stated. The race like the individual necessarily passes through 3 intellectual stages. 1. The Theological, in which a supernatural origin is sought for all phenomena, and the *Deus ex machina* is the only explanation of events. 2. The Metaphysical, in which the sensuously supernatural is set aside, and all changes are attributed to abstract forces or entities, occult causes, laws of nature, etc.; 3. The Positive, in which all search into the causes and essences of things is abandoned, and the mind restricts itself to the observing and classifying of phenomena according to the invariable relations of succession and resemblance. The last is the stage at which Europe has arrived. Theology and metaphysics are in their dotage, and all the anarchy of modern life arises from these disturbing elements. To escape this Comte used the principles of Positivism to organize a new social doctrine to meet all man's intellectual and emotional wants. Indeed, he undertook to establish not only a new philosophy, but a new religion, and claimed the title of *Fondateur de la Religion de l'humanité*. This was such a system of complicated absurdity that many attributed it to actual insanity. His theories at one time excited much attention, but have now ceased to exert any influence upon philosophic thought. (See H. Martineau's translation of the *Positive Philosophy* [1853, 2 vols.], J. S. Mill, *Comte's Philosophy* [London, 1866].) T. W. C.

Conant, Thomas Jefferson, D.D. (Middlebury College, 1844), Baptist; b. at Brandon, Vt., Dec. 13, 1802; graduated at Middlebury College, Vt., 1823; was professor of languages in Colby University, 1827-33; in Hamilton Theological Institute, 1835-51; of

Hebrew and biblical exegesis in Rochester Theological Seminary, 1851-57; was in service of the American Bible Union, 1857-75, and brought out their revision of the New Testament, 1871, and of portions of the Old.

Conceptualism, a doctrine of the Schoolmen intermediate between realism and nominalism. It gave to universals an existence which was independent of single objects, but dependent upon the mind of the thinking subject in which they exist as conceptions. Abelard is considered the founder of the doctrine.

T. W. C.

Concision (*cutting off*), Phil. iii. 2, a reproachful term for certain teachers who, laying undue stress on circumcision, required it even of Gentile converts. In this view Paul puts it on a level with the gashings and mutilations of the idolatrous heathen. T. W. C.

Conclave (Latin, properly a chamber which can be closed with one key), the term applied, (1) to the little chambers called "cells," partitioned off the large halls of the Vatican, in which the cardinals with their attendants remain until they have elected a new pope; (2) to the assembly itself. The main features of a papal election were developed and confirmed at the Council of Lyons in 1274. The steps are as follows: immediately after the death of the pope, the cardinals, who are the only qualified electors, meet in Rome and 10 days after the death they enter the "cells" assigned to each by lot. In the evening of that day every one, except the cardinals, their "conclavists," i.e., the 2 members of their households specially in attendance, and some servants for the whole body of cardinals, is turned out. All the entrances save one, through which the food is brought and communication had with the outer world, are closed. The voting then begins. "There are 8 valid modes of election: by ballot, which is the ordinary mode; by compromise, when the choice is delegated to a committee of 2 or 3; or by acclamation, i.e., when all the cardinals spontaneously announce one and the same choice." There are no instances of such inspiration in modern times. When a ballot reveals that two-thirds have voted for the same person, that person is declared elected and the conclave ends. If no decision is arrived at after 3 days, only 2 meals a day are served; if none after 8 days then only bread, wine, and water are given. In 1799 the conclave lasted 6 months.

Concomitance, the doctrine of the Roman Church that the body and blood of Christ sacramentally accompany each other, so that both are received under either species, whether of bread or wine. This furnishes the basis for the rule which withholds the cup from the laity.

T. W. C.

Concord, Formula of, the last of the 6 symbolical books of the Lutheran Church issued in 1580. Occasioned by the real or seeming vacillations of Melancthon, the Crypto-Calvinistic and other controversies, it was the result of patient and protracted conferences, in which the greatest divines of the church, especially Andrew and Chemnitz, took part.

Eighty-six of the states of the empire united in it. Its topics are the Rule of Faith and the Creed, Original Sin, Free-will, Justification, Good Works, the Law and the Gospel, Third Use of the Law, the Lord's Supper, the Person of Christ, the Descent into Hell, Ceremonies, the Adiphora, Predestination, various sects and heresies.

T. W. C.

Concordance (from the Latin *concordare*, "to agree") denotes a collection of passages which in some respect agree with one another. Such collections can, of course, be made from the works of any author and, indeed, there exist concordances to Shakespeare, Milton, etc. But the idea originated from the study of the Bible, and developed gradually with the increasing demands of that study. The very first work of the kind was the *Concordantia S. Jacobi*, made in Latin upon the Vulgate by Cardinal Hugo de S. Caro, in 1244, and named after its place of preparation, the convent of St. Jacob in Paris. There now exist complete Hebrew concordances to the Old Testament, Greek to the New Testament, and French, German, English, etc., to the respective translations of the whole Bible.

The first Hebrew concordance dates from 1448, and was prepared by Rabbi Isaac Nathan and many collaborators; it was printed at Venice, in 1524. The best appeared at Leipzig, in 1840, by J. Fürst, assisted by Delitzsch, but it is not so very well adapted to the wants of the ordinary English student, who, however, is supplied with a superior work in the *Englishman's Hebrew and Chaldee Concordance*, London, 1843; 3d ed., 1866, by George V. Wigram, assisted by Tregelles and Davidson. The first Greek concordance dates from 1546, prepared by Xystus Betuleius at Basel. The best, *The Englishman's Greek Concordance of the New Testament*, appeared in London, 1840; 5th ed., 1868, prepared by George V. Wigram. There is also an excellent and very convenient work, *A Critical Greek and English Concordance of the New Testament*, prepared by Charles F. Hudson, revised and completed by Ezra Abbot, 3d ed., Boston, 1875.

The first concordance to the English translation of the Bible was published before 1540. Others followed in the course of time, but they were forgotten when Alexander Cruden issued his *Complete Concordance to the Holy Scriptures of the Old and New Testament*, London, 1737. The Society for Promoting Christian Knowledge gave an improved ed. of this work, London, 1859, and there exist several American edd. The best and most comprehensive work of the kind, however, is Robert Young's *Analytical Concordance to the Bible*, Edinburgh, 1879; 4th revised ed., 1881, rep. New York.

Concordat (Latin, "things agreed upon"), a treaty between the pope and a secular state touching the interests of the Roman Church in that state. The word first came into use in the 15th century, but the thing itself is earlier and comparatively frequent. Celebrated concordats are, (1) that of Worms, in 1122, between Calixtus II. and Henry V., which settled the question of investiture of bishops and ab-

bots in favor of the pope. (2) Of Constance, in 1418, in which the pope agreed to make certain reforms. (3) Of Frankfort and Vienna, in 1446-48, in which the emperor Frederick III. yielded the rights he had claimed relative to the appointment of bishops. (4) Of 1515, between Francis I. of France and Leo X., in which the king agreed to abolish the pragmatic sanction (q.v.) of Charles VII., which set the general council above the pope, and the pope to resign the nomination of bishops and abbots to the king. (5) Of 1801, between Napoleon, when first consul, and Pope Pius VII., by which the Roman Catholic Church was re-established.

Concubine, a woman who, without being married to a man, lives with him as a wife. Among the Hebrews the word denotes a real wife, but one of a secondary rank. She differed from a proper wife in that she was not married by solemn stipulation, but only betrothed; she brought no dowry with her, and she had no share in the government of the family. She was liable to be repudiated, or sent away with a gift (Gen. xxi. 14), and her children might be treated in the same way and not share in their father's inheritance (Gen. xxv. 6). The custom among the Jews originated in the great desire for children, and therefore it was that barren wives gave their maid-servants to their husbands that they might have children by them (Gen. xvi. 3, xxx. 4, 9). Such children were not counted as illegitimate, but stood upon the same footing as those of the wife. Concubinage became a general custom, and the law of Moses restricted its abuses (Ex. xxi. 7-9, Deut. xxi. 11-14). The gospel has restored the original law of marriage (Gen. ii. 24, Matt. xix. 5, 1 Cor. vii. 2), and concubinage is now ranked with fornication and adultery. T. W. C.

Among the Romans concubinage was a connection intended to be permanent, but not admitting the female to the complete rights of a wife. The children were not illegitimate, but did not have full rights of inheritance. It was regarded as the proper relation between persons of different rank. Among the Germans it was continued as a form of connection between persons of different rank, and still subsists under the name of morganatic marriage, which is a real marriage, but without the usual public ceremonies, and giving the female no right to the husband's name or property. The children may take a third of their father's estate, if he leaves no lawful children.

There is no public utterance against concubinage in the church till the 5th century. It was then mentioned with disapproval, but not forbidden to the laity till the 16th century. The enforcement of the celibacy of the clergy had meantime led to much concubinage among them (see CELIBACY). But the Council of Trent, by introducing a special form for solemnizing marriage, made it perfectly easy to distinguish between marriage and concubinage, and forbade the latter entirely. In the Protestant churches from the beginning concubinage has been condemned and made a ground of church discipline. F. H. F.

Concupiscence, the desire of unlawful

pleasure. This, according to the Scripture (Rom. vii. 7, 8, 17, 20), is sin, and worthy of condemnation as soon as it arises in the heart. But the Roman Church holds that such spontaneous movements are not sin until they are entertained and translated into action by the will. T. W. C.

Concur'-sus Divinus, a doctrinal term relating to the concurrence of the first cause and of human agents in the evolution of nature and history. All agree that there is such a divine concurrence, but whether it is the determining factor in every case, as the Reformed maintain, is questioned. It is better to hold the controlling providence of God, without seeking to explain its consistency with human freedom. The problem belongs rather to philosophy than to religion. It seems to have given no trouble to the apostle, since he said to the Philippians (ii. 12): "Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to work, for his good pleasure" (R. V.). T. W. C.

Condignity, Congruity. These terms are used by the Romish Church to indicate, the former the merit of *desert*, which attaches to works wrought after regeneration and therefore having intrinsic claim to reward; the latter the merit of *fitness*, which belongs to the good dispositions or works preceding regeneration, and therefore such that it is congruous that God should reward them by the gift of grace. T. W. C.

Conditional Immortality is the doctrine that immortality is not inherent in man, but is conditioned upon his acceptance of Christ as his personal Saviour. Those who hold this view quote in its behalf such texts as Rom. vi. 23, and the expressions in different parts of the Bible which set forth the death of the wicked as their "end," "perishing," being "destroyed as natural brute beasts," "burnt up as chaff," "cut off," "blotted out of the book of life." They do not deny the sufferings of the wicked in the next world, but only their endless existence.

Cone, **Spencer Houghton**, D.D. (Princeton, 1832), Baptist; b. at Princeton, N. J., April 30, 1785; d. in New York City, Aug. 28, 1855. From 1805-12 he was an actor, then a journalist, but after 1815 a Baptist minister, and pastor in New York City, 1823, till death. He was a corresponding secretary of the American Bible Society, 1832-35, but resigned owing to the rejection of Judson's Burmese Bible, and was president of the American and Foreign Bible Society (1837-50), and then of the American Bible Union (1850, till death).

Coney (*the hider*), a small quadruped like a rabbit, popularly said (Lev. xi. 5, Deut. xiv. 7) to chew the cud; but not strictly ruminant, since, like the hare, it moves its jaws as if chewing, but does not completely divide the hoof, as does the deer. It lives in families among the rocks (Ps. civ. 18, Prov. xxx. 26), but does not burrow. It is lively and quick, and "exceeding wise," being very difficult to capture. Its name comes either from its hiding itself or from its cunning. T. W. C.

Conference. In the 9th century, in consequence of the great size of the diocesan synods, district meetings of the clergy were held under this name monthly, but the custom never became general. Rome allows free pastoral conferences, but they must be under the entire control of the ordinariat.

There were two famous English conferences; one, that at *Hampton Court* in Jan., 1604, where 4 leading Puritans and 9 bishops and 8 deans discussed under the presidency of James I. the usages (non-residence, the cap and surplice, etc.) of which complaint was made, but with no result save that on suggestion of Dr. Reynolds a revision of the English Bible was ordered; the other, in the *Stroy* palace in 1661, where Presbyterians and Episcopalians discussed the revision of the Prayer-book, but with no result.

In the Methodist Episcopal Church in America there are 3 bodies bearing this name. 1. The Quarterly Conference, composed of all the preachers, stewards, class-leaders, and trustees in the circuit or station, with the first male superintendents of the Sunday-schools, under direction of the Presiding Elder or, in his absence, of the preacher-in-charge. They hear complaints and try appeals, take cognizance of all the preachers, exhorters, stewards, and Sunday-school superintendents, and supervise the whole work of the church according to a schedule minutely laid down. It is to meet 4 times a year. Hence the name. 2. The Annual Conference consists of all the ministers in a certain defined territory. It appoints its own place of meeting, but the length of its sessions over a week is determined by the bishop who presides. It elects and ordains deacons and elders, collects statistics, inquires into the conduct of preachers, and gives particular attention to all mission work within its bounds. 3. The General Conference meets once in 4 years and is composed of ministerial and lay delegates, 1 ministerial for every 45 members of the annual conferences, and 2 laymen for each conference. They deliberate together, but vote separately when one third of either order so demands. They have power to make rules and regulations which do not alter essentials in doctrine or polity, but any restriction, save as to doctrine, may be altered by a vote of two thirds of the General Conference if three fourths of the members of the annual conferences agree. One of the bishops presides. Besides these 3 conferences, which obtain universally, there is a fourth, called a district conference, composed of much the same persons as the quarterly conferences, only covering a much larger territory, which meets once or twice a year, and takes oversight of the temporal and spiritual affairs of the district. It is of voluntary origin, and may be discontinued, if its members and the quarterly conferences see fit.

The annual meetings of the Freewill Baptists are called conferences. T. W. C.

Confession, the verbal acknowledgment which a Christian makes of his sins. It is a distinct and constituent part of prayer, public and private, and is essential to forgiveness

(Prov. xxviii. 13, 1 John i. 8, 9). All sins are to be confessed to God, but offences against our fellows are also to be acknowledged to them (James v. 16). For confession to a priest, see **AURICULAR CONFESSION**. T. W. C.

Confession of Faith, a collection of the articles of belief of any church. A *creed* was simply an expression of faith in a few leading doctrines, as the Apostles', the Nicene, the so-called Athanasian; a *confession*, on the contrary, was an effort to recover the main body of doctrine from the corruptions of former ages and present it in a clear and distinct form, as the Augsburg, the Helvetic, the Belgic, etc. Both creeds and confessions have been and are objected to as infringing Christian liberty; superseding Scripture; tempting to hypocrisy, and precluding improvement. Yet a system is as necessary in theology as in any science; a creed unites those of the same faith; it is indispensable for concerted action, and for detecting and repelling strange doctrine.

The principal Confessions, besides the 8 early creeds accepted by all the historical churches, are in the Greek Church that of *Mogilas*, 1643; in the Roman the *Canons and Decrees of Trent*, 1563; in the Lutheran the *Confession of Augsburg*, 1530; in the Reformed the *Helvetic*, 1530-66; the *Gallic*, the *Belgic*, the *Scotch*, the *Heidelberg Catechism*, the *XXXIX. Anglican Articles*, and the *Westminster Confession*. (See the *Corpus et Synagma Confessionum* [Geneva, 1554]; *Schaff's Creeds of Christendom* [New York, 1877, 3 vols., 4th ed. 1884].) T. W. C.

Confessional, the enclosure in which the Romish confessor sits to hear confessions. It is erected within the church, and is divided into 3 compartments open in front. The centre, intended for the priest, has a grated opening on either side through which the penitent may speak without being seen. T. W. C.

Confessor in early ecclesiastical usage denoted one who, without enduring actual martyrdom had yet resolutely maintained the faith in the face of torments. Afterward it came to be applied to persons of eminently pious life. Thus the Anglo-Saxon King Edward (1004-66) received the title from Pope Alexander III.

In the Romish Church a confessor is a priest who has power to hear sinners in the sacrament of penance and to give them absolution. The confessors of the kings of France from the time of Henry IV. were constantly Jesuits; before them, the Dominicans and Cordeliers shared the office between them. They also were the confessors of the house of Austria, but the later emperors have employed Jesuits. T. W. C.

Confirma-tion (*strengthening*), a rite by which baptized persons are admitted to full communion by the imposition of hands. It obtains in the Oriental, the Roman, the Lutheran, the Anglican, and some of the Reformed churches. In the Roman body it is held to be one of the 7 sacraments, and in its administration unction and the sign of the cross are used. In the Anglican, the recipi-

ents are required to renew the baptismal vow made by their godfathers and godmothers, who are then released from their responsibility. In both the foregoing it is only the bishop who performs the rite. In the Lutheran and Reformed the pastor does it. There are not a few in other communions who consider the rite a natural and appropriate complement to that of infant baptism. T. W. C.

Con-fu'-ci-us (Latinization of Kong-fu-tse, "teacher from the family of Kong"; Kong-tse is more correct), the great Chinese sage, whose real name was Tschung-ni; b. in the district of Tsow, in the feudal kingdom of Lu, in the southern part of Shantung, a province on the n.e. coast of China, 551 B.C.; d. in Lu, 478 B.C. He was of distinguished birth, but losing his father early, was reared in poverty and entered the service of a nobleman. There he observed the political confusion due to the struggles of the great vassals against the central power and with one another, and thus came to the determination to strive to realize true principles in the state. He visited the imperial capital, and from that visit, perhaps, dates his love for the institutions of the Chow dynasty. At the age of 35 he sought in Tshi a refuge from the confusions in Lu, and on his return refused to attach himself to any party. On the restoration of the duke of Lu, he held several high offices during 4 years. Banished for 14, he wandered in many states, teaching at court and among the people. He was finally recalled through the influence of a pupil. His greatest service was in the collection and editing of sacred books (see CHINA, SACRED BOOKS OF). It is doubtful how much he himself innovated. His religious position is that of ethical naturalism (see CHINA, RELIGIONS OF). His ethics is based on the principle of harmony with the order of the universe, and he preaches reverence, sincerity, humility, friendliness, justice, "the golden rule." His weak points are to consider individual so exclusively in his relation to the state, and to enjoin too much external formal observance. The dominant position of the scholar in China is due to Confucius, and he himself is the ideal sage of his people. Honored at first as duke, then as "the perfect sage," "the king without a throne," he has many temples, and receives offerings and prayers. (See life by J. Legge, London, 1866, 6th ed., 1887, and literature under CHINA.) W. R. M.

Congé d'élire (French, "leave to choose"), the king's writ or license to the dean and chapter of a diocese to choose a bishop in the time of vacancy of the see. It is now a mere form.

Congregatio de auxiliis divine gratie (Latin, "congregation [or commission], concerning the helps of divine grace"), the commission appointed by Pope Clement VIII. in Nov., 1597, to examine the famous *Liberi arbitrii cum gratia donis* . . . *concordia*, etc., of Molina. See MOLINA.

Congregation. In the Roman Church. 1. A community or order held together by a common rule either with or without vows. 2. A group of monasteries of the same order which

combine for the stricter enforcement of their rule. 3. The committees among the cardinals. a. Of the Consistory, prepares the work for the Consistory, chiefly that relative to new sees, episcopal appointments, new orders, etc. b. Of the Holy Office, i.e., the Inquisition (q.v.), takes cognizance of heresy. c. Of the Index (q.v.), examines books and forbids those objectionable. d. Of Rites, secures uniformity in worship, attends to beatifications. e. Of Immunities, looks after ecclesiastical jurisdiction, especially where it conflicts with the civil. f. Of the Fabric, takes charge of the repairs of the cathedral of St. Peter's. g. Of the Council, interprets the decrees of the Council of Trent. h. Of Bishops and Regulars, settles disputes between bishops and their clergy. i. Of Discipline, regulates the internal discipline of monasteries. j. Of the Propaganda (q.v.). k. Of Indulgences, also certifies relics. l. Of Heads of orders, selects topics for consideration by the Consistory. m. Of Prelates, assists that of the Council. The pope may make up other congregations out of the standing ones. 4. Bishops appointed by the pope to arrange for councils.

Congregation, Lords of the, the title given to the chief subscribers to the First Covenant at Edinburgh, Dec. 3, 1557, which pledged them to defend the Reformed faith—from the repeated recurrence of the word *congregation* in this document. For the same reason the people who adhered to them were called the Congregation. (Cf. Hetherington, *History of the Church of Scotland*, chap. ii. [Carter's ed., New York, p. 38], who gives the text.)

Congregationalism is a form of church life which takes its name from the prominence which it gives to the congregations of believers. It holds that any local company of Christian people confederate by mutual agreement, and by covenant with God, is a Christian church; which through such organization enters a great sisterhood of equal churches of like faith and order. Every such church, under the guidance of the Holy Spirit, governs itself according to its understanding of the Scriptures; from its own members elects and ordains its officers; by the votes of those members shapes and administers its own affairs, and takes action, in obedience to Christ's last command, for the salvation of the world.

As a polity it has two fundamental principles: on the one hand, the independence of every such local church of all outward control save that of its Great Head; and on the other, its obligation to live in sisterly relations with every other, taking and giving counsel and friendly aid as need requires, and working with all others for the glory of God in the redemption of men. Congregationalism as a system is therefore to be conceived of, not, like Independency, as a circle all of whose parts are tied to, and evolved from a single centre; but rather as an ellipse, whose two foci, of self-completeness and equal fellowship, symmetrically control its development.

Congregationalism understands the Bible, whether by precept or example, to set forth but two sorts of church officers: the first, in-

differently called bishops, or pastors, or presbyters, or teachers, or elders—whose function is that of guiding with church authority by counsel, and of instructing; the second, helpers or deacons, who have charge of the secularities of the body and the relief of the poor, and who aid their superiors in their work.

Fellowship between churches—beyond the interchange of members—is usually managed through an ecclesiastical council, composed of delegates from churches of the vicinage, who advise and assist in the formation of new churches, in the settlement and dismissal of pastors, and, in case of trouble, offer aid toward deliverance.

Congregationalists maintain and defend their polity mainly for these reasons: they hold it scriptural in that it only can loyally practice Christ's law of discipline; that the Acts show how, under divine guidance, the early Christians established congregational churches, and that the Epistles ordain and contemplate only Congregational church action; while the few texts seeming to suggest another system do so in appearance only. They hold it more practicable than any other, in that in small communities evangelical believers of differing preferences most easily unite in it; that, of itself, it can anywhere evolve a church having an authorized ministry, and that it is free to use whatever forms best befit its needs, while unexposed, like more centralized systems, to grow weak in discipline as it grows strong in bulk.

They regard it, moreover, as especially fitted, by congeniality of structure and working, for a republican form of government.

HENRY MARTYN DEXTER.

Congregationalists. It is the conviction of many Congregationalists that the earliest Christian believers, in their inchoate ecclesiastical conditions, were more nearly in the practice of the Congregational, than of any other polity. Of the three possible methods of church life and administration—the democracy of Congregationalism, the aristocracy of Presbyterianism, and the monarchy of the episcopate, the patriarchate, or the papacy—they regard the Scriptures as making it clear, either by implication in their account of early church procedures, or in the way of various collateral precepts, that the primitive disciples were, in no honest sense, either Presbyterians, Episcopalians, or ecclesiastical monarchists, but essential Congregationalists. It was not long, however, before this original constitution of things passed away, and that early democracy was superseded by a "stronger" government. Thus it happens that the Congregationalism which now exists can trace back its lineage scarcely more than 300 years.

The Reformation at first turned men's minds but little toward the subject of polity. And yet Luther, who was a man of the people, feeling no inherent repugnance to a popular government, came near to the rediscovery, if not the reproduction, of the primitive Congregational way. But he proved to be so over-weighted with a sense of doctrinal work needing to be done, that he underestimated the importance of the relation of the form which

church life takes to its purity, peace, and growth; and, reacting from the excessive license of the Anabaptists, the circumstances in which he was placed seemed providentially to invite him toward a polity in which princes should lead and the people follow; so, that, while interpreting the Word as teaching that under Christ all church power inheres in the congregations of believers, he drifted into an organization of superintendents and consistories, which gradually became fatally mixed up with the state. Calvin, on the other hand, was never a man of the people. He had an appetite for authority, and when suddenly called upon to organize both civil and ecclesiastical government in Geneva, he made no concealment of his preference for aristocracy as a better form of rule both for church and state than a democracy, and moulded his arrangements accordingly. Thus, since that partial readjustment of religious affairs in England under Henry VIII., which it is common to call the English Reformation, had taken no step backward toward the original republicanism of the church, it happened that, to the mind of the entire Protestant Christian world of the 16th century, the church was left subordinate to the state. The prevalent ungodliness drove godly men to feel that further reform was imperative, and Cartwright, Travers, Udal, and others labored in England diligently to introduce Presbyterianism—which, in their exile under "Bloody Mary," they had learned to love at Geneva—as sure to promote such reform. But they waited for it at the hands of the civil government, so that nothing could be done until the impossible task of moving the queen and the court had been accomplished; while their plan would have left all, could their desired reform have been gained, still at the mercy of the same civil control; and their theory of the church, as properly including the entire baptized population of the land, whose life was to be raised to the level of the gospel by a church discipline which usually proved a practical impossibility, added the last fatal inefficiency.

In those days of disquietude and incertitude God, "who worketh all things after the counsel of his will" raised up—in the person of Robert Browne, a student of Corpus Christi College, Cambridge—one who should cry mightily in the wilderness, and do his endeavor to make these crooked and tangled paths straight. Whatever may or may not have been true of him in those later years when his mind seems to have been impaired, as the consequence of, or in sympathy with, his shattered bodily health, there can be no reasonable doubt that, at this time, he was profoundly and evangelically in earnest in the things of religion. In his own touching language:

he had no rest what he might do for the name and kingdom of God: he often complained of these evil daies, and with manie tears sought where to find the righteous which glorified God, with whom he might live, and rejoice together that they put away abominations.

Hearing that there were believers in Norfolk who were "verie forward" in the ways of the Lord, he thought it his duty to leave.

Cambridge, where one of the churches was pressing him to receive ordination from the bishop, and occupy its pulpit, and "take his voiage to them." He accordingly went to Norwich, where, after some months of prayer and meditation over God's Word, he reached at last the conviction that the only way to untie the knot of difficulty was to cut it; and that, without waiting any longer for prince or people, they who desired to walk with God should withdraw themselves from all who walk disorderly, and come out and be separate from the world, touching no unclean thing, but joining themselves into local companies, each one of which, if rightly confederate of true believers, would be a true church of Christ, competent to all churchly duty and privilege. This he did, and, when persecuted, with his little company he fled to Middelberg in Zealand. There he published several works setting forth in detail the system which he elaborated from the Scriptures; not at first appearing to see that he had rediscovered, and was endeavoring to reduce to practice the original Congregationalism, with a difference which yet was hardly a difference. Democracy was not an idea then current, and poor Browne was no democrat. He taught that all church power resides in Christ, but that Christ reveals his will to, and executes it by, each of his faithful ones—his vicegerents—so that, in point of practical working, his invisible absolute monarchy of Christ became indistinguishable from a visible pure democracy of his people. The people governed. Christ knew, and they knew, that it was Christ governing through them; while to the world it seemed only as the people bearing rule. All rested on a mutual covenant with each other and with their risen Lord. Their simple office-bearers—pastors or elders, and deacons—they chose and ordained from among themselves. The seals of all were Baptism and the Lord's Supper. Since it was their duty each to become perfect as our Father in heaven is, and to help each other to become perfect as He is, it was agreed that frequent meetings should be had in which each should criticise all, to correct errors, reform abuses, and by friendly attrition polish each other until every one become, before God and man, "one entire and perfect chrysolite." The system was self-consistent, well-rounded, and complete. It even anticipated the time when the little one should become a thousand, and—a point in which Browneism has always suffered injustice from the ignorance of those who have undertaken to describe it—it provided for synods or councils, "for redresse and deciding of matters which cannot wel be otherwise taken vp;" or "when the weaker churches seeke helpe of the stronger."

Could this system have had a fair chance in its beginning by falling into the hands of devout men of delicate spiritual sensibilities and a considerable intellectual culture, it might more have modified the ecclesiastical history of the last 300 years. But it required some degree of refinement as well as of godliness, for its proper development. To put a score or two of illiterate enthusiasts picked up from the humblest walks of life, utterly without

experience in affairs, and born into narrow prejudices from which they had gained no deliverance by education, to the development of the untried working of a polity making such demands upon the mind and heart, was like asking a blacksmith with his horny hands to regulate a chronometer, or like drafting a common sailor from the forecabin into the captain's cabin with compass and sextant to navigate the ship.

Almost as a matter of course, under its inhospitable and insalubrious environment, this experiment failed, the little church went to pieces, and Browne, never himself again, dropped back through the favoring hand of a noble relative into an obscure parish, where his life was obscurely ended. But his books, despite the efforts of both church and state to have them burned, managed here and there to live and fructify.

And it was but a little while before Barrowe and Greenwood, whose zeal toward church reform had procured them free lodgings in the Fleet prison, were writing there on scraps of paper which, by the friendly hands of occasional visitants, they smuggled over to an unlicensed printing-house in Dordrecht, tracts in which they argued strenuously for Browne's system, shorn of what seemed to them its disastrous feature. From their point of view, the fact that his church had been ruled by the ignorant brethren, had shipwrecked it. They therefore proposed to borrow from the nascent Presbyterianism of Cartwright and his friends its idea of the eldership, which they engrafted upon their Congregationalism by the ingenious expedient of requiring the brethren of the church first freely to elect the elders whom they were afterward to obey in the Lord. By this happy hybridization it occurred to them that all the Congregational elements of value found in Browne's system could be retained, and the tremendous risk of its practical democracy be avoided by resting the government of the church in the hands only of its ablest and wisest men. On that basis a church was formed in London which, after some years' experience by most of its members in prison, migrated to Amsterdam, where it became known as "the exiled English church," under Francis Johnson, pastor, and Henry Ainsworth, teacher.

The event proved that imperfectly sanctified human nature was much the same in Amsterdam as in Middelberg, and that the new plan of governing a church by elders had its difficulties in the minds of some members who understood that the supremacy of their votes had first raised those elders to power. Moreover, most of the various incapacities which had interfered with the prosperity of Browne's church thrust themselves into notice in that of Johnson, and the repeated endeavors of the body to make inquisition over itself, with a view to the removal of remaining imperfections, ended more in mutual recrimination than in a loftier life. It gradually made itself obvious that, whatever the respective merits of Congregationalism and Presbyterianism when separate, the two systems are ill fitted to work happily together at the same time in the same church. Hence, Johnson and Ains-

worth drifted apart; the former leading the majority of the church after him toward a Presbyterianism which was actual in everything but name; the latter drawing the minority toward a view of the church constitution which reduced the Presbyterianism of the mixture, which was known as Barrowism in distinction from Brownism, to its minimum.

When John Robinson and his company from the North of England came upon the scene, in 1608, they ranged themselves upon the more practically democratic of the two sides, although Robinson was careful to explain that he did not look upon democracy as being really a fit government for church or state, as Ainsworth had already said to Mr. Bernard:

for popular government (which *Mr. Bern.* would traduce vs by ;) we hold it not, we approve it not; for if the multitude govern, then who shall be governed.

And when, in 1620, the minority of Robinson's company, under the leadership of Elder Brewster, settled the Old Colony, the number of Congregational churches in the world which can now be identified was very small—not more than 5 or 6. Johnson had died in 1618, and the fragment of his congregation which had followed him to Emden and then back to Amsterdam, seems to have disappeared as an organization. Ainsworth's company remained at Amsterdam; the majority of Robinson's company were tarrying a little longer at Leyden under him, and there seems to have been a remnant of the original London church still abiding in that city, besides the company gathered, in 1616, by Henry Jacob in Southwark. Possibly there were feeble little churches in Norwich and Chatham. But by the largest estimate the Congregationalists of that date were but a feeble folk.

In this country their growth for a long time kept pace with that of the population. It is notorious that when the Massachusetts Colony was settled, 10 years after Plymouth, its good people had no idea of becoming Congregationalists. They were Puritans, but not Separatists, and they had a very distinct prejudice against the Plymouth men. They left the English Channel with a vague notion that somehow they were going to reproduce the Church of England here, in that purified and beatific state for which they had long been contending at home in vain. But when they came on shore they were confronted with the facts that they had no church, and no bishop to arrange properly that they should have one, to ordain its pastor, and generally to bless the movement. So that precisely that happened to them which John Robinson had foreseen and predicted when he had said to his own departing company: "there will be no difference between the unconformable [*i.e.*, the merely Nonconformist Puritan] Ministers and you, when they come to the practise of the Ordinances out of the Kingdome." To have a church it was necessary for the Mattapan and Salem and Shawmut men to make one for themselves, which, with some help besought by themselves from the Plymouth men, they did. And so they, too, had a Congregational church, and churches, and became Congregationalists.

When Mr. Cotton came over, and when he and Richard Mather and the other great lights investigated the subject and wrote upon it, they came out just where it might safely have been predicted that they would come out. Some kind of Congregationalism necessarily they must agree upon, but with the tremendous home pressure against popular rights, and with the sharp eyes of king and court and hierarchy upon them, it must be that kind which had least of democracy entering into it. So it came about that—with the exception of some mildness in the insignificant and despised Plymouth Colony—the Congregationalism of New England was handicapped in the outset by so large an infusion of Presbyterianism, as sadly to interfere with its faithful and successful working. It would indeed be difficult for a Congregationalist of to-day to be present in spirit, as, by the careful study of a good many documents, some printed, but more unprinted, he may fairly manage to be, in an assembly of a church of that day when engaged in the transaction of important business, without a considerable shock to his sense of fairness, and no little wonderment as to what manner of polity it might be which was undergoing administration. Suppose him to try the First Church of Boston on lecture-day, Thursday, March 15-25, 1637-38, where Mrs. Anne Hutchinson is under examination before the church for divers heretical opinions. The members are there in full force, with Pastor Wilson, Teacher Cotton, the ruling elders, and 6 or 7 ministers of neighboring churches. Mr. Shepard, of the church in Cambridge, makes the charges. There was a long discussion whether Mrs. Hutchinson denied the immortality of the soul. She thinks the human spirit is immortal, but wants it proved that the soul is. After some discussion Elder Levett called upon the church to say whether they were satisfied with what the accused said on that point. Whereupon Sergeant Savage, Mrs. Hutchinson's son-in-law, suggested that he thought there was too much haste, and the church ought to have time to think of it. But the pastor and the governor thought enough had been said to warrant a decision. Pastor Wilson blandly remarked that "he looked upon her opinion to be dangerous and damnable, and to be no less than Sadducisme and Atheism, and therefore to be detested." Mr. Davenport, then in Boston on his way to New Haven, declared that her opinions "shake the very foundation of our faith, and tend to the overthrow of all religion." The pastor called for a decision. Then Mrs. Hutchinson's son, who was a member of the church, wanted to know by what rule *he* should act. The pastor told him "he had better think whether God would confess him in heaven if he denied to confess the truth before men, even though against his own mother." Son-in-law Savage ventured also to intimate that he did not see any rule which would justify the church in proceeding at this stage, whereat the Rev. Mr. Symmes, of Charlestown, expressed the fear "that if, by any means, this should be carried over into England, that in New England, and in such a congregation" such things took place, it

would be "one of the greatest of dishonors to Jesus Christ and of reproach to these churches that hath bin done since we came hither." It was then proposed that all those who dissented from the opinion of the majority of the church should be put under admonition, and so deprived of the power to vote, to which Pastor Wilson replied: "I think you speak very well; it is very meet." This accordingly was done, and then, the church assenting by silence, the chief culprit was also admonished. A week later the trial was resumed. Mrs. Hutchinson avowed repentance. "She had spoken unadvisedly and rashly. The root of all was the bight and pride of her spirit. She was heartily sorry she had slighted the ministers." But Mr. Shepard was "unsatisfied if her repentance were true." So was Mr. Eliot. Mr. Symmes was glad to see any humiliation in her; but Mr. Peters "did think she would have humbled herself more." Deputy-governor Dudley was "very much afraid her repentance would do more hurt than her errors. Her repentance was in a paper which he didn't know who drew up; it certainly wasn't in her countenance." Mr. Shepard returned to the subject squarely to say: "you have not only to deal with a woman this day that holds diverse erroneous opinions, but with one that never had any trow grace in her hart: yea, this day, she hath shewed herself to be a notorious Imposter: it is a Tricke of as notorious Subtiltie as ever was held in the Church." All who spoke thought she ought to be cast out, until some one inquired "how they could cast out a penitent, since the Scripture declareth that he who confesseth and forsaketh his sin shall have mercy, and we are to bear with patience the contrary-minded?" To whom Mr. Cotton tersely explained that that applied to *true* penitence, and the "contrary-minded" referred to were those who were *without*. Those who were on the other side still being under admonition, the church *unanimously* sanctioned the proposition of expulsion, whereupon Pastor Wilson, in the name of the church, delivered the poor woman to Satan, and in the name of Jesus Christ commanded her as a leper to withdraw herself out of the congregation, as one who may now have no part in them or benefit by them.

Of course it is to be borne in mind that, in every respect, those were ruder and harder times than these in which we live; but, with all due allowance, it is nearly impossible to recognize in such a scene the lineaments of a fair and honorable government by the people, acting under the benign orders of a God of infinite justice and a Saviour of infinite mercy.

Such a phase of Congregationalism as this could not be permanently satisfactory to an intelligent people who were on their way to be a free people. Yet it was not until the days of John Wise and Nathaniel Emmons; not until well into the present century; not until the aspects and influences of civil government favored such a transfer; that the general system of the fathers was clarified and energized by purging out the last vestige of that Presbyterianism which had so long been a curse to it, and its development into a Con-

gregationalism which is a self-consistent, homogeneous, and satisfactory democratic polity, fitting exactly the rights of man and the commands of God.

Before A.D. 1800 Congregationalism was scarcely known out of New England, and the first generation of the 19th century had nearly gone by before New England Congregationalists emigrating to the interior and the West became aware that Presbyterianism is not the same church government under another name, and began to inquire why those simple and scriptural methods which worked so well on the eastern side of Byram river should not also prove possible, practical, and beneficent on its western side. In 1852, by the abrogation of what had been since 1801 on both sides a well-intended "Plan of Union" between Presbyterians and Congregationalists, but whose working had not satisfied the latter, the Congregationalists first steadily began to grow in the newer sections of the land. The first real attempts at accurate denominational statistics date back only to 1845, although a vague endeavor had been made 85 years before. A comparative glance at the returns of a few years may be instructive:

Churches.	Members.	Ministers.
1700 530.....	—	(41 churches vacant.)
1845.....1,471.....	165,287	1,412
1848 1,867.....	177,668	1,612
(No returns for 1849.)		
1850 2,571.....	250,432	2,544
1860.....3,043.....	330,391	3,278
1870.....3,074.....	382,930	3,585
1880 4,569.....	475,008	4,408

It is usual for the Congregational ministers of a neighborhood to be united in a ministerial association which meets two or three times a year for purposes of better acquaintance, spiritual intercourse, and professional improvement. It has become the practice for students desiring introduction to the ministry to seek, and, if all be well, to receive from such associations a certificate of approval, which becomes a sufficient commendation to the churches. Lately it has also become common for membership in some such body, as involving the good-will and confidence of his neighbors, to be recognized as orderly proof of good standing in the Congregational ministry.

These district associations are affiliated in delegated state associations which meet once a year. The churches are also joined in conferences, much as the ministers are in these associations.

The Triennial National Council, composed of carefully-proportioned delegations from all the Congregational churches of the land, was formed at Oberlin in 1871, and has met at New Haven in 1874, Detroit in 1877, St. Louis in 1880, Concord, N. H., in 1883, Chicago in 1886, and Worcester, Mass., in 1889.

There are 7 benevolent societies through which the Congregationalists of the United States work together for the advancement of the kingdom of God, while, at the same time, they co-operate largely with Christians of other polities through Bible, tract, Sunday-school, seamen's friend, temperance, moral reform, and kindred organizations.

These are: 1. The American Board of Com-

missioners for Foreign Missions, established in 1810, which has 22 missions, 1050 stations and out stations, 472 missionaries and assistant missionaries, 2135 native laborers, 336 churches, with about 81,000 members, 126 high schools and seminaries for young men and women, with over 7000 students, and a total of near 48,000 children and youth who are under Christian instruction. The annual receipts are about \$400,000 in donations and nearly \$150,000 in legacies.

2. The American Home Missionary Society, organized in 1826. It has aided to establish 5081 churches, nearly half of which have come to self-support. It has collected and disbursed in cash over 12 millions of dollars, and supplied needy pastors and their families with nearly 3 millions of dollars' worth of clothing, books, and other valuables. Its annual receipts are about \$550,000 in cash and nearly \$70,000 in supplies.

3. The American Missionary Association, organized in 1846, was originally especially to aid the slave, and since emancipation it has sought to prepare the colored people for the discharge of their duties as citizens and Christians, not forgetting the Indians and the Chinese. It has been instrumental in establishing 136 churches and 58 colleges and schools, having under instruction nearly 12,000 pupils. It estimates that there are more than 200,000 scholars taught by those whom it has trained.

4. The American College and Education Society, organized in 1816 as the "American Education Society." Its object is to aid colleges when in their formative stage, and to assist pious young men to obtain an education for the Christian ministry. It has aided about 7500 young men into the pulpit. It had last year on its list 280. It has done what it could also to aid 23 colleges and seminaries toward self-support.

5. The American Congregational Union, whose object is to assist in the erection of churches and parsonages. Its total resources for church-building last year were \$152,803.-94; for parsonages, \$26,534.26.

6. The Congregational Sunday-school and Publishing Society. During 1888 it aided in the organization of 497 Sunday-schools, and made 2582 grants of Sunday-school literature. Its total receipts were \$45,496.58.

7. The New West Education Commission, whose object is to promote Christian civilization in Utah and adjacent states and territories. It maintains 30 schools, with more than twice that number of teachers, in which are nearly 8000 pupils, nearly one third of whom are Mormons, and as many more apostates from the Mormon faith. It has also 24 Sunday-schools including nearly 2000 pupils. Its total income for the last year was \$65,751.89.

Congregationalists in the United States have also 7 theological seminaries for the training of ministers, intended especially for those who have already taken a college degree, yet exceptionally admitting others. These are Andover, opened for service in 1808; Bangor, which began its work in 1816; Yale, which graduated its first class in 1825; Hartford

(formerly East Windsor), founded in 1834; Oberlin, which received students in 1838; Chicago, which commenced its labors in 1858, and the Pacific (at Oakland, Cal.), where instruction began in 1869. For the last 10 years these 7 seminaries in all together have averaged, adding a whole one for a fraction, 42 professors, 21 instructors or lecturers, 10 resident licentiates, 18 in their advanced or graduate classes, 89 seniors, 95 middlers, 104 juniors, 52 in special courses—an average total of 63 instructors and 368 students. It should be added that the last reported year is noticeably above these averages, reporting 74 instructors, with 490 undergraduate students, of whom 92 were seniors, 113 middlers, 182 juniors, and 153 specials.

It is a cheering fact with which to conclude our view of American Congregationalists, that their latest statistics show for the last 5 years a net annual gain of very nearly 112 churches and of almost 16,000 members.

We have seen that there were only 2 or 3 feeble Congregational churches in England when emigration to this country began. Ten years before the convocation of the Westminster Assembly there were no more, save that 5 or 6 Baptist churches, who were immersing Congregationalists, had added a little to the growth of Separatism in England. The fact was that Puritanism never took kindly to Separatism, while at the same time New England was drawing that element to herself over sea. But when the ferment of the civil war came on, Congregationalism, which the English have usually preferred to call Independency, began a swift and large growth, especially in London and its neighborhood. It is probably to be confessed that it flourished for a time exceptionally among the illiterate, who had an enthusiastic or even a fanatical turn. But about the time when the Long Parliament opened it began to make its way as never before among the better class of Puritans, men like Nye, Goodwin, Bridge, Burroughs, and Simpson being numbered among its stoutest adherents; a thing helped by the steady flow of a stream of influence from New England in letters and treatises from Cotton, Hooker, Davenport, Richard Mather, Samuel Stone, and their compeers. As late as 1641 as wise and good a man as Richard Baxter confessed that before then, he "never thought what Presbytery or Independency were, nor ever spake with a man that seemed to know it." There were 10 or 11 Congregationalists in the Westminster Assembly; Cotton, Hooker, and Davenport being invited from this country, but failing to see "a sufficient call." Cromwell and the army favored Independency, and the polity made a long stride forward. But the Restoration soon darkened the heavens, and a series of tyrannical acts followed. Not until 1689 did England begin to mitigate itself toward Nonconformists. Slowly one senseless and cruel discrimination against them after another has been swept away, until at last even they have a college in Oxford. English Congregationalists deserve great honor that, in the face of such hostility, they have made so large a growth. Their last Year Book reports in England and Wales

4376 churches, branch churches, and mission stations. Besides these they have in Scotland 101 churches and stations; in Ireland, 123; Canada, 201; Australia, 310; New Zealand, 24; Natal, etc., 26; South Africa, 39; Jamaica, 41; British Guiana, 39; India, 31; China, 2; on the Continent, 4, and in the Channel Islands, 11. These aggregate 5328. Add these to the 4569 on the American list, and we get a grand total of well on toward 10,000 (9897) Congregational churches known and tabulated among English speaking peoples.

Baptists, Unitarians, and Universalists have sometimes been accounted Congregationalists. But the former, although using substantially the democratic polity, so radically differ from Congregationalists on more than one important point, that it seems fallacious to endeavor to include them under that name; while the laxity of discipline as well as of theology in the case of the latter two, is so great and vital, that they can hardly in fairness be accounted as having any polity at all.

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Conon, pope 686-87; b. in Thrace; educated in Sicily. His pontificate is distinguished for nothing. F. H. F.

Cononites, followers of Conon, bishop of Tarsus in Cilicia, who was himself a follower of John Philoponus, who taught the so-called Tritheism, the unity of the Godhead consisting in the possession of one abstract and generic nature. The party disappears after the year 700. F. H. F.

Conrad of Marburg. See KONRAD OF MARBURG.

Consanguinity. See MARRIAGE.

Conscience (from the Latin *conscientia* [consciousness]), which, however, was not used in a religious sense. The word does not occur in the Old Testament, nor was it employed by our Lord. It is the power by which a man passes judgment on his own acts, words, or thoughts, as good or evil. It is not a development, nor a conclusion derived from reflection, but belongs to man's nature as a rational, moral being. It is God's vicegerent in the soul, reminding man of his responsibilities. The apostle recognizes its existence and authority (Rom. ii. 15, xiii. 5, 6, 2 Cor. iv. 2), struggled earnestly himself to keep it good (Acts xxiv. 16, 2 Cor. i. 12), and enjoined the same upon others (1 Tim. i. 5, 19, iii. 9). It is not of itself a standard of duty, for it may

be perverted, or, as the apostle says, "defiled" (Titus i. 15), or even "seared with a hot iron" (1 Tim. iv. 2). It requires, therefore, to be educated and trained, or it may sadly mislead, as when Paul thought himself doing God service at the very time when he was most provoking his wrath. It always involves the idea of a law enjoining obedience, and this "categorical imperative," as Kant called it, justifies or rather requires the being of God as the founder and administrator of that law. No evil is worse than an accusing conscience. It drives men into grosser sin in order to escape the voice of the inward monitor, and when this fails, prompts to self-destruction. On the other hand, no pleasure is greater than that of a conscience intelligent and active, yet pacified through the cross, and henceforth approving.

Liberty of conscience means that man shall choose his own faith and worship without hindrance from any human authority. This is abused whenever it is made an excuse for immorality, as in the Mormon practice of polygamy. It is denied whenever either civil or ecclesiastical authority undertakes to prescribe the nature and character of any man's religion. T. W. C.

Consecration means a setting apart for service of God. In the Old Testament it is applied to persons (Num. vi. 9-13), nations (Ex. xix. 6), fields (Lev. xxvii. 28), cattle (2 Chron. xxix. 83), vessels (Josh. vi. 19), etc. In general ecclesiastical use it is applied to the elements in the Lord's Supper, bishops, and churches. In the last case, however, "dedication" is now more frequently used, even in the Roman Catholic Church, though she has prescribed certain forms and rites for the consecration of churches and still keeps them.

Consensus. (1) **Genevensis**, an elaborate defence of predestination drawn up by Calvin, in 1552, and signed by the pastors of Geneva, but without symbolical authority outside that city. (Cf. Schaff, *Creeds*, pp. 474 sqq.) (2) **Helveticus**, the last doctrinal confession of the Reformed Church of Switzerland, drawn up by Heidegger, in 1675, in defence of the scholastic Calvinism of the Synod of Dort and against the theology of Saumur. (3) **Tigurinus**, 26 articles on the sacraments, drawn up by Calvin, published at Zurich and Geneva, in 1551; adopted by these and by the churches of St. Gall, Schaffhausen, the Grisons, Neuchatel, and Basel.

Consil'ia Evangel'ica, sometimes known as "counsels of perfection," are certain advices which are distinguished from the *precepts* of the law, obligatory upon all Christians, by the fact that they are to be assumed only by such as feel called to such a course. The doctrine is based upon Matt. xxv. 21, Luke xvii. 10, 1 Cor. vii. 10, 25, Rev. xiv. 4, and gave rise to the whole theory of monasticism. The vows assumed for this so-called higher life are chastity (which means celibacy), poverty, and obedience to an ecclesiastical superior. These evangelical counsels arose as far back as Hermas (*Past. Simil.* III., v. 3), and are still preserved in the Roman and Greek churches, but are scouted by all Protestants.

as unscriptural, unreasonable, and injurious. (See *Pres. Rev. X.*) T. W. C.

Consistory (Latin), the privy council of the Roman emperors; then the court of a bishop, as in the Church of England to-day. In the Roman Church the ecclesiastical senate, composed of cardinals, which meets fortnightly in secret session, usually presided over by the pope, and publicly, as occasion may require, when others than cardinals are in attendance. In the Lutheran state churches the consistory is the board of clerical and lay members appointed by the sovereign to which ecclesiastical oversight belongs. The first one was established by the elector of Saxony at Wittenberg, in 1539. The members are called "consistorial councillors." In the Reformed Church, Dutch and German, consistory is the lowest church court, composed of the minister (or ministers), elders, and deacons of the congregation.

Consolamentum. See CATHARI.

Constance, Council of, the second of the so-called reforming councils. The first at Pisa (q.v.) had resulted in nothing except in giving to the church a third pope instead of simply the two schismatic popes which had before existed. This pope, Alexander V., soon died, and was followed by Balthazar Cossa as John XXIII. John's character was of the worst, and being compelled by political occurrences to call upon Sigismund, the Roman king, for help, he received it upon the condition that he should call a free council upon neutral ground for the reformation of the church in head and members. He consented, and the emperor selected Constance as the place. Here the council met, Nov. 5, 1414. The attendance was very large. Beside the pope and his court, including 29 cardinals, there were 3 patriarchs, 38 archbishops, 150 bishops, 100 abbots, and innumerable monks, professors, doctors, ambassadors, deputies, and miscellaneous followers. Among the Frenchmen present were Peter d'Ailli and John Gerson (q.v.), who was called the soul of the council. The pope had expected to control the council by the preponderance of Italian votes, but this was defeated by the adoption of the plan of voting by nations. Of these there were 4: Italians, French, English, and Germans, to which subsequently the Spanish were added. The first business undertaken was the healing of the schism. In February, 1415, a complaint against John was presented, and he was compelled to abdicate on March 7. He had come under the safe-conduct of the emperor, but this, like Huss's, was disregarded. Having escaped, he was brought back. On April 6 the doctrine was promulgated that a regularly assembled general council derives its power directly from Christ, and is hence superior to the pope. Upon the basis of this the pope was deposed, May 29. Gregory II. voluntarily laid down his power, and Benedict XIII. was deposed. Then, on Nov. 11, 1417, Odo Colonna was elected pope, and took the name of Martin V. Meantime John Huss (q.v.) had been tried and executed. Some feeble efforts at reform were now made. The pope had sworn to undertake them, but did

nothing of any importance. Finally, the subject was referred to a future general council, to be called by the pope at Pavia in 5 years, and upon April 22, 1418, the council was closed. (See Hefele, *History of Councils*, Eng. trans.) F. H. F.

Constantine and his Sons. Constantine was the son of Constantius Chlorus and Helena, and was born in Naissus, in Mœsia (modern Serbia), in 274. He possessed a fine physical constitution, and was trained in all manly arts. His first military experience was gained in Egypt, and he remained in the Orient till 305. His father was Cæsar of the western division of the empire till 303, then Augustus, and was succeeded by Constantine in 306. He immediately began to favor the Christians. A period of great political confusion follows. Constantine successively meets Maximian and Maxentius and defeats them, and in 313 forms an alliance with Licinius, to whom he gives his sister in marriage. For 10 years these princes remain the rulers of the empire, till Constantine proceeds against Licinius, conquers and executes him. Murders of nearer relatives follow. From this time to his death (337) he is the sole ruler of the empire.

Constantine's first victories are accompanied with favors to the Christian religion. In 312 from Rome, and again in 313 from Milan, in connection with Licinius, he issued an edict of toleration to the Christians, which went so far as to compensate them for the losses they had met with in the persecutions. This edict is ascribed in the legends to the vision of a cross which Constantine saw before his battle with Maxentius in 312, and which he subsequently made the standard of his army. Certainly from this time he manifests an ever-increasing inclination toward Christianity. From 315 to 323 a series of laws are issued which bestow more and more fully upon Christianity the rights and privileges which heathenism had had under the old government. In 325 he called the great Council of Nice, which was to re-establish harmony in the church, and thus promote the unity of the empire. In all this it was his design not to compel, but to invite the people to the practice of the Christian religion. Certain confessedly evil features of the heathen worship he felt at liberty to suppress, as the worship of the priests of the Nile at Heliopolis. He was naturally involved in many of the controversies of the times. He was not always consistent in his support of the Council of Nice, but at one time inclined to favor Arius. He ordered investigations in the case of the Donatists of Africa (314); denounced the heretical sects of the Valentinians, Marcionites, and Kataphrygians, though the last were left undisturbed, and also pronounced against the Novatians. He inclined to the side of the Catholics, because he saw in them the best supports of unity in the church. In the last years of his life he introduced Christianity more fully into the army. He called himself the bishop of the church for its external affairs. At last, when evidently near his end, he had himself baptized. He died at Penticost in the year 337.

Of his sons, Constantine II. and Constans became the rulers of the West, Constantius of the East. Constantine died in 340. In 341 Constantius forbade heathen sacrifices, and in 346 the use of the temples. Constans was murdered in 350, and Constantius proceeded still further against heathenism. He went so far as to make adherence to heathenism an offence against the state. His sympathies were with the Arians and semi-Arians, and he did much to promote the temporary success of this party. He d. Nov. 3, 361, in Cilicia.

Numerous discussions upon the personal relations of Constantine to Christianity have been written, of which see Keim, *Der Uebtritt Constantins des Grossen zum Christenthum*, Zürich, 1862, and Brieger, *Konstantin der Gr. als Religionspolitiker*, Gotha, 1880.

F. H. F.

Constantine. There were two popes of this name. 1. Pope, March 25, 708–April 8, 715. This pope, without having done anything remarkable, furthered the purposes of Rome by his perfect adherence to the Roman ideas. The bishop of Ravenna, Felix, consented to receive consecration at his hands, though he had before refused to admit the claims of Rome. Constantine defended the independence of Pavia from Milan, but made it dependent upon himself. Summoned to Constantinople, possibly on account of the Roman rejection of the Trullan Council, he succeeded in maintaining his independence, and returned to Rome in safety. When Justinian II. was murdered, the pope opposed his successor, Bardanes, as a Monothelite, but kept out of all mere political controversy. The speedy fall of Bardanes, and the succession of an orthodox emperor rescued the pope from what might have proved a dangerous position. 2. Pope, June 28, 767–Aug. 7, 768. A creature of his brother Toto, Duke of Nepi, his pontificate is without any significance. F. H. F.

Constantinople. The ancient Byzantium was founded in 656 B.C., according to the legend, was destroyed by Septimius Severus in 196 A.D., and selected by Constantine as the site of the capital which he proposed to build, in 326. He surrounded it with walls, built palaces and churches, gave rich possessions to noble families, and in part brought a population thither by force. The new city was from the first entirely Christian, and its importance as an ecclesiastical centre was second only to that of Rome. Originally not even the seat of a metropolitan, it became independent, and then, according to the principle that the ecclesiastical organization must follow that of the state (Council of Chalcedon, can. 17), it was elevated to the rank of a patriarchate, and then to that of the principal patriarchate of the East. The Council of Chalcedon even put it upon a level with Rome, and this position was reaffirmed by the Council *Quinisextum*, which was not accepted by the West. Higher than this Constantinople never rose. The spirit of the Oriental Church, which resisted centralization, was against it. Often the patriarch of Alexandria opposed the patriarch of Constantinople in the most important matters, and never acknowledged any true

subordination to him. The pretensions of Rome were also an element in the case. Constantinople was often obliged to seek the help of Rome, and was always obliged to purchase it by flattery. To this was added the tyranny of the emperors, who treated the patriarch generally as their complete creature, elevating laymen to the office, deposing at their own arbitrary will, or at the demands of the corrupt elements of their court, banishing—and what not?

Four periods in the history of this patriarchate may be distinguished. The first extends to the separation of the Greek and Roman churches (1054), the second to the interregnum of the Latins, in which the so-called Latin patriarchate was established, and the Greek patriarchate obliged to remove to Nice with the emperor (1204–61), the third to the conquest of the city by the Turks (1453), and the fourth to the present day. The services of the Greek Church to Western Christianity in warding off the attacks of the barbarians so long, and in preserving letters till, at the period of the Reformation, the West was ready to receive and profit by them, were of the highest moment. The separation of Russia from the Greek patriarchate in 1587 did much to diminish the importance of Constantinople. In our own day, after a long period of inactivity and corruption, the Greek Church seems to be rising to a higher place in a literary, and we may hope, religious sense.

F. H. F.

Constantinopolitan Creed. See NICENE CREED.

Consubstantial. See TRINITY.

Constitutions, Apostolical. See APOSTOLICAL CONSTITUTIONS.

Consubstantiation, the term repudiated by Lutherans, but considered by non-Lutheran writers in the Reformation period and since as fairly descriptive of the Lutheran doctrine of the Lord's Supper, according to which, while the consecrated bread and wine are not changed in substance, they are the means whereby the true, natural body and blood of Christ are communicated to the recipients. See LORD'S SUPPER.

Contarini, Gaspero, cardinal-deacon; b. in Venice, Oct. 16, 1483; d. at Bologna, Aug. 24, 1542. After studying at Padua he entered the service of the Republic of Venice, and as such represented Venice in the Diet of Worms (1521), where he met Luther, who disappointed him. Paul III. made him, although a layman, a cardinal deacon, 1535, and he rendered excellent service to the church, as he had to the state, especially in the way of church reform, quite in the Protestant sense, too, without ceasing to be a good Catholic. He was papal legate at Regensburg in 1541, and at his death in the same capacity at Bologna. (See his life by Dittrich, Braunsberg, 1886.)

Contrition in the Romish Church is a part of the sacrament of penance. It means sorrow for past sins, with detestation of them and a purpose to commit them no more. So far as this is concerned there is no dispute among any Christians. T. W. C.

Convent, (1) the communities of men or women living under monastic discipline and vows; (2) the buildings such inhabit; (3) the assembly of the members entitled to vote therein.

Conventicle (Latin, *conventiculum*, "place of meeting"): (1) In the early church name for private religious meetings; (2) later a monkish cabal; (3) in English first applies opprobriously to Lollard gatherings; (4) then in same sense to meetings of Dissenters in Charles II.'s day. It is now the legal name for such assemblies. By the *Conventicle Act* of 1664, repealed 1689, it was forbidden any person under 16 to be present at any religious meeting of more than 5 persons, more than the household, if not held in accordance with the practice of the Church of England.

Convention, the Synod of the Protestant Episcopal Church of America. 1. The General Convention consists of two houses—the House of Bishops and the House of Clerical and Lay Deputies, not to exceed 4 from each diocese. 2. Diocesan Conventions meet annually in each diocese, presided over by the bishop, and consist of all the clergy and a lay representative from each parish in union with the convention.

Conversion (*turning*) is the change by which a man turns from sin to holiness. It is not a mere outward reformation nor a change of doctrinal views, but an inward renovation by which a man forsakes all that is sinful and chooses the service of God as his highest duty and privilege. It is a consequence of regeneration, or rather the human factor in the new birth. God alone renews the soul, and he does it in accordance with man's nature as a rational and moral being. The divine influence being exerted, the man turns with all his heart to a new course of life. This is never done by his own unaided will (John i. 13, xv. 5), nor yet without his will (Acts iii. 19, Phil. ii. 13). In this feature therefore the human and the divine acts stand side by side, and both are to be equally recognized, and not one at the expense of the other. The signs of conversion are love to God and to his people, delight in his worship, obedience to his will, trust in his word, humility of spirit, and renunciation of the world. Conversion may be repeated, as in the case of Peter (Luke xlii. 32), where, however, the word seems to be used in the sense of restoration. When a backslider is reclaimed, he turns, but the turning is not precisely what it was when he first gave himself to the Lord. (See Hodge and Watson.) T. W. C.

Conviction, theologically, is that mental exercise in which a man comes to see the evil and guilt of sin and his consequent exposure as a sinner to the wrath of a holy God. It may arise from natural conscience, moral suasion, or providential circumstances, and be short-lived. True conviction arises from the work of the Spirit, and varies very much in intensity in different persons. It is never of any avail unless it leads to conversion, but if it does that it is of no consequence what have been its characteristics. The one main thing

is to have such a sense of sin on one hand and of God's mercy on the other, that the soul forsakes sin and flies to the Lord Jesus.

T. W. C.

Convocation, the assembly of the bishops and representative clergy of the Church of England in each of the two Provincial Councils of Canterbury and York. The two when acting in concert make the "Sacred Synod" or National Council of the English Church. It meets at the same time as Parliament.

Convulsionists. See JANSENISTS.

Conybeare, William John, Church of England; b. in England, Aug. 1, 1815; became B.A. at Cambridge, 1837; first principal of the newly-founded Liverpool Collegiate Institution, 1842; vicar of Axminster, Devonshire, 1848; d. at Weybridge, 1857. His fame rests on his *Life and Epistles of St. Paul*, London, 1831 (in connection with Dean Howson).

Cook, Charles, French Methodist; b. in London, May 31, 1787; sent as missionary to France, 1818, and greatly aided in establishing the Methodist Church there; d. at Lausanne, Feb. 21, 1858.

Cook, Joseph, Congregational licentiate; b. at Ticonderoga, N. Y., Jan. 26, 1838; graduated at Harvard College, 1865, and at Andover Theological Seminary, 1868; was resident licentiate there, 1868-70; studied in Europe, 1872-73; began Monday lectures in Boston, in 1874, and has kept them up ever since while in the country. The lectures have been published in book form, and several (*Biology, Transcendentalism, and Orthodoxy*) have had large sale.

Cooke, Henry, D.D. (Jefferson College, Pa., 1829), LL.D. (Trinity College, Dublin, 1837), Irish Presbyterian; b. at Grillagh, near Maghera, county Derry, May 11, 1788; d. at Belfast, Sunday, Dec. 13, 1868. He studied at Glasgow; became assistant pastor at Duncane, county Antrim, 1808; private tutor, 1810; pastor at Donegore, county Antrim, 1811; continued his studies at Glasgow and Dublin, 1815-18; pastor at Killeleagh, 1818; at Belfast, 1829; professor of sacred rhetoric in Queen's College, newly founded, 1847. He made a gallant and successful fight against Arianism in the Irish Presbyterian Church. (See his life by J. L. Porter, Belfast, 1871, 3d ed., 1875.)

Cookman, George Grimston, Methodist; b. at Hull, England, Oct. 21, 1800; entered ministry in Philadelphia, 1826; transferred to Baltimore, 1833; enjoyed great reputation for oratory; sailed for England, in the President, March 11, 1841, which was never heard from again.

Cope. See CLOTHING, CLERICAL.

Copts. The Coptic Church, numbering about 200,000 members, is the direct continuation of the old Egyptian Church. Egypt was the stronghold of Monophysitism (q.v.), and the attempts of the Byzantine government to stamp out that heresy were, in spite of the compromise of 482, the so-called Henotikon (q.v.), so incessant and so harassing, that the

Egyptian Christians actually received the Mohammedan Arabs, when they broke into the country in 640, as liberators. They soon fell a prey, however, partly to seduction, partly to coercion. The country became Mohammedan, and the Copts represent only the small and insignificant remains of the once so famous Church of Egypt.

The name is a corruption of the Greek *Αἴγυπτος*, pronounced "ghubt" or "ghibt" by the Arabs; and the Coptic version of the Bible is the ancient Egyptian tongue written down with Greek characters interspersed here and there with old Demotic signs. This language is still used in the services, though it is not understood any more—hardly even by the priests; in every-day parlance the Copts speak Arabic like the rest of the Egyptians. The church, which is spread in small communities all over the country, but most strongly represented in Fayum, an oasis in Middle Egypt, and at Cairo, has a very elaborate hierarchy, at the head of which stands the patriarch of Alexandria, and maintains very pronounced ascetic views; some of the monasteries dating back to the first centuries are still standing. But there is no religious life—nothing but dull routine and dead ceremonies.

In 1825 the English Church Missionary Society tried with considerable success to bring about a kind of revival, and in 1855 the United Presbyterian Church of North America also took up the idea, founding in 1875 a seminary at Siut for the education of young Coptic preachers. (See A. J. Butler, *Ancient Coptic Churches of Egypt*, London, 1884.)

Cor. See MEASURES.

Coran. See KORAN.

Cor'-ban, the Hebrew name for a sacred gift. The Jews are rebuked by Christ for using this as a way of violating the 5th commandment. A son would say (Mark vii. 11), "It is a gift to God, by whatsoever thou mightest be profited by me," and so withhold it, although it never passed, nor was intended to pass, out of his hands. T. W. C.

Cordeliers, the name given to the Franciscans in France on account of the rope girdle they wear. See FRANCISCANS.

Cordova, the Spanish city, in which (1) in 852 a synod convened which practically decided in favor of opposing, fanatically, the Mohammedan power so that the Christians might win the martyr's crown; (2) in 980 was founded a famous school, whose greatest teacher was Averroës, and pupil Maimonides, and which was the principal seat of the study of Aristotle in Arabic.

Corea (co-ree'-a). This peninsular kingdom lies between China and Japan, Asiatic Russia and the Eastern Sea, and in the history of civilization has been the link between Cathay and Zipangu, as was Cyprus between Egypt and Greece. The immediate neighbors of the Coreans are the Chinese, Russians, and Japanese, while by means of the electric cables and overland telegraph they are in easy communication with the rest of the world, and no longer the "hermit nation."

The form "Corea," which reached us through the Portuguese navigators of the 16th century, is that of the mediæval kingdom Korai in popular use under the form Gaoli. The official name, used from B.C. 1122 to 9 A.D., and again since A.D. 1392, when the present dynasty was established, is Chō-sen, meaning Morning Calm. This poetic phrase refers most probably not to the natural charm of the dayspring, but to the gracious favor of China, the "Middle" kingdom, around which all other nations were as satellites to the sun, or as fringes to a robe, the audiences of the emperor or Son of Heaven being given at day-break. The name Chō-sen is thus a miniature of Corean history, for though justly claiming national independence, and often bloodily fighting for it, and though often invaded and oppressed by Chinese armies, yet Corea has been for centuries tributary to the "Great Country," to which she is but "a little house." As a pupil nation Chō-sen has received arts, science, literature, ethics, and religion from China, the mother of Asiatic civilization east of the Ganges.

Physically, the country consists of the prolongation of a great mountain chain from Manchuria, 3 eastern provinces occupying the ridge and 5 western ones the slope. Ta Chō-sen or "all Corea" is divided into 8 provinces, which have the sea and rivers for their outer, and mountains for their inner boundaries, and are thus excellent natural divisions. They take their names from the 2 chief cities in each, the initial syllables being united.

The northern part is cold, mountainous, and thinly settled, with mineral wealth, but little arable land, while the southern provinces are warm, fertile, and densely populated. The central province, which contains the capital, Se'oul, is the headquarters of the over-numerous official class. The total area is about 82,000 sq. m., or about twice the size of Ohio. The population numbers 10,528,937 souls, there being in all 2,356,267 families; 5,312,828 males and 5,216,614 females; the greater care exercised over boys during their childhood's sicknesses being the cause of the excess of males.

In physical appearance the Coreans are taller and stouter than the Japanese, resembling them in the face more than the Chinese, and in character and temperament suggesting a happy mean between the two races, being less mercurial than the one and less stolid than the other. The Coreans and Japanese, as shown especially by language, are of one original stock, the former having more Chinese, and the latter more Malay intermixture of blood.

Passing over their mythology and legends, the first historical civilizer of Corea was Ki-se', a Chinese noble, and ancestor of Confucius, at the court of the Shang dynasty, who, on its fall, unable to serve the conqueror Wu, departed amicably and emigrated eastward founding Ping Yang, on the Ta Tong river, a Corean city, which has yet many memorials in art, law, and custom of this founder of social order. He named his new domain Chō-sen. The mass of Corean people are, however,

descended from a northern people who migrated from the Sungari valley, and their early political evolution was through feudalism into monarchy, Chinese culture being continually borrowed.

We may thus epitomize the national history : Era of old Chō-sen, 1122 B.C.—9 A.D. ; era of the Three Kingdoms, 9—960 A.D. ; United Koral or Corea, 960—1392 ; modern Chō-sen, 1392—1890.

The native history, after the Christian era, is in most important events corroborated by Chinese and Japanese annals, and many points of universal human interest are discovered, such as the first recorded use of the magnetic needle used as a mariner's compass by the Chinese ships sailing to the Korean capital in 1122 A.D., commerce with the Arabs, and contact with the Persians and Tibetans.

The Korean language is closely allied to the Japanese, though the Chinese ideographs are much used. A Korean nobleman invented, in the 7th century, a simple alphabet of 14 consonants and 11 vowels, classified according to the organs of speech. This most important fact will facilitate the spread of the Bible when translated into the vernacular.

The serious native literature is in Chinese, and the ethics, philosophy, and classics of China are made the basis of education and culture as well as of success in the competitive examinations for the civil service.

In religion the primitive fetichism and worship of the spirits of air, earth, and heaven, popularly prevails over all other cults.

Though Buddhism from A.D. 352—1392 prevailed, it is now supplanted by Confucianism. Priests and monks are not allowed in walled cities, and nearly the only remnants of the once dominant faith are mountain monasteries, from which precious literary treasures may yet come forth, and certain colossal statues of Buddha, hewn out of natural rock. Practically the people are without a strong religion and are waiting for one. It is often supposed that Christianity was introduced by soldiers of the Japanese invading armies of 1592—97, but of this there is no proof.

In 1777 a coterie of students, who had received from Peking through the tribute-bearers some books from the Jesuit fathers there, were converted to Roman Christianity. They multiplied so fast that, in 1794, a Chinese, and in 1836, a French missionary priest secretly entered the country and a powerful church was formed. Despite all governmental efforts, by desolating the frontier, guarding the passes and coast, and otherwise to isolate Corea from outside influences, bloody inquisition and persecutions, and the outlawry and decapitation of 9 French priests in 1866, converts multiplied. The pressure of Russia, Japan, France, and the United States, with bloody reprisals by the three latter nations, became too great for the hermit nation, and in 1876, the Japanese, and in 1882, the Americans secured treaties and commerce.

In defiance of China Corea has asserted her sovereignty by having a legation in Washington.

The first missionaries of Bible Christianity, the American Presbyterians, began work at

Se'oul in 1884, H. N. Allen, M.D., and Rev. Horace Underwood being first on the ground, though Rev. John Ross, from the Manchurian side, had translated the Scriptures and baptized Koreans. The American Methodists have followed with a strong staff of workers. There were in February 1890 over 100 converts, 2 churches, and the beginnings of Christian education in boarding and day schools, theological instruction, hospitals, Sunday-schools, union translation of the Bible into the vernacular, hymnology, and religious literature. This is the promise and record of less than 4 years' planting of reformed Christianity in a pagan nation which has been opened to Western intercourse but 7 years, nor does any country show a more hopeful missionary field. The Roman Catholics claim many thousand followers. Besides adopting telegraphs, steamers, and the material forces of Western civilization, as far as the national treasury will permit, the government has established a hospital, medical school, and college of liberal arts, which are under American instructors.

LITERATURE.—John Ross, *Korean Primer*, London, 1877 ; W. E. Griffis, *Corea, the Hermit Nation*, New York, 1882, 3d ed., 1889 ; Percival Lowell, *Chosōn*, Boston, 1885, 2d ed., 1887 ; W. R. Carles, *Life in Corea*, London, 1888 ; H. N. Allen, *Korean Tales*, New York, 1889 ; H. G. Underwood, *A Pocket Dictionary of the Korean Language*, London, 1890. WILLIAM ELLIOT GRIFFIS.

Cor'-inth, the capital of Achaia on an isthmus 40 m. w. of Athens, and having 2 ports, one on the east, the other on the west. This fact gave it great military and commercial importance, and it became very wealthy and refined. Destroyed by the Romans B.C. 146, it was restored by Julius Cæsar, and regained its former splendor and profligacy. Paul (A.D. 52) introduced the gospel, and abode there 18 months, during which he wrote the 2 Epistles to the Thessalonians. On a subsequent visit (A.D. 57) he wrote the Epistle to the Romans. T. W. C.

Corinth'-ians, The Epistles to. These are not didactic, but discuss a variety of questions arising from the application of Christian principles to the ordinary affairs of life. They are so full of personal and local details that their genuineness has rarely been denied.

The First Epistle was written at Ephesus about A.D. 57, when Paul received through the family of Chloe (i. 11) painful intelligence of the factions that had arisen, using his name and those of Peter, Apollos, and Christ himself, in bitter contentions. He rebukes this great error, and guards the people against resting their faith upon the wisdom of men instead of the simple Word of God. He then proceeds to reprove them for certain gross sexual immoralities (ch. v.), and replies to their questions respecting celibacy and marriage (ch. vii.) and the eating of food offered to idols (ch. viii.). He also treats of decorum in public assemblies and the right use of the Lord's Supper (ch. xi.), and of special gifts of the Spirit (chs. xii., xiv.). In the 13th chap. he treats of love, and in the 15th of the

resurrection, each in a strain of wonderful beauty and eloquence. He then (ch. xvi.) directs as to Christian beneficence and closes with friendly greetings.

The Second Epistle was written from Macedonia a few months later in the same year, and was occasioned by intelligence received through Titus (vii. 6, 7) of the favorable reception of his former letter and its good effects, although there were still those who were opposed to him. They accused him of fickleness in not fulfilling his promise to visit them, blamed his severity toward the incestuous person, and charged him with the assumption of undue authority. In the course of his reply he answers these objections, enlarging upon the excellence of the new covenant (iii., iv.), the character of his ministry (cha. v., vi.), the nature of repentance (vii.), the duty of beneficence (viii., ix.), and then at length vindicates his own course and his apostolic authority (x-xliii.). Both epistles are remarkable for the light they throw upon the personal character of the apostle—his history and his intellectual and spiritual greatness. He solves all questions by an appeal to Scripture, or to the words of Christ, or to his own authority as an organ of the Holy Ghost. His directions apply not only to the cases submitted to him, but also to numberless others of the same kind, and thus what at first sight is only a collection of details becomes a book of principles. [The principal separate modern commentaries on Corinthians are by Hodge (1857); Stanley (1855); Beet (1882); Godet (1885); on the First Epistle alone, Edwards (1885); Ellicott (1888); Dods (1889).] T. W. C.

Corne'-lius, a Roman centurion of the Italian cohort stationed at Caesarea, who was the first Gentile convert to Christianity (Acts x., xi.). He was miraculously directed to send for Peter, who was in like manner caused to heed the summons. On hearing the word Cornelius believed, and he and his household were baptized. T. W. C.

Cornelius, pope, 251-52. The Novatians were condemned by a synod under his presidency. See NOVATIANS. F. H. F.

Cornelius Agrippa. See AGRIPPA.

Cornelius à Lapide (properly van der Steen), Roman Catholic; b. at Bochaff, near Liege, Belgium, 1568; became a Jesuit; paid special attention to Bible study; was teacher of the Scriptures at Louvain and afterward at Rome, where he d. March 12, 1637. His learned and valuable commentaries cover the entire Bible, except Job and the Psalms. Best ed., Lyons, 1838, 11 vols., Eng. trans. of parts, London, 1881-87.

Corporal, the cloth used in the Roman church to cover the bread and wine after communion. It represents the linen cloth in which the body of Jesus was wrapped, whence its name. F. H. F.

Corpus ("body") **Catholicorum** ("of the Catholics") and **Corpus Evangelicorum** ("of the Evangelicals"), the collective names of the Roman Catholic and Protestant states of Germany, respectively. They first come up

prominently during the proceedings which preceded the Peace of Westphalia, 1648. The head of the former was the elector of Mayence, of the latter that of Saxony, even after that house became Roman Catholic, it being stipulated that the control should be in the Dresden privy council, which was Protestant. Both bodies ended with the dissolution of the German empire in 1806.

Corpus Christi, the festival in the Roman church celebrating (on Thursday of Trinity week) the adoration of the Host. It was first proposed by a nun, Juliana, in 1230, established in 1264 by papal bull, re-established in 1311, and is celebrated with processions and great pomp. F. H. F.

Cor'-pus Doctri'-nae, the name given to collections of doctrinal treatises representing a certain type of faith. The first was the C. P. Philippicum (Leipzig, 1560), which contained the chief confessional writings of Melancthon. Similar collections were afterward made at Hamburg, at Brunswick, and elsewhere; but all were finally superseded when the Formula Concordiae was produced, and accepted as the common *Corpus Doctrinae* of the whole Lutheran Church. T. W. C.

Corpus juris canonici (i. e., "the body of canon law"), the canonical authorities of the Roman Catholic Church, embracing the *Decretum Gratiani* (1150), Decretals of Gregory IX. (1234), *Liber sextus* of Boniface VIII. (1298), the *Clementines* of Clement V. (1311), the *Extravagantes Joannis XXII.* (1340), and *Extravagantes communes* (1484). An edition revised by the commission of cardinals called the *Correctores Romani* appeared in Rome, 1582, last ed., Friedberg, Leipzig, 1879-81.

Correspondences. See NEW JERUSALEM CHURCH.

Cosin, John, Church of England; b. at Norwich, Nov. 30, 1594; d. in London, Jan. 15, 1671-72. Educated at Cambridge, he rose rapidly in his profession; became a prebendary of Durham, 1624; dean of Peterborough, 1640; compelled to leave England, 1648-44, he retired to Paris, where he officiated as chaplain in the household of Charles II., who at the Restoration made him dean again and ere the year closed bishop of Durham and lord lieutenant of the county, 1660. By his energy, his administrative ability, and his munificence he greatly strengthened the diocese. Two foes, Romanism and Puritanism, excited his sleepless opposition, and he did not scruple to employ his civil and ecclesiastical power to rid his diocese of them. Yet the strictness of his interpretation of the Fourth Commandment suited the latter, and his insistence on elaborate ritualism gave color to the report that he inclined to the former. He had the courage of his convictions, and was of a singularly frank and outspoken character. "He possessed the now almost lost art of composing prayers after the best and most ancient models; and to him we are indebted for some of the most beautiful collects in our prayer-book, and probably for most of the alterations made." His best-known work, indeed, is his *Collection of Pri-*

late Devotions, London, 1626-27, modern edd.; but his works fill 5 vols. (Oxford, 1843-55). He was a great smoker. (Cf. Canon Overton's art. in *Dict. Nat'l Biog.*)

Cosmas and Damianus, Sts., brothers who labored as Christian physicians till in 303, in the persecution under Diocletian, they were martyred. Their remains are said to have been brought to Rome, where a church was dedicated to their memory, and where they are still remembered, Sept. 27 being set apart for them. In the middle ages they were extensively honored as the patron saints of all physicians and apothecaries. A clerical order of knights was dedicated to them, which soon went out of existence. F. H. F.

Cosmas In-di-co-pleu'-stes, a monk who travelled in India (whence his designation) and wrote a "Christian Topography," which was designed to be a system of geography based on Christianity, but which was, in fact, filled with fancies and errors. (See Montfaucon's *Collectio nova patrum Græcorum*, Paris, 1707.) F. H. F.

Coteller (cot'-le-à), **Cotelerius, Jean Baptiste**, Roman Catholic layman; b. at Nîmes, 30 m. n.e. of Montpellier, France, 1627; became member of the Sorbonne, Paris, 1649; devoted himself to learning, especially to the Greek Fathers; brought out a famous edition of the Apostolic Fathers, Paris, 1672; d. in Paris, Aug. 12, 1686.

Cotton, George Edward Lynch, D.D., Church of England; b. at Chester, Oct. 29, 1813; educated at Cambridge; became assistant master of Rugby under Arnold, 1837 (he is the "young master" of *Tom Brown at Rugby*); master of Marlborough College, 1852; bishop of Calcutta, 1858; did good work for education and missions; drowned at Kushtia, India, Oct. 6, 1866.

Councils have been held in the church from the first at Jerusalem (Acts, ch. xv.) to the present day. They may be divided into five distinct periods: 1. To 325, the period of the founding of the system; 2. 325-869, that of the ecumenical councils of the Greek Church; 3. 869-1311, the councils of the West under papal direction; 4. 1311-1517, the "reforming" councils; 5. 1517-1870, Roman Catholic councils since the Reformation.

The councils of the earliest period were held to meet some pressing necessity, and of course lacked all authority in the state. Thus one was held against Montanism, another a little before 200 upon the celebration of Easter, and later, regular local synods for the ordinary government of the churches were introduced. The council at Arles, in 314, was in some sense a general assembly of the entire Christian West. Ultimately a hierarchy of councils was established which corresponded with the episcopal hierarchy.

The councils of the second period began with that at Nice, 325, called by Constantine. Besides defining the divinity of Christ, it issued a number of disciplinary regulations. The second, at Constantinople, 381, confirmed the results of the first, adding certain definitions as to the Holy Ghost. The third, at

Ephesus, 431, condemned Nestorianism, and is also remarkable for the direction given by the pope to his delegates to preside as judges over the council. Eutychianism having developed in opposition to Nestorianism, the fourth council was called at Chalcedon, 451, which defined the doctrine of the natures of Christ upon the basis of Leo of Rome's letter to Flavian of Constantinople. The fifth, at Constantinople, 553, condemned the three chapters (q.v.). The sixth, Constantinople, Nov. 7, 680, to Sept., 681, condemned Monothelitism, and Pope Honorius as a Monothelite. This ends the series of great doctrinal councils. The seventh, Nice, 787, sanctioned the worship of images, and the eighth, Constantinople, 869, was occupied with questions of discipline.

Many of the purely Latin councils of the third period are reckoned by the Roman Catholics as ecumenical. They decided a number of questions. The most important was the fourth Lateran Council, 1215, held by Innocent III., and representing the extreme claims of the hierarchy. It begins the series of councils in which the business has been prepared by the court of Rome and laid before the council for their consent.

The "reforming" councils grew out of the great schism (1378-1447), and are those of Pisa, Constance, Basel, and Ferrara (qq.v.). The councils of the fifth period are those of Trent and the Vatican (qq.v.). The Protestant churches have generally organized under regular councils, as, e.g., the "general assemblies" of the Presbyterian churches. The Synod of Dort (1618-19) partook somewhat of the character of a Calvinistic ecumenical council. The best collection of documents as to the councils is that of Mansi, 81 vols. fol., now reprinting in Berlin. Hefele's *Conciliengeschichte*, Freiburg in Br., 1855 sqq., 2d ed. 1873 sqq., is the best history; partial Eng. trans., Edin., 1871-76, 2 vols. F. H. F.

Counsels of Perfection, the three monastic vows of voluntary poverty, perpetual celibacy, and obedience, were so styled by mediæval casuists because they were supposed to lead to perfect holiness when perfectly kept.

Counter-Reformation, the term for the measures taken by the Roman Catholic Church to uproot Protestantism in those lands in which it had entirely or partially triumphed. The movement was helped by the imperial rescript which, agreeably to the Religious Peace of Augsburg, 1555, had rendered the ecclesiastical position of any particular territory dependent on the religious convictions of its governor. The pioneers of the Counter-reformation were everywhere the Jesuits. It began in Bavaria, when Duke Albrecht V., a friend of the Jesuits, ordered Count Joachim of Ortenburg, the leader of the evangelical party among the nobility, to dismiss his evangelical preachers, and since the count refused to do so, proceeded to drive them out by force of arms, and the nobility who favored them at the same time, 1564. This expulsion was completed in 1573, and the Roman Catholic Church reigned supreme. In 1572 the Elector Jakob of Eltz at Treves, where the Jesuits

had a college since 1560, refused the Protestants entrance to his court, and the Elector of Mayence, Daniel Brendel of Homburg, restored Catholicism with the help of the Jesuits. Encouraged by the success of Duke Albrecht, Balthasar of Dernbach invited the Jesuits to his country in 1571, abolished the communion in both kinds, replaced the evangelical clergy by Roman Catholics or by Jesuits, and removed his evangelical servants and officeholders. A stop was put to his proceedings by the Chapter and the knights, who in 1576 compelled him to make a capitulation in which he gave over to Bishop Julius Echter, at the time inclined to act liberally to the Protestants, the administration of the foundation at Fulda. But in 1602 Balthasar, with the permission of the imperial court councillor, took back the foundation at Fulda, drove out again the evangelical clergy, and forced the laity who refused to enter the Roman Catholic Church to go into exile. This time he had the assistance of the above-mentioned Julius, who after 1576 had made efforts to clear the land of all Protestants, and so successfully that it is claimed that in one year, 1586, 62,000 abjured Protestantism. On the other hand, Julius advanced the popular education, provided capable clergy, founded the great hospital at Würzburg which bears his name, and in the same place established the university, 1582. Other South German bishops imitated his example, so that in Bamberg and Salzburg the Protestants were compelled on short notice to leave their homes, 1588. Also at Cologne and at Münster the Jesuits carried out their programme. Among the bishops of Lower Germany the prince-bishop of Paderborn most zealously labored to restore Roman Catholicism. He gave over to the Jesuits the gymnasium and the cathedral in that city, and entirely suppressed the Protestant cultus, 1604. But it was in Austria and in the countries most closely allied therewith, Bohemia and Hungary, that the greatest triumphs were won. The archduke Ferdinand, with his soldiers, drove out the evangelicals, destroyed their churches, and burnt their books. In 1602 the extirpation of the Protestants was completed. The emperor now took part in the work, closed the churches of the Utraquists, and forbade their assemblies, 1602. The repression was not, however, of long standing, for in 1609 the Utraquists, united with the Calixtines, the Reformed, and the Lutherans, compelled him to grant them full liberty in religion. In Hungary Rudolph II., in 1604, passed an edict against the Protestants, but two years later he was also forced to grant full religious liberty. The highest point of the Counter-reformation was reached when Ferdinand II. issued his restitution-edict of 1629, which affirmed the right to extirpate all Protestants. But, as far as Germany was concerned, the Counter-reformation came to an end with the Peace of Westphalia, 1648.

In France the Counter-reformation issued in the massacre of Passy, and in the Netherlands in the atrocities of the Duke of Alva. The machinations of the Jesuits were also carried on in Poland, Sweden, and England. (Cf. Ranke, *Die römischen Päpste*, Berlin, 18—, 2

vols., 8th ed., 1885, 3 vols., Eng. trans., *The History of the Popes*, London, 1851, 2 vols., 4th ed., 1867, 3 vols.; Philippson, *La contre-révolution religieuse*, Paris, 1884; Ward, *The Counter Reformation*, London, 1889.

Court and Legal Proceedings among the Hebrews. According to the very principle of theocracy all authority, spiritual and secular, emanated from Jehovah, the real King of the people; so that he who stood before the judge stood before the Lord (Deut. xix. 17). Moses, as the special servant of God, combined, theoretically, all the offices of the theocracy in his own person, but as it was practically impossible for him to exercise his judicial authority personally in all cases occurring, he instituted rulers over thousands, over hundreds, over fifties, and over tens (Ex. xviii. 25). All minor legal matters were left to those rulers, and the personal decision of Moses was claimed only in cases of importance. This fundamental outline of judicial organization was retained when the Hebrews settled in Canaan, and lasted during the periods of the judges and kings. Only slight modifications were introduced, such as circumstances might demand, until Jehoshaphat instituted at Jerusalem a supreme court to which appeals could be made from the local courts, made up of Levites, priests, and heads of tribes under the guidance of the high-priest and a secular president (2 Chron. xix. 8-11). After the exile the Sanhedrin (q.v.) exercised this function.

The legal proceedings were very simple. Both parties had to appear before the judge (Deut. i. 16), and if the defendant should try to evade the case by absence, the judge had authority to bring him by force into the court (Deut. xxv. 8). The proceedings were oral, though in later times the sentence was also given in writing (Isa. x. 1). The testimony of 2 or, in penal cases, 3 witnesses was considered sufficient evidence. The witness was not required to make any oath, but in capital cases, when sentence was declared, he was to execute it (Deut. xiii. 9). Perjury was punished by inflicting the same punishment on the perjurer as the accused would have suffered if found guilty (Deut. xix. 19). Torture was unknown. An immediate interference of divine judgment was appealed to in the case of a married woman suspected of adultery (Num. v. 12-31), and, under the form of lot, also in other cases (Josh. vii. 14, 1 Sam. xiv. 40). (See Benny, *The Criminal Code of the Jews*, London, 1880.)

Court, Antoine, French Reformed; b. at Villeneuve-de-Berg, in the department of Ardèche, France, 1696; d. at Lausanne, 1760. He was the most illustrious and useful servant of his church in his day. It was he who convoked the first synod of the Desert (1715); he revived the Presbyterian discipline, checked the fanaticism of the Cévennes prophets, among whom he had been brought up; promoted sound education and enlightened piety; defended his church, and has left its history, *Histoire des troubles des Cévennes*, Geneva, 1760, 3 vols.; n.e., Alais, 1819.

Cov'-enant, a mutual agreement with stipulations. It is the term used in Scripture to de-

note God's dispensations to man (Gen. xvii. 7, Deut. iv. 13), and is a vivid expression of the Lord's condescending grace. The two great economies are distinguished as the Old Covenant (Heb. viii. 13), given through Moses, which had much that was legal, outward, and temporal, and the New Covenant, made through the Lord Jesus Christ and sealed with his blood (Matt. xxv. 28, Heb. xiii. 20), which secures life eternal to every believer. For theological use of the term, see **FEDERAL THEOLOGY**.
T. W. C.

Covenanters. See **PRESBYTERIAN CHURCH**.

Coverdale, Miles, D.D. (Tübingen, 1541 [?], Cambridge, 1563), b. at Cover-dale(?), Richmondshire, county of York, England, 1488; d. in London, Feb. 19, 1568. He was educated at Cambridge; entered the convent of the Austin Friars at Cambridge, 1514. There Robert Barnes, who became prior in 1523 and was martyred (July 30, 1540), first turned his attention to the reformed faith. When Barnes was tried for heresy, in 1526, Coverdale assisted in his defence. He then left the convent and preached as an evangelist. He spent most of the time from 1528 to 1535 abroad, probably engaged in translating the Bible, either alone or with Tyndale. In 1535 he brought out in London the first complete English translation of the Bible, *Biblia. The Bible, that is the Holy Scripture of the Olde and New Testament, faithfully and truly translated out of Douche [i.e., German] and Latyn*. In 1538 Coverdale was in Paris superintending the printing of the *Great Bible*, which was partly a revision of his own. (See **BIBLE**, p. 105). He returned to England in 1539, but the troubles drove him away in 1540, and he did not return till 1548. He was well received by Edward VI. and made a king's chaplain; and in 1551 was appointed bishop of Exeter. On the accession of Queen Mary he was deprived; again betook himself to the continent, and stayed there until the accession of Queen Elizabeth, 1558. His religious scruples prevented his reinstatement in the see of Exeter, and brought about his resignation in 1566 of the living of St. Magnus, near London Bridge, to which he was appointed in 1563. He made numerous translations of edifying books in German and Latin. His name "will always be revered as that of a man who first made a complete translation of the Bible into English, but he was not a figure of marked historical interest. He was somewhat weak and timorous, and all through his life leaned on a more powerful nature. Barnes, Cromwell, Cranmer, and Grindal were successively his patrons. In the hour of trouble he was content to remain in obscurity, and left the crown of martyrdom to be earned by men of tougher fibre. But he was pious, conscientious, laborious, generous, and a thoroughly honest and good man. He knew German and Latin well, some Greek and Hebrew, and a little French. He did little original work. As a translator he was faithful and harmonious. He was fairly read in theology, and became more inclined to Puritan ideas as his life wore on. All accounts agree in his remarkable popularity as

a preacher. He was a leading figure during the progress of the reformed opinions, and had a considerable share in the introduction of German spiritual culture to English readers in the second quarter of the sixteenth century." (Cf. H. R. Tedder in *Diet. Nat. Biog.*, who gives list of Coverdale's translations and other works.)

Cowl, a monk's hood attached to a robe, and so arranged as to cover the head or lie upon the back at pleasure. The term was also applied to the entire garment, which varied in length and was without sleeves.

F. H. F.

Cowles, Henry, Congregationalist; b. at Norfolk, Conn., April 24, 1803; d. at Janesville, Wis., Sept. 6, 1881. He graduated at Yale College, 1826; studied in Yale Divinity School, 1826-28; was a pioneer missionary and pastor in the Western Reserve (Ohio), 1828-35; professor in Oberlin College, first of Latin and Greek, 1835-38; later of Hebrew, ecclesiastical history and polity, 1838-48; editor of *The Oberlin Evangelist*, 1848-63; author of a commentary on the entire Bible, New York, 1867-81, 16 vols.

Cowper (pronounced cooper), **William**, Church of England, layman, poet; b. in his father's rectory at Great Berkhamstead, 28 m. n.w. of London, Nov. 15, 1731; d. at East Dereham, county of Norfolk, 15 m. w.n.w. of Norwich, April 25, 1800. He was educated at Westminster School, London, studied law and was admitted to the bar, June 14, 1754. But being in easy circumstances, and disliking his profession, he paid more attention to literature than law, until the first attack of insanity, induced by nervous dread of an examination for a clerkship in the House of Lords, 1763, put an end entirely to all pretence of being a lawyer and his life henceforth was spent in the country. He was subject to frequent fits of melancholy, to religious doubts and hallucinations, and needed constant stimulus to arouse him to action and drive away his care. This, providentially, was supplied. At Huntingdon, on the Ouse, he met the Unwin family, in 1765, on his release from the asylum, and soon became an inmate of their household. When the Rev. Mr. Unwin died, in 1767, he removed with Mrs. Unwin to Olney, and there he met Rev. John Newton, the ex-slaver, who guided him religiously, induced him to lead prayer-meetings, visit the sick, and otherwise act as a sort of lay-curate. With Newton he brought out the well-known *Olney Hymns*. Mrs. Unwin encouraged him to write poetry and he produced his first volume in 1782. Another widow, Lady Austen, by her gayety did much for him. She induced him to write the "Task," and told him the diverting story of John Gilpin, which he quickly turned into immortal verse. In 1785 he resumed, after a long interval, his correspondence with Lady Hesketh, a widow since 1778, the sister of his early love Theodora. These ladies' society had an excellent effect upon Cowper, but still he occasionally was acutely deranged. Cowper was the author of several of the best hymns in the language, as "God moves in a mysteri-

ous way," "There is a fountain filled with blood," "O for a closer walk with God," ranks as one of the best letter-writers in all literature, and some of his poems are models of tender verse. His translation of Homer is no longer read. (See his complete works, with memoir by Southey, in Bohn's Standard Library, 8 vols., and for a sketch, that by Goldwin Smith, London and New York, 1880.)

Cox, Samuel, D.D. (St. Andrews, 1882), General Baptist; b. in London, Eng., April 19, 1826; graduated at the Stepney Baptist Theological College, London, 1851; since 1863 has been pastor in Nottingham. He founded and edited *The Expositor* (a monthly), 1875 to 1884, and is author of *Quest of the Chief Good* (commentary on Ecclesiastes), London, 1865; 2d ed., 1890; *Expositor's Note-book*, 1873; *Pilgrim Psalms* (songs of degrees), 1874; *Salvator Mundi*, 1877 (defence of Restorationism); *The Larger Hope* (sequel), 1883; *Expositions*, 1885, 1886, 1887, and other works.

Cox, Samuel Hanson, D.D. (Williams, 1823), LL.D. (Marietta College, 1855; Columbia College, 1863), Presbyterian; b. at Rahway, N. J., Aug. 25, 1793; d. at Bronxville, near New York, Oct. 2, 1880. He became pastor at Mendham, N. J., 1817, of the Spring Street church, New York City, 1821 (removed to Lighthouse Street, 1825); professor of pastoral theology at Auburn Theological Seminary, 1834; pastor of the First Presbyterian Church of Brooklyn, 1837; retired, 1854. He was a learned, eloquent, and eccentric preacher. Among many witty things he said the most famous is his designation of the letters D.D. as "semi-lunar fardels."

Coxe, Arthur Cleveland, D.D. (St. James' College, Hagerstown, Md., 1856), S.T.D. (Trinity College, Hartford, Conn., 1868), LL.D. (Kenyon College, Gambier, O., 1868), Episcopal bishop of Western New York, son of preceding; b. at Mendham, N. J., May 10, 1818; graduated at the University of the City of New York, 1838, and at the General Theological Seminary in the same city, 1841; became rector at Hartford, Conn., 1842; at Baltimore, Md., 1854; in New York City (Calvary Church), 1863; bishop, 1865. He edited the American reprint of the *Ante-Nicene Fathers*, published by the Christian Literature Co., Buffalo (now New York), 1885-87, 9 vols. He headed the opposition to the alteration of the Authorized Version in punctuation and text attempted by the American Bible Society in 1857, and also that to the Revised Version of 1831-85. He has published several volumes of poems and others of prose.

Cramp-rings, those hallowed by the monarchs of England in former days on Good Friday, and worn as a sure protection against epilepsy.

Cranmer, Thomas, D.D. (Cambridge, 1523), b. at Aslacton, Nottinghamshire, Eng., July 2, 1489; d. at the stake, in Oxford, March 21, 1556. He studied theology at Cambridge; married in 1523, but lost his wife in the same year; was ordained a priest in 1523 and in 1529 introduced to Henry VIII., who commis-

sioned him to prepare an argument upon the invalidity of his marriage with Catharine of Aragon. In 1530 he accompanied the Earl of Wiltshire, the father of Anne Boleyn, on his embassy to the emperor and the pope, and in 1533 he was himself sent on a mission to the emperor, but was recalled in the same year and made archbishop of Canterbury, which preferment, however, proved somewhat embarrassing, as he, during his stay in Germany, had secretly married a niece of Osiander. His first official duty was to annul the marriage of Henry VIII. and Catharine of Aragon and legitimize the union between the former and Anne Boleyn, and he always showed himself an obedient servant in the king's many matrimonial troubles. The latter, on his side, had unwavering confidence in the archbishop, and left, in a great measure, the whole management of the necessary religious and ecclesiastical reforms to him. He not only introduced but he was the principal author of the Thirty-nine Articles and the Prayer-book, and on the question of transubstantiation he took a very decided stand by his essay on the subject and his response to Gardiner's attack on it. During the minority of Edward he was one of the regents and continued to work undisturbed for the establishment of the Reformation in England. But on the death of Edward he committed himself to the cause of Lady Jane Grey, and immediately after the accession of Mary he was imprisoned and accused of treason and heresy. The history of this last part of his life, from Nov. 13, 1553, to his death, is very singular. He signed one recantation after the other, evidently in the hope of saving his life, but when he saw that there was no hope any more, he publicly retracted all his recantations and suffered martyrdom with great heroism. His life has been written by Todd, London, 1831, and Le Bas, London, 1833, reprinted in New York, 1835.

Oranz, David, Moravian; b. at Neugarten, Pomerania, 1723; was secretary to Count Zinzendorf, 1747; successful missionary in Greenland; returned, 1762; d. as pastor of the Moravian congregation at Gnadenfrei, Silesia, June 6, 1777. He wrote the history of the Moravian Brethren (Barby, 1771, Eng. trans., London, 1780) and of Greenland and the Moravian mission there, 1765, Eng. trans., 1767, n.e., with continuation, 1820, 2 vols.

Crashaw, Richard, Roman Catholic layman; b. in London, 1613(?) of Protestant parents; educated at Cambridge; was fellow there; went over to the Roman Church, 1646; was attendant on Cardinal Palotta, and d. as sub-canon at Loreto, Aug. 25, 1649. He was a religious poet (*Steps to the Temple*, London, 1646) of great merit, and inspired the muse of Milton, Pope, Coleridge, and Shelley. He wrote while an undergraduate the famous line on the miracle at Cana, "Nympha pudica Deum vidit et erubuit" ("the shamefaced water saw God and blushed").

Cre-a-tion, the act by which God causes to exist that which did not exist before in any form (Gen. i. 1, Heb. xi. 8). The common doctrine of the Scripture is that in this way

the world came into being, whereas all ancient philosophers assumed the eternal existence of matter, an assumption which is wholly unreasonable, since it implies either atheism or dualism. The Bible opens with an account of creation which in its sublime simplicity contrasts most favorably with all other cosmogonies. It describes the process as continuing through six days. On the 1st day cosmic light was formed; on the 2d the firmament was made and called heaven; on the 3d the earth appeared and was divided into sea and land, and clothed with vegetation; on the 4th light was concentrated in the sun, and the planetary system organized; on the 5th the lower orders of animal life in water and air were created; on the 6th the higher animals, and man, their head, made in the image of God; and on the 7th God rested from his created work, and instituted the weekly day of rest. That the term day is not to be taken strictly the narrative itself shows, since the sun was not created till the 4th day, and the 7th day is still in progress. The precise harmony of this narrative with the discoveries of geology is still under debate, but its agreement in certain general outlines is most remarkable. These are the remote creation of the elements, the intermediate existence of chaos, the advance of the earth through various changes to its present condition, the successive appearance of organized beings—the vegetable before the animal—the lower before the higher—according to the improving condition of the earth, and man last of all. Yet the Mosaic account dates back to a very early period, and it was not written for scientific purposes, as was seen by Augustine and Calvin, but to teach religious truth, and to serve as a general introduction to the history of redemption. The statements made in the Assyrian tablets recently discovered are mutilated and confused, but indicate that they came from a common source with the Hebrew tradition, which, however, was written by men enjoying a divine guidance, and is therefore correct. It gives the true order of events, and bears throughout the impress of truth.

T. W. C.

Crea'-tionism is a term used to denote one view of the origin of the human soul and stands in opposition to the two theories, designated as Traducianism and Pre-existence. The question is whether the soul of each man is immediately created by God and joins the embryo just after conception; or whether it is derived from the first man, being propagated along with the body by natural generation; or whether it has existed from the beginning and when born into the world has simply a new manifestation. The last-mentioned was borrowed by Origen from Plato, held by John Scotus Erigena, and defended by some moderns, as Kant and Julius Müller. The second view was taught by Tertullian and for some time prevailed in the Western Church, and as it best explains the problem of hereditary sin has been adopted by all the Lutheran divines. The first view, that of a divine concursus at the origin of each individual was accepted by Augustine and Leo

the Great, and became a conspicuous feature of the whole system adopted by such schoolmen as Anselm and Thomas Aquinas. In modern times it has been advocated by most Roman Catholic and Reformed theologians, mainly because it agrees best with the prevailing representations of Scripture, is most consistent with the indivisible nature of the soul, and explains the freedom of Christ's soul from sin though he was born of a woman. Of recent American writers on theology Charles Hodge was a creationist, while Dr. A. H. Strong is a traducianist. There are not a few who hesitate to side with either, and say with Augustine, "When I wrote my former book I did not know how the soul derives its being, and I do not know now." T. W. C.

Credence-table, the small table on the epistle side of the altar on which the bread and wine, the candlesticks for the acolytes, etc., are placed before the celebration of mass. The word credence comes from the Italian *credenzare*, "to taste meats and drink before they were offered to be enjoyed by another."

Credner, Karl August, German rationalistic Bible critic; b. at Waltershausen, near Gotha, Jan. 10, 1797; d. as professor at Gießen, July 16, 1857. His best-known book is his *Zur Geschichte des Kanons*, Halle, 1847; *Geschichte des neutestamentlichen Kanons*, ed. Volkmar, Berlin, 1860.

Creed, a confession of faith for public use, embracing the acknowledged tenets of the person or body from which it comes. The propriety of creeds has often been objected to on the ground that they stand in the way of free inquiry and theological progress. But they are a necessity. Since all truth is self-consistent and the human mind instinctively seeks to reduce its knowledge to a logical unity, men must and do construct a system of faith out of the teachings of Scripture. Besides, a Christian society cannot exist without organization, and this implies agreement in religious opinions; and accordingly all the creeds of Christendom have had an historical basis arising from the existence of errors which required the renewed affirmation of the truth. "The real question between the church and the impugnors of creeds is not, as often pretended, between the Word of God and the creed of man, but between the proved faith of the collective body of God's people and the unassisted wisdom of the individual objector." Existing creeds are of great service as they mark the progress of religious knowledge in any past age; as they define truth and discriminate it from error; as they form a bond of union among those who hold them; and as they furnish a means of popular instruction. They are usually divided into four classes. 1. The Ecumenical (Apostles', Nicene, Chalcedon, Athanasian). 2. Those which set forth the faith of the Greek Church as distinguished from the Roman. 3. The Roman creeds from the Tridentine to that of the Vatican Council. 4. The evangelical, comprehending the various confessions of the Lutherans and the Reformed, who agreeing in other things differ as to the divine decrees and the efficacy of the sacraments.

The Apostles' Creed in its present form cannot be traced beyond the sixth century, yet the several articles considered separately are all of Nicene or Ante-Nicene origin, and hence it is justly inferred that what we have now gradually grew out of the assimilation of the various baptismal creeds of the principal Western churches (Rome, Aquileia, Milan, Carthage, Hippo). Its reception has been and is now well nigh, if not absolutely, universal. It is used in the baptismal confession of the Roman, Lutheran, Reformed, Anglican, Protestant Episcopal, and Methodist churches, and was subjoined by the Westminster divines to their catechism.

For the creeds in general see Schaff, *Creeds of Christendom*, New York, 1877, 3 vols., 4th ed., 1884. T. W. C.

Creighton, Mandell, LL.D. (Glasgow, 1884; Harvard, 1886), D.C.L. (Durham, 1885), Church of England; b. at Carlisle, county of Cumberland, Eng., July 5, 1843; B.A. and fellow of Merton, Oxford, 1867; vicar of Embleton, Northumberland, 1875; Dixie professor of ecclesiastical history, Cambridge, 1884; bishop of Peterborough, 1891. He wrote *A History of the Papacy During the Period of the Reformation*, London, 1882, sqq., vol. 4, 1887, and other historical works.

Crespin (cres-pan'), **Jean**, Protestant, author of the immortal *Histoire des Martyrs*; b. at Arras, France, 100 m. n.e. of Paris; studied law at Louvain and Paris; became advocate in Parliament; fled on account of his religious opinions to Geneva, 1548, where he set up a printing-press; d. there, 1572. His great work appeared at Geneva, 1554, n.e., Lelièvre, Toulouse, 1886-89, 3 vols.

Crete, now **Candia**, an island in the Mediterranean, 150 m. long, 6 to 35 m. wide, originally peopled probably by the Capthorin. It is mountainous, but has many fertile valleys. Cretans were at Jerusalem on Pentecost (Acts ii. 11); Paul was shipwrecked near the island (Acts xxvii. 13, 21); and he left Titus there to "appoint elders in every city."

T. W. C.

Crispin and **Cris-pin-i-a'-nus**, two saints, and according to tradition brothers. About the end of the 3d century they travelled together to Soissons, France, to propagate the Christian religion. Here they were beheaded by the mayor of the town. The date of their martyrdom is given as 287. Their day is Oct. 25. F. H. F.

Criticul Sacri, the name of the series of commentaries and other biblical works in Latin, compiled from different authors, designed to supplement Walton's *Polyglott*, and published in London, 1660, 9 vols., later edd. Poole's *Synopsis* (1669) is an abridgment of it.

Crosby, Howard, S.T.D. (Harvard, 1859), LL.D. (Columbia, 1872), Presbyterian; b. in New York City, Feb. 27, 1826; graduated at New York University, 1844; became professor of Greek there, 1851, and at Rutgers College, New Brunswick, N. J., 1859; pastor of the Fourth Avenue Presbyterian Church, New York City, 1863. He is prominent in

every good work, and has written several works on biblical subjects.

Crosier, or **Pastoral staff**, a bishop's, formerly also an abbot's, staff of office. It is long and has a crook on the upper end and a point at the lower, and originated in the shepherd's crook. "A bishop carried it in his left hand, with the crook turned outward, to indicate his authority over the diocese; an abbot in his right hand, with the crook turned inward, to signify his jurisdiction over the members of his house." (Cf. *Dict. of Relig.* s.v. Pastoral staff.)

Cross, an instrument of various forms, generally made by the intersection of two beams of wood, used in ancient times as a means of execution, among the Romans only in case of slaves, or persons of the lowest classes. The criminal was bound to the cross by ropes, or nailed upon it, and sometimes had a block upon which he could half sit, sometimes not. The crime was proclaimed by a crier, or written upon a "title" and suspended over the cross. The usual form ascribed to the cross of Christ was suggested by Justin Martyr. It is confirmed by the position of the title, which was suspended above the person of Jesus. Irenæus and Tertullian mention the existence of a seat (*sedile*).

Bull of the Cross, a name given to the bull issued in 1487, granting indulgences to all who would take up arms under Henry of Castile against the infidels. It was subsequently often renewed and much enlarged, being last issued in 1753. A similar bull was given in favor of Sebastian of Portugal in 1514. **Cross-bearer**. The person who bears a cross before the higher orders of the Roman hierarchy as a sign of office. The term was also applied to the Flagellants (q.v.). **Exaltation of the Cross**. This is a festival celebrated upon Sept. 14. By some it is carried back to the time of the vision of Constantine, by others to the dedication of the church of the Holy Sepulchre in Jerusalem in 335. More probably it arose from the restoration of the pretended true cross to Jerusalem in 631 by Heraclius, who had recovered it from the Persians by whom it had been carried away from its place in war. He brought it into the city with solemn ceremony to "exalt" it in the church again. The pope, Honorius I., soon introduced the feast in the West. **Invention of the Cross**, a feast celebrated in the Roman Church upon May 3, in memory of the pretended discovery in Jerusalem by the mother of Constantine, Helena, in 326, of the cross upon which Christ was crucified. The other crosses, the nails, and the tablet with the inscription, were also found. Miracles are said to have pointed out unmistakably the true cross from the others. Later, splinters from the cross were given to pilgrims, but the cross never wasted! (See W. C. Prime, *Holy Cross*, New York, 1877.) **Orders of the Cross**. Several monastic orders, of which the principal are (1) The Canons Regular, founded in 1211, since 1850 also in the United States, (2) Daughters of the Cross, founded in 1640, principally engaged in teaching, (3) Sisters of the Cross, founded in 1834, since 1843 in the

United States also, (4) Congregation of Regular Clerks of the Holy Cross, founded in 1835, and now quite numerous. *Sign of the Cross*. Used especially in the Greek and Roman churches in various ceremonies; but because generally connected with superstition, disused in most of the Protestant churches. (Cf. Blake, *The Cross, Ancient and Modern*. New York, 1888; Nestle, *De Sancta Cruce*, Berlin, 1889).

F. H. F.

Orotus Rubianus (properly Johannes Jäger), Humanist; b. at Dornheim, near Arnstadt, Thuringia, 1480 (?); place and date of death unknown. As a student at Erfurt he followed the schoolmen; but after graduation (1500) he became a Humanist. His religious life exhibits similar changes. While in the Roman Church he planned and took the principal part in the famous satire on scholasticism and monkery, *Epistola rirorum obscurorum* [Hagenau?], 1515; in 1520, while rector of the University of Erfurt, he went over to the side of Luther and was in the court of Albert of Brandenburg; but in 1530, like other Humanists, perhaps without sympathy for the spiritual side of the movement, returned to the Roman Church. After this all trace of him is lost.

Crucifix. The cross with the figure of the dying Saviour, or crucifix, was not employed in the early times in the Christian Church. The cross alone sufficed till about the beginning of the 5th century. The earliest pictorial representation of Christ in connection with the cross occurs in a sarcophagus of a certain Probus (d. 395) in which Christ is pictured as a youthful teacher, pointing to his cross. The first case in which the form of Christ is carved upon a cross is in an ivory relief of the 5th century, now in the British Museum. Gradually there was created a distinct type of representation which became the invariable standard in the Greek Church, in which Christ appeared in deep suffering, the only strange peculiarity being that the wound of the spear was upon the *right* side. In the West the greatest variety is to be found. While the crucifix has been banished from the Reformed churches, the Lutherans have retained it.

F. H. F.

Crucifixion. This was a common form of execution. Alexander caused 2000 of the inhabitants of Tyre to be crucified. Regulus is said to have been destroyed thus by the Carthaginians. The Israelites employed crucifixion. After the capture of Jerusalem, Titus found in the vicinity of the city scanty room for the number of crosses he would set up. There was no special form of crucifixion. The simplest way was to tie both arms above the head to a single stake. In fact "*crux*" does not mean precisely what we mean by cross. But, a transverse timber being added, the modern form was acquired. The scourging, the bearing of the cross, the agency of the soldiers, the parting of the clothes, of which we read in the crucifixion of Jesus, were all common features of ordinary crucifixions. The criminal was usually pulled by a rope up to his position upon the cross, which was already fixed in the ground. The hands and feet were often nailed to secure him more

firmly in his place. His sufferings arose from the unnatural position, and the pain caused by every motion, from the tenderness of the parts through which the nails had been driven, from inflammation, from the arrestment of circulation, which caused the head to ache, the lungs to refuse their office, the extremities to become rigid and at last the heart to stop, though sometimes not till this agony had been endured a second or a third day. (See H. Fulda, *Das Kreuz u. d. Kreuzigung*, Breslau, 1878.)

F. H. F.

Cruden, Alexander, Presbyterian, layman; b. at Aberdeen, Scotland, May 31, 1701; d. "suddenly, while praying, in his lodgings in Camden Passage, Islington," London, Nov. 1, 1770. Shortly after his graduation at Marischal College, Aberdeen, he first showed signs of insanity, and never was entirely sane afterward, and was several times in confinement for brief periods. He was a private tutor until 1732, when his London career of bookseller and corrector of the press began. In 1736 he began the Concordance to the Bible, which he issued the next year. A second edition was published in 1761, and a third in 1769. He is said to have made £800 from it. By it he has won an imperishable name as among the most useful of biblical authors. Many stories are told of his eccentricities; how he called himself "Alexander the Corrector," and believed himself inspired to correct the morals of the nation, especially in regard to swearing and neglect of the Sabbath; how he sought a seat in parliament, the honor of knighthood, and other distinctions; how he was the victim of a practical joke, being dubbed knight at Cambridge; how he paid unwelcome addresses to young ladies, and other such tales. But his piety, his honorable life, and his biblical labors entitle him to respect. (Cf. *Dict. Nat. Biog.* s.v.)

Crusades, expeditions to the Holy Land from papal Europe in the middle ages (1095-1291) to rescue it from the dominion of the Mohammedans. The supremacy of the first Mohammedan conquerors of Palestine had been favorable to the continuation of Christian pilgrimages, which had long been a feature of Catholic piety. But about the beginning of the 10th century there was a change, and from that time a greater and greater degree of difficulty was experienced till, about 1070, the trouble reached its height. Pilgrimages had grown so common about the year 1000, on account of the expectation of the approaching end of the world, that their practical prohibition was immediately felt, and Sylvester II. and Gregory VII. had both thought of seeking to drive the infidels out of the Holy Land. A loud cry for help from the Greek emperor was, however, the real occasion of the beginning of expeditions to Palestine. His ambassadors accompanied Urban II. to the Council of Clermont, and there the pope preached the crusade with great effect. With one voice the multitude shouted, "God wills it," and thousands "took the cross," as it was called, i.e., vowed to devote themselves to the work and had a red cross stitched upon the right shoulder as a sign of this. The

movement thus begun lasted two centuries, led to the expenditure of an enormous number of lives and vast sums of money, and gave a fantastic air to the whole civilization of the times; but it also modified the constitution of Europe at many points, as in promoting the rise of the free cities, creating a free peasantry, and giving new direction to commerce, opened a new world to the knowledge of Europe, created new wants, and new means of gratification, and, particularly, largely increased the power of the church at many points.

Details.—The first crusade commenced under Walter the Penniless, who led an innumerable multitude out toward Constantinople. He was followed by Peter the Hermit, whom the legend has made the first preacher of the crusades, with 40,000 men, whom Peter abandoned in Bulgaria, and who, after losing half their number in that country, were altogether destroyed by the Turks at Nice. New crusading armies followed, among which was an undisciplined host of 200,000 men, who all perished in Hungary, or upon its borders. The first effective force was sent out under Godfrey of Bouillon, 80,000 men strong, which was re-enforced at Constantinople till it numbered 600,000, and got into Asia Minor in 1097. It took Nice, Edessa, Antioch, and in 1099 Jerusalem itself. The enormities perpetrated in the capture were indescribable. Godfrey was made "Defender of the Sepulchre," since he would not be king and wear a golden crown where his Lord had worn a crown of thorns, but when he died, his less scrupulous brother Baldwin was crowned king. In 1101 three armies were equipped in Italy, France, and Germany, but all perished in Asia Minor. In 1142 the Kingdom of Jerusalem embraced the whole Holy Land from the Northern Euphrates to the Red Sea and easterly to the Syrian Desert. A Latin patriarchate was erected, four archbishoprics, and a corresponding number of bishoprics established. But now disasters began. In 1146 Edessa fell before the Saracens. The second crusade was proclaimed by Eugene III. and preached by the famous Bernard of Clairvaux (q.v.). Lewis VII. of France and Conrad III. of Germany embarked in it. The Germans took the short route through the Sultanate of Iconium (1147) were met by the Sultan and defeated, and returned to Nice in small numbers. Joined by the French, they got through the Cilician Gates to Antioch, and besieged Damascus, but without success. The whole crusade accomplished nothing. In one year it was all over. The third crusade (1189-93) was called out by the appearance of Saladin upon the scene, who conquered the whole kingdom of Jerusalem, in 1187, and imprisoned the king. Philip Augustus of France and Frederick Barbarossa of Germany led armies to Palestine. Frederick conquered the Sultan of Iconium, but died himself while bathing in the Calycadnus. Richard of England now appeared, and having gained a position upon the coast, secured from Saladin a truce for three years. Otherwise this crusade was also a failure. The fourth crusade (1202-4) resulted in nothing at all within the Holy Land, but the troops which had gath-

ered, being unable to provide for their transportation to Palestine, entered the service of Venice, conquered Constantinople to please her, and set up a Latin empire there which endured from 1204 till 1261. In 1212 80,000 children had been led out to a crusade, all of whom miserably perished on the way, or were sold into slavery. Three more crusades followed, which resulted in nothing. The fifth was to be a means in the pope's hand of humbling Frederick II., but scarcely did this. In 1291 Ptolemais, or Accho, the last possession of the Christians, in Palestine fell. (See, besides the standard histories, Gibbon, Milman, and Hallam, Michaud, *Histoire des Croisades*, Paris, 1825; Wilken, *Geschichte der Kreuzzüge*, Leipzig, 1807-26, 7 vols.; Kugler, *Gesch. d. Kreuzz.*, Berlin, 1880, and Prutz, *Kulturgesch. d. Kreuzz.*, 1883; and for brief handling G. G. Perry, London, 1865, 8d ed., 1872; G. W. Cox, New York, 1875; J. I. Mombert, 1891.) F. H. F.

Crypt (Greek for *concealed*), general term for subterranean passages or grottos, then used of subterranean burial-places. These were the places where the martyrs were laid away, and thus became places of resort, and then of worship. Churches were built over them for the service of preaching, and the crypt became so thoroughly a part of the place of worship that no church was thought complete without a martyr's grave, and so a crypt. In the Germanic church architecture the crypt was built under the choir (see CHURCH ARCHITECTURE), and was at last often an extensive place. F. H. F.

Cryp'-to-Calvinism, a name given to the views of those among the Lutherans who, while denying predestination, secretly held Calvin's doctrine of Christ's spiritual presence in the eucharist, since Luther's view implied the ubiquity of Christ's body. Melancthon sympathized with Calvin, and many agreed with him, but the more rigid view finally prevailed. Of late years the Missouri Lutherans have been called Crypto Calvinists, because, though they are sound on the eucharist, they defend the doctrine of unconditional election as taught in the Formula of Concord.

T. W. C.

Cubit. See MEASURES.

Cudworth, Ralph, D.D. (Cambridge, 1651), Church of England; b. at Aller, Somersetshire, 1617; d. at Cambridge, June 26, 1688. He was educated at Cambridge, where he was a fellow (1639), tutor, master of Clare Hall (1645-54); master of Christ's College (1654), and professor of Hebrew 1645, till death. His fame rests on his *The True Intellectual System of the Universe* [the first part; all published]; *Wherein all the Reason and Philosophy of Atheism is Confuted and its Impossibility Demonstrated*, London, 1678; n.e., 1845, 2 vols. The title sufficiently describes this learned work. Cudworth was the leader of the Cambridge Platonists (q.v.).

Culdees. See CELTIC CHURCH, p. 150.

Cumberland Presbyterian Church. See PRESBYTERIAN CHURCH.

Cumming, John, D.D. (Edinburgh, 1844). National Scottish Church; b. in the parish of Fintray, Aberdeenshire, Nov. 10, 1807; d. in London, July 5, 1881. Educated at Aberdeen, he was from 1832 till his death pastor in London. He attracted notice and crowds by his determined opposition to popery and confident interpretation of prophecy.

Cummins, George David, D.D. (Princeton, N. J., 1857). Reformed Episcopal; b. near Smyrna, Kent County, Del., Dec. 11, 1823; d. at Lutherville, near Baltimore, Md., June 26, 1876. He graduated at Dickinson College, Carlisle, Pa., 1841; entered the Methodist ministry; changed to the Episcopal, 1845; became assistant bishop of Kentucky, 1866; left the denomination and established the Reformed Episcopal Church, and was its first bishop, 1873. See art. EPISCOPAL CHURCH, REFORMED.

Cuneiform Inscriptions. See ASSYRIOLOGY, p. 52.

Cunningham, William, D.D. (Princeton, N. J., 1842). Free Church of Scotland; b. at Hamilton, Lanarkshire, Scotland, Oct. 2, 1805; educated at Edinburgh, where he lived as pastor (1834) and professor of theology (1843) until his death, Dec. 14, 1861. He was one of the leaders of the Free Church and an able controversialist. His books are posthumous, the best being *The Reformers and the Theology of the Reformation*, Edinburgh, 1862. (See his life by Rainy, Edinburgh, 1871.)

Cup, a drinking vessel of horn, earthenware, or some precious metal (Gen. xl. 13, xlv. 2, 1 Kings vii. 26). In a figurative sense it meant the portion given one by divine Providence (Ps. xl. 6, xvi. 5), the blessings of this life (Ps. xxiii. 5), a thank-offering to God (Ps. cxvi. 13), the judgments of heaven (Ps. lxxv. 8, Isa. li. 17), and also the sufferings of our Saviour (Matt. xx. 22, xxvi. 39). T. W. C.

Curate, *i.e.*, one who has the *cure*, or care, of souls in a parish; so in the Prayer-Book phrase "all bishops and curates;" but now generally used "to denote the minister, whether presbyter or deacon, who [in the Church of England] is employed under the spiritual rector or vicar, as assistant to him in the same church, or else in a chapel of ease within the same parish, belonging to the mother church. Where there is in a parish neither spiritual rector nor vicar, but a clerk employed to officiate there by the impropriator [*i.e.*, the layman who has the income of the ecclesiastical property], this is called a *perpetual curacy*, and the priest thus employed the *perpetual curate*." Such curates are now made vicars. (Cf. Hook, *Dict.*, 14th ed., s.v.)

Cureton, William, LL.D. (Oxford, 1858). D.D. (Halle, Germany). Church of England; b. at Westbury, Shropshire, 1808; d. in London, June 17, 1864. He was educated at Oxford; assistant keeper of mss. British Museum, 1837 to 1849; canon of Westminster and rector of St. Margaret's, 1849 till death. His fame rests on his Syriac labors—*e.g.*, *Corpus Ignatianum*, 1849; *Remains of a very ancient*

Recension of the Four Gospels in Syriac, 1858; *Fragmenta Evangelica*, 1870.

Curci, (koor'-chee), **Carlo Maria**, Roman Catholic; b. at Naples, Sept. 4, 1809; entered the Society of Jesus, 1826; was expelled for his liberal political views, 1877; submitted to the pope, 1879; offended again by his liberalism, 1883, but again submitted. His great offence is his desire to reconcile church and state in Italy. His various writings on this topic have excited widespread attention.

Curia Romana, the Roman Court, or the establishment of the pope for the transaction of his official duties. See CARDINAL.

Cu'-sa, **Nicolas de, Cusanus** (**Nicolaus Chrypsis**), b. at Cues, on the Mosel, in the diocese of Treves, 1401; d. at Todi, 24 m. s. of Perugia, Italy, 1464; was the son of a poor fisherman. When a mere boy he displayed unusual ability, and Count Ulrich of Mandercheid sent him to the school of the "Brethren of the Common Life" at Deventer. At the age of 28 he graduated in law at the University of Padua. He soon abandoned this profession and entered the church. He became well versed in philology, theology, philosophy, and mathematics. In 1430 he is found at Coblenz as dean, and ascends from this time to one grade in the church after another. As Archdeacon of Liege he was at the Council of Basel, where he completed his book entitled *De Catholica Concordantia*, in which he maintained the proposition that the papal office is not restricted to the bishop of Rome, and that he is only to be recognized as head of the church when properly elected to that position by the representatives of the whole church. The "Donation of Constantine" he declared to be a forgery, and maintained the independence of secular princes in matters not pertaining to religion, of the pope. In another tract he seeks to prove that general councils have their authority directly from Christ, and so are superior to the pope. A few years later he is, however, found upon the side of the pope, without assigning any satisfactory reason for the change. He served under Eugene IV. as ambassador to France, to Constantinople, and to Germany. In 1448 he was made cardinal. In 1454 he was involved in a dispute with archduke Sigismund in his own diocese of Brixen. Sigismund even imprisoned him, but released him the same year. He had already been engaged upon a number of missions of a reformatory character in the Netherlands, to the Bohemians, etc., in which he had met with but little success. A hospital which he had founded at Cues received his library and still possesses unpublished mss. of his.

As a philosopher, Cusa was the first to break with the ruling scholasticism. God is the absolute maximum and the absolute minimum. There is something like the Hegelian idea in his declaration that God passes out of unity into equality, and then back into unity again. God passes over into the world, yet he does not become the world. Thus Cusa saves himself from Pantheism. Ultimately, God is unknowable. As a mathematician Cusa may claim to be the first who taught the revolution

of the earth about the sun and the plurality of worlds. (See Scharpf, *Der Cardinal und Bischof Nicolaus von Cusa als Reformator*, Tübingen, 1871.) F. H. F.

Cush, a name applied in Scripture to three countries: (1) the Oriental Cush, near the Gihon (Gen. ii. 18); (2) the southern parts of Arabia and the coasts of the Red Sea, where Nimrod originated and whence the wife of Moses came (Gen. x. 8, Num. xii. 1, 2 Chron. xxi. 16); (3) more commonly Ethiopia proper, lying south of Egypt and now called Abyssinia (Ps. lxxviii. 31, Isa. lviii. 1, Jer. xlii. 28). T. W. C.

Cuthbert, St., bishop of Lindisfarne. The place and date of his birth are uncertain; d. at Farne, March 20, 687. Entering the monastery of Mailros (Melrose) in 651, he soon became a favorite of the abbot, Eata, and the prior, Boisil. When Eata, at the suggestion of king Alchfrid, founded the monastery of Ripon, as it is now called, he took Cuthbert with him as prior. But the Mailros monks could not maintain themselves at Ripon after 661, probably because they followed the Scottish rule. Boisil dying about this time, Cuthbert succeeded him as prior, and exerted himself not only as a faithful prior, but as a preacher in the surrounding regions. Several years after, we find him at Lindisfarne as prior, with the object of reforming this monastery in accordance with the Roman ritual. He must accordingly have already taken the tonsure. After a time the charms of the anchoritic life led him to retire to the island Farne as a hermit. The fame of his piety caused him to be elected bishop of Lindisfarne in 684, but after a short period of active labor in this new position, he insisted the same year upon returning to his cell. (See life by A. C. Fryer, London, 1881.) F. H. F.

Cutty-stool, a raised seat or gallery once used in Scotch churches by repentant unchaste persons, who would be restored to full communion.

Cuyler, Theodore Ledyard, D.D. (Princeton, 1866), Presbyterian; b. at Aurora, N. Y., Jan. 10, 1822; graduated at Princeton College, 1841, and Theological Seminary, 1846; became pastor of the Lafayette Avenue Presbyterian Church, Brooklyn, 1860; resigned 1890. He is a noted total abstinence advocate, and one of the most prolific authors in the religious press. Two of his numerous books, *Stray Arrows*, New York, 1852, and *The Cedar Christian*, 1858, have been widely circulated.

Cyxæres. See DARIUS.

Cycle, from the Greek κύκλος, "a ring," "a circle," means generally a number of years used as a larger unit in reckoning time, and specially such an arrangement used for the purpose of establishing perfect congruity between the solar and lunar computation of time. A very ancient cycle was the Octaëteris, or cycle of 8 years, founded on the fact that 8 solar years correspond very nearly to 99 lunations, or 8 lunar years with 3 intercalary months. A still more famous cycle was the Metonic, or cycle of 19 years, invented in 432

B.C., and based on the fact that the difference between 19 solar years and 235 lunations, or 19 lunar years with 7 intercalary months, is only 2 hours and 3 minutes.

Cyp'-ri-an (*Thascius Cæcilius Cyprianus*), bishop of Carthage; b. apparently in Carthage, about the year 200; martyred there, Sept. 14, 258. His family was one of wealth, and he received a good education, and became a teacher of rhetoric, in which profession he gained a position of influence in Carthage. His conversion and baptism occurred in the year 245 or 246. He immediately gave a large portion of his wealth to the poor, and devoted himself to ascetic self-discipline, and to the study of the Scriptures and the church writers. Tertullian especially became a favorite of his. In a short time he was made a deacon, and then, in 247(?), presbyter. His election to the bishopric (248), a post of difficulty to a man of his opinions, he resisted, but in vain. He was immediately involved in contests. Personal opposition combined with the circumstances of the times and place to stir up enemies against him. The discipline of the church had fallen into neglect, and the long period of peace which the church had enjoyed had given occasion for many to seek an entrance to her membership who scarcely belonged there. Hence many fell away from the faith in the persecution of the year 249. Cyprian, who found himself in danger, sought safety in flight, and was much reproached therefor. But he paid little attention to the calumnies which were heaped upon him, and continued from his place of refuge to provide for his charge. The circumstances of the time had given a new emphasis to the evils attending the custom of receiving to the membership of the church again any of the lapsed for whom a martyr or a confessor should intercede. Whole families were thus sometimes restored without any profession of repentance. Indeed, in Carthage, confessors had ordered the restoration of all the lapsed without distinction. Against all this Cyprian protested and commanded, but for the most part in vain. And now came the greater trouble, the schism of Felicissimus. Among Cyprian's opponents was a certain Novatus, a presbyter at Carthage, who during Cyprian's absence had ordained Felicissimus as deacon. When, now, Cyprian sent two bishops, Caldonius and Herculanius, to distribute his bounty among the poor and also to put suitable men into the ministry, Felicissimus resisted them, and five presbyters joined him. Cyprian returned to the city shortly after Easter, 251, and held a synod the same year, in which rules more in accordance with his ideas about the restoration of the lapsed were adopted, and also Felicissimus was condemned and excommunicated. The next year there was another synod, and now Felicissimus, who had meantime seen the Novatian party set up a rival bishop to Cyprian in the person of Maximus, himself elected a second anti-bishop, Fortunatus. Maximus would receive none who had lapsed to the communion of the church, Fortunatus *all*, but Cyprian those who gave signs of true repentance. The wisdom of Cyprian and his

evident benevolence and faithfulness daily gained him friends, and his opponents destroyed each other.

But now arose a contest with the bishop of Rome upon the question of the validity of heretical baptism. Cyprian denied this, and Stephen affirmed it. The question itself remained undecided between them; but the assertion of his independence and his equality in rank to the Roman bishop by Cyprian has rendered the dispute of great importance in the history of church polity. In general Cyprian's position was that of a high churchman. He made salvation dependent upon connection with the church. He emphasized the unity of the church, and made this unity to reside in the unity of the bishopric as a whole, but made Peter the head among equal brethren in the apostolic college.

The persecution broke out again in 256 under Valerian in Carthage. Cyprian was seized Aug. 30, 257, and examined, when he confessed himself a Christian and refused to sacrifice. He was banished to Curubis, not far from Carthage, where he remained a year. Then he was brought back and confined in his own country residence. From here, called to the city, he was again examined, and on the same day executed by the sword.

His works, consisting of letters and treatises, are to be found in Migne, *Pat. Lat.* IV. and V.; translated in the Ante-Nicene Library, Christian Literature Publishing Company, vol. v., 263-596. Life by G. A. Poole, Oxford, 1840. See also O. Ritschl, *Cyprian von Carthago u. d. Verfassung d. Kirche*, Göttingen, 1885. F. H. F.

Cy-prus, a large fertile island in the north-east part of the Mediterranean, 140 m. long and about 50 m. broad. It was the Kittim of the Old Testament (Num. xxiv. 24, Ezek. xxvii. 6). Its inhabitants were noted for culture, but also for all manner of luxury and profligacy. Of the cities of the island, Paphos, at the west end, and Salamis at the east are mentioned in Scripture. The gospel was preached there at an early day (Acts xi. 19). Barnabas (Acts iv. 36) and Mnason (xxi. 16) were natives. Paul's first missionary tour began there, and one of its fruits was Sergius Paulus, the proconsul of the island. (See Löher, *Cyprus*, New York, 1878.)

T. W. C.

Cy-re'-no, the chief city of Cyrenaiica (now Tripoli), or the Lybian pentapolis. It was a Grecian city, but under Roman rule. Many Jews were settled there, and they had a synagogue in Jerusalem, some of whose members (Acts vi. 9) took part against Stephen, but others became heralds of the gospel (xi. 20, xiii. 1). Simon, who bore our Lord's cross (Matt. xxvii. 32), was of this city.

T. W. C.

Cyrenius. See QUIRINIUS.

Cyr-il-a-cus, name of several persons. 1. (Saint) a (legendary) deacon in Rome, martyred. Day is celebrated on Aug. 8. 2. (Saint) bishop of Ancona, also legendary, said to have shown to St. Helena the place of the true cross. Day is May 4. 3. The saint and pre-

tended pope, companion of St. Ursula (q.v.), who was martyred in Cologne. Day Aug. 8. 4. Patriarch of Constantinople, 595-606. He assumed the title "ecumenical bishop" and had it confirmed by a synod, though against the remonstrances of Gregory I. of Rome. When, in 602, Phocas ascended the imperial throne, and his relations with the patriarch had become unpleasant, Gregory induced him to forbid the use of the objectionable title. Cyriacus had, however, died (Oct. 7, 606) before the decree was issued. 5. Metropolitan of Carthage, and contemporary of Gregory VII. (1073-85). F. H. F.

Cyr-il of Alexandria, b. there about the close of the 4th century; d. there also in 444. Patriarch in 412, he soon became famous for his zeal in opposing every kind of error. He closed the churches of the Novatians, drove out the Jews, and was thought to have had a hand in the murder of Hypatia. He is most famous for his contest with Nestorius, patriarch of Constantinople (q.v.). Nestorius had denied that the predicate "Mother of God" should be applied to Mary. Without mentioning the name of Nestorius, Cyril issued a tract against this view, teaching that the Logos, with the assumed human nature, was born of Mary. Later, at a synod at Alexandria (430), Cyril issued a letter to Nestorius condemning his doctrine in 12 anathemas. Nestorius replied with counter-anathemas. The following year the ecumenical council at Ephesus was called, which resulted in the deposition of Nestorius by the council, and that of Cyril and Memnon of Ephesus by the Antiochian party, all of which depositions were confirmed by imperial decree. But Cyril and Memnon were soon restored, while Nestorius was sent back to his monastery. A reconciliation of Cyril with John of Antioch was now procured, by which John was led to condemn Nestorius. Cyril afterward attacked Theodore of Mopsuestia and Diodorus of Tarsus. His dogmatic writings embrace treatises upon the Trinity, the Incarnation, and the worship of God. He also composed an apology for the Christian religion against Julian (10 books). (See the art. CHRISTOLOG.) Works in Migne, *Pat. Gr.* LXVI.-LXXVII. Eng. trans. of his commentary on Luke, Oxford, 1859, and *Five Tomes against Nestorius*, etc., 1881. F. H. F.

Cyril of Jerusalem, bishop there from 350 or 351 to his death, March 18, 386. Born 315(?), he became deacon in 334 or 335, under Macarius, who entrusted him with the catechetical instruction of those catechumens in immediate preparation for baptism (*competentes*, see art. CATECHUMENS). In the performance of this duty he prepared those "catechisms" which have come down to us as his principal literary remains. They are not composed in the form of question and answer, but in continuous discourses they dwell upon the duties of a Christian in general, and then treat of baptism, of sin, and of the creed, commenting upon this, word for word. The creed employed does not differ essentially from that formulated at Nice, except in omitting the "homo-ousion." After

the baptism there followed several addresses which explained the meaning of the sacraments.

When Cyril became bishop he was necessarily involved somewhat in the Arian controversy. He favored the more indistinct form of teaching common in the East before the Council of Nice. He was ordained bishop by Acacius of Cæsarea, with whom he was for a time upon good terms. But the abnormal relations of the two bishoprics could not fail to develop friction at last. Acacius was the metropolitan superior of Cyril, and yet Cyril, as bishop of Jerusalem, was a patriarch, next in rank to those of Rome, Alexandria, and Antioch. The quarrel which broke out resulted in the deposition of both bishops by partisan councils, but Cyril, being deposed by the synod at Constantinople in 360, had the worst of it. Julian restored him the following year, and though driven out again under Valens, he finally returned and passed his closing days in peace. Works in *Migne, Pat. Gr. XXXIII.* Eng. trans. of *The Catechetical Lectures* in Oxford Library and in the series of *Nicene and Post-Nicene Fathers*, Christian Literature Company, New York, 1891. F. H. F.

Cyril Lucar, patriarch of Constantinople, and author of the famous "Confession" of the year 1629, in which he placed himself upon the doctrine of Calvinistic Protestantism. Born in Crete probably in 1572 (d. at Constantinople, 1638), he pursued studies there with Meletius, later patriarch of Alexandria, and after 1588 went to Venice, under whose government the island of Crete then was, and spent a number of years in study and travel in all parts of Europe, tarrying for some time at Geneva, and afterward teaching at Ostrog in Lithuania. In 1595 he was present at the Synod of Brzesc, which was held for the purpose of bringing about the union of the Greeks in Poland with the Roman Church. Returned to Crete, he was made abbot by Meletius, was his ambassador to Brzesc to bear his refusal to join in the efforts at union made there, and, in 1602, after the death of Meletius, was made patriarch of Alexandria. Here he remained till 1621. We know little of his work at this period of his life, but he was evidently gradually approaching the Protestant position upon justification by faith and the sacraments, though without abandoning the ancient creeds, or the distinctive spirit of his own church. He perceived the intellectual darkness of his church, and set about illuminating it. He caused numbers of books to be sent him, and entered into some literary intercourse with the West, sending the Alexandrine ms. as a present to James I. of England. In 1621 he was finally made patriarch of Constantinople, and here found himself in the midst of lukewarm friends and determined enemies. The Jesuits in particular gave him endless trouble. Accused by a Greek bishop of treason, he was banished to Rhodes in 1622, to be soon brought back under the friendly mediation of the English ambassador. In 1624 emissaries from Rome sought to win him over to that church, and when he refused, they set up a Latin

patriarch. In 1627 he procured a printing-press for the publication of various necessary literature, but the Jesuits excited the suspicion of the Turks, and it was seized and destroyed. Yet he managed to get his "Confession" published at Geneva in 1629 in Latin, and in 1633 in Greek. This begins with the doctrine of the Trinity, then proceeds with unconditional election, which is referred to the free mercy, the punitive justice, and the absolute will of God. There is no moral freedom before regeneration. The medatorial and priestly work of Christ is emphasized. The doctrine of justification by faith, which is by faith and not by works, is simply expressed, and he seems to have intended to teach not a forensic justification, but the immediate appropriation of the righteousness of Christ. Only baptism and the eucharist are mentioned as sacraments, which are defined so that their working is spiritual, not external and magical. The "Confession" seems scarcely intended as that of an individual, though not publicly authorized. It seems rather to represent a point of development to which Cyril hoped to bring his church. It naturally made him a very conspicuous object among both the churches of the West. The Jesuits renewed their efforts against him. After several more depositions, they finally convinced the Sultan, who was about to leave for the Persian war, that Cyril was a dangerous man to leave behind him, and he was accordingly seized by the Janizaries, in 1638, and drowned in the Bosphorus. Years afterward he was honorably buried by his church in Constantinople. To resist his theological influence an "orthodox" confession was prepared by the bishop Peter Mogilas, in 1642, which is standard in the Greek Church to-day. It was even denied that Cyril had ever written his "Confession." (See Thomas Smith, *Collectanea de Cyrillo Lucari*, London, 1707, and *Narratio de Vita*, etc., Halle, 1724, and Pichler [German], München 1862.)

F. H. F.

Cyril and Methodius, apostles of the Slavs. They were brothers, and were born in the first half of the 9th century. Constantine (the real name of "Cyril") was early well known for his natural talents, became a friend of Photius, and was called the Philosopher. But the religious tendency was so strong in him that he abandoned the prospects of the brightest career, and entered the monastery with his brother Methodius. His earliest missionary work was done among a tribe of Tartars who occupied the country on the north-east of the Black Sea, in which he met with a temporary success. Meantime the Slavs in Bulgaria and the regions beyond had been approached by various single missionaries, who seemed, however, likely to introduce a form of church life which would render the Slavs dependent upon Rome or Constantinople, and then, as now, they sought religious independence. Constantine upon his return had given himself to the study of the Slavic dialects, and had translated portions of the Scriptures and the most important liturgical books into Slavic. He began his missionary activity upon a call from king Ratislav, who had

founded a great Slavic kingdom in and about Moravia. With Methodius he came to the court of Ratislav about 863, and soon had a seminary, and was preaching with great success. The service was held in the Slavic language, and a Slavic national church was in process of creation. But German jealousy soon stirred up trouble. Upon certain complaints Nicholas I. summoned him to Rome. The two brothers obeyed, won the pope Hadrian (868, Nicholas was now dead) to their support, and were confirmed in the use of the Slavic language in divine service and of their translation of the Bible, and in their turn promised to carry out the plans of Rome for the connection of the new church with the Roman hierarchy. The powers of Constantine now gave way. Retiring to a monastery, he took, as a monk, the name of Cyril, and soon died (Feb. 14, 869). Methodius returned to Moravia as archbishop and went on with the work. But the old difficulties soon arose again. Again the pope (John) summoned him to Rome (June 14, 879). He immediately obeyed, and won the pope over to his side. He returned the following year fully master of the situation; but the death of John, 882, deprived him of his protector. German jealousy began immediately to undermine his influence upon the king, and he died in the midst of much confusion, April 6, 885, according to the legend, though the real date may have been as late as 910. German hostility finally drove out all the Slavic priests, and also the Slavic Bible and liturgy, which through Bulgaria came into Russia.

F. H. F.

Cyrus. See ASSYRIOLOGY, p. 59.

D.

D'Achery (dash-a-re), **Jean Luc**, Roman Catholic; b. at St. Quentin, Picardy, N. E. France, 1609; became a Benedictine first at St. Quentin; then, 1632, in the stricter congregation of St. Maur at Vendôme; became librarian in the abbey of St. Germain des Prés, Paris; d. there, April 29, 1685. His great learning comes out in his collection of mediæval writings, *Spicilegium; sive collectio veterum aliquot scriptorum*, Paris, 1655-77, 13 vols., 2d ed., enlarged, 1723, 3 vols. fol.

Da Costa, Isaak, Protestant layman; b. in Amsterdam, Jan. 14, 1798; d. there, April 28, 1860. He was born in a wealthy and prominent family of Portuguese Jews; studied law at Amsterdam and at Leyden, where he became doctor of law in 1818. In 1822, after his father's death, he professed Christianity, and was a brilliant and learned defender of the orthodox faith, e.g., *The Four Witnesses* (1840, Eng. trans., London, 1851), against Strauss. He was also a poet of repute.

Da-gon (*fish*), the national god of the Philistines whose temples were at Gaza and Ashdod. The former was destroyed by Samson (Judg. xvi. 23-30). In the latter the image of the god, half-man half-fish, fell down miraculously before the ark twice (1 Sam. v.

2-4), and in the second fall his head and hands were broken off, leaving only the stump. In his temple the Philistines hung up Saul's head (1 Chron. x. 10).

T. W. C.

Dailé (dâ-ya), **Jean**, Reformed Church of France; b. at Châtellerault, 20 m. n.e. of Poitiers, Jan. 6, 1594; became preacher at Saumur, 1625; at Charenton, near Paris, 1626; was moderator of the last Reformed National Synod, 1659; d. in Paris, April 15, 1670. He was a voluminous author and highly esteemed for his learning and eloquence. His most famous book is his *Treatise Concerning the Right Use of the Fathers, in the Decision of the Controversies that are at this Day in Religion*, Geneva, 1632, Eng. trans., London, 1651, 2d ed., 1675.

D'Ailli. See AILLI.

Dale, James Wilkinson, D.D. (Hampden-Sidney College, Va., 186-; University of Pennsylvania, 186-), Presbyterian; b. at Odessa, Del., Oct. 16, 1812; d. at Media, Pa., April 19, 1881. He graduated at the University of Pennsylvania, 1831, and studied at Andover (1832, 1834), and Princeton (1833), theological seminaries; became agent of the A.B.C.F.M., 1835; M.D., Philadelphia, 1836, thinking to be a foreign missionary, but became pastor at Ridley and Middletown, Pa., 1845-66, and then at Media, 1866-71; at Wayne, 1871-76; retired in broken health. He wrote *Classic Baptism*, Philadelphia, 1867; *Judaic Baptism*, 1869; *Johannic Baptism*, 1871; *Christic and Puristic Baptism*, 1874. (See life by James Roberts [Philadelphia], 1886.)

Dale, Robert William, D.D. (Yale, 1877), LL.D. (Glasgow, 1883), Congregationalist; b. in London, Dec. 1, 1829; graduated M.A. at the University of London, 1853; since 1853 has been pastor of Carr's-lane Church, Birmingham (till 1859 co-pastor with John Angell James). He is the author of *Life of John Angell James*, London, 1861, 5th ed., 1862; *The Jewish Temple and the Christian Church*, 1865, 7th ed., 1886; *The Ten Commandments*, 1871, 5th ed., 1885; *Protestantism: its Ultimate Principle*, 1874, 2d ed., 1875; *The Atonement*, 1875, 9th ed., 1883; *Nine Lectures on Preaching* (on the Lyman Beecher foundation), 1877, 5th ed., 1886; *Emistle to the Ephesians*, 1882, 4th ed., 1888; *The Laws of Christ for Common Life*, 1884, 3d ed., 1896; *Impressions of Australia*, 1889, and other volumes.

Dal-ma-nu'-tha, a town w. of the sea of Galilee (Mark viii. 10), and near Magdala (Matt. xv. 39). It is probably 'Ain-el-Bari-deh, "the cold fountain," at the mouth of a glen a mile s. of Magdala, near the beach.

T. W. C.

Dal-ma'-tia, a region e. of the Adriatic Sea, forming part of Illyricum and contiguous to Macedonia. Paul sent Titus there (2 Tim. iv. 10) and had himself preached in the neighborhood (Rom. xv. 19).

T. W. C.

Dalmatic, a full-sleeved tunic reaching about to the knees, the distinctive dress of the deacon in the celebration of mass in the Roman Church. See CLOTHING. F. H. F.

Da-mas'-ous, the capital of Syria, the oldest city on the globe, situate in a fertile plain on the Barada (the *Abana* of 2 Kings v. 12), on the edge of the Arabian desert, whose inhabitants always came to Damascus for their supplies. First mentioned in Gen. xiv. 15, it appears next in 2 Sam. viii. 5 as captured by David. Afterward becoming independent it warred with the Hebrews, but was again captured by Jeroboam II. (2 Kings xiv. 28). A century later it was taken by Tiglath-pileser (2 Kings xvi. 9), and afterward became successively subject to the Babylonians, Persians, Seleucidæ and Romans. In the time of Paul it was held for a time by Aretas, King of Arabia Petraea (2 Cor. xi. 32). The Khalif Omar, 635 A.D., took it, and in 1516 it fell into the hands of the Turks under Selim I. It is memorable to Christians as the scene of Paul's conversion (Acts ix.). Trade and manufactures have made it rich. Its *damask* cloth and its steel were long unrivalled. Still as of old huge caravans traverse from here desert routes to remote cities. It now has a population of 150,000, mostly bigoted Mohammedans. In 1866 there was a dreadful slaughter of the Christians, owing to the fierce fanaticism of the Mohammedans.

T. W. C.

Dam'-a-sus, the name of two popes. 1. Born in Rome (?), 306, bishop of Rome 366 to 384, canonized as a saint, and his day fixed as Dec. 11. A rival was set up in the person of the deacon Ursicinus, and the schismatic clergy were handed over to the jurisdiction of Damasus as a measure of protection against heathen judges. Damasus opposed Arianism, and called a council in Rome (368) which condemned Ursacius and Valens, Illyrian bishops, and also Auxentius of Milan. He was represented in the Council at Constantinople in 381. He was also the occasion of Jerome's undertaking the revision of the Latin Bible. His works, in Latin, in Migne, vol. xiii., and life by M. Rade, Freiburg in Br., 1882. 2. Bishop of Brixen, elected pope in 1048, died 23 days afterward.

F. H. F.

Dam-i-a'-nus, patriarch of Constantinople (d. 601), who taught that the deity is so divided among the three persons of the Trinity that they are God only in connection with each other, not each in itself, and that in their union they are the one divine essence. His followers were called Damianites, or Angelites, from their place of meeting in Alexandria, the Angelium, or Tetradites.

F. H. F.

Damiani (da-me-â'-nee), or **Damianus**, **Peter**, cardinal of the Roman Church; b. in Ravenna, Italy, 1007; d. in Faenza, Feb. 23, 1072. His name he derived from his brother Damianus, who had been very kind to him after a season in which he had suffered much. Having obtained a liberal education, he pursued at first the calling of a teacher in Ravenna, but suddenly abandoned his fine prospects and became a hermit. Having taken up his residence in the region of Gubbio, which was filled with hermitages, he soon became so distinguished for asceticism that he was made prior, and later abbot, and became the leader

and example of all that region. There was at that period an unbounded passion for great self-inflictions of torture with the scourge. One hundred lashes a Psalm, as the Psalter was repeated, gave 15,000 for the whole Psalter, which according to the reckoning of the day was equal to five years of Purgatory. The rage for this sort of penance grew so great that Damiani was himself obliged to set a limit to the number of lashes a monk should receive at one time. One of his most promising pupils had lashed himself to death. At last Damiani grew so famous that he was said to work miracles, and he thus became the chosen leader of the new, popular, and rigid monasticism of the times. The emperor, Henry III., sought his help in making the reforms he had at heart popular. Hildebrand was, however, the first who understood how to take advantage of the power of the man, and so to guide him that he might become one of the foremost champions of the papacy in its struggle against simony and for celibacy. Stephen X. made him bishop of Ostia, and put him at the head of the College of Cardinals. In 1059 Nicholas II. sent him to Milan as papal legate. Without the "Patavini" (q.v.) he might not have succeeded, but with their help he laid the entire clergy under oath, prescribed penance for them all, and readmitted only the most worthy to their former positions. Under Alexander II. he was also active, once going to Germany to bring the young king, Henry IV., to a recognition of the claims of the court at Rome to decide the royal divorce. His last service was of a similar kind. The bishop of Ravenna having died, Damiani was called upon to bring the church in that city back to the obedience which it had long refused. In this also he succeeded; but he became ill upon the journey back, and soon died. Of his works the most famous is his *Liber Gomorrhianus*, which gives a frightful picture of the clerical corruption of the times (See life by J. Kleiner-manns, Steyl, 1882.)

F. H. F.

Damien, Father (properly Joseph Deveuster), Roman Catholic; b. at Tremeloo, near Louvain, Belgium, Jan. 3, 1840; d. at Kalawao, Molokai, Monday, April 15, 1889. Following the example of an older brother he entered the missionary congregation of the Sacred Heart of Jesus and Mary at Louvain, Feb. 2, 1859; sailed for the Sandwich Islands, 1863; there carried on missionary labors in various places, until in 1878 he settled on the leper's island of Molokai, and there devoted himself to the care, temporal and spiritual, of the poor lepers, and lived unharmed until 1883, when the fell malady struck him, but he was unwearied in his services to others till the last. (See his *Life and Letters*, London [Catholic Truth Society], 1889.)

Damnation. See ESCHATOLOGY.

Dan. See TRIBES.

Dan-œ'-us (properly Daneau [dan'-o]), **Lambert**, Reformed Church of France; b. about 1530 at Beaugency-sur-Loire, 15 m. s.w. of Orleans; d. at Castres, Nov. 11, 1595. He studied law at Orleans and Bourges; inclining

to Protestantism, he went to Geneva, 1560; and next year became a preacher at Gien, France, 1561, where he remained till 1572, when he fled to Geneva to escape the massacre of St. Bartholomew. From then on he taught theology and preached at various places for longer or shorter periods—Geneva, Leyden, Ghent, Orthez, Leascar, and Castres. Of his numerous works his *Christian Ethics* is the best (Geneva, 1577, 7th ed., 1840), the first attempt at a system of morals apart from dogmatics.

Dance, a measured rhythmical movement of the feet usually to a musical accompaniment. Among the Hebrews it was commonly religious in its character (Ex. xv. 20, 2 Sam. vi. 14), and always by one sex only, for the most part in the daytime and in the open air. Sometimes it was in honor of a conqueror (1 Sam. xviii. 6), or on occasions of domestic joy (Judg. xxi. 21, Luke xv. 25), or for amusement (Matt. xi. 17, Mark vi. 22). It was also connected with idolatrous worship (Ex. xxxii. 19), and then was often licentious.

T. W. C.

Dancers appeared in the summer of 1375 in Aachen, whither they came from Upper Germany. They spread throughout this region. They went through the streets and churches, dancing as they went, not seeing the people who were about them, but filled with fancies, as *e.g.*, that they were in a stream of blood from which they sought to escape by leaping into the air. They thought they perceived also the heavens opened and the Son of man appearing there. They continued to dance till exhausted, and then fell into cramps, which were only stopped by compresses upon the abdomen. The cause of the phenomenon was evidently disease. The people joined them somewhat. Various causes were ascribed for the dancing, such as possession, the married priests who had baptized the unfortunates not having been able to drive the devil out of them in the regular exorcism. The dancing lasted about 16 weeks. In 1418 a similar mania broke out in Strassburg, which received the name of St. Vitus's dance, from the saint invoked to heal the disease. (See Hecker, *The Epidemics of the Middle Ages*, Berlin, 1832-34, 8 parts, ed. Hirsch, 1865; Eng. trans., London, 1833-35, 3d ed., 1859, pp. 87 sqq.).

F. H. F.

Dan'-iel (*God is my judge*), a descendant of David, who when very young was taken to Babylon in the 3d year of Jehoiakim, and put in training (cf. Isa. xxxix. 7) for a courtier of the palace. He with his companions refused to eat the food that was ceremonially unclean and lived only on pulse and water. At the end of 3 years they excelled all others, and Daniel by interpreting the monarch's dream became governor of Babylon. He was absent, perhaps on a foreign mission, when his companions were cast into the fiery furnace. At a later period he interpreted another dream of Nebuchadnezzar, and afterward the noted vision of Belshazzar, who promoted him still higher than before. Under Darius he held an exalted position which awakened the envy of the satraps, who plotted to have him cast into the lions' den, but the plot recoiled to

their own destruction (Dan. vi.). He was continued in all his offices and enjoyed the favor of Cyrus till his death. He labored by fasting and prayer to secure the return of the people to their own land, and he lived to see the decree issued and many of his countrymen sent back, but does not appear to have revisited Jerusalem himself, possibly on account of his age, being now (536 B.C.) over 80 years.

Daniel was one of the most spotless personages of whom we have record. His youth and his age were alike devoted to God. High in station and wealth and power, he never forgot the claims of duty. He was faithful to his calling at all costs and risks. Bribes could not corrupt, nor threats awe him, nor luxuries tempt him. He was a pure patriot and his countrymen were dear to his heart. His piety was profound and earnest, and his communion with God so intimate that twice he was called by the angel "a man greatly beloved." (See life by W. M. Taylor, New York, 1878, and H. Deane, 1888.)

Two others bear the same name, one the 2d son of David by Abigail (1 Chron. iii. 1), the other, a descendant of Ithamar, the 4th son of Aaron, who returned with Ezra to Judea and took part in the reformation of the people (Ezra viii. 2, Neh. x. 6).

T. W. C.

Daniel, Book of. The first 6 chapters are mainly historical, the remainder prophetic. Like Ezra it is written partly in Hebrew and partly (ii. 4-vii. 28) in Aramaic, a fact which favors its authenticity, because a forger of a later period would hardly use two languages, although Daniel's position rendered it natural for him. The striking miracles it relates were designed to encourage the exiled people and to teach their foes the difference between Jehovah and idol gods. Daniel, though a seer, was not by office a prophet, and therefore his book was put by the Jews not with the Prophets, but among what were called the Hagiographa—a fact which shows that it was not an interpolation of later times. Besides, Daniel does not as the others put God's people in the foreground, but sets forth in front the kingdoms of the world, and behind these the kingdom of God destined ultimately to rule them all. The scope of the prophecies runs from the days of Daniel to the general resurrection. The empires of the world, which appear first in Nebuchadnezzar's dream under the figure of a colossal image (ch. ii.), and afterward under the form of 4 beasts seen by the prophet himself (ch. vii.), are usually supposed to be the Babylonian, Persian, Grecian, and Roman. The prediction in ch. xi. was so completely fulfilled in the history of Antiochus Epiphanes that Porphyry and others asserted that it was written after the events had taken place; but even in 1 Maccabees (i. 24, ix. 27, 40) the book is referred to as extant. The precise time of Christ's advent is told, with the rise and fall of Antichrist, and the victory of Christ over his foes, and the universal prevalence of his religion.

The genuineness of the book has been often attacked, but in vain. The presence of Greek words has been accounted for; historical dia-

crepancies have been removed by monumental discoveries; the manners and customs of Babylon as recently ascertained agree with the language of the book; and the testimony of Christ (Matt. xxiv. 15) is clear and incontrovertible. Besides the general commentaries, see Pusey, London, 1854; J. G. Murphy (1884); R. P. Smith (1886).

There exist in the Greek Version 3 apocryphal additions to the book: (1) the Song of the Three Children, *i.e.*, those cast into the furnace, a part of which, under the title *Benedicite*, has passed as a hymn into the service of the Christian Church; (2) the History of Susanna, probably based on fact; and (3) the History of Bel and the Dragon, a strange exaggeration of Daniel's deliverance from the den of lions. See PSEUDEPIGRAPHIA. T. W. C.

Dante (dān'-tā), or **Durante, Alighieri**, b. at Florence between May 18 and June 17, 1265; d. at Ravenna, Sept. 14, 1321. He received a careful education, and by his own application became master of all the learning of his time. Of an ancient family, he was early engaged in political life, having fought at Campaldino in 1289, and in 1295 rising to some degree of prominence. In 1300 he was made one of the 6 *priori* of the city. A quarrel having arisen between 2 factions, designated as the Whites and the Blacks, Dante and his colleagues banished the heads of both parties. Both afterward returned, and the Blacks vowed vengeance. They accused the Whites as Ghibellines to Charles of Valois, then marching through Italy. By his help they gained the city, and at first while banishing a multitude of Whites, put a large fine upon Dante (Jan. 27, 1302) and later (March 10) condemned him to be burned alive, if he should ever return within the power of the republic. From this time he remained in perpetual exile. We find him in various Italian cities, Bologna, Padua, Verona; then in Paris, and even Oxford; and then in Italy again, till in the end, having refused to return to Florence upon dishonorable terms, he died at Ravenna.

But Dante lives in his works. Of the minor works, the *New Life* describes his early love for Beatrice. He first met her in their 9th year, in 1274, and though they saw little of each other, and she knew little of him, and married another, as he afterward did, she remained the ideal of beauty and virtue to him, and in his great work was his guide through Paradise. His Latin treatise *De Monarchia* defended, in opposition to the papacy, the doctrine that the two swords, spiritual and temporal, are both derived immediately from God. His great work, the *Divine Comedy*, is divided into 3 parts, of 33 cantos each, and a prologue to the whole. In it he passes in vision through the 3 regions of hell, purgatory, and heaven, and gives utterance to all the profound thoughts upon the universe which his various studies and his experiences of joy and sorrow had brought him. It was completed but shortly before his death, and is the ripe fruit of his whole life.

In the theological sphere, Dante has been sometimes called a reformer before the Refor-

mation. In his opposition to the excessive claims of the papacy, and in his emphasis of the spiritual elements of the truth, he is such, though the type of his theology is the ancient Catholic, rather than the modern Protestant. The specially theological portions of the poem are not confined to any part. In the 24th, 25th, and 26th cantos of the *Paradiso* we have the doctrines of Christian faith, its source and contents, of hope and its goal, of love, its origin and object. The doctrines of the satisfaction of Christ for all the guilt of man (Par., VII.) and of salvation by him alone (Par., XIX.) are emphasized, but although it is faith alone which makes the soul acceptable before God (Par., XXV. 10), works must be added to faith (Par., XXV. 68), and penitential discipline and the performance of vows are meritorious (Prg., XI. 133; Par., III. 97, VI. 119, XXIX. 62, XXXI. 69). The doctrine of the descent of Christ to Hades is sharply brought out (Inf., IV., VIII., XII.). With all this goes a strain of animadversion upon the abuses of the church, as indulgences (Par., XXIX.), and a thorough reformation is demanded, which the poet expects not from the papacy, but from the magistracy. Thus Dante summarizes in himself the noblest theology of his times, alike a mirror of his day and a prophecy of the future. His works were immediately made the instrument of classical instruction in his own country, and have remained such ever since. In 1494 Florence reversed his sentence, and in 1830 erected a statue to him. The *Divine Comedy* is translated, among others, by H. F. Cary (1814, the most popular, many later edd.) and by Longfellow (1867), whose edition gives full material for the study of the poem and the poet.

F. H. F.

Darboy, Georges, Roman Catholic; b. at Le Fayl-Billot, Eastern France, Jan. 16, 1813; became archbishop of Paris, 1863; very active in caring for the wounded during the siege of Paris, 1870-71; but was shot by order of the Commune, May 24, 1871. He was a declared foe to Jesuitism and one of the leaders of the opposition to the Infallibility Dogma in the Vatican Council, 1870, but accepted it on its promulgation. He is still mourned as one of the best prelates France ever had. He edited the French translation of Dionysius the Areopagite, Paris, 1845; of Thomas à Kempis, and of Giles' life of Thomas Becket, 1858, and wrote *Les femmes de la Bible*, 1849, 5th ed., 1859, and other popular works. (See his life by Mgr. J. A. Foulon, Paris, 1889.)

Darby, John Nelson, founder of the Darbyites; b. in London, Nov. 18, 1800; d. at Bournemouth, April 29, 1882. He graduated B.A. at Trinity College, Dublin, in 1819; was gold medallist; was called to the bar in Ireland, 1825; became curate in Wicklow; resigned, 1827, and joined "The Brethren," a sect now known as the Plymouth Brethren, and from that time till his death he travelled and wrote incessantly on their behalf, defending their tenets by voice and pen. Although his works are largely controversial and doctrinal, he took most delight in writing devotional and practical treatises. He translated

the New Testament into German, 1854; and the Old into French, 1880. He wrote also hymns and edited a hymnal for the "Brethren." His collected writings, ed. W. Kelly, appeared, London, 1867-83, 32 vols.

Darbyites. See **PLYMOUTH BRETHREN**.

Darius. See **ASSYRIOLOGY**, p. 60.

Datarius, the officer, generally a bishop, of the Roman Chancery, who represents the pope in the business of making grants, dispensations, etc., and who registers and *dates* all bulls and other documents issued from the Vatican.

Daub, Karl, German theologian; b. at Cassel, March 20, 1765; studied at Marburg; became docent there, 1791; teacher of philosophy at Hanau, 1794; ordinary professor of theology at Heidelberg, 1795; d. there, Nov. 23, 1836. He was the founder of the speculative school of theology. His works show the influence of Kant, Fichte, Schelling, and Hegel successively.

D'Aubigné. See **MERLE**.

Davenport, John, Congregationalist; b. at Coventry, Warwickshire, England, 1597; d. at Boston, Mass., March 18, 1669-70. He was graduated at Oxford; became chaplain at Hilton Castle, near Durham, and shortly afterward vicar of St. Stephen's Church, Coleman Street, London, 1625; resigned, 1633, to escape prosecution for participation in the Puritan scheme to purchase church lands in the hands of laymen and with the profits support a ministry in the parts of the kingdom which lacked, which manifestly would aid the Puritan party, and therefore excited Laud's opposition, and became co-pastor of the English church at Amsterdam; went to New England, 1637, and founded the colony of New Haven, 1638; became pastor of First Church in Boston, 1668; shortly after founded the South Church. He was the leader of the opposition to the "Half-way Covenant" (q.v.).

Da'-vid (*beloved*), the youngest son of Jesse, of the tribe of Judah, was born in Bethlehem, 1085 B.C. While employed as a shepherd, he was anointed by Samuel (1 Sam. xvi. 13) as the Lord's chosen one for king, but he returned to his shepherd life, whence he was called as an expert in music to soothe the troubled mind of Saul. He succeeded, but again went back to his flock, when a visit to the camp led to his famous conflict with Goliath and its brilliant result; but he had so altered that Saul did not recognize him (1 Sam. xvii. 55). His success in arms made him the king's son-in-law, but awoke Saul's jealousy so that he sought to kill him, and David was constrained to flee first to Gath, then to the wilderness, where at the head of 600 men he maintained an independent position. Here he was relentlessly pursued by Saul, and at last sought refuge with the Philistines, where he remained until the death of Saul and his sons on Gilboa, which opened his way to the throne. He was at once chosen king over Judah, and a second time anointed at Hebron (2 Sam. ii. 4). Here he reigned for 7 years, when he was chosen king over united

Israel, and was a third time anointed (2 Sam. v. 8). In this position he manifested distinguished ability. He brought up the ark to the city which he had made his own, remodelled the ordinances of worship, administered justice impartially, and organized an army by which he conquered neighboring nations and extended his dominion from the Red Sea to the Euphrates. From the spoils of war he accumulated rich treasures to be expended in a magnificent temple to Jehovah, which Solomon afterward erected.

Although David was a good man, he fell into dreadful sins which brought upon him shame and disaster. His conduct toward Bathsheba and Uriah was repaid by domestic trials which rent his heart in the case of Absalom, Amnon, and Tamar. The rebellion of Absalom nearly cost him his throne, and his later days were often clouded with gloom. His farewell words (2 Sam. xxii., xxiii.) are full of humility and piety, and his charge to Solomon (1 Kings ii. 1-9) was the voice of justice and wisdom, not of revenge. After a reign of 40 years (7½ in Hebron and 33 over all Israel) he died at the age of 70, and was buried in the city of David, where his tomb is still shown. He is called in Scripture a man after God's "own heart" (1 Sam. xiii. 14, Acts xiii. 22), in reference to his general course of obedience, which, indeed, was exemplary, but not in regard to each particular act. As human he was, of course, imperfect, but his errors were not condoned. Still he was remarkable for his devotion to God's service and his freedom from all idolatry. His mental abilities were of a high order, as, indeed, they must have been in one who was eminent alike as a warrior, a statesman, and a poet. He had a rich moral nature, shown in his tenderness, his generosity, his passionate friendships, his forbearance, and his general integrity. In his Psalms the whole heart of the singer comes out. Every possible experience of the child of God is rehearsed, and a model is furnished for the public and private devotions of men of all lands in all ages. David did not write the whole collection, but he struck the key-note and gave the pattern for all the other sweet singers of Israel.

As a king David was a remarkable type of Christ, and his conquests foreshadowed those of his greater Son whose kingdom was to have no end. His royal dignity was revived in the person of our Saviour, who was descended from him after the flesh, and is therefore called "Son of David" (Matt. ix. 27, xii. 23, xxii. 42-45), and is said to sit upon his throne (Luke i. 32, Acts ii. 30). (See life by Wm. M. Taylor, New York, 1875; H. E. Stone, London and New York, 1888.) See **PSALMS**.

T. W. C.

David, St., of Wales, b. about the end of the 5th century; d. at St. David's about 601. He built a chapel at Glastonbury, and founded 12 monasteries, of which the greatest was at Menevia, called after him, St. David's. He opposed Pelagianism at the Synod of Brevy, 519. He died as archbishop. Life by Rice-march, bishop of St. David's, d. about 1099. (See Butler's *Lives of the Saints*.) F. H. F.

David, Christian, Moravian; b. at Senftenleben, Moravia, Dec. 31, 1690; d. at Herrnhut, Feb. 8, 1751. Brought up a Roman Catholic, taught the carpenter's trade and enlisted as a Prussian soldier, he became a Lutheran in Berlin, joined the pietists at Görlitz, 1717; founded the Moravian colony at Hutberg, Lusatia, which was then named Herrnhut, 1722, and was elected the first of the 12 elders. He lived henceforth as a missionary and travelled through Holland, Livonia, Greenland (1733, the first mission, 1747, 1749) and elsewhere. See MORAVIANS.

David of Dinanto (a village on the Maas), a philosophic theologian at the beginning of the 13th century. Though he has been reckoned as a teacher of Amalric of Bena (q.v.), and as his pupil, there is no evidence of any connection between them. His book, now lost, entitled *Quaterni*, distinguished 3 classes of beings—heavenly, intellectual, and material. Of these the principles are God, mind, and matter. These are essentially identical, since there can be but one absolute. The theories of David seem to be nothing but logical subtleties, and to have contributed nothing to the progress of thought in his time. (See Krönelin, *Amalrich v. B. und David v. Dinant*, in *Stud. u. Krit.*, 1847.) F. H. F.

David George. See JORIS.

David Nicetas. See NICKTAS.

Davidson, Andrew Bruce, D.D. (), Free Church of Scotland; b. in Scotland about 1840; became professor of Hebrew and Old Testament exegesis, New College, Edinburgh, 1863. He was a member of the Old Testament Revision Company. He is the author of *A Commentary on Job*, Edinburgh, vol. 1., 1862; *An Introductory Hebrew Grammar*, 1874, 4th ed., 1881; *The Epistle to the Hebrews*, 1882; *Job*, Cambridge, 1884.

Davidson, Samuel, D.D. (Halle, 1848), LL.D. (Marischal College, Aberdeen, 1838), rationalist; b. at Kellswater, County Antrim, Ireland, Sept. 23, 1807; educated at Belfast, professor there to the General Synod of Ulster, 1835-41; professor of biblical literature and ecclesiastical history in the Lancashire Independent College, Manchester, 1842-57. He wrote *Introduction to the Old Testament*, London, 1862-63, 3 vols., and to the New, 1868, 2 vols., 2d ed., 1882; *The Canon of the Bible*, 1876, 3d ed., 1880; translated Fürst's *Hebrew and Chaldean Lexicon*, 1865, 4th ed., 1871.

Davies, Samuel, Presbyterian; b. near Summit Ridge, Newcastle County, Del., Nov. 3, 1723; d. at Princeton, N. J., Feb. 4, 1761. He was educated at the Fagg's Manor School; ordained as an evangelist, 1747, and labored in Virginia; secured in person the royal declaration that the Act of Toleration did extend to Virginia, a disputed point, while in Great Britain successfully collecting funds for the College of New Jersey at Princeton, 1753-54. In 1758 and again in 1759 he was elected president of that college and at last accepted. He was an eloquent preacher. (See his *Sermons*, ed. with memoir by Albert Barnes, New York, 1851, 3 vols.)

Day. The natural day is one revolution of the earth upon its axis. The civil day is reckoned variously, by some nations from sunrise to sunrise, by others from sunset to sunset, by others still from noon to noon or from midnight to midnight. The Hebrews began their day in the evening, and they divided it into morning, noon, and night (Ps. lv. 27). The mention of hours dates from the captivity (Dan. iii. 6), and the division is therefore doubtless of Babylonian origin. The night was divided into 3 watches, from sunset to midnight, from midnight to cockerow (Judg. vii. 19), and from cockerow to sunrise (Ex. xiv. 24). But in New Testament times the Greek and Roman division into 4 watches was adopted. The word "day" was used to denote an indefinite period (Gen. ii. 4), a time of retribution (Joel i. 15, Amos v. 18, Ezek. xiii. 5), the day of judgment (Acts xvii. 31, 1 Thess. v. 2), and in Ezek. iv. 6 it stands for a year.

T. W. C.

Day's Journey, a distance mentioned Gen. xxxi. 23, Ex. iii. 18, Luke ii. 44. An ordinary day's journey in the East is 15 to 20 m., with a rest in the middle of the day. The custom of the country is to make the first stage a short one in order that one may more easily send back for some forgotten article or supplies.

T. W. C.

Daysman, Job ix. 33, umpire, one to arbitrate at an appointed day.

Dayspring. The first dawning of light (Job xxxviii. 12, Luke i. 78).

Daystar or Morning-star, 2 Peter i. 19, a figurative expression to denote the spiritual influence which guides the believer to a full perception of the true meaning of the divine word.

T. W. C.

Deacon, a servant, attendant, minister (Matt. xx. 26, 2 Cor. vi. 4, Eph. iii. 7). As a title of office it was given to the 7 men who were appointed (Acts vi. 1-6) to serve tables and thus relieve the apostles, and were set apart by prayer and the laying on of hands. Of the men thus named, 2, Stephen and Philip, are found afterward laboring as evangelists. The qualifications and duties of deacons are particularly set forth in 1 Tim. iii. 8-12.

T. W. C.

Deaconess. In the early, if not in the Apostolic, church there were women who served in those offices in which the deacons could not properly engage, such as keeping the doors of that part of the church where the women sat, privately instructing those of their own sex, visiting the sick, entertaining strangers (1 Tim. v. 10). In Rom. xvi. 1 (margin) Phœbe is said to be a deaconess of the church at Cenchreæ, and Tryphena, Tryphosa, and Persis seem to have occupied the same office in the Roman Church.

T. W. C.

Deaconesses, Institution of, for the nursing of the sick, the teaching of the poor, and the rescue of the fallen, was first attempted within the pale of the Protestant Church, in 1836, by Elliedner, who organized the "Order of Deaconesses" at Kaiserswerth, in Rhenish Prus-

sla, 6 m. n.w. of Düsseldorf. No vows were demanded, no uniformity of dress enforced, only an excellent training was given. The institution proved a great success; it became the parent of similar institutions in Paris, Berlin, Stockholm, Copenhagen, etc., and at present it controls the Protestant hospitals in Constantinople, Jerusalem, Alexandria, and the deaconess seminaries of Smyrna, Florence, etc. In the following decade similar institutions were formed independently in the Church of England and the Episcopal Church of the United States, and developed a great and most beneficial activity. (See J. S. Howson, *Deaconesses*, London, 1872; Henry C. Potter, *Sisterhoods and Deaconesses*, New York, 1873; Jane M. Bancroft, *Deaconesses in Europe*, New York, 1889; H. Wheeler, *Deaconesses*, 1889.)

Dead, Baptism for the. See BAPTISM, p. 74.

Dead, Communion of the, denotes a custom of the ancient church, according to which a piece of the eucharistic bread was placed in the mouth of Christians who by a sudden death were prevented from communing. The idea seems to have been thereby to protect them from demons on their way to heaven. The practice was condemned and prohibited by the councils of Hippo, 393; Carthage, 397; and Auxerre, 578.

Dead, Prayer for the. A practice which prevails in the Roman, Greek, and Oriental churches, but is repudiated by Protestants almost without exception. It was recognized by the post-biblical Jews, as appears from 2 Mac. xii. 43 and the inscriptions found in Jewish catacombs. Among Christians the custom dates from the time of Origen. The objections to it are that there is neither precept nor example for it in the Scripture, and that it implies and leads to the doctrine of purgatory, which is a very pernicious error.

T. W. C.

Dean, an officer originating in the monasteries, so named as having charge of 10 monks, and thus introduced into cathedral churches, since monks had charge of these. Usually there was but one dean in a cathedral, and he became the general assistant of the bishop. Rural deans were especially for this latter purpose. In the universities, deans are the heads of the separate faculties, or where these have lost their independence, the secretaries of the same. From these uses the term has passed over into other callings, as into the law.

F. H. F.

Death, the extinction of life. It is described as a yielding up of the spirit (Ps. civ. 29), as a return to the earth (Eccles. xii. 7), as a soul's laying off the body, its clothing (2 Cor. v. 8), or the tent in which it has dwelt (3 Peter i. 13). The term nowhere means annihilation. It occurs in 3 senses in Scripture, (1) the separation of body and soul (Gen. xxv. 11), (2) alienation from God by sin (Eph. ii. 1), (3) eternal perdition (James v. 20). In all these senses it was the penalty of Adam's transgression, and in all of them it was overcome by Him who destroyed the last enemy, so that to

believers death is but a going home, a falling asleep in Jesus, and they share Christ's spiritual and eternal life. "The gates of death" (Job xxxviii. 17) signify the unseen world where departed spirits dwell. T. W. C.

Death, Brethren of, was the name of a monastic order formed in 1250 by the union of the hermits of Patak with the hermits of Pisilia in the Diocese of Gran, Hungary, 24 m. n. of Buda-Pesth, confirmed in 1308 under the name of the "Order of Hermits of St. Paul," and endowed with extensive privileges by Gregory XI., 1377, and Boniface IX., 1380. Their dress was black, marked by a skull, and their greeting consisted in the words *memento mori* ("remember that you must die").

Death, Dance of, a common subject of art in the 15th century, painted on the walls and windows of churches, in illustrated books, on house-fronts, etc. There are several sketches by Holbein, but they are rather humorous and picturesque, while the older ones from Basel, Minden, Dijon, etc., are of a sombre, dismal impressiveness. (See Douce, *The Dance of Death*, London, 1833; Smith, *Holbein's Dance of Death*, London, 1849.)

Deb'-o-rah. 1. The nurse of Rebekah, whom she accompanied from Aram into Canaan. She was buried at Bethel under the oak of weeping (Gen. xxiv. 59, xxxv. 8). 2. A prophetess and a judge of Israel who roused Israel to attack Jabin and Sisera, and promised them victory, which was obtained, and which she celebrated in a triumphal song of remarkable sublimity and beauty (Judg. v.).

T. W. C.

Decalogue. See TEN COMMANDMENTS.

Decani Side, the southern side of the choir of a cathedral, or now of any other church, thus named because the stall of the dean, *decanus*, was on that side, while the stall of the chanter, *cantor*, was on the opposite.

De-cap'-o-lis (*ten cities*), a region in North Palestine mainly on the east side of the Jordan, mentioned in Matt. iv. 25, Mark v. 20, vii. 31. Writers are not agreed as to their names. Pliny states them to be Scythopolis, Philadelphia, Raphanæ, Gadara, Hippos, Gerasa, Dios, Pella, Canatha, Damascus. T. W. C.

De-cl-us, Roman emperor, b. at Budalla near Sirmium, Lower Pannonia, date unknown; d. in battle with the Goths upon the Lower Danube in 251. He ascended the throne in 249 with great plans for the restoration of the imperial power to the city of Rome, and the consolidation of the empire upon the basis of old Roman ideas and virtues. This, of course, demanded the restoration of the pagan religion, now threatened by Christianity. The unity of the empire seemed also to demand the extirpation of Christianity. Hence a general (the first such) persecution. It lasted but a year. Many fell away (the *lapsi*, classed as *thurificati*, who burnt incense, the *sacrisfcati*, who sacrificed, the *libellatici*, who got certificates that they had sacrificed, and the *acta facientes*, who made false statements). But

the total result was the purification, and so the strengthening of the church. F. H. F.

Declaration of Thorn. See THORN.

Decree, in general an authoritative decision. 1. In theology the eternal decree of God respecting the salvation of man. 2. In Roman Catholic Church law (a) the papal ordinances, (b) the decisions of the College of Cardinals, (c) as used in the Acts of the Council of Trent, the theoretical exposition, the dogmatic definitions, and the law concerning ecclesiastical discipline, (d) the decisions which govern canonical trials.

Decretal is, canonically speaking, the letter conveying the authoritative papal decision of some matter submitted to the pope. See CANON LAW.

Decretals, Pseudo-Isidorian. See CANON LAW, p. 187.

Decretum Gratiani. See CANON LAW, p. 187.

Dedication, a religious ceremony by which any person, place, or thing is set apart to a sacred purpose (Num. vii. 84). Cities, walls, gates, and private houses were thus dedicated (Deut. xx. 5, Neh. xii. 27). The "feast of the dedication" (John x. 22) was a yearly commemoration of the cleansing of the temple after it had been polluted by Antiochus Epiphanes, B.C. 167. T. W. C.

De Dominis. See DOMINIS.

Deems, Charles Force, D.D. (Randolph-Macon College, Ashland, Va., 1850), LL.D. (University of North Carolina, Chapel Hill, 1877), b. at Baltimore, Md., Dec. 4, 1820; graduated at Dickinson College, Carlisle, Pa., 1839; was professor of logic and rhetoric, University of North Carolina, 1842-45; of chemistry, Randolph-Macon College, Virginia, 1845-46; president of Greensborough Female College, 1850-55; since 1866 has been pastor of the Church of the Strangers, New York City. He founded the American Institute of Christian Philosophy, 1881, and has ever since been its president. Besides sermons he has published *Jesus*, New York, 1872, n.e., 1880; *The Gospel of Common Sense as Contained in the Canonical Epistle of James*, 1880, and other volumes.

Defectus, canonically, is the defect which prevents the reception of, and especially the exercise of the duties involved in, ordination. *Defectus sacramenti* means bigamy and other offences against the marriage ideal.

Defender of the Faith, the epithet given to Henry VIII. by Pope Leo X. in his bull *Ex superna dispositionis arbitrio*, Oct. 11, 1521, in recognition of Henry's services in writing the book *De septem sacramentis* against Luther. The pope afterward revoked it, but parliament made it part of his and the succeeding rulers of England's title (35 Henry VIII. cap. 8, "An act for the ratification of the king's styles and titles"). The epithet is, however, earlier than Leo.

Defensor Matrimonii, a clerical officer in the Roman Church charged with preventing

divorces, if possible, wherever such cases come before the ecclesiastical courts. He always appeals from the first sentence by which the divorce is granted. The institution dates from the bull of Benedict XIV., *Dei miseratione* (Nov. 3, 1741).

Degradation, Deposition, terms in ecclesiastical law. Deposition deprives a priest of the privileges and duties of his order, but does not deprive him of the order itself. It may be consistent with the hope of restoration, in which case it is called privation; or it may be perpetual. Degradation removes a clergyman from one order to a lower one, or from orders altogether, though in the latter case, since the character of a priest is indelible, the degraded is still a clergyman in essence. Degradation has often been performed with solemn ceremonies, in which the official vestments were one after another stripped off. F. H. F.

Degrees, Songs of. See PSALMS.

Dei gratia (*by the grace of God*), a term used by Paul (1 Cor. i. 1, 2 Cor. i. 1, etc.), and since the 4th century by bishops, and since Charlemagne by other rulers, to indicate that it is by divine permission they exercise their functions.

Deipara (*mother of God*), a title applied to the Virgin Mary at the Council of Nice.

Deism properly means belief in a God, as opposed to Atheism. In ordinary usage, however, deism is opposed to belief in a revelation, and a deist is one who holds the existence and providence of God, but rests his belief on reason and the evidence afforded by the constitution of things, and rejects the testimony of revelation. The name is often used vaguely by way of reproach. It sometimes designates a series of writers who appeared in England in the 16th and 17th centuries, and sought to establish Natural Religion on the basis of reason and free inquiry in opposition to all positive religious and especially to supernatural revelation. They denied miracles, the Trinity and atonement by Christ. They by no means agreed in the details of their teaching. Some believed in immortality and man's free-will, but others did not. They were not for the most part accurate scholars, and were rather acute than profound thinkers. Their influence soon declined in Britain, but it passed over to the continent and contributed largely to the rise and progress of Rationalism. The leading names were Lord Herbert of Cherbury (d. 1648), called "the Father of Deism," Blount, Tindal, Woolston, Toland, Shaftesbury, Bolingbroke, Collins, Morgan, and Chubb (d. 1746). The name is not so much used now as formerly. They who hold these views generally call themselves free-thinkers, rationalists, or liberals. They are often called "infidels." Thomas Paine, who wrote in the latter part of the last century, was the most eminent champion of deism in the United States. (See Leland, *View of the Deistical Writers* [1754]; A. S. Farrar, *History of Free Thought* [1863]; Cairns, *Unbelief in the Eighteenth Century* [1881].) T. W. C.

Delitzsch, Franz, Ph.D. (Halle, 1842), D.D. (Leipzig? 1846?), German Lutheran; b. at Leipzig, Feb. 23, 1813, of Christian mother; d. there March 4, 1890. He studied there and became *privat-docent*, 1842; ordinary professor of theology at Rostock, 1846; at Erlangen, 1850; at Leipzig, 1867. He always manifested the liveliest interest in the conversion of the Jews; edited a paper in its behalf since 1863. In 1880 founded anew the "Institutum Judaicum," and in 1886 a school for training missionaries among the Jews. To this end also he translated the New Testament into Hebrew, London, 1877, 8th ed., 1889 (more than 60,000 copies have been circulated). He was called the "Christian Talmudist" because of his rare union of profound Hebrew scholarship and acquaintance with post-biblical and rabbinical lore, with a pronounced Christian faith and practice. A complete list of his works down to 1886, which include commentaries on Genesis, Job, Psalms, Proverbs, Canticles, Ecclesiastes, Isaiah, Habakkuk, Hebrews, and other biblical works, and a few theological treatises, is given in the *Encyclopædia of Living Divines* (supplement to the *Schaff-Herzog Encyclopædia*), New York, 1887. Since have appeared *Fortgesetzte Studien zur Entstehungsgeschichte der complutensischen Polyglotte*, Leipzig, 1896; *Neuer Commentar über die Genesis*, Leipzig, 1887 (Eng. trans., Edinburgh, 1888 sqq., 3 vols.); new trans. of his commentary on the Psalms, London, 1887-89, 3 vols.; *A Day in Capernaum*, New York, 1887; *Behold the Man!* New York, 1888; *Ernste Fragen an die Gebildeten jüdischer Religion*, Leipzig, 1888; *Iris*, 1888; *Der tiefe Graben zwischen alter und moderner Theologie*, 1888; *Sind die Juden wirklich das auserwählte Volk?* 1889.

Deluge. See FLOOD.

De-me'-tri-us. 1. A maker of silver shrines at Ephesus, whose adroit speech on a memorable occasion is recorded in Acts xix.

2. A Syrian king, surnamed Soter (*saviour*), who endeavored to control Judea, but was defeated and slain in battle, B.C. 150, by the usurper, Alexander Balas.

3. Son of the foregoing, surnamed Nikator (*victorious*), who after living many years in exile regained the throne, but lost it by his cruelty and vices. After 10 years he regained it once more, but was assassinated by his wife.

T. W. C.

Demission, the act by which a Scotch Presbyterian minister resigns his charge.

Demiurge. See GNOSTICISM.

Demon (Greek *daimōn*), improperly rendered *devil* in the Authorized Version, is one of the spirits of the kingdom of darkness. These are called "unclean spirits" (Mark vii. 25); they believe and shudder (James ii. 19); they confess the deity of Christ, yield to his authority, and dread the coming judgment (Matt. viii. 29, Luke iv. 41, Acts xix. 15). They are many in number (Mark v. 9), and under the control of one who is called "the prince of the demons" (Mark iii. 22). In Acts xvii. 18 and 1 Cor. x. 20, the name is applied to heathen deities.

T. W. C.

Demoniac denotes one who is possessed by a demon or unclean spirit. Some have argued that these persons were affected with diseases such as epilepsy, insanity, etc., but the Scriptures clearly distinguish between demoniacs and other diseased persons (Mark i. 32, Luke vi. 17, 18). Our Saviour speaks to the demons and is answered by them, and at his command they leave the bodies which they were tormenting. He alleged as proof of his mission that demons were cast out; he promised his apostles the same power over them which he exerted; and in conversation both with his disciples in private and with the Jews in public asserted the agency of evil spirits in the demoniacs. To deny this fact is to deny the honesty of Christ. The fact is a mysterious one, and it is hard for us to understand the double consciousness in a possessed person, but this is no reason for contradicting the plain words of Scripture. No such cases occur now, but they were allowed to occur of old in order that the Saviour might conspicuously show his mission "to destroy the works of the devil," and exhibit his power to save both the souls and the bodies of men.

T. W. C.

Denck. See DENK.

Denarius. See MONEY.

Denis, St. (san deh-nee), the legendary apostle of France, said to have been sent from Rome to preach the gospel to the Gauls about 250. He finally arrived in Paris, where he was seized by the governor, tortured, and then beheaded, and his body with those of two other Christians cast into the Seine. His day in the Roman Church is Oct. 9.

F. H. F.

Denis, Abbey of St., famous abbey, was founded in the middle of the 7th century by Dagobert I. in honor of the patron saint of the Franks, and came to play a most prominent part in the life of the French people. The soldiers shouted the name of the saint when charging; the kings were buried in the cathedral, and great endowments and rich gifts poured in from every part of the country. In the beginning of the 9th century abbot Hilduin wrote the life of the saint, identifying him with Dionysius Areopagita (Migne, *Pat. Lat.* CVI.), and this fiction, though doubted already by Abelard, continued in course until the 17th century. (See Launoy, *De Areopagitico Hilduini*, Paris, 1641, and Sirmond, *Dias.*, same year.) The abbey was plundered by a mob under the Revolution, Nov. 12, 1793.

Denk (or **Denck**), Johann, Anabaptist; b. in Bavaria about 1490; d. at Basel, Nov., 1527. He studied at Basel; took M.A. there; became corrector of the press for the booksellers; acquainted with Ecolampadius, who secured him the position of rector of the Sebald School at Nuremberg, 1523. There he fell in with Ludwig Hätzer and Thomas Münzer, and imbibed their Anabaptist and Zwinglian views. In consequence he was banished from the city at the instigation of Osiander, and went to St. Gall, 1525, then to Augsburg, whence he was driven, 1526. He appeared at

Strassburg and other places until he reached Basel, where he died. (See ANABAPTISTS and life by L. Keller, *Ein Apostel der Wieder-täufer*, Leipzig, 1882.)

Dens, Petrus, Roman Catholic; b. at Boom, near Antwerp, Belgium, 1690; d. at Malines, Feb. 15, 1775, where he was president of the college for 40 years. He held various ecclesiastical positions. His fame rests on his *Moral and Dogmatic Theology*, in Latin, n.e., Dublin, 1832, 8 vols., which was partly translated and condensed by J. F. Berg, Philadelphia, 1840.

Deodand, from the Latin *Deo dandum*, "that which shall be given to God." In England any personal chattel—a cart, a horse, or the like—which happened to be the immediate occasion of the death of any rational creature, was, until the abolishment of the law of deodand, in 1846, forfeited to the sovereign to be applied to pious uses, and by him distributed in alms through the high almoner, the original arrangement being that it was given to the church to purchase masses for the soul thus suddenly snatched away.

Deodatus. See DEUEDEDIT.

Deposition. See DEGRADATION.

Deprivation. See DEGRADATION.

Der'-ba, a small town of Lycaonia to which Paul and Barnabas fled from Lystra (Acts xiv. 20). It was not far from the pass called "the Cilician Gates." Here many disciples were made, and Paul afterward revisited them (Acts xvi. 4). T. W. C.

Dervish (Persian, *poor*), Mohammedan monk, called in Arabic fakir. Monasticism sprang up in Islam within a generation of Mohammed's death, and is now a flourishing institution. The dervishes are divided like Christian monks into orders and fraternities and have convents; they fast and mortify themselves, but unlike them they have no vows of chastity or mendicancy. There are two great orders, commonly called the Howlers and the Dancers. Each gives public exhibitions which are considered by the people religious services. The Howlers holding hands and swaying back and forth cry, in Arabic, incessantly, till they drop from sheer exhaustion, "No God but Allah." The Dancers whirl around upon the left heel for several minutes at a time during an hour. (See J. P. Brown, *Dervishes*, London, 1867, Philadelphia, 1868.)

De Sacy. See SACY.

De Sales. See FRANCIS OF SALES.

De Sanctis (da sank-tes), Luigi, Waldensian; b. at Rome, Dec. 31, 1808; d. in Florence, Dec. 31, 1869. He came of Roman Catholic parents; entered the priesthood, 1831, and attained high rank, but was through the study of the Bible convinced of the errors of that church, and to escape persecution for avowing them he left Rome, where he had a parish, and went to Malta, 1847. There he married and began authorship. In 1850 he went to

Geneva; in 1852 joined the Waldenses at Turin, but from 1854 till 1864 he labored in connection with the Plymouth Brethren. On his return to the Waldenses he was made professor of theology at Florence, 1864, and editor of a paper. He is the most important theologian won to Protestantism in Roman Catholic Italy. His writings are mostly polemical. (See anonymous life, Florence, 1870.)

Des Cartes (da cart), René, a chief reformer of philosophy; b. at La Haye, 29 m. s. of Tours, France, March 31, 1596; d. in Stockholm, Feb. 11, 1650. He was educated in the Jesuit College at La Flèche and made great progress but soon became dissatisfied with scholasticism and abandoned books. He travelled, served in the army, and at last retired to Holland, where he prepared most of his works. In 1649 he accepted an invitation of Queen Christina to go to Sweden, but soon after his arrival died, Feb. 11, 1650. His great object was to attain a firm philosophical conviction. The way to do this was explained in his famous *Discourse on Method* (1637), and more fully in two other works, *Meditationes* (1641), and *Principia Philosophiæ* (1644). He also achieved great and lasting results in his mathematical studies. He performed the same service in the philosophy of mind that Bacon did in natural science, and Hallam says that in his sphere he worked a more important change than any who had preceded him since the revival of learning. He found the basis of all positive knowledge in self-consciousness, expressed by the enthymeme, *Cogito; ergo sum*; "I think, therefore I exist." (See Kuno Fischer, *History of Modern Philosophy; Des Cartes and His School*, Eng. trans., London, 1887.) T. W. C.

Desert in Scripture usually means an uncultivated tract or pasture ground, though sometimes, as "the wilderness of Judah" (1 Sam. xvii. 28), it denotes an utter waste. The "great and terrible wilderness" of the Sinaitic peninsula has some barren wastes of sand, but in many parts shows plain signs of previous fertility. This and the Arabah, through which the Jordan runs, and which extends to the Red Sea, were the chief of the Scripture deserts. T. W. C.

Desert, Church of the. See FRANCE, REFORMED CHURCH OF.

Desk, as a piece of church furniture, is (a) a simple reading-desk erected outside the chancel for reading the morning and evening services so as to be better heard by the congregation; (b) the stall of the precentor in Scotch churches; (c) the pulpit is so called in the United States.

Des Marets (dä mã-rä; Latin form *Maresius*), Samuel, Reformed Church of France; b. at Oisemont, Aug. 9, 1599; d. at Groningen, Holland, March 18, 1673, where he had been professor of theology since 1643. His 105 works enumerated in *La France Protestante*, 2d ed., vol. v., cols. 323-32, are all forgotten.

Destructionists. See ANNihilationism.

Determinism, the system that regards all

the operations of the will as determined by causes antecedent. The upholders of the system now prefer this name to the earlier designation, Necessitarianism. It is not to be confounded with Fatalism, a confusion which both Sir William Hamilton and John Stuart Mill repudiate. Fatalism derives the sequence from a power outside, but Determinism insists that all our volitions are determined by the force of motives within, which produce their results as invariably as physical forces effect their ends.

T. W. C.

De-us'-de-dit, same as **Deodatus**, or **Adeodatus**, pope from 615 to 618, but effected nothing. Spurious decretals were forged in his name. He was canonized, and his day is Nov. 9.

F. H. F.

Deutero-canonical books of the Old Testament are those which are not in the Jewish canon but in the Septuagint, and hence came to be read in the Christian Church. They constitute the Apocrypha. See **PSEUDEPIGRAPHA AND APOCRYPHA**.

Deuteronomy (*second law*), so called by the Greeks because it recapitulates much of the preceding books. It contains 8 addresses of Moses to the Israelites, delivered in the 11th month of the 40th year of their journeyings. The first (i. 1-iv. 40) rehearses the history of the "Wandering," upon which is based an exhortation to obedience. Then, after a notice of the 3 cities of refuge east of the Jordan, follows the second address (v. 1-xxvi. 19), which after a short introduction recounts with a few alterations or additions many of the laws before given, stating them with much tenderness and spiritual earnestness, in the tone of a father rather than of a legislator. Then after a brief command to write the law upon plastered stones when they had crossed the Jordan, comes the third address (xxvii. 11-xxx. 20), whose main topic is "The blessing and the curse." Then follows in ch. xxxi. Moses' charge to Joshua, his successor, in ch. xxxii. the Song of Moses, in ch. xxxiii. his blessing of the 12 tribes. The last chapter, giving an account of Moses' death, was added by another hand, probably Joshua. The book is often quoted by later inspired writers, and noticeably by our Lord, who in his temptation (Matt. iv. 4, 7, 10) thrice uses its words to repel the great adversary of souls. See **PENTATEUCH** on the question of its date and for literature.

T. W. C.

Deutsch (doitsch), **Emanuel Oscar Menahem**, Hebrew; b. at Neisse, Prussian Silesia, Oct. 28, 1829; was since 1855 assistant in the British Museum; wrote a brilliant article on the Talmud (*Quarterly Review*, Oct., 1867) which attracted wide attention; d. at Alexandria, Egypt, May 12, 1873. (See his *Literary Remains*, with memoir, London and New York, 1874.)

Devay, **Matthew Biro** (properly Mátyás Biró of Déva), founder of the Reformed Church of Hungary; b. at Déva, Transylvania, about 1500; d. at Debreczin, Eastern Hungary, about 1547. He studied theology at Cracow, 1523-24; then entered a monastery and became a priest. In 1527 he embraced

the Reformation, and in 1529 he went to Wittenberg on a visit to Luther and spent 18 months in his house. His zeal in preaching the new faith among his countrymen led him into constant danger, and twice (1531, 1532-34) he was for lengthy periods imprisoned. In 1534 he put himself under the protection of the powerful Count Nádasdy, who was a Protestant, and did not suffer further persecution. In 1541 he fled before the Turks and betook himself to Switzerland. There he imbibed the Swiss doctrine of the sacraments and preached it boldly on his return home, much to the scandal and amazement of the Lutherans, and the disappointment and disgust of Luther himself. His last years were passed in ministerial labor at Debreczin. Like the other reformers he wrote a number of treatises in behalf of the new faith, some of these were popular (expositions of translation of Luther's small catechism, etc.), others more scholarly, but all helped powerfully toward the same end.

Development, in the theological sense, is the theory that our conception of our relation to the infinite is progressing toward the perfect; and in regard to Christianity that we are continually understanding it better. In a more special application of the term, it is applied to the claim that doctrines now developed were in germ in the New Testament—e.g., the distinctive doctrines of the Roman and Greek churches; in this sense the word is used by Cardinal Newman in his *Development of Christian Doctrine*, London, 1845. For the philosophical use of the term, see **EVOLUTION**.

Devil (*slanderer*), the chief of the fallen angels. The term (*diabolos*) is sometimes applied to very wicked men or women (John vi. 70, Acts xiii. 10, 2 Tim. iii. 3, Tit. ii. 3), and translated "devil" or "false accusers," but usually it denotes Satan, the great leader of evil in the world. There is only one devil, all the other unclean spirits are demons of whom he is the prince. In Hebrew he is called Satan, the *adversary* of God and man. Elsewhere he is called "the prince of this world" (John xii. 41); "the prince of the power of the air" (Eph. ii. 2); "the god of this world," (2 Cor. iv. 4); "the dragon, the old serpent" (Rev. xx. 2); "the wicked one" (1 John v. 8); "Beelzebub" (Matt. xii. 24). He is everywhere shown to be full of deceit, malignity, and cruelty, "of evil all compact," a liar and a murderer. It is not uncommon for men to say that the existence of Satan is a mere superstition, but the Scriptures with one voice declare it to be a terrible reality. Nor is there anything unreasonable in it. It is quite as conceivable that an angel fell as that man fell. We know the fact only from Revelation, but that is enough, and we should act accordingly, putting on the whole armor of God since we wrestle not alone with flesh and blood. "The denial of the personal Satan is the first step in the denial of the sinfulness of sin." (See E. H. Jewett, *Diabology*, New York, 1889.)

T. W. C.

Devil-worshippers. See **YEZIDEES**.

Devotion means every exercise of the soul in which the attention is turned to things di-

vine. To it belong public, family, and private worship, consisting of reading the Scriptures, prayer, praise, meditation, and conference. Such devotion needs to be rendered at stated times, and also on special occasions, and formality and listlessness should be carefully guarded against. It is a snare of the evil one to postpone the service until one "feels like it." The true method is to persevere until the fire burns. The Scripture is, of course, the best means of putting the soul in a glow, but devotional works, such as Augustine's *Confessions*, the *Imitation of Christ*, Baxter's *Saint's Rest*, Jeremy Taylor's *Holy Living and Holy Dying*, and the *Pilgrim's Progress*, are of great service.

T. W. C.

Dé Wette, Wilhelm Martin Leberscht, German theologian; b. at Ulla, near Weimar, Jan. 12, 1780; d. at Basel, June 16, 1849. He studied at Jena; became *privat-docent* there, 1805; professor extraordinary at Heidelberg, 1807; ordinary, 1809, and as such came to Berlin, 1810. On March 31, 1819, he wrote a consolatory letter to the mother of Karl Ludwig Sand, an Erlangen theological student, who had been executed for the murder of the Russian nobleman August Friedrich Ferdinand von Kotzebue, whose scoffs at those Germans who desired more liberal institutions had enraged the enthusiasts very much. De Wette himself shared these aspirations and excused the young man's bloody deed on the ground of patriotism. The letter came to the knowledge of the king's councillors and De Wette was peremptorily dismissed. He declined to receive the quarter salary offered him, and retired home. In 1822 he was called to Basel as professor of theology; and there he labored the rest of his days. Inclined naturally to scepticism and yet desiring faith, he presents the unusual spectacle of a man who denied the authority of the Bible and the divinity of Christ, and yet tried to believe the orthodox dogmas. His books are noted for ability, taste, learning, and candor. American Unitarians have translated the more important of them: *Human Life; or, Practical Ethics* (orig. *Christliche Sittenlehre*, Berlin, 1819-23, 8 parts, Eng. trans. by S. Osgood, Boston, 1842, 2 vols., n.e., 1856); *Theodore; or, the Sceptic's Conversion* (orig. Berlin, 1822, 2d ed., 1828, Eng. trans. by James Freeman Clarke, Boston, 1849, 2 vols.); *A Critical and Historical Introduction to the Canonical Scriptures of the Old Testament* (orig. takes in both Testaments, Berlin, 1817-26, 2 parts, 8th ed., O. T. part, E. Schrader, 1869, 6th ed., N. T., 1860, Eng. trans., from 5th ed. by Theodore Parker, Boston, 1843, 2 vols.). His work of most permanent value was his concise exegetical commentary on the New Testament, Leipzig, 1836-48, 3 vols., 3d ed., 1845-65. He made with Augusti a remarkably good German translation of the entire Bible, Heidelberg, 1809-11, 5 parts, 4th ed., 1858, 3 vols., and edited the letters of Luther, Berlin, 1825-28 (a very meritorious labor).

Dewid, St. See DAVID, ST.

Dexter, Henry Martyn, D.D. (Iowa College, Grinnell, Ia., 1865), S.T.D. (Yale, 1880), Congregationalist; b. at Plympton, Mass.,

Aug. 13, 1821; graduated at Yale College, 1840, and at Andover Theological Seminary, 1844; became pastor at Manchester, N. H., 1844, and at Boston, 1849, but since 1867 he has been editor of *The Congregationalist*, Boston. His principal works are *Congregationalism*, Boston, 1865, 5th ed., 1879; *As to Roger Williams*, 1876, 2d ed., 1877; *The Congregationalism of the Last Three Hundred Years as Seen in its Literature* (noteworthy bibliographical appendix), New York, 1880; *The True Story of John Smyth, the Se-Baptist*, 1881. D. at New Bedford, Mass., Nov. 13, 1900.

Diabolus. See DEVIL.

Diaconicum, in Greek churches a room corresponding to the sacristy of a Western church; usually on the south side of the bema.

Di-an'-a of the Ephesians is not to be confounded with the Artemis of the Greeks or the Diana of the Latins. She was a nature goddess, and was worshipped with impure rites and magical mysteries (Acts xix. 24-35). Her splendid temple was the pride of Ephesus, and the "silver shrines" made by Demetrius and others were probably small models of this famous structure.

T. W. C.

Diaspora (*dispersion*). Designation 1. Of those Jews who after the exile were scattered through the old world (John vii. 35). 2. Of those Christians living among heathens (James i. 1; 1 Peter i. 1). 3. By the Moravians of those members outside of the parent congregation. 4. Of Protestant congregations in the midst of Roman Catholics.

Diatessaron (*through four*), a combination of the four gospels into one continuous narrative. The fact that such a thing was possible early attracted notice, for Tatian constructed one in the 2d century. Many have done so since. Successful recent efforts in English are those of Edmund Kirke (J. R. Gilmore), Boston, 1867; F. Gardiner, Andover, 1871; G. W. Moon, London, 1877; J. P. Cadman, Chicago, 1885; A. T. Pierson, New York, 1890.

Diaz (dee'-az), Juan, Protestant martyr; b. at Cuenca, Castile, Spain; studied in Paris; was converted through Luther's and Calvin's writings, 1540; accompanied Butzer to the Ratisbon Colloquy, 1546; met his brother Alphonso, a Roman priest, at Neuburg-on-the-Danube, who, because he would not abjure his faith, had his servant murder him, March 27, 1546. Alphonso was arrested, but the pope protected him as an ecclesiastic. His confession of faith, *Christianæ religionis summa*, was published at Neuburg, 1546; in French, Paris, 1565, in Spanish, 1865.

Dī'-bon (*pining*), a town of Gad (Num. xxxii. 34), afterward of Reuben (Josh. xiii. 17), and later, in the hands of the Moabites (Isa. xv. 2, Jer. xlviii. 22). It lay in a plain 3 m. north of the Arnon. Traces of it remain at a place called *Dhibān*.

T. W. C.

Dick, John, D.D. (Princeton, N. J., 1815), Presbyterian, Secession Church; b. at Aberdeen, Oct. 10, 1764; d. in Glasgow, Jan. 25,

1833, where he had been a pastor since 1801, and theological professor since 1820. He is remembered by his *Essay on the Inspiration of the Holy Scriptures*, Glasgow, 1800, and his *Lectures on Theology*, Edinburgh, 1834, 4 vols., 2d ed., 1838, rep. New York, 1836, 2 vols., with memoir.

Dick, Thomas, LL.D. (Union College, Schenectady, N. Y., 183-), Presbyterian probationer, Secession Church; b. at Dundee, Scotland, Nov. 24, 1774; d. at Broughty Ferry, near Dundee, July 29, 1857. He was educated at Edinburgh and till 1827 taught, but the success of his works, which happily elucidated science in the interests of religion, determined his devotion thenceforth to literature. He wrote *The Christian Philosopher*, Glasgow, 1823, 25th ed., 1881; *Celestial Seenery*, 1838, 12th 1000, 1881, New York, 1845, and other popular volumes.

Dictates of Pope Gregory VII., the name given to 27 theses not now supposed to be of Gregory's composition, though reflecting his spirit, in which are set forth the principles determining the relations of the pope to the bishops and other clergy, and to the secular power. F. H. F.

Didaché. See TEACHING OF THE TWELVE APOSTLES.

Diderot (did-e-ro), **Denis**, eminent French philosopher; b. at Langres, in Champagne, Oct. 5, 1713; d. in Paris, July 30, 1784. Educated by the Jesuits at Langres, he became a bitter enemy to Roman Catholicism. From early manhood he lived by his pen in Paris. He was not a great writer, but he was a suggestive, fertile, and daring thinker. His fame rests on the *Encyclopédie*, which he projected and with D'Alembert and others completed (Paris, 1751-65, 17 vols., supplement, 1776-77, 4 vols., index, 1780, 2 vols.), which although professedly orthodox was in spirit anti-religious. His complete works appeared, Paris, 1875-77, 20 vols. (See life, by J. Morley, London, 1878, 2 vols.; 3d ed., 1886.)

Didymus of Alexandria, b. there in 308; d. also there, 395. Although blind from his 4th year, he gained a comprehensive knowledge of all learned branches, and became the presiding teacher in the catechetical school at Alexandria. His influence was widespread. Although he combated Arianism, he could not escape the suspicion of the Origenistic heresy, and was condemned by the 2d Council of Nice (787). A work upon the Holy Spirit is the most important of his remains. F. H. F.

Didymus (properly Zwilling), **Gabriel**, Saxon Reformer; b. at Joachimsthal, Bohemia, 1487; d. at Torgau (?), 70 m. s.e.w. of Berlin, May 7, 1558. Educated at Wittenberg and an Augustinian monk, he embraced the Reformation and sided with Luther first, but later with Carlstadt, and distinguished himself by zeal which was often without knowledge. In 1523 he became pastor at Torgau, and there incited an attack on the Franciscan convent. In 1549 he was deposed

for opposing the Leipzig Interim, and died in poverty.

Dies Ire, the famous Latin judgment hymn of the Middle Ages, written (?) by Thomas à Celano, of which the first stanza is,

Dies ire, dies illa,
Solvat seculum in favilla,
Teste David cum Sibylla.

It is, perhaps, the most famous hymn ever written, and has called out a large number of attempts to translate it, and some portion of it may be found in almost every modern hymn-book. (Cf. Abraham Cole, *Dies Ire*. New York, 4th ed., 1866.) F. H. F.

Di'-et, from Latin *dies*, *day*, the name of congresses in Germany held twice a year, between the electors, princes, and delegates of the free cities, presided over by the emperor, to discuss imperial affairs. Famous diets are those of Worms (1521), at which Luther was outlawed; Spires (1526), which called for a general council to settle religious matters, and meanwhile allowed each state to do as it pleased about them; Spires (1529), at which the protest was made which originated the epithet Protestants; Augsburg (1530), at which the famous Augsburg Confession was presented; Augsburg (1555), at which the Religious Peace of Augsburg settled the civil status of the Lutherans.

Digby, Sir Kenelm, Roman Catholic; b. at Gothurst, Buckinghamshire, Eng., July 11, 1603; d. in London, June 11, 1665. Author of *Observations on Browne's Religio Medici*, London, 1643, and of *Treatise on the Nature of Bodies*, 1644.

Dillmann (Christian Friedrich), **August**, Ph.D. (Tübingen, 1846), D.D. (Leipzig, 1862), Evangelical Lutheran; b. at Illingen, Württemberg, April 25, 1823; studied at Tübingen; became tutor there, 1848; professor extraordinary, 1852; ordinary at Kiel, 1854; at Giessen, 1864; at Berlin, 1869. His biblical and Ethiopic scholarship is famous. Of his books may be mentioned his commentaries on the Hexateuch (Leipzig, 1875-86, 3 vols.) and Job (1869).

Dimissory Letter, one given by a bishop to a clergyman, permitting him to remove into another diocese, or to a layman, permitting him to be ordained elsewhere.

Diocesan Conferences were resumed in the English Church in 1850, after an interval of many years, and are now the rule. In 1879 the Convocation of Canterbury appointed a special committee to receive reports from the conferences of the province.

Dimcerites, a name signifying "having a double share," applied first in Epiphanius' history to the followers of Apollinaris (q.v.). The party subsequently divided into two portions, of which one, the Polemians, so called from Polemo, taught that the doctrine of the two natures was an invention of Athanasius and his associates, and the other, the Valentinians, seemed to have remained in substantial agreement with their founder. F. H. F.

Dinanto, David of. See DAVID OF DINANTO.

Diocese, originally a division of the Roman Empire for governmental purposes. It ranked there next to the highest division, the prefecture. It was then applied to the jurisdiction of a patriarch, but in the West to that of a bishop, and is now the common designation of the latter. F. H. F.

Diocletian, Roman emperor from Sept. 17, 284, to his abdication, May 1, 305; d. in 313. The son of freed slaves, he ascended by his distinguished merit to the highest place. To give his throne a secure character he surrounded himself with the ceremony and mystery of an Oriental court. He even called himself *Dominus*, Lord, and had divine honors paid to him. In spite of this he tolerated Christianity for a long time, but was finally urged by the priests and Galerius to begin a general persecution, or attempt to stamp Christianity out. It began in 298 with the command that all soldiers should sacrifice. In 303 more vigorous measures were begun with the destruction of the church in Nicomedia. The persecution lasted till the edict of toleration, 313, but accomplished nothing. Diocletian put an end to his own life. (Cf. Mason, *The Persecution of Diocletian*, Cambridge, 1876.) F. H. F.

Diodati (de-o-dà'-tee), **Giovanni**, Reformed Church; b. at Geneva, of Italian parents, June 6, 1576; d. there, Oct. 3, 1649, where he had been professor of Hebrew from 1597 to 1609, and of theology from 1609 to 1645. He was delegate member of the Synod of Dort (1618-19). He made a paraphrastic translation of the Bible into Italian, Geneva, 1607, now circulated by the British and Foreign Bible Society, and wrote *Pious Annotations upon the Holy Bible* (orig. Geneva, 1641; English trans., London, 1643; 6 parts, 4th ed., 1664) (See his life by E. de Budé, Lausanne, 1879.)

Di-o-do'-rus, bishop of Tarsus from 378; d. about 394; founder of the dogmatic activity of the Antiochian school (see art. ANTIOCH). In his day Antioch, where he was born and spent his life till he was made bishop, was the centre of all sorts of religious parties—hathen, Arians, Jews, and heretics of every kind. The literary activity of Diodorus took therefore a polemic turn, and almost all his writings were controversial. He was a strong adherent of the Council of Nice, but in Christology he taught that it was not the Logos that was born of Mary, but the man Jesus, and that the Logos dwelt in him as in a temple (see art. CHRISTOLOGY). Hence he was condemned by Cyril and later writers as Nestorian, and his writings were suffered to perish, but a few fragments remaining. F. H. F.

Di-og-ne'-tus, **Epistle to**, an epistle in answer to an inquiry as to the Christian religion by an unknown author, probably dating about 150, but put by some much later (even as late as 310). It founds the true religion entirely upon revelation. The idols of the heathen are nothing but senseless stone, brass, or wood. The Jews, though they are right in

worshipping one God, are wrong in thinking they can please him with sacrifices. Men were utterly miserable till the Word came. The doctrine of the Logos is the most interesting thing in the epistle. God long endured the wickedness of men that they might learn how impossible it was to save themselves. Out of his infinite goodness, however, he had ever determined to save them. Thus he sent his Son. When he did this, the Creator of the world did not send an angel, or inferior being, but the very Creator and Founder of the world. The plan of salvation had been communicated in eternity to the Son in consequence of the economic relation subsisting between Father and Son. This Son was the Logos, which, "speaking openly," revealed the truth. By him the church is now enriched, from him comes all the teaching of the church, through him comes the tradition of the apostles, and by him every individual teacher is inspired. The epistle has sometimes been ascribed to Justin Martyr, but it is quite different in certain turns of thought from his writings. The best edition is Harnack's *Patr. Apost. Opp.*, Leipzig, 1875, trans. in *Ante-Nicene Library*, Christian Literature Company ed., New York, vol. i. F. H. F.

Di-o-nys'-i-us Areopagita, i.e., the writings ascribed to him. The name is that of the member of the Areopagus at Athens converted by Paul, said to have been the first bishop of Athens, and to have died a martyr. Under his name there were quoted at the conference between the Monophysites and the Orthodox at Constantinople, in 533, a number of writings which were claimed as favoring Monophysitism, and said to have been known by Cyril and to be deposited in the archives at Alexandria. The following have come down to us: (1) Concerning the heavenly Hierarchy; (2) Concerning the churchly Hierarchy; (3) Concerning divine Names; (4) Concerning Mystic Theology; (5) Ten Epistles. They soon got currency in the Eastern Church, and still more in the Western, where they were used by the Scholastics as the source of mysticism, translated and commented upon, till, about the time of the Revival of Learning, their spuriousness became evident. Modern investigations as to their authorship have shown that they do not profess to have been written by the Areopagite; that they quote later writers in perfect good faith, as Ignatius and Clement of Alexandria, and that they were probably written by a priest Dionysius, who was abbot of Rhinocolura (on the sea, at the borders of Egypt and Palestine), about the close of the 4th century (see F. Hipler, D.A., 1861, and E. Boehmer, in the review *Damaris*, 1864). This Dionysius, educated in Greek philosophy and become a Christian, purposes to bring all the speculations which he has wrought out, to the defence and development of the Christian system. The great original mystic teacher who, like the sun, illuminates all creatures, is the divine hierarchy, Christ, and the ideal plan of all earthly order is the heavenly hierarchy, which consists in ranks and grades of angels and holy spirits. In what is properly theology Dionysius at-

taches himself to the churchly system. The freedom of the will, the sin and misery of men, the purpose of redemption, the incarnation, etc., are all embraced in his system. In Christology he emphasizes a thought which is not afterward let drop, that the activity of Christ is not a human activity or a divine, but a divine-human, or that Christ acts as the undivided God-man. The works of Dionysius are to be found in Migne, *Pat. Gr.* III., IV. An English trans. of the *Mystic Theology* is given in Everard's *Gospel Treasures*, London, 1658. (See fine summary in Herzog, *Realencyclopaedie* [by Moeller], III., 616.) F. H. F.

Dionysius of Alexandria, became head of the catechetical school there in 232, and in 247 bishop of Alexandria. In the Decian persecution (250) he fled, and upon his return was entangled in the controversies of his time, Novatianism, etc. In the persecution of 257 he was banished to the region of Mareotis, till his restoration in 260. He maintained the position of Origen upon the Trinity, and ran some danger of getting the reputation of heresy, but avoided it. He died in 264.

F. H. F.

Dionysius of Rome, bishop 259-69, was fortunate to enter upon his office only shortly before the toleration edict of Gallienus, and could bring the affairs of the Roman Church into shape again. He took part in the contest against Sabellius, avoiding both extremes of doctrine. He also opposed Paul of Samosata.

F. H. F.

Dionysius Exiguus (*the Little*) flourished in the first half of the 6th century; was a Scythian, educated at Rome and abbot there; noted for originating the common Christian era by his method of reckoning Easter, and for his collection of Canons and Decretals.

F. H. F.

Dionysius the Carthusian, b. 1403 at Rickel, in Belgic Limburg; d. 1471, in Roermonde. He studied at Cologne, and became familiar with philosophy and theology before his reception into the Carthusian order in his 21st year. He exercised a great influence upon his times. His writings were very numerous.

F. H. F.

Dioscurus, anti-pope to Boniface II., Oct. 15, 520, but died Nov. 12 of the same year.

Dippel, Johann Conrad, Ph.D. (Giessen, 1693), M.D. (Leyden, 1711), German Lutheran; b. at Frankenstein, near Darmstadt, Aug. 10, 1673; d. in the castle of Witgenstein, Berleburg, April 25, 1734. He began as orthodox, became a pietist, and finally an out-and-out rationalist. He preached for a while, but devoted himself at last to alchemy and chemistry. He discovered Prussian blue and Dippel's animal oil. Persecuted for his religious opinions, he wandered over Germany, Holland, Denmark, and Sweden. (See his collected works, Berleburg, 1743, and life by W. Bender, Berlin, 1882.)

Diptychs, "tablets folded in two leaves," were registers in which the names of bishops and others deserving of special memorial in the church were kept, to be read in divine

service. To erase from the diptychs was the same as to excommunicate. F. H. F.

Directory of Worship. See WORSHIP.

Dis-cal-ce-a-ti, barefooted, a name given to monks and nuns who wore only some slight sandal on the foot. There are very many orders thus designated, of whom the Franciscans and sub-orders of Franciscans are the chief. F. H. F.

Disciples of Christ. Out of the great revival which originated in Tennessee and Kentucky in the year 1800 came the people known as Disciples of Christ. The Disciples do not claim to be the Church of Christ, but to be an organized movement within the church of Christ in behalf of Christian unity and union, by a return to the religion of Jesus, its creed, its ordinances, and its life, as these are presented on the pages of the New Testament. Each one of their organized congregations calls itself "the Church of Christ," in its place. In 1886, according to Dr. Dorchester, the Disciples had 5800 church organizations, 3500 ministers, and 615,500 communicants. It is probable, as their increase is very rapid, that the number of members at the present time is at least 700,000.

The Disciples are successfully engaged in mission work in Scandinavia, England, India, Japan, China, and the West Indies. The Foreign Christian Missionary Society was organized in 1875, with headquarters in Cincinnati, O. More than 4000 additions to the churches under its fostering care have been reported. The Christian Woman's Board of Missions was organized the same year, with headquarters at Indianapolis, Ind. There are 36 state missionary societies. The General Convention, with headquarters in Cincinnati, expends from \$30,000 to \$50,000 a year in mission work in such portions of the home field as are not cultivated by the agents of the state organization. There is also a Board of Church Extension in connection with the General Convention, which is doing a good work in rendering financial assistance, on easy terms, to weak churches, in building houses of worship.

Five universities, 19 colleges, and 5 schools of lower grade are under the control of the Disciples. Bethany College, Bethany, W. Va.; Kentucky University, Lexington, Ky.; Butler University, Indianapolis, Ind.; Garfield University, Wichita, Kan.; Drake University, Des Moines, Ia.; and Eureka College, Eureka, Ill., are their most prominent institutions of learning.

The Disciples publish 22 papers—9 weekly, 8 monthly, and 5 semi-monthly. There are also 11 Sunday-school papers.

The Disciples are in accord with evangelical Christians in the doctrines usually accounted orthodox, but they object to making anything other than faith in Jesus and submission to his authority a test of fellowship. They baptize converts on a public confession of the Lord Jesus. They contend that the original and only divinely authorized creed, the true Apostles' Creed, the creed of Christianity, is this: I believe in my heart that Jesus is the Christ, the Son of the living God, and my Saviour.

The especial work of the Disciples is in behalf of Christian union, and they maintain that when the church was satisfied with this creed there was unity and union, and that a return to this single, simple, and sublime article of belief, with all that it involves, will restore to the church this lost unity.

The Disciples baptize only penitent believers, and baptism is with them immersion, as being more in harmony with the letter of Scripture, and also as a practice entirely out of the region of controversy.

They teach that baptism is connected with remission of sins. Theirs is not the doctrine of "baptismal regeneration," since the Disciples baptize only believing penitents. Coming to baptism such persons find an assurance of forgiveness in the written Word that cannot be obtained in any other way. This doctrine concerning baptism they find in such texts as Mark xvi. 16, Acts ii. 38, Acts xxii. 16, 1 Peter iii. 21.

They observe the Lord's Supper on every first day of the week. On the question of restricted communion they are neither "open" nor "close communionists." They maintain that in the Lord's Supper the communion is with Christ, and only in a secondary sense, if at all, with Christians. It is not unusual, therefore, for unimmersed believers, living in a godly manner, to unite with the Disciples in the celebration of the Lord's Supper.

The Standard Publishing Company, Cincinnati, O., and the Christian Publishing Company, St. Louis, Mo., are the principal publishing houses of the Disciples of Christ. *The Christian Standard*, Cincinnati, and *The Christian Evangelist*, St. Louis, are their leading papers.

Easily accessible books containing information as to the origin, aim, growth, doctrinal position, peculiar customs, and methods of work are: *Memoirs of Alexander Campbell*, by Robert Richardson; *The Christian System*, by Alexander Campbell; *The Scheme of Redemption*, by Robert Milligan; *The Campbell and Rice Debate*, and *The Origin of the Disciples of Christ*, by George W. Longan. These works can be obtained through the publishing houses mentioned above.

B. B. TYLER.

Disciples of St. John. See SABIANs.

Disciplina Arcani. See ARCANI DISCIPLINA.

Discipline. See CHURCH DISCIPLINE.

Dismes. See TAXES, ECCLESIASTICAL.

Dispensation, the power exercised in the Roman Church to release from the obligation of some law, spiritual or temporal. Thus the pope dispenses from the obligation of an oath, as that of Francis to Charles V., or permits marriage within limits not otherwise allowed, or permits the non-performance of vows. In Protestant countries there were formerly large powers of dispensation. Special licenses of marriage are still granted by the archbishop of Canterbury, and the pardons granted in the civil sphere by the government are examples of the survival of the custom.

F. H. F.

Dissenter, one who dissents from the doctrine or ritual of an established church, as in England. In the 17th century such in England were called Nonconformists, and that term is often now used. Formerly English Dissenters had various legal disabilities, but they are now all removed. They are divided into more than 170 sects.

Dissidents is the general name for non-Catholic Poles under the old elective Polish monarchy, who, while the established church was Roman Catholic, were allowed the free exercise of their faith—viz., Lutherans, Calvinists, Greeks, and Arminians, but not Anabaptists, Socinians, or Quakers.

Distaff's Day, St., is the day after Twelfth Day, also called St. Rock's Day.

Divination, the pretended discovery of things secret or future by peculiar rites, or by attention to certain appearances, as the flight of birds, entrails of animals, etc. It was usually in the hands of a priestly caste, and gave them great power (Gen. xli. 8, Isa. xlvii. 13, Dan. ii. 2). It was forbidden to the Jews under severe penalties (Lev. xix. 26, 31), and Saul disobeyed to his cost (1 Sam. xxviii.). A new impulse was given to the practice among the Jews by their intercourse with Chaldeans (Isa. ii. 6, viii. 19, Ezek. xlii. 6, 9). It never was anything but a base imposture (Acts viii. 9, xvi. 19, xix. 19), and it is the height of folly and sin for Christians to resort to it in any form or under any pretence. T. W. C.

Divinity. See THEOLOGY.

Divorce. See MARRIAGE.

Dix, Morgan, S.T.D. (Columbia College, New York, 1862), D.C.L. (University of the South, Sewanee, Tenn., 1885), Episcopalian; b. in New York City, Nov. 1, 1837; graduated at Columbia College, 1848, and at the General Theological Seminary, 1852; became assistant minister of St. Mark's, Philadelphia, 1853; and of Trinity Church, New York, 1855; assistant rector of Trinity, 1859; rector, 1862. He has published *Manual of the Christian Life*, New York, 1857, 16th 1000, 1864; *Book of Hours*, 1865, n.e., 1881; *Lectures on the Two Estates*, 1872; *Historical Lectures of the First Prayer-book of King Edward VI.*, 1881, 4th ed., 1885; *Lectures on the Calling of a Christian Woman*, 1883, 6th 1000, 1885; *Memoir of John A. Dix* (his father), 1883, 2 vols.; *The Gospel and Philosophy*, 1886; *Christ at the Door of the Heart, and other Sermons*, 1887; *Seven Deadly Sins*, 1888.

Do-co'-tæ. All the Gnostic sects, since they taught that there was an irreconcilable opposition between God and matter, taught more or less distinctly that the body of Christ was a mere appearance (*dóκησις*), whence the term docetism. Hippolytus speaks of a distinct sect to which this name was applied *par excellence*, not because it laid more emphasis upon the phenomenal character of the body of Christ, but rather because its members were the truly perfect under the appearance of humiliation. Their system was a combination of those of Basilides and Valentinus. They identified, however, the highest God

with the "seed of the world." There may have been an irenical attitude in this party toward other Christians. (See Hippolytus, in the Ante-Nicene Library, Christian Literature Publishing Company, New York, 1886. See the art. Gnosticism.) F. H. F.

Doctor (*teacher*). 1. The "doctors of the law" frequently mentioned in the New Testament (Luke v. 17, Acts v. 34, etc.), also called "scribes," were scholars and expounders of the law of Moses and of the traditions of the elders. They were mostly Pharisees, had pupils from whom they received presents, but received no salary; were addressed as "Rabbi"—i.e., master, and played a leading part in Jewish affairs. (See Rabbins.) 2. Doctor of divinity, the highest academical degree in theology, now usually merely honorary, was in the Middle Ages only attainable by one who passed the degrees of bachelor, licentiate, and master, and was given by the chancellor of the university in the name of the pope. In the 17th century the bearer of the title among Protestants was addressed as "your excellency." The degree is an inheritance of the early church through the catechetical schools of Alexandria, Antioch, and elsewhere. The most famous of the mediæval teachers received from their pupils the degree with some affix which set forth some noteworthy quality of their writings, and the different orders boasted each of their respective leaders. The following alphabetical list of such affixes is taken from Wetzer and Wette, *Kirchenlexikon*, 2d ed., Kaulen, iii. cols., 1867-69. The word *Doctor* is to be prefixed to each epithet; the date is that of death, and the contractions are as follows:

O. Carmel. = Carmelite.
O. Carth. = Carthusian.
O. Cist. = Cistercian.
O. M. = Minorite.
O. Pr. = Dominican.

O. Præm. = Præmonstrant.
O. S. Aug. = Augustinian.
O. S. B. = Benedictine.
O. Trin. = Trinitarian.
S. J. = Jesuit.

Doctor abstractionum, acutus et illuminatissimus—Francis of Mayroni, d. 1325.

— **acutissimus**—Francesco d'Albescoladella Rovere (Pope Sixtus IV., 1484).

— **acutus**—Gabriel Vasquez, S. J., 1604.

— **admirabilis** (*mirabilis*)—Roger Bacon, O. M., 1294.

— **amœnus**—Robert of Cownton, O. M., about 1340.

— **angelicus, communis, or cherubicus**—St. Thomas Aquinas, O. Pr., 1274.

— **authenticus**—Gregory of Rimini, O. S. Aug., 1358.

— **authoratus, copiosus, fundatissimus et solidus**—Richard of Middletown, O. M., about 1300.

— **beatus et fundatissimus**—Agidius de Colonna, O. S. Aug., 1316.

— **bonus**—Walter Brinkellius, O. M., about 1310.

— **cherubicus** (see *angelicus*)—Thomas Aquinas, 1274.

— **christianissimus**—John Charlier of Geson, 1429.

— **christianus**—Nicholas of Cusa, 1464.

— **clarus**—Louis de Montesinos, 1621.

— **clarus et subtilis**—Dionysius junior, O. Cist., 14th century.

Doctor collectivus—Landulfo Caracciolo, O. M., 1351.

— **columna doctorum**—William of Champeaux, O. S. B., 1121.

— **communis** (see *angelicus*).

— **contradictionum**—Johann Wessel, 1489.

— **conspicuous et planus**—Walter Burleigh, after 1337.

— **copiosus** (see *authoratus*).

— **divinus, ecstaticus**—Johannes von Ruysbroeck, 1381.

— **doctorum**—Anselm of Laon, 1117.

— **dulcissimus**—Antonius Andrea, O. M., about 1320.

— **ecstaticus**—Dionysius de Leewis of Rickel, O. Carth., 1471.

— **ecstaticus** (see *divinus*).

— **elegans et facundus**—Peter Aureoli, O. M., 1322.

— **eminens**—St. John of Matha, O. Trin., 1213.

— **evangelicus**—John Wiclif, 1384.

— **excellentissimus**—Anton Corsetti, 1503.

— **eximius**—Johannes Tisserius, O. M., about 1564, and Francis Suarez, S. J., 1617.

— **facundus** (see *elegans*).

— **famosissimus**—Peter Alberti, O. S. B., about 1426.

— **famosus**—Bertrand de la Tour, O. M., 1334.

— **fundamentalis, subtilis et perspicacissimus**—John Faber of Bordeaux, about 1350.

— **fundatissimus** (see *authoratus* and *beatus*).

— **fundatus**—William Verus (de Waria), O. M., about 1270.

— **illibatus**—Alexander Alemannicus, O. M., 15th century.

— **illuminatissimus** (see *abstractionum*).

— **illuminatus**—Raymund Lullus, O. M., 1315.

— **illuminatus et sublimis**—John Tauler, O. Pr., 1361.

— **illustratus**—Franciscus Picens (de Marchia), O. M., 14th century.

— **illustris or illustratus**—Adam of Marisco, O. M., about 1308.

— **inclytus**—William Mackelfeld, O. Pr., about 1300.

— **ingeniosissimus**—Andrew of Neufchâteau, O. M., about 1300.

— **invincibilis**—Peter Thomas, O. M., 14th century (?).

— **invincibilis et singularis**—William Occam, O. M., about 1347.

— **irrefragabilis, fons vitæ, monarcha theologorum**—Alexander of Hales, O. M., 1245.

— **magnus, universalis**—Alanus of Ryssel, O. Cist., 1202.

— **marianus**—St. Anselm of Canterbury, 1109, and Johannes Duns Scotus, O. M., 1308.

— **mellifluus**—St. Bernard, O. Cist., 1153.

— **mellifluus alter**—Aelred, O. Cist., 1166.

— **mirabilis** (see *admirabilis*).

— **mirabilis**—Anton Perez, S. J., 1649.

— **moralis**—Gerhard Eudo (Odonis), O. M., 1349.

— **notabilis**—Peter of Ryssel, O. M.

— **ordinatissimus or ornatissimus**—Johannes de Bassolis, O. M., about 1347.

— **ornatissimus et sufficiens**—Petrus de Aquila, O. M., about 1344.

Doctor pacificus et proficiuus (profitabilis)—Nicolas Bonet, O. M., 1360.

- perspicacissimus (see fundamentalis)
- perspicuus (see conspicuus).
- planus (see conspicuus).
- planus et utilis—Nicholas of Lyra, O. M., 1341.
- præclarus—Petrus of Kaiserslautern, O. Præm., about 1330.
- præstantissimus—Thomas Netter of Walden, O. Carm., 1431.
- proficiuus and profitabilis (see pacificus).
- profundus—Thomas of Bradwardine, 1349.
- profundissimus—Paul of Venice, O. S. Aug., 1428; Gabriel Biel, 1495; Joannes Alphonsus Curiel, O. S. B., 1609.
- refulgidus—Peter Philargi (Pope Alexander V.), 1410.
- resolutissimus—William Durand of St. Pourçain, O. Pr., 1332.
- resolutus, princeps Averroistarum—John Bacon, O. Carm., 1346.
- scholasticus—Peter Abelard, 1142; Gilbert de la Porrée, 1154; Peter Lombard, 1164; Peter of Poitiers, 1205, and Guigo de Castro Novo, O. M., after 1322.
- seraphicus—St. Bonaventura, O. M., 1274; sometimes also St. Francis of Assisi, O. M., 1226.
- singularis (see invincibilis).
- solemnis—Henry Goethals of Ghent, 1293.
- solidus (see authoratus).
- speculativus—Jacob of Viterbo, O. S., Aug., 1308.
- sublimis (see illuminatus).
- sublimis—Francis de Bachorie, O. Carm., 1372, and Jean de Courtecuisse, about 1425.
- subtilis—John Duns Scotus, O. M., 1349.
- subtilis (see clarus and fundamentalis).
- subtilissimus—Peter of Mantua, 14th century (?).
- succinctus—Francis of Ascoli, O. M., about 1340.
- sufficiens (see ornatissimus).
- summus doctorum—Peter of Belle Perche, 1308.
- universalis—Albert the Great, O. M., 1280.
- universalis (see magnus).
- utilis (see planus).
- verandus—Walfried de Fontibus, O. M., after 1240.

Doctors of the Church. In the broadest sense of this term the following Fathers are so called: (Greek) Athanasius, Basil, Chrysostom, and Gregory of Nazienzen; (Latin) Ambrose, Augustine, Gregory the Great, and Jerome. But in the Latin Church the epithet is now given to Anselm of Canterbury, St. Bernard, Bonaventura, Francis of Sales (since 1877), Hilary of Poitiers, Isidore of Seville, John of Damascus, Leo the Great, (Alphonso de) Liguori (since 1871), Peter Chrysologus, and Peter Damiani.

Doddridge, Philip, D.D. (Aberdeen, 1736), Independent; b. in London, June 26, 1702; d. in Lisbon, Oct. 26, 1751. His father was a tradesman; both his grandfathers had been ministers. He was the youngest of 20 chil-

dren, all of whom but 2 died in infancy; at birth he was thought to be dead. His pious mother taught him Bible history by means of Dutch tiles in the chimney. He was sent to private schools, and lost his parents in youth. The Duchess of Bedford offered to educate him for the church; this he declined from conscientious scruples. Dr. E. Calamy dissuaded him from preparation for the dissenting ministry, but Dr. S. Clark, of St. Albans, enabled him to continue his studies under Dr. Jennings, of Kibworth, Leicestershire. Here he began to preach in 1722, and soon succeeded to the charge of the academy, which was afterward enlarged and transferred to Harborough, near by. In Dec., 1729, he removed to Northampton, where for the rest of his life he was engaged in pastoral and educational duties. In Dec., 1730, he married. By rising at 5 throughout the year he found time for extensive study, and for those writings which have won lasting reputation. In Dec., 1750, he took cold while journeying to St. Albans to preach the funeral sermon of his friend and benefactor, Dr. Clark. His health rapidly declined; a voyage to Portugal was recommended, and a subscription for its expenses started by a clergyman of the Established Church; the patient sailed Sept. 30, 1751, but died shortly after his arrival. The sweetness of his spirit and the width of his sympathies, no less than his eminent talents, won a wide circle of admiring friends. The doctrines of his school he held in their mildest form; though his own orthodoxy was unimpeached, some of his pupils became Socinians, as Kippis and Cappe, or "rational theologians," as Farmer. His publications consist of numerous sermons, among which those on *Regeneration*, 1741, have perhaps been most valued; *Passages in the Life of Colonel Gardiner*, 1747, and the famous *Rise and Progress of Religion in the Soul*, 1750, which has gone through many editions, and been translated into German, Danish, Dutch, and French. Apart from this, his most important works appeared posthumously. *The Family Expositor*, 6 vols., 4to, 1760-62, has been widely and highly valued, though Hervey thought he "leaned to the trimming side," and Bickersteth found "feebleness in his doctrinal statement." This was reprinted in 1808, with a life by Dr. Kippis, and again in 1840, besides an abridgment by S. Palmer. A *Course of Lectures* (to his divinity students) was published by S. Clarke, 1763, and his *Hymns* by Job Orton, in 1755. These last are his best memorial; as James Montgomery said, "they shine with the beauty of holiness," and are notable for their "mild and human tone." Some of them, as "Hark! the glad sound," and "My God, and is thy table spread?" have been sung in almost every English-speaking congregation for the last century and more. Among the followers of Watts, Doddridge stands highest; his poetic talent is shown in his hymns, and in what Dr. Johnson called "one of the finest epigrams in the language"—"Live while you live." His life was written by Orton, 1766; by J. Stoughton, 1851, and by C. Stanford, 1881. His works were collected in 10 vols., 1802, by D. Williams and E. Parsons; his

Sermons in 4 vols., 1826; his *Correspondence and Diary* in 5 vols., 1829. F. M. BIRD.

Dods, Marcus, D.D. (Edinburgh, 1872), Free Church of Scotland; b. at Belford, Northumberland, Eng., April 11, 1834; graduated M.A. at Edinburgh, 1854, and studied theology at New College, Edinburgh, 1854-58; from 1864 to 1889 was pastor of Renfield Free Church, Glasgow; since 1889 has been professor of New Testament exegesis in New College, Edinburgh. He has published *The Prayer that Teaches to Pray*, Edinburgh, 1863, 6th ed., 1889; *The Epistles to the Seven Churches*, 1865, 2d ed., 1885; *Israel's Iron Age*, London, 1874, 4th ed., 1886; *Mohammed, Buddha and Christ*, 1877, 4th ed., 1887; *Isaac, Jacob and Joseph*, 1880; *The Parables of our Lord*, 1st series, 1883, 3d ed., 1896, 2d series, 1885; *An Introduction to the New Testament*, 1888; *The First Epistle to the Corinthians*, 1889; *Handbook on Haggai, Zechariah, and Malachi* (Edinburgh, 1879, last ed., 1885), and on *Genesis* (1882), and other works.

Dodwell, Henry, Church of England layman; b. at Dublin, Ireland, Oct., 1641; d. at Shottesbrooke, Berkshire, Eng., June 7, 1711. He was a fellow of Trinity College, Dublin; resigned in 1666 because, from conscientious scruples, he declined to take holy orders. From 1698 to 1691 he was Camden professor of history at Oxford, but refusing to take the oath of allegiance to William and Mary, he was deprived. The latter part of his life was spent at Shottesbrooke. Shortly before his death he abandoned his non-juror views. He was a very learned man. He is remembered as the asserter of the opinions that the gospel demoniacs were epileptics, and that baptism bestowed immortality. (See his life by F. Brokesby, London, 1715.)

Doederlein, Johann Christoph, German theologian; b. at Windsheim, Franconia, Jan. 20, 1746; d. at Jena, Dec. 2, 1792, where he had been professor of theology since 1782, being formerly at Altdorf (1772), where he studied. He advocates supernaturalism in his *Institutio theologiae christianae*, Nürnberg u. Altdorf, 1780, 6th ed., 1797, Ger. trans., 1790-1803, 12 parts.

Do'-eg (*fearful*), an Edomite, overseer of Saul's flocks, who reported to him the relief Ahimelech gave to David (1 Sam. xxii.), and in obedience to Saul put Ahimelech and the whole city of the priests to the sword. Psalm lli. describes the fate foretold to him.

T. W. C.

Doel-ling-er, Johann Joseph Ignatius, Ph.D. (Vienna and Marburg, 1873), D.D. (Oxford, 1881), LL.D. (Oxford and Edinburgh, 1873); b. at Bamberg, Bavaria, 33 m. n. of Nuremberg, Feb. 28, 1799; d. in Munich, Jan. 10, 1890. He studied theology at Würzburg and Bamberg; became priest, 1822; professor in the lyceum of Aschaffenburg, 1823; professor extraordinary of church history and church law at Munich, 1826; ordinary, 1827. At first a strenuous defender of Ultramontaniam (cf. his *Reformation*, Regensburg, 1846-48, 3 vols., 2d ed., vol. i, 1851), he gradually verged to the other side. A journey into Italy (1857)

and his observations on the Italian war of 1859 completed his conversion. Henceforth he advocated the surrender of the pope's temporal power; sharply and adversely criticised the Syllabus, 1864, and in 1870 refused to accept the infallibility dogma. He was excommunicated, yet was chosen rector of the Munich University in 1873. He presided at the Old Catholic Congress held in Munich in 1871, and was present at that of Cologne, 1872, but, being opposed to a separate church, took no part in the movement. He was president of the Bonn Conferences of 1875 and 1876. His books are very numerous, and all are important. In English translation have appeared *History of the Church*, London, 1840-42, 4 vols.; *Gentile and Jew in the Courts of the Temple of Christ*, 1862, 2 vols. (Ger. title *Heidenthum u. Judenthum: Vorhalle zur Geschichte des Christenthums*); *The Church and the Churches*, 1862, n.e., 1866; *The First Age of Christianity and the Church*, 1866, 2 vols., 3d ed., 1877; *Fables Respecting the Popes of the Middle Ages*, 1871, rep. New York, with *Essay on the Prophetic Spirit*, 1872; *Lectures on the Reunion of the Churches*, 1872; *Prophecies and the Prophetic Spirit in the Christian Era*, 1873; *Hippolytus and Callistus*, Edinburgh, 1876; also his *Janus* (with Friedrich and Huber), 1860. His latest (untranslated) books comprise a collection of hitherto unprinted accounts and journals as materials for a history of the Council of Trent (*Sammlung von Urkunden zur Geschichte des Konzils von Triente*, Nördlingen, 1876 sqq., Bd. I., 2 parts), academic lectures (*Akademische Vorträge*, 1883-89, 2 vols.), and contributions toward a history of medieval sects (*Beiträge zur Sektengeschichte des Mittelalters*, Munich, 1890, 2 vols.); and, in connection with Professor Reusch, a reprint of Bellarmine's rigorously suppressed autobiography (Latin text, with Ger. translation, *Die Selbstbiographie des Cardinals Bellarmins*, Bonn, 1887), and with him also a history of the ethical controversies in the Roman Catholic Church since the 16th century (*Geschichte der Moralstreitigkeiten m. der römisch-katholischen Kirche seit dem 16. Jahrh. mit Beiträgen zur Geschichte in Charakteristik des Jesuitenordens*, Nördlingen, 1889, 2 vols.).

Dogma (*decree*), a Greek word, used in the Septuagint and the New Testament to denote a precept of a public and general character (Luke ii. 1, Acts xvi. 4, Eph. ii. 15). In classic Greek it means a philosophical tenet. Finally it came to signify the truths originating from divine revelation, especially such as have been authoritatively expressed by the church as distinguished from the opinions of individual teachers. T. W. C.

Dogmatics, the systematic treatment of the Christian verities as they have been historically developed and taken up into the consciousness of the church. It is the scientific or technical term for doctrinal theology. During the first 3 centuries the doctrine of Christ as the pre-existent and personal Logos of God, and therefore of the Trinity, came to be everywhere recognized as the fundamental article of revealed truth. Then followed the Eastern development of doctrine according to the

standard of its original conception, from the Arian controversy to the image controversy and the 7th General Council in the year 787, and the Western or mediæval development, under the influence of Augustine and Anselm and the policy of the Roman See. At the Reformation there was a new departure, the Protestants carrying out the supremacy of Scripture and the doctrines of grace in various directions, and the Romanists solidifying and completing their doctrinal development from the Council of Trent to the Vatican Council in 1870.

Dogmatics usually is divided into *Theology* proper, which treats of God; *Anthropology*, which treats of man as created and especially as fallen; *Christology*, or the doctrine of the Person of Christ; *Soteriology*, or the means and method of salvation; *Ecclesiology*, or the doctrine of the church; and *Eschatology*, or the last things. Sometimes men have included Ethics, which is the science of duties (1) toward God and (2) toward men, but it is a different province, although it finds its norm and its motive in Christian theology. Dogmatics then is not a philosophy of religion, nor a bare history of doctrines, nor a piecemeal summary of Scripture teachings, but a systematized statement of all the truths of the Christian faith in their organic connection with each other and with the facts of revelation.

LITERATURE.—Roman Catholic: Mühler (1832), Perrone (1835). Lutheran: Melancthon (1521), Chemnitz (1592), Knapp (1827), Martensen (1849), Thomasius (1853), Luthardt (1865). Reformed: Turretin (1682), Witsius (1687), Pictet (1696), Ebrard (1851), Müller (1870), Dorner (1879). Anglican: Hooker (1594), Pearson (1659), Bull (1685), Harold Browne (1850). Scotch: Hill (1821), Dick (1833), Chalmers (1849). American: Edwards (Works, 1809), Dwight (1818), Hodge (1872), Dabney (1874), Strong (1887), Shedd (1889).

T. W. C.

Dogs were unclean by the Jewish law and held in contempt by the people. To call one a dog was very reproachful and abusive (1 Sam. xvii. 43, xxiv. 14). Yet they were sometimes kept to guard flocks and houses (Job xxx. 1, Isa. lvi. 10, Matt. xv. 26). Scripture applies the name to some classes of men to denote their rapacity (Ps. xxii. 16, Matt. vii. 6), or their beastly vices (Deut. xxiii. 18, 2 Peter ii. 22, Rev. xxii. 15).

T. W. C.

Dolcino, b. in the diocese of Novara, Piedmont, North Italy, the son of a priest, succeeded Segarelli as leader of the Apostolic Brothers or Dulcinists (1300), and maintained his command, although his prophecies of victory for them over their persecutors in 1303 and 1304 were proved false by events. His writings show him to have united fanaticism with a clear understanding of the degeneracy of the times and real desire to improve them. (See life by Mariotte, London, 1853.)

Dolet (do-la), Étienne, French freethinker; b. at Orleans, Aug. 3, 1509; educated at Toulouse; became printer at Paris, 1534; for printing Protestant works and for his own pronounced Deism he was, after trial, hanged and then

burned there, Aug. 3, 1546. On Sunday, May 19, 1889, a statue to his memory was unveiled on the Place Maubert, where he was executed. (See his biography by R. C. Christie, London, 1880.)

Dominic, and the Dominicans. Dominic was born at Calaruega, near Osma in Old Castile, Spain, in 1170; d. at Bologna, Italy, Aug. 6, 1221. He was of a good family, though not a Guzman; was educated at Palencia, and at the age of 24 was made canon at the cathedral at Osma. The engagements of his bishop, Diego, in marriage affairs of the king, led him to journey several times into the South of France, the region where the Albigenses (see CATHARI) were giving much trouble; and from one of these journeys he went with his bishop to Rome, returning through the Albigensian country. The Cistercian order had received the commission to convert the heretics, and several abbots had journeyed hither and thither upon this pious errand. They had met with but little success, and, assembled at Montpellier, had about concluded to relinquish the mission. At this moment Diego and Dominic arrived at Montpellier, and joined in their deliberations. Dominic, who had himself preached much to Mohammedans and heretics in former days, proposed a new plan, which was adopted by the abbots with some enthusiasm. It was to lay aside all pomp, and to go two by two through the country, without money, preaching the gospel in a simple manner, and exhibiting their sympathy for the poor deceived people in every way. But the work was difficult. The people had been too long neglected, and had formed too strong an antipathy to the church to be easily gained. Diego had soon to leave. The abbots became discouraged and retired, sending no helpers in their places. The work was left to Dominic, and he continued in it with a few assistants. Having founded an asylum for girls in Prouille, he collected his companions here, and soon a house was given them in the city Toulouse. Certain that by the institution of an order of preaching monks the evils of the church in his day would best be met, Dominic declined offers of bishoprics, and labored for the establishment of the order. But he was obliged to turn aside from his work of preaching and take part in the horrors of the Albigensian war. When it was over Dominic sought the confirmation of his order of Innocent III. (1215). But it was just then resolved to create no more monastic orders. It was not till Honorius III. ascended the papal throne that the proposed order was approved (1216). An earnest attempt was now made to extend the order, and with great success. The preaching monks met a want and found a place for themselves. Dominic soon grew into great favor at Rome, and was made chief preacher to the papal court. In 1219 he adopted the idea of the Franciscans, and at the first general chapter (1220) commanded perpetual poverty. The order thus became a mendicant order. By this step still greater access to the common people was gained. By the second general chapter, held at Bologna, in 1221, there were already 60

monasteries. Dominic soon died, and in a few years (1233) was canonized. But the order spread. In 1425 the pope removed the prohibition of holding property, and the order began to grow very rich. The tendency of its founder to lay great stress upon the *doctrine* of the church has characterized the order from the beginning. In 1228 it got a foothold in the University of Paris. It became the great learned order, and did much to preserve and extend science. The Franciscans joined also in this work, but it was never so much their proper employment as that of the Dominicans. It also had the management of the Spanish Inquisition. The Reformation gave it a serious blow, and Dominicans were often superseded by Jesuits. It has also been a great missionary order. In the year 1862 its houses were estimated at 860, with 4000 members. (See Caro, *St. Dominique et les Dominicains*, Paris, 1853; and life by Lacordaire, Eng. trans., London, 1883.) F. H. F.

Dominica in Albis (*the Sunday of white garments*), the first Sunday after Easter, so called in the early church because those who had been baptized at Easter appeared for the last time on that day in their white baptismal robes.

Dominical letter, that used in ecclesiastical almanacs to designate the Lord's Day through an entire year, according to the scheme explained in the Prayer-Book (q.v.).

Dominicale, a linen cloth used by women when communing, either as a veil or to receive the bread upon.

Dominicans. See DOMINIC.

Dominis, Marco Antonio de, b. on the Italian island of Arbe on the Dalmatian coast, 1566; d. a prisoner in the castle of St. Angelo, Rome, Sept., 1624. Educated by the Jesuits, favored by the pope (made bishop of Segni, 1596, archbishop of Spalatro and primate of Dalmatia, 1598), he yet left the church, 1616; went to England, was by James I. well received and made dean of Windsor, 1617. But 5 years afterward he took back all the hard things he had said against Rome, and after long, secret negotiations he went to Rome—and into the clutches of the Inquisition, which had no difficulty in condemning him for heresy. He wrote ably against the temporal claims of the Church of Rome in his *De re publica ecclesiastica*, London, 1617-18, 3 vols.

Domitian, Roman emperor 81-96. In the year 95, led to it by the natural confusion of Christians with Jews, Domitian is said to have persecuted the church. The occasion was the refusal of certain Christians to pay the temple tax which Domitian exacted for the service of the Capitoline Jupiter. They were taken for recalcitrant Jews. Tertullian says the persecution was of short duration; Eusebius, that many suffered death. Hegesippus reports (but with doubtful credibility) that Domitian, having heard that there were members of the family of David among the Jews, had the family of St. Jude brought before him for examination. But when he saw their hands hardened with toil, and heard them say that the kingdom they expected was not of

this world, he dismissed them in disdain. See art. DOMITILLA. F. H. F.

Domitilla, Flavia, relative and wife of Flavius Clemens (q.v.) who was put to death under Domitian. She was banished to a desert island. The real cause was her connection with the imperial house (she was the niece of the emperor), but the reason assigned was the charge of atheism. As this was a common charge against the Christians, it has been thought that both Clemens and Domitilla were Christians; but it is nothing more than a possibility. F. H. F.

Domnus. See DONTUS.

Donation of Constantine, a spurious document ascribed to Constantine the Great, in which he gives to the pope Sylvester (314-35) all the imperial rights over the entire Western Empire, and himself withdraws to Constantinople. The primacy of the pope over all patriarchs is also acknowledged. This Donation is first mentioned in a letter of Hadrian I. in 778, and must have been invented about that time. Still, Hadrian speaks of supremacy in Italy—not the exact thought which appears in the text of the Donation as given in the Pseudo-Isidorian decretals. F. H. F.

Donative, certain incumbencies in England absolutely in the gift of the patron, without consultation with the bishop.

Donatus the Great, and the **Donatists**. The persecution under Diocletian developed a new demand upon the Christians, that they should deliver up the copies of their sacred Scriptures. This they refused to do, and branded every one who had sinfully yielded to the demand as a "traditor." Mensurius, bishop of Carthage, had thought fit to substitute other writings for the Scriptures, and because he had thus delivered up something, though not the Scriptures, was regarded by many as equal to a traditor. He had also opposed the fanaticism with which many paid the honors almost of worship to the martyrs and confessors. Hence at a synod in 305 he received an admonition, and was soon summoned to Rome, where he was acquitted, and died upon the journey home (311). Cæcilianus, his archdeacon, was now elected by the friends of Mensurius with unseemly haste, and without the concurrence of the primate and the Numidian bishops in general, and hurriedly consecrated by bishop Felix of Aptunga, himself under some suspicion as a traditor. Schism resulted. The consecration performed by a "traditor" was declared invalid. The primate and the more strenuous party elected Lucillas, and upon his death in 313, Donatus the Great, bishop of Carthage. The schism spread over all North Africa. Abroad Cæcilianus was recognized as bishop, and the schismatics were called Donatists; and when Constantine in 313 issued an edict favorable to the church in Africa, they were expressly excluded from its favorable provisions. They now began a series of efforts to get themselves righted by process of law. The emperor appointed a commission which met at Rome and deposed Donatus. Then at their request, a commission was sent to Afri-

ca, to judge the cause upon the ground. It pronounced against the Donatists. So did the Synod of Arles (314). This synod is remarkable for the decision that in case Felix were a traitor, the consecration of Cæcilian would not be invalid, as the Donatists claimed, since the unworthiness of a celebrant does not invalidate the office performed by him. The Donatists now appealed directly to the emperor himself, and in 316 he decided against them. Now they saw clearly that the emperor has, in the nature of things, no right to interfere in the affairs of the church. They bade defiance to the imperial decision, and Constantine began the policy in 321 of ignoring them entirely. For a time this had no good effect, and was abandoned too early to accomplish anything. In 330 there were 270 Donatist bishops, and the successors of Constantine resorted to persecution. The Circumcelliones, a body of roving ascetics, produced great disorder in the country, and were repressed by arms (345). Upon the death of Cæcilian, Gratus was chosen his successor, and the schism continued. In 348 efforts were made to persuade the Donatists to yield, but these were ineffective, and Donatus was then banished. Julian returned him, and put the Donatists in their churches again. The Donatists divided among themselves, having a second schismatic bishop in Carthage in 393. Augustine began his efforts at their conversion about the year 400. Synods were held, and persuasions used, but in vain. Then Augustine uttered the fateful word, "Compel them to come in." Various efforts at suppression were therefore made, but in vain. In 411, 286 Catholic bishops were met at a conference by 279 Donatist bishops; and it was not till the Vandals came, and finally the Saracens, that the Donatists, and the Catholics with them, disappeared from Africa. (See Augustine's works, ed. Christian Literature Company, New York, vol. iv.; Ribbeck, *Donatus und Augustinus*, 1858.) F. H. F.

Donne, John, D.D. (Cambridge, 1615), Church of England; b. of Roman Catholic parents in London, 1573; d. there, March 31, 1631. He entered Hart Hall, Oxford, in his 11th year, 1584; left it without taking his degree; travelled on the continent, 1588-91; admitted to Lincoln's Inn, 1592; made secretary to the lord keeper of the privy seal, Sir Thomas Egerton, 1596, but for secretly marrying, without permission, the niece of Sir Thomas's wife, was removed, 1601, and until his entrance into holy orders, 1615, Donne led a dependent and precarious existence. But in 1615 he was appointed chaplain to the king, James I.; elected "divinity reader" to the benchers of Lincoln's Inn, 1616; became dean of St. Paul's, 1621; besides, he held several benefices. Prior to his ordination he was known and esteemed as a poet, a wit, a scholar, a gentleman of singular charm of manner; and when he essayed preaching he evinced such remarkable powers, that he quickly became the foremost preacher in London. His works comprise *The Pseudo-Martyr*, a learned work directed against the English Roman Catholics, London, 1610, sermons and poems.

(See his works, ed. Alford, London, 1839, 6 vols. The classic life is by Isaac Walton.)

Donnell, Robert, Cumberland Presbyterian; b. in Guilford County, N. C., April, 1784; d. at Athens, Ala., May 24, 1854. He became a preacher in 1806, and from 1811 was connected with the Cumberland Presbyterian body, in which he attained high rank. (See his life by Lowry, Nashville, Tenn., 1867.)

Donnellan Lectures, The, six in number, delivered annually in the chapel of Trinity College, Dublin, under regulations similar to those of the Bampton lectures at Oxford, were founded in the latter part of the 18th century by Anne Donnellan, who bequeathed £1243 for the purpose, and were opened in 1794. To the series belong Dr. Graves' lectures on the Pentateuch, Archbishop Magee's on Prophecy, etc.

Donus I., bishop of Rome 676-78, who brought Ravenna back to the control of the Roman bishop. The supposed Pope Donus II., said to have been pope in 974, is now proved to be no historical character, since there was no pope of that name between Benedict VI. and Boniface VII. F. H. F.

Dora, Sister (Miss Dorothy Wyndlow Pattison), b. at Hauxwell, Yorkshire, Eng., Jan. 16, 1832; d. at Walsall, 8 m. n.w. of Birmingham, Dec. 24, 1878. Joined in 1864 the "Sisterhood of the Good Samaritans" of the Church of England, and was sent to the Cottage Hospital at Walsall, where she manifested not only a most edifying spirit of Christian goodness and love, but also an extraordinary capacity for practical management. (See her life by Margaret Lonsdale, London and Boston, 1880.)

Dor'-cas (gazelle), the name of a pious and charitable woman at Joppa, called in Syriac **Tab'-itha**, whom Peter raised from the dead (Acts ix. 36-42), a miracle that was followed by many conversions. T. W. C.

Dorcas Societies, the name appropriately taken by many associations which, in imitation of her of Joppa, "made coats and garments" for widows and other poor people. T. W. C.

Dorner, Isaac August, Prussian State Church, United Evangelical, b. at Neuhausen, in Württemberg, June 20, 1809; d. at Wiesbaden, July 8, 1884. He was educated at Tübingen, where in 1838 he was made professor extraordinary of theology. In 1839 he was appointed ordinary professor of theology at the University of Kiel; in 1843 at Königsberg, in 1847 at Bonn, in 1853 at Göttingen, and in 1862 at Berlin, where he remained till the end of his life. He was a man of great learning, of keen insight, large constructive power, and at the same time of deep, simple, and earnest piety. He had a very gentle spirit yet strong convictions, and was active in whatever promised to advance the kingdom of God on earth. Faith in the personal Christ was the key-note of his theological thought and effort. His greatest work is the *History of the Development of the Doctrine of the Person of Christ*

(Eng. trans., 1861-63, 5 vols.). Besides this, his *History of Protestant Theology* (1867, Eng. trans., 1871, 2 vols.), *System of Christian Doctrine* (1879-80, Eng. trans., 1880-84, 4 vols.), and *Christian Ethics* (1885, Eng. trans., 1887), through translations have become familiar in Britain and America.

T. W. C.

Dorothea, a saint of the Roman Church, with no historical existence. A second Dorothea was a peasant maiden, who married, and after many years withdrew from her home, and in 1394 occupied a cell in the cathedral at Marienwerder, in Prussia. Miracles were wrought at her grave, but an investigation instituted with reference to her canonization brought to light the fact that she was accustomed to speak reproachfully of the order of Teutonic Knights, and she failed of the honor.

F. H. F.

Dort, Synod of, the largest and most important council ever held by the Reformed. It was called together by the States-General of Holland to settle religious issues. In one sense it was a national assembly, in another it was œcumenical, for all the Reformed churches of Europe (save Anhalt) were invited to send delegates, and all did so, only the four selected by the French were forbidden by the king to attend. James I. sent Carleton, bishop of Llandaff; Davenant, afterward bishop of Salisbury; Samuel Ward, professor at Cambridge; Joseph Hall, afterward bishop of Exeter and Norwich, and Walter Balcanquhall, chaplain to the king. Twenty-three delegates came from Germany, the Palatinate, and Switzerland. Among the Dutch delegates were 31 ministers, 5 professors, and 20 elders, together with 18 commissioners appointed by the States-General. All of these were Calvinists, the 8 Arminian delegates from Utrecht being denied seats. The synod convened at Dort, Nov. 13, 1618, and John Bogermann was made President. The Arminians were from the first treated as an accused party, and at the 4th sitting their leaders were summoned to appear and defend themselves. This they did at the 22d session, and Episcopius spoke with much eloquence and boldness. Then followed a protracted discussion, the Arminians being excluded, which did not close till the 57th session (Jan. 14, 1619), when the body began to frame its decision on the 5 disputed points, which was concluded at the 136th session and publicly announced at the 144th (the last but one), May 8. The synod unanimously, save Hesse and England, voted that the Arminians should be excluded by the synods and classes from their ecclesiastical places, which was enforced by the civil authorities and caused a great deal of suffering. This painful result is somewhat extenuated by the fact that political issues were involved. At the head of the Arminians were John of Barneveld and the great scholar Grotius, while the stadtholder, prince Maurice, headed the Calvinists. The 2 former concluded a 12 years' truce with Spain, which was regarded as disloyal by the adherents of Maurice, and hence they and their party were pursued and driven out not only as heretics but as unpatriotic. For doctrinal statements see CALVINISM, for

history, cf. Schaff, *Creeds of Christendom*, i., 508 sqq.

T. W. C.

Do-sith-e-us, a Samaritan false Christ, and founder of a sect. He was a Samaritan, and appeared about the time of the true Messiah. His doctrines seem to have differed little, if at all, from those of the Samaritans in general, and he gathered about him a few followers. They still maintained an existence in the 6th century. He is often confounded with another Dositheus, teacher of Sadok, the founder of the Sadducees. (See Gieseler, *Church History*.)

F. H. F.

Dossal, from the Latin *dorsum*, "the back," is the name of the back of the chasuble, or the hood of the cope, or the embroidered hanging behind the altar.

Douai, or **Douay**, a town of Northern France, 20 m. s. of Lille. Here Cardinal Allen, in 1568, established a college for the education of English Roman Catholic priests, now transferred to Ushaw, 3 m. w. of Durham, Eng. Here also appeared, in 1609, the Old Testament part of the Rheims and Douay version of the Scriptures, completing the Bible. See BIBLE, p. 105.

Dove, a bird clean by the Mosaic law, offered in sacrifice by the poor (Lev. xii. 6-8, Luke ii. 24); a symbol of simplicity and innocence (Hos. vii. 11, Matt. x. 16); the harbinger of God's returning favor after the flood (Gen. viii. 11); and the chosen emblem of the Holy Spirit (Luke iii. 22).

T. W. C.

Dow, Lorenzo, b. at Coventry, Conn., Oct. 16, 1777; d. at Georgetown, D. C., Feb. 2, 1834. He was "called to preach" 1793, and was for a time a member of a Methodist conference (1799), but for the rest of his life was independent of ecclesiastical bonds. His eloquence, joined to an eccentricity which amounted to insanity, attracted great crowds to him in America and in Ireland, where he also preached on two visits, but he was frequently insulted and maltreated. He earnestly opposed what he considered Jesuitical scheming. (See his *Life and Writings*, New York, 1854.)

Dowling, John, D.D. (Transylvania University, 1846), Baptist; b. at Pavensey, Sussex, Eng., May 12, 1807; d. at Middletown, N. Y., July 4, 1878. He was pastor at Catskill, N. Y., 1832-34; Newport, R. I., 1834-36; New York, 1836-38; Providence, 1838-44; New York, 1844-52; Philadelphia, 1852-56; New York, 1856-68; Newark, N. J., and again New York. He is best known by his *History of Romanism*, New York, 1845.

Doxology (*praising*), an utterance in honor of God, such as the song of the angels (Luke ii. 14), the close of the Lord's Prayer, or the Trisagion, Holy, holy, etc. (Isa. vi. 3), or the exclamations Paul uses at the end of Romans or in the middle of an argument (Rom. ix. 5, Eph. iii. 20, 21, 1 Tim. i. 17). What is called the Greater Doxology is simply an expansion of the angelic hymn, and begins *Gloria in excelsis Deo*. It is of Eastern origin, and is first met with in Book VII. of the Apostolical Constitutions. The Lesser Doxology, "Glory

be to the Father, and to the Son, and to the Holy Ghost, as it was," etc., is of obscure origin, but owes its present form to the controversy against the Arians. Both are admirably adapted to public worship, and the use of them is constantly increasing among Christians of every name.

T. W. C.

D'Oyly, George, D.D. (Cambridge, 18—), Church of England; b. at Buxted, Sussex, Oct. 31, 1778; educated at Cambridge, where he distinguished himself; became rector of Lambeth, Surrey, and Sundridge, Kent, 1820; d. at Lambeth (London), Jan. 8, 1846. He is known for his part in *D'Oyly and Mant's Bible*, an annotated edition of the Scriptures printed for the Society for Promoting Christian Knowledge, London, 1814, 3d ed., 1818. (See his son's memoir in his ed. of his *Sermons*, 1847, 2 vols.)

Drachma. See MONEY.

Dräseke (drä-sek-a), **Johannes Heinrich Bernhard**, German theologian; b. at Brunswick, Jan. 18, 1774; d. at Potsdam, Dec. 8, 1819. From 1832 to 1843 he was evangelical bishop at Magdeburg. He was a famous patriot and pulpit orator, and published many sermons.

Dragonnades, the designation for the forced conversion of French Protestants, especially in the south of France, undertaken by Louis XIV. by *dragoons*, who were quartered upon their houses and committed many outrages. The attempt was a failure.

Dream, a method of divine revelation, as to Jacob (Gen. xxviii. 12), Joseph (Gen. xxxvii. 5-10), the Magi (Matt. ii. 12). Dreams are distinguished from visions (Joel ii. 28), in that the former occurred during sleep, the latter when one was awake. God forbade false dreams (Deut. xiii. 1-5), and if a Jew thought he had a significant dream he was to consult the Lord's prophets or the high-priest in his ephod. Dream and vision are now both superseded by the Bible, our unerring guide through earth to heaven. It is a dangerous delusion to confide in dreams as an indication of the future, and to pretend to be able to interpret them is both foolish and impious.

T. W. C.

Drelincourt (drä-lin-cour), **Charles**, Reformed Church of France; b. at Sedan, July 10, 1595; studied there and at Saumur; was pastor at Charenton, near Paris, from 1620 till his death, Nov. 8, 1669. His fame rests on his *Christian's Defence Against the Fear of Death* (Charenton, 1651, 41st ed., Nimes, 1819, Eng. trans., London, 1675, 27th ed., Liverpool, 1820), to which Defoe, in 1705, prefaced his fiction of Mrs. Veal, who came from the dead to recommend Drelincourt's book. (1)

Dress. See CLOTHING.

Driver, Samuel Rolles, D.D. (by decree of Convocation, 1883), Church of England; b. at Southampton, Oct. 2, 1846; graduated B.A. at Oxford, 1869; succeeded Dr. Pusey as regius professor of Hebrew and canon of Christ Church, Oxford, 1882. He was a

member of the Old Testament Revision Company. He is the author of *A Treatise on the Use of the Tenses in Hebrew*, Oxford, 1874, 2d ed., 1881; *Isaiah*, London and New York, 1888, and other works.

Droste (drös-tè) **zu Vischering, Klemens August, Baron von**, Roman Catholic; b. at Vorhelm, near Münster, Jan. 21, 1773; d. at Münster, Oct. 19, 1845. He became vicar-general at Münster, 1807; assistant bishop, 1827; archbishop of Cologne, 1836, and the next year was imprisoned for determined opposition to the wishes of the Prussian Government. In 1841 he was released, but did not again govern the diocese.

Druids. This name is given by Julius Cæsar, to whom we are indebted for nearly all the reliable information we have about them, to the religious leaders of the ancient Gauls and Britons. They were also the guardians and expounders of the laws. They had the power of inflicting penalties upon those who refused to submit to their decisions, of which excommunication was the chief. They were not an hereditary class. They had a long course of training through which they carried their pupils, which was communicated orally. They made some use of the Greek alphabet. Their president was elected for life, and had supreme authority among them. They taught the immortality of the soul. They studied astrology, the sciences, and natural theology. Britain was their headquarters, but they annually held a meeting in Gaul, near the present Dreux. In some cases the Gallic Druids offered human sacrifices, the victims being criminals. Cæsar identifies their chief deity with the Mercury of the Romans. Other classical writers add little to this account. The elder Pliny speaks of their love for the oak and the mistletoe, but he also tells a fable about the snake's egg. In modern times speculation and theoretic history have busied themselves a great deal about the subject with no results. John Toland began this line of study (*A Collection of Several Pieces of Mr. John Toland*, etc., London, 1726), and later Reynaud in France (see his *L'Esprit de la Gaule*, Paris, 1866) has maintained that they had as high conceptions of the nature of God as the Jews themselves. Stonehenge, on Salisbury Plain, England, has been called the Druidical Cathedral. This is mere speculation. (See also Henri Martin, *Histoire de France*, Paris.)

F. H. F.

Drummond, Henry, Free Church of Scotland, layman; b. at Stirling, Scotland, in the year 1852; studied at Edinburgh; became professor of natural history and science in the Free Church College, Glasgow, 1879. He is the author of *Natural Law in the Spiritual World*, London and New York, 1883, 23d ed., 1888; *Tropical Africa*, 1888.

Druses, the name of a people of peculiar religion, occupying the ranges of Lebanon, certain settlements in the Hauran, and having scattered members elsewhere. They were long independent of the Turks. The Western Druses have about 120 villages, and share with Christians nearly 230 more. Their whole

number is calculated at from 60,000 to 65,000 men. There may be 10,000 more in the Hauran.

The Druses properly date from 1019 A.D., when Hakim became Fatimite caliph. He was probably insane, and deemed himself to be the incarnation of God. In 1040 his peculiar claims were made known in Cairo by a certain missionary, Darazi, who was in consequence driven out of the city. The following year Hamze, a felt-maker, came forward as the promoter of the movement, and was more successful. Three years later the excesses of the caliph led to a conspiracy against him, and his sister had him assassinated. Hamze gave out that he had withdrawn from the world and would come again. The Druses are still living in the hope of this return.

The creed of the Druses, or Unitarians, as they call themselves, is first that there is but one God, incomprehensible by man. He has appeared in 10 successive incarnations, the last of which was in Hakim. No further incarnation is to take place. The first creature or emanation of God is the Universal Intelligence, which is Hamze. He is the first mediator between man and God. Under him are many mediators of various ranks. The number of human souls is fixed. Souls migrate from one being to another, and descend if wicked into animals, even so low as the dogs. The virtuous rise in the scale. Converts are not admitted to the Druse Church, and so their doctrines are kept as secret as possible, though their books have been gradually brought to the knowledge of the world. To protect themselves they are permitted to profess other religions, and so appear as Mohammedans. Their own system of morality enjoins truthfulness, care for one another, and complete resignation to the will of God. They deny the propriety of prayer, but maintain the freedom of the will. Their more important doctrines are imparted only to the initiated, and they have their secret signs by which they know one another. Their oekals, or initiated leaders, maintain a lofty standard of living, and are much revered. Their worship is simple, consisting of the reading of sacred writings and the eating together of figs and raisins. Their houses of worship are remote from the villages and very simple. (See Churchill, *Mount Lebanon: A Ten Years' Residence from 1842 to 1852*, London, 1853; G. W. Chasseaud, *The Druses of the Lebanon*, London, 1854; Silvestre de Sacy, *Exposé de la Religion des Druses*, 1828; and Churchill, *The Druses and Maronites under the Turkish Rule from 1840 to 1860*, London, 1862.)

F. H. F.

Dru-sil'-la, third daughter of Herod Agrippa (Acts xii.) and a woman of great personal beauty, who married the king of Emesa, but forsook him and married Felix, procurator of Judæa, and was present at the hearing he gave Paul at Cæsarea (Acts xxiv. 24). According to Josephus she perished in the eruption of Vesuvius (79 A.D.).

T. W. C.

Druthmar, Christian, flourished about the middle of the 9th century; b. in Aquitaine,

and lived first as a monk at Corvey, France. He finally went to Stavelo, a monastery of the diocese Liege, and in his teaching there prepared a commentary upon the Gospel of Matthew, upon which his fame rests. It was written upon the principles of grammatical and historical exegesis, and seems clearly to have rejected the doctrine of transubstantiation, though this is disputed by Romanists.

F. H. F.

Dryander. See ENZINAS.

Dualism, in the theological sense, is the assumption that there are two original and eternal beings, one good, the other evil, between whom a constant warfare exists. This is found in its completest form in the doctrine of Zoroaster. Philosophically the term denotes two contraries which cannot be derived one from the other, as the ideal and the real, the material and the thinking substance. The opposite of dualism is monism.

T. W. C.

Du Bourg (dü-boor), **Anne**, Reformed Church of France, layman; b. at Riom about 1520; became a counsellor of parliament in Paris, 1557; arrested, June 10, 1559, for his bold deprecation of religious persecution spoken before King Henry II., he was condemned to death and was strangled and then burned, Dec. 23, 1559.

Du Cango (dü-konzh), **Charles du Fresne**, Roman Catholic, layman; b. at Amiens, Dec. 18, 1610; d. in Paris, Oct. 23, 1688, where he had lived since 1668. His great and indispensable works are *Glossarium ad Scriptores mediæ et infimæ Latinitatis* (Paris, 1678, 3 vols., fol., n.e. embodying all supplements, Henschel's additions, and other improvements by L. Favre, Niort, 1884-87, 10 vols. 4°), and *Glossarium ad Scriptores mediæ et infimæ Græcitatæ*, Lyons, 1688, 2 vols.; new ed., Breslau, 1890-91.

Duchobortsi. Duchowny Christians. See RUSSIAN SECTS.

Duff, Alexander, D.D. (Aberdeen, 183-), LL.D. (University of New York City, 1854), Free Church of Scotland, missionary; b. at Auchnahyle, in the parish of Moulin, Perthshire, April 26, 1806; d. in Edinburgh, Feb. 12, 1878. He was educated at St. Andrews, went as first missionary of the Church of Scotland to India, and after being twice shipwrecked he arrived at Calcutta, May, 1830. He struck out on an original path in mission work, for he opened a school in which instruction was given in English, and Western learning imparted. This school he hoped to see develop into a college, then into a university, to start many similar schools and colleges, which thus would labor together for the destruction of paganism. The Bible was the avowed basis of instruction, and to be daily read in all classes. This scheme he had the satisfaction of seeing carried out by missions, and in a modified way by the government. The spiritual results have been good. The Hindoos brought thus into close contact with Western thought have in many instances accepted Christianity, the religion of the West-

ern lands. Duff maintained to his death unshaken confidence in his own plan. From 1834 to 1840 he was in Scotland advocating missions and advancing his schemes. When the Free Church was formed he joined it. Thus he was compelled to surrender the buildings and their apparatus; but he appealed once more for money and was able to erect better buildings. In 1844 he was one of the founders of the *Calcutta Review*, and its editor from 1845 to 1849. From 1849 to 1856 he was in Scotland and the United States (1854), where his speeches awakened great enthusiasm. In 1863 his failing health compelled him to leave India for good. On his way home he visited mission stations in Africa, the better to qualify himself for the convener-ship of the Foreign Missions Committee to which he had been appointed. He raised £10,000 for the endowment of a missionary chair in New College, Edinburgh, and filled it himself, although nothing was farther from his thoughts than doing so while raising the money, from 1867 till his death. He managed the sending out of the Free Church mission to Lake Nyassa; co-operated in establishing the Gordon Memorial Mission in Natal. In 1851 and again in 1873, he was called to the moderator's chair. He tried unsuccessfully to promote union between the Free, United Presbyterian, Reformed Presbyterian, and English Presbyterian churches, but successfully to form the Alliance of the Reformed Churches (q.v.). He left an endowment for a lectureship on missions. Among his publications are: *Missions the Chief End of the Christian Church*, London, 1839; *Missionary Addresses*, 1835-37-39, London, 1850. (See his life by George Smith, London, 1879, 2 vols., n.e., 1881, 1 vol., and by Thomas Smith, London and New York, 1883.)

Dulcinists. See DOLCINO.

Dulia. See ADORATION.

Dumoulin (dû-moo-lan), **Charles**, Reformed Church of France, layman; b. in Paris, 1500; d. there, Dec. 27, 1566. He was a famous lawyer, whose wandering life was a troubled one, owing, on the one hand, to the persecutions of the Roman Church, and on the other to the suspicions of the Reformed ministers. His most famous book is his commentary on the edict of Henry II. against certain abuses of the Roman curia (Latin, Lyons, 1552, French, 1554. See his *Opera*, Paris, 1612, 3 vols.)

Dumoulin (Molinæus), **Pierre**, D.D. (Cambridge, 1615), Reformed Church of France; b. in the château of Buhay at Vexin, near Mantes, on the Norman boundary, Oct. 16, 1568; d. at Sedan, March 10, 1658. After a somewhat adventurous youth he became preacher at Charenton, near Paris, 1599, and entered upon a career of great prominence and honor as a vigorous and learned defender of his faith. In 1615 he visited England by invitation of King James I. In 1621 he became professor of theology at Sedan. His best book is his *Buckler of the Faith* (Charenton, 1617, Eng. trans., London, 1620, 2 parts. See life by G. Gory, Paris, 1889.)

Duncan, John, LL.D. (Marischal College, Aberdeen, 1840), Free Church of Scotland; b. at Gilcomston, near Aberdeen, 1796; d. in Edinburgh, Saturday, Feb. 26, 1870. He studied at Marischal College, and in the Secession and then in Established Church divinity halls; became missionary to the Jews at Pesth, 1840; professor of Oriental languages, New College (Free Church), Edinburgh, 1843. He could not teach, but he could pray and raise the students up to a higher plane of life, for he had a genius for piety. His learning was great and ready. (See his life by David Brown, Edinburgh, 1872, and his *Colloquia peripatetica*, 1870, 5th ed., 1879.)

Dunin (du-neen), **Martin von**, Roman Catholic; b. at Wal, Poland, Nov. 11, 1774; d. at Posen, Dec. 26, 1842, where he had been archbishop since 1831. He was imprisoned (1839-40) for refusing to sanction mixed marriages or allow his clergy to officiate at them, but he afterward yielded the point on condition that the children of such should be brought up in the Roman Catholic Church.

Dunkards, Dunkers. See BAPTISTS, p. 88.

Duns Scotus, Johannes, founder of the "Scotist" school of scholasticism, in opposition to the "Thomist"; b. 1260 (others, 1274), at Dunstane, Northumberland (others in Duns, Scotland, or even in Ireland); d. at Cologne, 1308. He entered the Franciscan order, became a popular lecturer in the University at Oxford, where he is said to have had 8000 hearers, transferred himself to Paris in 1301, where in 1305 he obtained the degree of Doctor upon a disputation with the Dominicans upon the immaculate conception of Mary, which was thereby brought forward as a doctrine, and was made the condition of promotions in that university. His career in Cologne was very brief. As a theologian Scotus' strength lay more in the critical element than in the positive. As in psychology he emphasized the freedom of the will, so in the doctrine of God he emphasized the element of freedom more than that of necessity. The will of God is unconditioned, and from his free causality the world proceeds. Still, the creation and the immortality of the soul are not truths which can be derived from the reason. This can only defend them with probable arguments; the proof for them is to be obtained from revelation alone. Yet he does not assume that there is an irreconcilable conflict between faith and reason. In philosophy he was less under the influence of Aristotle than many scholastics, and we find traces of Platonic and Neo-Platonic ideas in his works. His collected works were published in 1639. (See Karl Werner, *Sprachlogik des Scotus*, Vienna, 1877, and *J. D. S.*, 1881.)
F. H. F.

Dunstan, archbishop of Canterbury; b. near Glastonbury, Eng., 925; d. May 18, 988. Canonized as a saint, his day is May 19. He began his public career at an early age, being made abbot of Glastonbury, according to the report, in 943. Here he introduced the rule of Benedict. He acquired great influence in public matters, and though once ban-

ished, was advanced successively to the sees of Bradford, Worcester, London (958), and Canterbury (959). He was active in church reforms, particularly in reforming the monasteries.
F. H. F.

Dupanloup (dû-pon-loo), **Félix Antoine Philibert**, Roman Catholic; b. at St. Felix, Savoy, Jan. 8, 1802; d. at the Castle Lacombe, near Grenoble, Oct. 11, 1878. He studied at Paris; became priest, 1825; vicar-general of Paris, 1838; professor of the Sorbonne; bishop of Orleans, 1849. He was vigorously opposed to the papal infallibility dogma, but accepted it. (See his life by F. Lagrange, Eng. trans., London, 1885, 2 vols.)

Du Perron (dû pa-rôn), **Jacques Davy**, Roman Catholic; b. at Bern, Switzerland, of Huguenot parents, 1559; d. in Paris, Sept. 5, 1618. He entered the Roman Church, 1578, and devoted himself to converting Protestants, his most notable convert being King Henry IV., 1598. He was appointed bishop of Evreux, 1595; cardinal, 1604; archbishop of Sens and grand almoner of France, 1606. (See his life by Feret, Paris, 1876.)

Dupin (dû-pan), **Louis Ellies**, Jansenist; b. at Paris, June 17, 1657; d. there, June 6, 1719. He was educated at Paris; became professor of philosophy in the College of France there, 1686, but for embracing Jansenism was removed and banished to Châtellerault, 1703, and although recalled not restored to his chair. He took prominent part in the attempted union between the Anglican and Gallican churches, and between the Greek and Roman. His great work was *A New History of Ecclesiastical Writers* (orig. French, *Nouvelle bibliothèque des auteurs ecclésiastiques*, Paris, 1686-1714, 47 vols., 2d ed., 1690-1715, 19 vols., Eng. trans., London, 1693-1707, 17 vols. in 7, 3d ed., Dublin, 1722-24, 3 vols.).

Du Plessis-Mornay. See MORNAY, PHILIPPE DE.

Durand of St. Pourçain, philosopher and theologian of the 14th century; b. near the end of the 13th century at St. Pourçain, in Auvergne, France; d. at Meaux, Sept. 10, 1334. He entered the Dominican order at an early age at Clermont, went subsequently to Paris, and taught theology in the University there about 1312. In 1318 he was made bishop of Annecy, and in 1326 bishop of Meaux. In 1331 he was engaged in a contest with Pope John XXII. on the beatific vision.

His principal writing is his commentary upon the Sentences of Peter Lombard. Durand here exhibits himself as a man of independence, who relies upon the utterances of the reason. He was at first a Thomist, but in his theory of knowledge begins with the doctrine of Albert the Great (q.v.), that the universals are *before, in, and after* the thing. God sees the universal and the particular in one mental intuition. Man sees only the individual, and arrives at the general by his reason. Hence he has no *a priori* knowledge. Durand also separates sharply between the realms of knowledge and of faith. They are incommensurable magnitudes. Faith rests

solely upon authority of the Scriptures, and the Roman Church is the only authorized interpreter of these. Theology is therefore not a science, because nothing in it is in itself certain. Even its subordinate principles, since they go back to the first principles which are founded upon authority, are not scientific. It has, in fact, nothing to do with knowing, but only with acting. We are not concerned with God as he is in himself, but only with such knowledge as shall enable us to act rightly. Thus the Thomist system is completely reversed. As to the sacrament, Durand taught that there was no true transubstantiation. (See J. Launoy, *Syllabus rationum, quibus Durandi causa*, etc., Opp. 1. [written in 1636]; Herzog, *Realencyclopædie*, iii., 778.)
F. H. F.

Durbin, John Price, D.D. (), LL.D. (), Methodist; b. in Bourbon County, Ky., in 1800; d. in New York City, Oct. 17, 1876. He entered the M. E. ministry in 1819; graduated at Cincinnati College, 1825; became professor of languages, Augusta College, Ky.; was president of Dickinson College, Carlisle, Pa., 1834-45; secretary of the Missionary Society, 1850-72. He was distinguished for eloquence and executive ability. He did much for the increase of interest in and expenditure for foreign missions by his denomination. His *Observations on his travels in Europe* (New York, 1844, 2 vols.), and in Egypt, Palestine, Syria, and Asia Minor (1845, 2 vols.) were very popular. (See life by J. A. Roche, New York, 1889.)

Durham, The See of, a city of England, 14 m. s. of Newcastle, was founded in 995 by Bishop Ealdhun, who fled thither from Chester-le-Street before the Danes. William the Conqueror made the prelate of Durham a prince-bishop, and the see soon became one of the richest in England. The cathedral, containing the remains of St. Cuthbert and of Beda, was built 1093-1480. Under Henry VIII. the see lost much of its power and still more of its wealth.

Durie, or Dury, John, Protestant; b. at Edinburgh, 1596; d. at Cassel, Germany, Sept. 26, 1680. He was educated at Sedan, France, and Leyden; lived most of his life on the Continent, where he travelled a great deal, and in every place he was—in the courts of kings and other rulers, in church assemblies and congregations, in private and public—he ceased not to press the cause of church union. He was chaplain to Charles I. and to Mary princess of Orange; a member of the Westminster Assembly of Divines, and in other offices. But his numerous publications, his correspondence, his colloquies, and his journeyings, all had ecclesiastical union for their object. He strove first to unite Lutheran and Reformed churches; then in his own country the Presbyterians and Congregationalists. At times he was greatly encouraged, as his schemes met the favor of distinguished persons, but he accomplished nothing visible with all his efforts. (See *Dict. Nat. Biog.* s.v.)

Dutch Reformed Church. See REFORMED CHURCH.

Duties, Conflict of, a misnomer which has occupied a large place in books of casuistry, but really has no existence, for duties cannot clash. The conflict referred to occurs only in the mind of one at a loss to determine what his duty in a given case is. T. W. C.

Dwight, Timothy, D.D. (Chicago Theological Seminary, Ill., 1869), LL.D. (Harvard, 1886), Congregationalist; b. at Norwich, Conn., Nov. 16, 1828; graduated at Yale College, 1849; studied at the Yale Divinity School, and became professor of sacred literature in it, 1858; president of Yale College, 1886. He was a member of the New Testament Revision Company.

Dykes, James Oswald, D.D. (Edinburgh, 1878), Presbyterian; b. at Port Glasgow, near Greenock, Scotland, Aug. 14, 1835; graduated M.A. at Edinburgh University, 1854; studied theology at New College, Edinburgh, 1854-58, and at Heidelberg and Erlangen, 1856; became pastor at East Kilbride, County Lanark, Scotland, 1859; co-pastor of Free St. George's, Edinburgh, 1861; in Australia for health's sake, 1864-67; pastor of Regent's Square Presbyterian Church, London, 1869; principal of English Presbyterian Theological College, London, 1889. He is the author of *From Jerusalem to Antioch*, London, 1875, 2d ed., 1880; *Abraham*, 1877, 3d ed., 1878; *The Manifesto of the King, an Exposition of the Sermon on the Mount*, 1881 (a n.e. of 3 earlier volumes); *The Law of the Ten Words*, 1884; *The Gospel According to Paul*, 1888, and other volumes.

E.

Eadie, John, D.D. (St. Andrews, 1850), LL.D. (Glasgow, 1844), United Presbyterian Church of Scotland; b. at Alva, Stirlingshire, May 9, 1810; d. in Glasgow, Saturday, June 3, 1876. He was educated at the University of Glasgow, and in divinity at the Hall of the Secession Church, in the same city; was licensed, March 24, 1835; called, June 24, and ordained, Sept. 24, pastor of the Cambridge Street, United Secession, Church, Glasgow—a remarkably short probationership. He remained in this position till 1863, when, with a portion of the congregation (68 members), he began the Lansdowne church, in the same city, and ministered to it till his death. In 1843 he became professor of biblical literature in the United Secession Divinity Hall, Edinburgh. He thus did double duty, and in two places, but his professorial work extended over only two months of the year. He was a member of the New Testament Revision Company. He was a born expositor of Scripture, and published commentaries on the Greek text of Ephesians (London, 1854), Colossians (1856, 2d ed., 1884), Philippians (1857, 2d ed., 1884), Galatians (1869), First Thessalonians (1877). He edited (and condensed) Cruden's *Concordance*, 1839; *A Biblical Cyclopædia*, 1849, 25th ed., 1888; *Classified Bible: an Analytical Concordance to Holy Scripture*, 1856, 6th ed.; *Ecclesiastical Cyclopædia*, 1862, 6th ed., and wrote *Life of John Kitto*, Edin-

burgh, 1857; *The English Bible: an External and Critical History of*, London, 1876, 2 vols. (a valuable book). (See his life by James Brown, London, 1878.)

Eadmer, a monk of Canterbury, d. 1124(?); author of the contemporary life of Anselm (q.v.), published first at Antwerp, 1551; and of the excellent *Historia Novorum*, a history of England from the Conquest till 1122 (best ed. of both by Rule in the Rolls series, London, 1884), and other pieces.

Eadmund, St., b. at Abingdon, 51 m. w.n.w. of London, Nov. 20, 1170(?), of Reinald and Mabel Rich; d. at Soisy, Eastern France, Nov. 16, 1240. He was educated at Oxford and Paris (1185-90); taught in both places first secular, then sacred learning; preached the crusade over a great part of England, 1227, and won such fame that in 1234 he was elected archbishop of Canterbury. He had a stormy time of it, opposed by king, monks, and the pope—all because he took the side of the people. At last, in despair, he resigned in the summer of 1240 and entered the Cistercian monastery at Pontigny, in Champagne, France, but very soon after removed to that at Soisy, not far off, where he died. He was an ascetic of an extreme type, but generous, kind-hearted, humble, and pure, and justly entitled to sainthood. He was canonized after careful examination, 1247. (See Butler, *Lives of Saints*, under Nov. 20; Hook's *Archbishops*, vol. iii.)

East, Praying toward, a custom of the early church, as appears from Clement of Alexandria, Tertullian, and Augustine. It made some charge Christians with being sun-worshippers, but the reason was that the rising sun was a type of the new life. The Jews in exile turned toward Jerusalem in prayer (Dan. vi. 10), the Moslems toward Mecca, their holy city. T. W. C.

Easter, the church festival celebrated in memory of the resurrection of our Lord by the Greek, Roman Catholic, Episcopal, and Lutheran churches, and now also by many of the non-liturgical churches, which otherwise do not regard the church-year. The English *Easter* and the German *Ostern* are derived from the Saxon *Eastra* or *Eostra*, the goddess of spring; while in the Romanic languages, the Italian *Pasqua*, the French *Pâques*, and in the Scandinavian, the Danish *Paske*, the name has come directly through the Latin *Pascha*, and the Greek *πάσχα*, from the Hebrew *pēsach*, the passover of the Jews. Some features of its popular celebration, as, for instance, the Easter-egg, are of Teutonic origin; others, as, for instance, the Easter-lamb, of Jewish; but, generally speaking, no other Christian festival is so thoroughly an outgrowth of the Christian spirit. The date of its observance, such as it has been fixed by the Council of Nice, 325, is the first Sunday after the first full moon after the vernal equinox. As the vernal equinox invariably falls on March 21, the first full moon after the equinox may occur in the night between March 21 and March 22, and the first Sunday after the full moon may be the next day. Thus March 22 is the earliest

day on which Easter can fall. There may, however, pass a whole lunar month, minus one day, after the equinox before the first full moon occurs, and again, there may pass a whole week, minus one day, after the first full moon before a Sunday comes round, and thus Easter may fall as late as April 25. The date of its observance must consequently vary from year to year, though within the above terms, and with it will also vary those other church festivals which are dependent upon it. The stipulations of the Council of Nice, however, were the result of a protracted controversy, the so-called *Paschal-Controversy*, which see.

Eastern Church. See GREEK CHURCH.

E'-bal (*stone*), a mountain in Ephraim over against Mt. Gerizim, from which it is separated by a valley 500 yards wide, in which is the town of Shechem. From Ebal the curses of the law were pronounced (Deut. xxvii. 13).

T. W. C.

Ebbo, archbishop of Rheims; b. 786; d. March 20, 851. He was the son of a Saxon serf, but was made a freeman by Charlemagne; educated in a cloister school as the foster-brother of Louis the Pious; ordained priest, and in 816 appointed archbishop of Rheims. In 822 he was put at the head of the Danish mission and made 2 visits to Denmark. He also succeeded in having Harold Klak baptized at Mayence in 826. Nevertheless, his mission work was nothing but political intrigue, and the same character bears his work at home. He deserted Louis the Pious in a most ungrateful manner and joined his rebellious sons. When the emperor again returned to power he sought to be reconciled to him, but was thrown into a dungeon and retained there for several years. Reinstated by Lothair, he was again expelled by Charles, and he died in obscurity in the diocese of Hildesheim, where Louis the German had given him a refuge. He is by some considered to have had a principal part in the authorship of the Pseudo-Isidorean Decretals. C. P.

Ebed Jesu, surnamed *Bar Brika*, "Son of the Blessed," a Nestorian theologian, was first bishop of Sinshar, in Arabia, and afterward metropolitan of Nesebis, or Loba, in Armenia, where he died in 1818. His dogmatical works on the incarnation of the Logos, the sacraments, etc., have been edited in Syriac and Latin by A. Mai, and are found in *Script. Vet.*, X., 317-66; his poetical works are found in Assemani, *Bibl. Or.*, iii., 1, p. 323 sqq.

Ebionites (Hebrew, *poor*), a name first applied to the early Christians of Jerusalem because of their poverty. Then it was applied to Jews who had become Christians. When certain Jewish Christians separated themselves from the general movement of the church, and either laid an undue or an exclusive importance upon the observances of the Mosaic law, they in particular received this name. Discussions upon Ebionitism have been very prominent in connection with the attempts of the school of Baur to explain the early Christian history according to the scheme of Hegel.

But it is evident that altogether too much importance has been attached to the Ebionites; that the Jewish elements in Christianity which have had a great influence upon it are the legitimate outcome of the fact that Christianity is founded upon Judaism; that the heretical Jewish Christianity which received the name Ebionitism soon separated itself, and never had any appreciable influence upon the development of the church. (See Ritschl, *Entstehung der altkatholischen Kirche*, p. 153 ff., and Harnack, *Dogmengeschichte*, i., 215-40.)

F. H. F.

Ebrard (*Johannes Heinrich*), August, Ph.D. (Erlangen, 1841), Lic. Theol. (Erlangen, 1842), D.D. (Basel, 1847); Reformed; b. at Erlangen, Jan. 18, 1818; d. there, July 23, 1888. He studied at Erlangen and Berlin; was professor of theology at Zürich, 1844-47; at Erlangen, 1847-61, and since 1875 was pastor of the French Reformed church there. He wrote many literary works under the pseudonyms Gottfried Flammberg, Christian Deutsch, Sigmund Sturm, or Schliemann, d. j., and many theological works under his proper name, of which may be mentioned *The Gospel History* (Erlangen, 1842, 3d ed., 1868, Eng. trans., Edinburgh, 1863); *Die iredschottische Missionkirche*, Gütersloh, 1873; *Apologetics* (1874-75, 2 parts, 2d ed., 1st part, 1878, 2d part, 1881, Eng. trans., 1886-87, 3 vols.); *Bonifatius, der Zerstörer des columbanischen Kirchentums auf dem Festlande*, 1882; *Lebensführungen*, 1888.

Ec-bat'-a-na, the capital of Media, once mentioned in the Bible (Ezra vi. 2), often in the Apocrypha (cf. especially Judith i. 1 sqq.), and in Greek authors (cf. especially Herodotus, i. 98, 99); the modern Hamadan, in Persia, 165 m. s.w. of Teheran. It was the Persian royal summer residence. There Cyrus' decree concerning the building of the temple was found. The tombs of Mordecai and Esther are now shown there.

Ecgberht. See EGBERT.

Ecce Homo ("Behold the man") is the Latin rendering in the Vulgate of the Greek words by which, in John xix. 5, Pilate presents Jesus to the people, and has afterward become a technical term applied to pictures of Christ as the suffering Saviour.

Ecclesiastes, the Greek name of a book the author of which calls himself *Koheleth*, one who gathers an assembly, or, as many think, who addresses such an assembly, i.e., is a preacher. Its canonical authority is undisputed. Its author was either Solomon, as tradition declares, or some later inspired writer who availed himself of his large and varied experience and spoke as in his name. The chief reason for the latter opinion is the style of the book, in which occur words that are not used at all in the earlier books of Scripture, others that occur there rarely, and others that are found only in the Chaldee of Ezra and Daniel; and besides, the prevalent construction is different from classic Hebrew as to the use of participles, the relative, and what is known as *enclitic*. Some say, however that these peculiarities may be due

to Solomon's long intercourse with foreigners, and that the Chaldaisms may be fragments preserved from the common tongue of which the Semitic languages were offshoots. The book is discursive and apothegmatic, and the precise course of the thought is not easily ascertained, but the chief theme is very apparent—viz., the vanity of all human pursuits apart from the chief end of life, and the consequent wisdom of making the fear of God and the keeping of his commandments our main aim. To reach this it roams over a wide field of experience and observation, not observing the logical divisions of a philosophical treatise, at times introducing a string of proverbs (vii. 1-22, x. 1-20), now apparently a pessimist, again an optimist, but never a sceptic, often observing the parallelism peculiar to poetry and again relapsing into prose. The writer records with entire freedom the successive moods, whether sad or genial, through which he passes, and sometimes there are utterances which one is perplexed to understand or to reconcile with other portions of Holy Writ, but this only shows that we are not to deduce opinions from detached portions or sentiments, but to weigh the general scope and combined force of the whole. The book, with all its peculiarities and difficulties, is a constituent part of Scripture, and its absence would leave a void in the sacred literature intended to instruct and guide man amid the varied phases of human life. Lit. Tayler Lewis in Lange; Perowne in Camb. Bible for Schools. T. W. C.

Eccelesiastical History. See CHURCH HISTORY.

Eccelesiastical Polity. See CHURCH POLITY.

Eccelesiasticus. See PSEUDEPIGRAPHIA.

Eck, Johann, Mayer von, D.D. (Freiburg, 1510), Roman Catholic opponent of the Reformation; b. at Eck, Swabia, Nov. 13, 1486; d. at Ingolstadt, Bavaria, Feb. 10, 1543. He studied at Heidelberg philosophy and classics, at Tübingen theology and philosophy, and at Freiburg in Breisgau, law. After such a preparation he was ordained a priest (1508), and became professor of theology in the University of Ingolstadt, 1510. He quickly won a wide reputation for scholastic learning, but especially for dialectical skill and readiness. Accordingly when Luther issued his famous 95 theses he entered the lists against him (March, 1518) by his ms. book *Obelisci* ("obelisci" were marks made in books by Origen in his Hexapla, which called attention to suspicious words or passages, hence the title of Eck's book was well chosen). Luther denominated his reply *Asterisci*, a title borrowed also from Origen's custom. He and Eck had been friends, and Eck's tone grieved him greatly. At the Leipzig Disputation (June 27-July 16, 1519) with Karlstadt and Luther he argued on the Catholic side, and with the effect that Duke George of Saxony was confirmed in his opposition to the Reformation, while Luther was damaged in the opinion of the hearers by being compelled to confess sympathy with Hus. From that time on Eck devoted himself

to opposing the Reformation. He had meagre success. It is true that he induced Leo X. to issue a bull against Luther, but he had great labor in getting it read, although he returned with it to Germany with the authority of papal nuncio. He found himself a butt of ridicule, and was compelled to flee from place to place to avoid being mobbed. His vanity, however, sustained him, and he had something to boast of as the great champion of the old faith. In 1521 and 1523 he visited Rome to solicit help in opposing Protestantism. In 1524 he took part in the Regensburg convention; in 1525 went to the Netherlands, and then to England, where he was pleasantly received by Henry VIII. In 1526 he appeared against Oecolampadius at the Baden (im Aargau) conference, May 21 to June 8. He took a leading part in the reply to the Augsburg Confession (1530), and prevented the Roman Catholic princes from accepting the Regensburg Interim of 1541. He was indeed indefatigable in his opposition to Protestantism, and used every available means. He had ready wit and considerable learning, which he well knew how to use. Although grossly slandered, there is nothing proved against his character. His vanity, his partisanship were faults, but easily forgiven. His writings include an elaborate defence of the Roman papacy, the principal theme of the Leipzig Disputation (*De primatu Petri adversus Luderum*, 1520); a manual of apologetics against Luther (*Enchiridion locorum communium adversus Lutherum*, 1525, 46th ed., 1576), and a translation of the Bible into German, Ingolstadt, 1537, rev. ed., 1550. (See life by Th. Wiedemann, Regensburg, 1865.)

Eckhart (generally called Meister Eckart), one of the most brilliant and most impressive representatives of German mysticism, was born in Thuringia between 1250-60; entered the Dominican order; studied philosophy in Paris, which city he often visited; was made a prior at Erfurt in 1298; taught theology at Strassburg in 1312; moved in 1317 to Frankfurt; lived afterward at Cologne, and died before 1329. His system is pantheism; God and nature are one. But the emphasis is laid on the nature-absorbing God and not on the God-inspired nature, and his pantheism ends in an ascetic ecstasy whose visions are sublimely poetical in spite of their austerity. He was the pride and boast of the Dominican order, but at many points he approached so near to Scotus Erigena, the Beghards, the Brethren of the Free Spirit, the Waldenses, etc., that he came into bad repute, and difficulties arose. The bull, however, condemning certain of his doctrines did not appear until after his death. (See, for his selected works, *Ausgewählte Predigten und verwandte Schriftstücke. Mit einer einleitenden Monographie*, von W. Schöpfung, Leipzig, 1889; cf. Preger, *Geschichte der deutschen Mystik im Mittelalter*, 1874; Jundt, *Histoire du panthéisme populaire*, Strassburg, 1875; and monographs by Martensen, German trans., Hamburg, 1842; Bach, Vienna, 1864; Lasson, Berlin, 1868; Linsemann, Tübingen, 1873; Haupt, 1874 etc.)

Eclectics, a name given to certain ancient philosophers who selected from different systems what they saw fit and combined it into a system of their own. Their example was followed by the Neoplatonists of Alexandria, whose chief exponents were Plotinus, Porphyry, and Proclus.

T. W. C.

Ed the'-sis, the name given to a letter issued by the Emperor Heraclius in 638 to pacify the troubles occasioned by the Eutychian heresy; but as it did not meet with general favor and was condemned by Pope John IV., it was withdrawn by the emperor, Constans II.

T. W. C.

Edes-sa, a very ancient city of Mesopotamia, 78 m. s.w. of Diarbekir. Christianity was early introduced into it, and the city contained 800 monasteries. It was the seat of Ephraim Syrus and his school. Here the famous portrait of Christ said to have been painted by St. Luke and sent by the Saviour himself, with a letter, to Abgarus, king of Edessa, was preserved, till it was carried, in 944, to Constantinople, and thence to Rome. Neither the picture nor the letter appears to have any historical foundation. The city, which contains 40,000 inhabitants, is still the seat of a Greek archbishop.

T. W. C.

Eddy, Richard, S.T.D. (Tufts, 1883), Universalist; b. at Providence, R. I., June 31, 1828; has been in the ministry since 1851, and since 1878 president of the Universalist Historical Society. He wrote *Universalism in America, a History*, Boston, 1884-86, 2 vols.

Edon (cf. Accadian *ēdin*, "a plain"), the primitive home of our first parents (Gen. ii. 8), of uncertain or unknown locality; probably in the highlands of Armenia, or in the valley of the Euphrates. Cf. art. ASSYRIOLOGY, p. 54.

Edersheim, Alfred, Ph.D. (Kiel, 1855), D.D. (Vienna, Berlin, and New College, Edinburgh), Church of England; b. of Jewish parents in Vienna, March 7, 1825; d. at Mentone, France, Saturday, March 16, 1889. After studying at Vienna he was converted to Christianity; entered the New College, Edinburgh, 1843, and in 1849 became minister of the Free Church; in 1875 entered the Church of England; was vicar at Loders, Dorsetshire, 1876-83, when he finally went into literary retirement at Oxford. Of his numerous works may be mentioned *The Home and Synagogue of the Modern Jew*, 1872; *The Temple; its Ministry and Services as they were in the Time of Jesus Christ*, London, 1874; *Bible History* (down to the Assyrian captivity), 1875-87, 8 vols.; *The Life and Times of Jesus the Messiah*, 1883, 2 vols., 3d ed., 1886, New York, rep. 1 vol.; *Prophecy and History in Relation to the Messiah*, 1885; *Jesus the Messiah* (abridgment of *Life and Times*), 1890.

Edict, Rescript, both are orders enjoining or prohibiting some line of conduct, but the latter differs from the former in that it is issued in response to an inquiry. Famous edicts are those (1) of the Roman emperor Constantine (313-23) establishing Christianity; (2) of Worms (1521), which condemned Luther; (3)

of Nantes (1598), which guaranteed the Huguenots certain religious rights. See FRANCE, REFORMED CHURCH OF.

Edification (*building up*) denotes in spiritual things the growth of the believer in the graces of Christian character. The means of securing it are prayer, meditation, reading the Scriptures, attendance upon public worship, the use of the sacraments, and mutual conference. And each believer is bound also to edify others by a holy and blameless walk, and by the diligent use of such means of grace as are within his reach.

T. W. C.

E'-dom (*red*), called also Idumæa and Mt. Seir. It extended from the Dead Sea to Akaba, and east of the Arabah to the desert of Arabia. It is a mountain district, well watered and bearing a luxuriant growth of plant and vegetable life. Its first inhabitants were the Horites (Gen. xiv. 6), who were probably *cave-dwellers*. They were dispossessed by Esau (Gen. xxxvi. 8), the chief of whose descendants are called "dukes" (vv. 15-31), probably the same as the Bedouin Sheikhs of modern times. The enmity of Jacob and Esau was perpetuated in their descendants. Edom at first opposed the passage of Israel through their country (Num. xx. 20), but afterward granted it (Deut. ii. 4-7). Saul warred with the Edomites (1 Sam. xiv. 47) and David conquered them (2 Sam. viii. 14), but, at the instigation of Hadad, they revolted against Solomon (1 Kings xi. 14). Edom was for a long time tributary to the kingdom of Judah, but asserted their independence in the reign of Jehoram (2 Kings viii. 20-22). Subsequently they seized the southern part of Judah, and were succeeded in Mt. Seir by the Nabatheans. Their new home took the name of Idumæa. Here, in the days of the Maccabees, they were defeated by Judas M., and afterward subjugated and forcibly proselytized by John Hyrcanus, B.C. 130. From them sprang Antipater, who obtained the government of Judæa, B.C. 47, and his son was Herod the Great. The prophecies which foretold the destruction of Edom (Jer. xlix. 7-22, Obadiah 8) have been strikingly fulfilled. The many ruined cities of their country attest the former greatness and the present desolation. (See E. H. Palmer, *Desert of the Exodus*, London and New York, 1871.)

T. W. C.

Education among the Hebrews, so far as the body of the people was concerned, consisted mainly in the instruction given by parents (Deut. vi. 6-9, 20, 21), which, with the influence exerted by their ritual, gave them a mental training far superior to that of any contemporary nation. There was a body of educated men—the priests, the surveyors of Canaan (Josh. xviii. 8, 9), the annalists, and those who did business with foreign courts (2 Kings xviii. 26). The schools of the prophets (1 Sam. xix. 20, 2 Kings ii. 3, 5, 7, 15) added to the number. During the captivity the synagogue system was developed, and with it regular instruction to the young by authorized teachers. This included the teaching of a trade to each pupil, as we see in the case of Paul, who, although well trained by

Gamaliel, had learned the art of tent-making (Acts xviii. 3). Girls, although higher in position than in other countries, received only the rudiments of learning. The Hebrew ideal wife, "the capable woman" described in Prov. xxxi. (10-31), did not have a great deal of book knowledge. T. W. C.

Education, Ministerial. From the earliest ages the church was accustomed to aid in training indigent students for the ministry. This was done at first by the primitive fathers and afterward by the monastic establishments. At the Reformation the end was reached by scholarships attached to the schools or by contributions from congregations or individuals. In Britain university endowments were made for the purpose. In America colleges, such as Harvard, Yale, Nassau Hall, and Queens, were founded with this aim in view. Afterward societies were formed to aid students with the necessary means. The American Education Society, formed in 1815, up to this time has aided 7500. The Board of Education of the Presbyterian Church, formed in 1819, has aided more than one half of her ministers. The Reformed (Dutch) Church formed its board in 1832. The Protestant Episcopal has two societies: one for the Increase of the Ministry (1857), the other, the Evangelical Educational Society (1862), both prosperous and useful. The Methodists organized a board in 1869. The Baptists have local organizations, as do also the Reformed (German), the Lutherans, and nearly all other Christian bodies. It has been justly said that to the wise and liberal policy thus pursued is due the high character of the Protestant ministry in this country, not only for moral and religious worth, but also for broad intelligence and sound learning. The Roman Catholics have many colleges, and are increasing their seminaries for the more thorough training of candidates for the priesthood. T. W. C.

Ed'-re-i (strong). 1. One of the two capitals of Bashan (Num. xxi. 33), and afterward in the limits of Manasseh (Josh. xiii. 31). Its ruins cover a large space, and are now called *Edhra*. 2. A town of Naphtali, near Kedesh (Josh. xix. 37).

Edwards, Bela Bates, D.D. (Dartmouth, 1844), Congregationalist; b. at Southampton, Mass., July 4, 1802; graduated at Amherst College, 1824, and at Andover Theological Seminary, 1830; became professor of sacred literature in the latter institution, 1848; d. at Athens, Ga., April 20, 1852. He edited the *American Quarterly Register*, 1828-42, and the *Bibliotheca Sacra*, 1844-52. He wrote a meritorious *Missionary Gazetteer*, Boston, 1832, reprinted in J. Newton Brown's *Encyclopedia of Religious Knowledge*, ed. Philadelphia, 1859, pp. 1187-1250.

Edwards, Jonathan, the elder; b. at East Windsor, Conn., Oct. 5, 1703; d. at Princeton, N. J., March 22, 1758. The family of Edwards was of Welsh origin, and his great-grandfather had emigrated to America at an early date, and settled in Hartford. His father, Timothy Edwards, was born in Hartford in 1669, was settled in Windsor in 1694,

and continued to serve here in the ministry of the gospel till 1758. He was a man of extensive and accurate learning, a faithful pastor, and a truly religious man. His parish enjoyed frequent revivals. And thus his son was brought up in an atmosphere both highly intellectual and genuinely religious.

Edwards began to exhibit very early the superior powers of mind with which he was endowed. At 10 years of age he was able to refute with cogency and wit the doctrine that the soul is material and sleeps with the body till the resurrection. At 13 years of age he was ready for college, and entered at Yale. He had already made some original observations upon the habits of spiders, which proved great talent for natural science. But the course of study at that day, the influences of his home, the general atmosphere of the colonies, and still more his own peculiarly deep religious nature, all turned him more and more toward the ministry as his calling in life. When 14 years of age he was reading Locke's *Essay upon Human Understanding*, enjoying a far higher pleasure in the perusal of its pages "than the most greedy miser finds when gathering up handfuls of silver and gold from some newly-discovered treasure." The college was much broken up during this period, and Edwards had to migrate with his class from New Haven to Wethersfield, and back again to New Haven. But his studies suffered no interruption. He early formed the habit of studying with his pen in his hand, not for the purpose of mere note-taking, but as a means of the independent exercise of his mind. Notes "on the mind" remain, which contain the seeds of his most important subsequent work. Indeed, his theory of virtue, whether derived from a reading of Cumberland or from his Bible, is as clearly stated in these boyish notes as in the treatise written in mature manhood. Thus he went on in independent study till, in the year 1720, he graduated with the highest honors of the college.

The next two years of Edwards' life were spent at college preparing for the work of the ministry. His religious life had already taken upon itself that deep and even mystic character which always distinguished him. Early religious emotions and the habit of secret prayer had given way to later coldness, but he had come out of this into the clear light of the love of God. The doctrine of the divine sovereignty had been a stumbling-block to him, but he had come not only to acquiesce in it, but even to regard it as infinitely glorious, and it remained a leading thought with him through life. His first ministerial experience was in the town of New York, where he preached about 8 months, and was afterward invited to settle, but did not accept. In 1723 he returned to the college as tutor, and remained there 3 years. It was a critical time for the institution. The rector, Mr. Cutler, had become an Episcopalian, and his office had been declared vacant. The whole duty of instruction and government devolved upon Edwards and 3 other young men, and President Clap was afterward ready to acknowledge the indebtedness not only of the college, but of literature to them. Amid these occupations Ed-

wards' religious life deepened, and here we find the beginning of those 70 resolutions which formed the guiding force of his character, and of which the 6th was, "Resolved, to live with all my might while I do live."

In 1727 Edwards was installed as colleague pastor with his grandfather, the aged and venerable Solomon Stoddard, over the church in Northampton, Mass. Mr. Stoddard lived till 1729. Meantime Edwards had married Miss Sarah Pierrepont, a lady of rare religious nature, who was a help meet for such a man. For some years no great event marked the course of the Northampton life, but in 1734 a revival of religion occurred which was of unusual power and extent. The revival was the result of Edwards' preaching in a fresh and original manner of the old doctrine of justification by faith, which the inroads of a Pelagianizing Arminianism had already brought into considerable neglect. The revival, which was the beginning of Edwards' great practical services to the church, was also the beginning of his labors as a constructive theologian. As a consequence of the revival he appeared before the public with 2 volumes, a *Narrative of Surprising Conversions* (1736) and *Five Discourses* (1738), of which the first was upon justification. The religious interest waned somewhat for a time, but in 1740, in connection with the visit of Whitefield, who arrived in Northampton, Oct. 16, there occurred another revival of great power. It was accompanied with some excesses which have since appeared in similar seasons, in which physical excitement played a large part, and led also to some irregularities in the way of lay preaching, and the intrusion of ministers into other ministers' parishes. Edwards, who was the most powerful preacher in New England, had himself done evangelistic work in various places, and so had many others. All these things gave offence; but the chief ground of offence was the fact that the revival laid emphasis upon the new birth, and had a direct and evident tendency to break up a system then prevailing in New England, introduced by the so-called "Half-way Covenant" (q.v.), which made the church a school for educating men in religion, and thus making them Christians by a gradual and indefinite process. Hence there arose a great controversy, in which Edwards took part by several works, *Distinguishing Marks of a Work of the Spirit of God* (1741), *Thoughts on the Revival* (1742), and after a change of view as to the subject consequent upon experiences which followed upon the revival, *Qualifications for Full Communion* (1749).

It was this change of view, whereby Edwards had come to discard the practice which his grandfather had introduced, of inviting persons confessedly unregenerate to the communion in the hope of their conversion, which led to a painful crisis in his life. The church did not take kindly to his new ideas. They raised a storm about him, denied him a hearing, called a council, and dismissed him (1750). He was thus driven out of the most favorable position, as one would think, in New England, and finally had to accept the post of missionary to the Indians at Stockbridge, Mass.,

whither he went the following year. In this position he was an able and laborious teacher of his humble charge. He also fought successfully the first fight in America with the rapacious Indian agent. But his retirement gave him opportunity to do greater things than he might have done had he remained in Northampton. In his abundant leisure he prepared the treatises upon *The Freedom of the Will* (1754), on *Virtue* (written in 1755), and *Original Sin* (1758). They were the fruit of his long and profound studies upon the state of the country and the "prevailing" Arminianism. They were a stout defence of the principal tenets of the old Calvinism, but they contained the seeds of those great modifications which the course of the "Edwardean," or New England school of theology, has developed. See NEW ENGLAND THEOLOGY.

Edwards' daughter Esther had married the Rev. Aaron Burr, who had been made president of the college at Princeton, N. J. In 1757 he died, and the trustees, meeting soon after his death, elected Edwards as his successor. The call was probably an unwelcome one. It was certainly a perplexing one, for Edwards had laid his plans for the production of a number of works by which he hoped to promote the cause of religion. But he referred the matter to a council, and they, to the permanent loss of the world, advised him to accept. It is said that he burst into tears. But finally he went. He was inaugurated president in 1758. He had scarcely entered upon the work of the presidency, when he was inoculated with the small-pox. The disease took an unfavorable turn, and in a few weeks after he had dropped his pen at Stockbridge he was dead.

The best editions of his works are the Worcester, originally published in 8 vols., 1809, now republished in 4, and the Dwight ed., 10 vols., New York, 1829-30. There still exist many unpublished mss. Dwight's ed. includes a life. (See also A. V. G. Allen, *Jonathan Edwards*, Boston, 1889.)

F. H. F.

Edwards, Jonathan, the younger; b. at Northampton, Mass., May 26, 1745; d. at Schenectady, N. Y., Aug. 1, 1801. He was but 6 years of age when the family removed to Stockbridge, and since his playfellows here were usually Indian children, he naturally became very proficient in their language. This circumstance, which was regarded with some surprise, determined his father to devote him to the ministry of the gospel among the Indians, and to send him to the Oneidas upon the Susquehanna River in care of Rev. Gideon Hawley, when but 10 years of age, to learn their language. But the war then in progress interfered, and he returned to Stockbridge in less than a year. Next came the removal to Princeton, and then the speedy death of his father, followed by the death in the same year of his mother. Though without means, he was not without friends, and in 1760 he began his education in the grammar school at Princeton, was admitted to the college after a year's study, and graduated in 1765. As a classical

student he maintained a high rank, but his strength was in philosophy. While in college he had been converted, and in 1766, after a period of study with Joseph Bellamy, he was licensed to preach. From 1767 to 1769 he was a tutor in Princeton College, and from Jan. 1, 1769, to May 19, 1795, pastor of the church of White Haven, in the town of New Haven, Conn. From 1796 he was pastor at Colebrook, Conn., till in May, 1799, he was elected president of Union College, Schenectady. His work here, though short, was such as to mark him as a great teacher. His superior abilities as a theologian and a controversialist had already been proved by his reply to the treatise of Chauncy upon the Salvation of All Men (1789), and that to Samuel West's Essays upon Liberty and Necessity, written while at Colebrook. In these works he exhibited the keenest logic, the most remorseless analysis and refutation of an adversary, the greatest thoroughness of treatment. If he lacked something of the intuitive eye of his father for great truths, he knew how to state far better than his father what he did see. His great constructive work in theology was done in the doctrine of the atonement (see NEW ENGLAND THEOLOGY), in which he advanced upon his father, though following him in his other writings. If the school is called "Edwardean" in honor of the father, the theory of the atonement held by it should be called "Edwardean" in honor of the son.

Edwards' works were published at Andover in 2 vols., 1842, and are accompanied by a *Memoir* by Tryon Edwards. F. H. F.

Effectual Calling. See CALL.

Effectual Prayer. That which attains its end and is answered. The term is derived from the common version of James v. 16, "the effectual fervent prayer of a righteous man availeth much," but the true rendering, as given in the Revised English Bible, is, "the supplication of a righteous man availeth much in its working."

Efficacious Grace. See GRACE.

Egbert (or Eogberht), St., b. in Northumbria, Eng., 639; d. at the monastery on the Island of Iona, Scotland, April 24, 729. In youth he went to Ireland to study; taken sick, he vowed that if restored he would take return to England, but would become a monk and practise certain austerities. He kept his vow, and won a great reputation for sanctity. He interested himself in missions, but was providentially hindered from going himself till 716, when he went to Iona, Scotland, and there labored till his death.

Egede, Hans, b. at Senjen, in the northern part of Norway, Jan. 31, 1686; d. at Stubbekjøbing, in the Danish island of Falster, Nov. 5, 1753. He studied theology at the University of Copenhagen, and was appointed pastor of Waagen, one of the Lofoten islands, in 1707. In 1721 he went to Greenland to preach Christianity to the heathen natives, and he remained there till 1740; but even after his return to Denmark he continued to work for the mission, the result of which has been that there are no more heathens in Greenland, but a

number of flourishing churches. (See Fenger, *H. Egede og den grønlandske Mission*, Copenhagen, 1879.) C. P.

Eginhard or Einhard, b. about 770 in Franconia; d. at Seligenstadt-on-the-Main, 15 m. s.e. of Francfort, March 14, 844; was educated at Fulda and at the court of Charlemagne under Alcuin, and became secretary to the emperor and superintendent of public buildings. Whether his wife Emma was Charlemagne's daughter of the same name is uncertain; at all events, the marriage was dissolved about 815, and Eginhard was ordained a priest and retired to the monastery of Seligenstadt. His life of Charlemagne and his letters have great interest also to church history; best ed. Jaffé, *Mon. Carol.*, Berlin, 1867. Collected editions of his works were given by Migne, CIV. 351-610, XCVII. 25-62; and by Teulet (with French trans.), Paris, 1840-43, 2 vols. The best ed. of his poetry by E. Dümmel in his *Poëta Latini ævi Carolini*, Berlin, 1884 (il. 125-135); his French translation of all his works separately issued by Teulet, Paris, 1856; German translation of the *Annales* by Abel, Berlin, 1850; English translation of the *Life of Charlemagne* by W. Glaister, London, 1877, and S. E. Turner, New York, 1880; cf. J. I. Mombert, *Charles the Great*, New York, 1888.

Eg'-lon (calf), a king of Moab who held Israel in bondage 18 years, having Jericho for his seat of government. He was slain by Ehud, and his people west of the Jordan were destroyed (Judges iii. 12-30). T. W. C.

Egypt, General History and Statistics of. Egypt is 520 miles long, and on an average 160 miles wide, extending on both sides of the Nile from the first cataract to the Mediterranean. The arable soil is not more than 8 miles broad on an average, but expands to 160 miles at the widest point, that at which the river divides into its 7 arms before entering the sea. The name was given to the country by the Greeks, and first occurs in Homer. The natives themselves called it Kem (and so it is called in hieroglyphics), the "black [land]," referring to the color of its cultivable soil. The Hebrew name was Mizraim.

This valley is, so far as the Nile-floods reach, a land of inexhaustible fertility, and sheltered, as it was, on all sides by the sea and the desert, it became one of the first starting-points of human civilization. Indeed, the history of Egypt goes farther back than that of any other people. There once existed a continuous representation of that history from its beginning down to the time of Alexander the Great, written by an Egyptian priest Manetho. But it has perished; only fragments of it, in the form of extracts made by Josephus, Eusebius, etc., have come down to us. Something may be learned, however, from the Old Testament, Herodotus, Diodorus Siculus, etc., and still more from the monuments of the country and their hieroglyphic inscriptions, a source which as yet is very far from having been exhausted.

Manetho enumerates 30 dynasties as having ruled in Egypt before Alexander the Great, probably several of them at the same time, but over separate parts of the country. In

the first year of the 1st dynasty mentioned by him, which is fixed by Lepsius as 3892 B.C. and by Böckh as 5702 B.C., King Menes built Memphis in Lower Egypt, and to the same millennium belong the great pyramids at Gizeh and the tombs, with their innumerable pictorial representations and inscriptions. During the 11th dynasty Thebes and its local god, Ammon, became celebrated, and from the same period date the great reservoir of Lake Moeris with its system of distributing canals.

This even development was suddenly stopped about 2100 B.C. by the invasion of a warlike, nomadic people, coming from the east, the Hyksos, who conquered Lower Egypt, made Upper Egypt tributary, and remained in the country for 500 years. Between this people and the Israelites Manetho makes a sharp distinction, and he puts the exodus of the latter 250 years later than the expulsion of the former. After the liberation from the Hyksos followed another glorious period, to which belonged the great kings Ramases II., of the 19th dynasty, and Ramases III., of the 20th dynasty. But, as is often the case, the great prosperity of the country weakened the race, and Egypt was once more overrun by foreigners. The Ethiopian king Shabak conquered the country near the close of the 8th century B.C., and established the 25th dynasty. The rule of the Ethiopians seems to have been quiet and uneventful, but when they retired to their own country, wearied and exhausted, they left Egypt in a state of confusion, the so-called dodekarchy, which bordered on anarchy and threatened with dissolution.

From this calamity the country was saved by Psammetichus I., one of the dodekarchs, who established the 26th dynasty chiefly by the aid of Ionian and Carian mercenaries. After the close of the war these Greek soldiers were settled in Egypt, obtained estates, acquired privileges, and formed a prosperous colony which rapidly became the connecting link between Greece and Egypt. Under Amasis the Greeks were allowed to build Nankrabis, which soon became an important commercial place and really opened up Egypt to foreign commerce. Great riches flowed into the country. The number of cities rose to 20,000, and private people were often possessed of almost incredible wealth. But just the riches of the country allured its enemies, and it was twice conquered by the Persians—in 525 and in 340. The Persians, however, would probably never have made themselves masters of Egypt for any long period, but the Greeks did. After the conquest by Alexander the Great in 332, and his death in 323, Egypt was ruled by a Greek dynasty, the Ptolemies, until it became a province of the Roman Empire after the battle of Actium, 30 B.C.

Under the Ptolemies and the Romans Egyptian civilization reached its point of culmination. Alexandria, a Greek city on Egyptian soil, became the intellectual centre of the world. Here the Greek philosopher met with the Oriental dreamer, the Hebrew prophet, and the Egyptian scientist, and the results were Neo-Platonism, the Septuagint Version, Philo, Manetho, etc. Very early the country

became Christianized, and the influence which the Egyptian Church has exercised on Christianity through the Gnostic, the Alexandrian School of Theology, and the monk is felt down to this very day. Under the East Roman sway, however, decay set in and developed rapidly. The Egyptian Church became monophysitic, and this circumstance made the country an easy prey for Islam in 638. See **Coptic Church**. For ancient Egypt, see Wilkinson, edition Birch, London, 1878, 3 vols.; for modern Egypt, see Lane, 6th ed., 1882, 2 vols.; for Egyptology and the Bible, see Naville in Schaff's *Through Bible Lands*. New York (1888), new ed., pp. 428-453.

E'-hud (*union*), a Benjamite who delivered Israel from the Moabites by first slaying their king at Jericho, and then raising an army and defeating his people. He judged Israel with honor for many years (Judges iii. 12-31).

T. W. C.

Eichhorn (ike-horn), **Johann Gottfried**, D.D. (Göttingen, 1811), German theologian; b. at Dörrenzimmern, Württemberg, Oct. 16, 1752; d. at Göttingen, June 27, 1827. He studied at Göttingen, 1770-74; became professor of Oriental languages at Jena, 1775, and at Göttingen, 1788. Of his numerous writings, the most famous are his *Introductions to the Old and New Testaments* (*Einleitung in's A. T.*, Leipzig, 1780-83, 3 parts, 4th ed., Göttingen, 1820-24, 5 vols.; *Einleitung in's N. T.*, Leipzig, 1804-14, 3 vols., 2d ed., 1820-27, 5 vols.; *Einleitung in die apoc. Schriften A. T.*, 1795), which marked a new departure in such treatises, inasmuch as, for the first time, the Scriptures as a whole received a purely literary treatment, being examined in the light of classical and Oriental learning. He had himself no interest in the Bible as a religious book. Many of his thoroughly rationalistic ideas were enthusiastically received, only to be dropped after a time—e.g., that the gospels were compilations by later writers from documents no longer extant; that many of the O. T. books and some of the epistles, etc., are ungenueine. (See his letters in Lörseh, Bonn, 1881.)

Einhard. See **EGINHARD**.

Eintriedeln or **Maria Eintriedeln**, the famous Swiss Benedictine monastery and place of pilgrimage, because of its wonder-working image of the Virgin Mary and its chapel, which she personally consecrated, Sept. 14, 948, is located about 25 m. s.e. of Zürich. Here Zwingli was priest (1516-19), and preached against image worship so effectively as to seriously impair the revenues of the monks for a time. It revived at the close of that century, and it is now visited by 150,000 pilgrims annually. It has a valuable library.

Eisenmenger (i-zen-meng-er), **Johann Andreas**, German theologian; b. at Mannheim, 1654; d. at Heidelberg, Dec. 20, 1704, where he studied and had been professor of Oriental languages since 1700. He wrote the famous anti-Semitic work *Judaism Exposed* (*Entdecktes Judenthum*, Frankfurt, 1700, 1st ed., suppressed in response to Jewish pleading, 2d

ed., at the expense of King Frederick I., of Prussia, Königsberg, 1711), the fruit of 19 years of diligent scraping together from 203 treatises of all the myths, stories, arguments, misunderstandings, and everything else against Christianity which he could trace to a Jewish source.

Ekkehard is the name of 5 monks in the monastery of St. Gall, who became very celebrated in their time as teachers and writers. They wrote hymns, *Liber Benedictionum*; history, a continuation of the chronicle of St. Gall commenced by Ratpertus; legends, etc. (See Meyer von Knonau, *Die Ekkeharte*, Basel, 1876.)

El-a-ga-bā-lus or **He li-o-ga-bā-lus**, Roman emperor, 218-222; was supposed to be a son of Caracalla; b. at Antioch, 204; educated at Emesa, Syria; elected high-priest of the sun-god there, and by the intrigues of his mother, Julia Sodemis, and grandmother, Julia Maesa, proclaimed emperor by the soldiers of the Syrian camp. But his reign was a series of such cruelties and debaucheries that, 4 years later, the same soldiers threw him and his mother and grandmother in the Tiber. The Christian Church remained in peace during those years, as he found no time to realize his idea of amalgamating all the different kinds of religious worship found in the empire into the worship of the one god *El-gabal*, "god the creator," his own name, to which he had changed his original name Varius Avitus Bassianus.

El'-lah (*terebinth*). 1. The valley in which David slew Goliath (1 Sam. xvii. 2, xxi. 9), now *Wady-es-Samt*, 16 m. s.w. from Jerusalem. 2. The son and successor of Baasha, king of Israel, 926 B.C., who reigned 2 years, and was slain while intoxicated by Zimri, one of his officers (1 Kings xvi. 6-10).

T. W. C.

El'-lam (*highland*), a region which took its name from a son of Shem (Gen. x. 22), and corresponded to the Elymais of Greek and Roman writers. The city Susa or Shusan was in it (Dan. viii. 2), and thence it extended southeast to the Persian Gulf. It was a powerful monarchy in Abraham's day (Gen. xiv. 9), and long retained its own princes, but finally became a province of Babylonia and afterward of Persia. It aided in the overthrow of Babylon (Isa. xxi. 2), and invaded Israel (Isa. xlii. 6). Its destruction was foretold by Jeremiah (xlix. 34-39) and Ezekiel (xxxii. 24, 25).

T. W. C.

El'-lath or **Eloth** (*trees*), an Edomitic seaport, the modern Akiba, on the northern end of the Gulf of Akiba; an important place under Solomon (1 Kings ix. 26, 28); taken by the Assyrians (2 Kings xvi. 7-9).

Elder, the oldest office known, running back to the days of Abraham, whose servant Eliezer is called (Gen. xxiv. 2) "the elder of his house" (R. V.). During Israel's sojourn in Egypt, the elders (Ex. iv. 29) were treated by Moses as the representatives of the people, they being probably the heads of the tribes. Every city had its elders (Deut. xix. 12, Judges viii. 14), but there was a special body of 70

men, who were with Moses on Mt. Sinai (Ex. xxiv. 1, 9), and were selected for service for the whole people (Num. xi. 16, 17, 24, 25). At a later period we find a tribunal of 70 elders known as the Sanhedrin, which the Rabbins maintain was a continuance of the original appointment by Moses. The name is mentioned in Maccabean times about 175 B.C. (1 Mac. vii. 33, xii. 6), and in the New Testament mention is made of "elders of the Jews," distinct from the Sanhedrin, but co-operating with it (Matt. xvi. 21, xxi. 23, xxvi. 57).

In the Christian Church the name is applied to the local officers of congregations, who are also called bishops or overseers. In Acts xx. 28 Paul addresses as "bishops" (R. V.) the very same rulers of the Ephesian church who had just before (ver. 17) been called "elders." In Titus i. 5, he directs Titus to "appoint elders in every city," and then, proceeding to describe what sort of persons they should be, says, "For the bishop must be blameless," etc. Peter also, in his first epistle (ver. 1), says, "The elders among you I exhort," etc. Of the time and method of the institution of this office there is no record, whence it is reasonable to infer that it existed from the beginning, the elders of the church taking the place and discharging the functions of "the rulers of the synagogue" (Mark v. 22), who conducted the prayer, reading of Scripture, and exhortation which constituted the service. Every church had a number of elders. Nor is any distinction made between the teaching and the ruling elder, unless it be found, as some say it is, in 1 Tim. v. 17.

Since the Reformation the name has been given in non-prelatical communions to certain officers charged with the spiritual care of a congregation in common with the minister. They are appointed either for life or for a term of years. Their duties are to maintain discipline, guard against unsound doctrine, visit the sick, counsel the young, and see that there is no lording over God's heritage. In the churches of the Reformed they, in equal numbers with the ministers, compose all ecclesiastical assemblies from the lowest to the highest.

T. W. C.

Elect (*chosen*), a term applied in the New Testament to those who are not only called to Christ, but actually come to him and are saved (Matt. xxii. 14). They were chosen in Christ from eternity that they should be holy (Eph. i. 4, 5). "The elect lady" in 2 John was either some eminent Christian woman or a figurative expression for a Christian church.

T. W. C.

Elec'-tion. See PREDESTINATION.

Elements, in ecclesiastical usage the materials employed in the sacraments—viz., water in baptism, and bread and wine in the Lord's Supper. These are of divine appointment, and for them nothing else can properly be substituted.

T. W. C.

El-eu'-ther-op'-o-lis, an ancient city of Palestine, 28 m. e.n.e. of Gaza, having very extensive ruins with massive vaults. It is identified with the village of Beit-Jibrin.

T. W. C.

E-leu'-the-rus, pope 177-98, was a Greek by birth. The *Liber Pontificalis* and Bede in his *Hist. Eccl.*, iii., 25, tells us that the British King Lucius wrote a letter to Eleutherus asking him to send teachers of Christianity to his kingdom. If such a letter has ever existed, Eleutherus has neglected to pay any regard to it, as it was the Celtic and not the Roman Church which did the first missionary work among the Britons. C. P.

Elevation of the Host. The custom of lifting up the consecrated bread in the celebration of the eucharist, for the adoration of the congregation, was not known in the Roman Church until about 1200, when it was introduced for the purpose of emphasizing the belief of the church in the doctrine of transubstantiation. It is first mentioned in the synodical constitutions of Odo de Sulli, bishop of Paris.

E'-li (*ascent*), a high-priest of the Jews, and also a judge. He governed Israel 40 years. He was a pious man, but negligent of family discipline. His 2 sons were slain in battle, and the Ark was captured, a calamity that broke his heart, and he died in his 98th year (1 Sam. ii. 11, iii., iv.). T. W. C.

Elias Levita (properly Elihu ben Asher Hallevi), the great Hebrew teacher of the 16th century; b. at Neustadt-on-the-Aisch, near Nuremberg (Feb. 8?), 1472; d. in Venice, 1549. Driven out of his country by persecution, he went to Italy, 1503; settled first at Padua as Hebrew teacher, 1504, and from 1512 to 1527 lived with Cardinal Egidio of Viterbo; from 1540 to 1547 was at Isny, Swabia, as assistant to the printer Paul Fagius, but spent the close of his life in Venice. He remained unconverted, although constantly with Christians. Two of his grandsons became Roman Catholic priests. He had for his day among the Jews the hardihood to deny the high antiquity of the Hebrew vowel points, asserting that they were later than the Talmud. He also first popularized the theory that to Ezra and the men of the Great Synagogue we owe the present canon of the O. T.

El-ig'-i-us, b. at Chatelet, near Limoges, in the Department of Haute-Vienne, France, about 588; d. at Noyon, 67 m. n.e. of Paris, the birthplace of Calvin, Nov. 30, 659; was a goldsmith by profession, and employed in the royal mint in Paris. Both on account of his professional ability and by dint of the force of his character he occupied a high standing at the Neustrian court under the reigns of Clotaire and Dagobert. He was a Gallo-Roman, not a Frank, by descent; became early a pupil of Columbanus, and began an ascetic life without giving up his trade. He bought Saxon slaves by the hundreds, gave them freedom, and made them monks. He built churches and founded monasteries, one at Solignac near Limoges, another in Paris. In 640 he was made bishop of Noyon, and as such he made himself conspicuous with his courage and austerity at the synods of Chalons, 644, and Orleans, 650. Miracles were said to take place at his grave, and he was honored after his death by the people as a saint. His

life, said to have been written by his friend, Audenus, and found in D'Achery, *Spicilegium*, ii., 76, is, at all events, much interpolated, and the sermons ascribed to him in *Bibl. Max. Patr.* XII., 800, are evidently from a later period. C. P.

E-l'-jah (*my God is Jehorah*), a highlander of Tishbeh in the mountains of Gilead, long-haired and roughly robed with a sheepskin mantle and a leathern girdle (2 Kings i. 8, 1 Kings xix. 13), whose parentage and early history are unknown. Suddenly he appeared to Ahab and announced indefinite years of drought and famine; then by divine direction fled to the brook Cherith, where he was miraculously fed by ravens. Thence he went to Zarephath, where one miracle gave him food and another restored the widow's son to life (1 Kings xvii.). Returning to Ahab, he procured the assembly at Carmel where God "answered by fire," and hundreds of idolatrous prophets were destroyed. The drought was broken at Elijah's prayer, and rain descended in torrents. A reaction from such a mental strain led him to flee to the desert and ask for death, but the Lord brought him to Horeb and gave him a startling vision of God's power and grace. Six years later he denounced the murder of Naboth, and afterward foretold the death of Ahaziah, calling fire from heaven upon the troops sent to arrest him. Finally he was translated to heaven in a chariot of fire without tasting death, B.C. 896. He was the most eminent of the Hebrew prophets of action, a man bold, fearless, and zealous to the last degree. To him and Moses alone was given the honor to appear on the Mount of Transfiguration ages after their death and commune with Jesus (Luke ix. 30). Of John the Baptist, our Lord's forerunner, the angel predicted that he would "go before his face in the spirit and power of Elijah" (Luke i. 17). T. W. C.

E'-lim (*trees*), the 2d station of Israel after crossing the Red Sea (Ex. xv. 27). It had 12 wells and 70 palm-trees, and has been identified with *Wady Gharandel*, 40 m. s.e. of Suez, where are fountains and brooks and palms. T. W. C.

Eliot, John, the "Indian apostle," Congregationalist; baptized at Widford, Hertfordshire, Eng., Aug. 5, 1604; d. at Roxbury (now part of Boston), Mass., May 21, 1690. He was educated at Cambridge; B.A., 1622; taught in a grammar school at Little Baddow, near Chelmsford; entered the ministry of the Church of England; came to America, landing at Boston, Nov. 4, 1631. For some months he preached in a temporarily vacant church at Boston, but in 1632 became "teacher" of the church at Roxbury, and so remained till his death. "Eliot's fame depends mainly upon his labors in Christianizing the Indians. The translations of the Bible [1663] and several other books into their language are his imperishable monument. As far north as the Merrimac River, as far east as Cape Cod, to the towns in the southern part of Massachusetts, to Brookfield, 60 m. w. of Roxbury, to Northeastern Connecticut and to the vicinity of Hartford and to Martha's Vineyard, he

travelled, proclaiming the gospel to the red man with an enthusiasm that brought thousands under its influence. . . . It was then believed by many that these Indians were the descendants of the lost tribes of Israel, and this opinion was an additional incentive for efforts to convert them. Mr. Eliot was convinced that the Indians must give up their roving habits and become members of settled communities before they could make much progress in the Christian life. . . . Town after town was organized, and worshipping assemblies gathered in several instances presided over by Indian preachers, until within the jurisdiction of Massachusetts there were 7 old and 7 new 'praying towns' [i.e., those in which the Christianized Indians lived], embracing not fewer than 1100 'souls yielding obedience to the gospel.' Those in Plymouth Colony and the isles of the ocean much exceeded this number." But in the Indian wars these towns suffered dreadfully, and after Eliot's death became extinct. There is no authentic likeness of Eliot; that often printed is without identification. (See Dr. Eliot's art. in Appleton's *Cyclopædia of American Biography*, n.v., the source of the above quotations, for a list of Eliot's books. The Lenox Library, New York City, has the best collection. Best biography of Eliot by Convers Francis, Boston, 1836.)

Elipandus. See FELIX OF URGEL.

E-li'-sha (*God saves*), the disciple of Elijah, who called him when ploughing to be a prophet. He ministered to the older prophet for 8 years, and then became his successor, receiving a first-born's share in his spirit (2 Kings ii. 9). But he was different, living not in the desert but in cities, and mingling freely with men. He wrought many miracles, healing the waters at Jericho, supplying the widow's cruse with oil and the allied armies with water (2 Kings iii. 22), giving a son to the Shunamite and raising him when dead, healing Naaman's leprosy and giving it to Gehazi, making iron swim, defying the hosts of Syria, and turning at once Samaria's famine into plenty. Even a year after his death a body deposited in his sepulchre by the contact came back to life. For 60 years he exercised the prophetic office, b.c. 892-832, and died sorely lamented by Israel's king. In gentleness and kindness he was like Christ, whose miracles were anticipated by him in 2 instances, the multiplying the barley loaves and the healing of the Syrian leper.

T. W. C.

Elizabeth, St., of Hungary, b. in Pressburg, 1207; d. at Marburg, Hesse-Nassau, 48 m. s.e. of Cassel, Nov. 19, 1231; was a daughter of King Andreas II. of Hungary, and in her 4th year betrothed to Landgrave Ludwig of Thuringia, to whose court at the Wartburg she arrived in a silver cradle. In 1221 the marriage was perfected. Both she and her husband were of a grave, religious disposition, and, though their marriage was very happy and she bore several children to him, she spent most of her time and energy in devotional practices and charitable work. In 1227 her husband died, and from that moment she gave herself up entirely to the morbid

views of the time with respect to a perfect religious life, and submitted herself to the harshest and meanest treatment by her confessor, Konrad of Marburg. But the result was her canonization in 1235 by Gregory IX. (See Montalembert, *L'histoire de St. Elizabeth*, Paris, 1836, 14th ed., 1876; Kahn, *Der Gang der Kirche*, Leipzig, 1881, p. 227.)

Elkesaites, the name of a sect founded during the reign of Trajan by a Jew, Elkesai, in Peræa, Moab, Ituræa, and Nobatæa. The religious system adopted by this sect was a mixture of Essenism, paganism, and Christianity. Of the books of the Bible they adopted some and excluded others (the epistles of Paul), but they had a holy book of their own, and it is doubtful whether the name Elkesai, "the hidden power," refers to the person of the founder or to this book of the foundation. Still more doubtful it is whether the Elkesaites, who are also called the "Sampsæans" in Epiphanius, *Hæres.* 19, or the "Subiæans" in Hippolytus, *Philosophumena* 9. 13, had anything to do with the Suabians, a sect still found in Southern Mesopotamia.

Ellicott, Rt. Rev. Charles John, Church of England; b. at Whitwell, near Stamford, April 25, 1819; studied at Cambridge; became professor of divinity King's College, London, 1848; Hulsean professor of divinity, Cambridge, 1860; dean of Exeter, 1861; bishop of Gloucester and Bristol, 1863. He was the chairman of the British New Testament Revision Company, 1870-81. Of his numerous works may be mentioned *Life of our Lord*, London, 1860, and his invaluable commentaries on Galatians (1854, 2d ed., 1859), Ephesians (1855, 5th ed., 1884), Philippians, Colossians, and Philemon (1857, 5th ed., 1888), Thessalonians (1858, 4th ed., 1880), Pastoral Epistles (1858, 5th ed., 1883), First Corinthians (1887). He edited a commentary on the whole Bible (1877-84, 8 vols.), of which the N. T. part was reissued in revised form (1883, 13 vols.) under title *Handy Commentary*.

Ellis, William, Congregationalist; b. in London, Aug. 29, 1794; d. at Hoddesdon, 20 m. from London, June 9, 1872. His parents were working people, and he had only a scanty education. He went to work for a market gardener (1806) and so earned his living till 1814, when he was accepted for training in the London Missionary Society's institution at Homerton, and in 1818 left England as a missionary to the South Sea Islands. He labored first at Eimeo, one of the Georgian or Windward Islands (1817), then at Huahine (1818), but in 1822 he removed to Oahu, one of the Hawaiian Islands, and was very helpful to the American missionaries there, especially in reducing the language to a written form, a task for which he had peculiar fitness. His mechanical skill, which had been cultivated in various directions, practical acquaintance with plants, and general capacity, joined to his scientific and antiquarian tastes, rendered him unusually qualified for successful labor in Polynesia, and enabled him to do much. But his wife's health compelled his return (1824). He passed through the United States (1825), and greatly aided the cause of missions by his

speeches. On his journey home he wrote his first book, *Tour through Hawaii*, London, 1826. He immediately entered the home service of the London Missionary Society, and presented its cause through the country. In 1831 he became assistant foreign secretary; in 1832 the chief foreign secretary, and so remained until 1841, when his health compelled his resignation. In 1847 he became pastor of the independent congregation at Hoddesdon, where he had resided since 1841. In this connection he remained till death. Between 1852 and 1861, by commission of the Society, he made 4 visits to Madagascar, when the Christians were being persecuted, and the last time remained till 1865 and did much good. His advice served to avert fresh troubles and settle the government firmly. His chief books are, *Polynesian Researches*, London, 1829, 2 vols., 3d ed., 1853, 4 vols.; *History of Madagascar*, 1838, 2 vols.; *History of the London Missionary Society*, 1844 (vol. 1. all pub.); *Three Visits to Madagascar*, 1858; *Madagascar Revisited*, 1867; *The Martyr Church* [of Madagascar], 1870. (See his life by his son, London, 1873.)

Ellwood, Thomas, Friend; b. at Crowell, Oxfordshire, Eng., Oct., 1639; d. at Hunger Hill, near Amerdean, Buckinghamshire, March 1, 1718. He was Milton's reader in Latin for a time, and suggested the composition of *Paradise Regained*.

El'-o-him, the plural of majesty, a Hebrew name of God.

Emanation, a theory according to which the world was not created by a divine fiat, but all things emanated or flowed from a Supreme Principle without any conscious exercise of will on the part of God. What is thus given off departs more and more from its source, and gradually deteriorates, and thus the origin of evil is accounted for. The doctrine pervades ancient Egyptian and Indian mythology, Neoplatonism, and Gnosticism. T. W. C.

Embalming, such as practised by the Egyptians, consisted in opening the body, removing the viscera, and filling out the cavity with antiseptic drugs and herbs. The Jews must have learned this practice in Egypt, but the only examples on record in the Old Testament are those of Jacob and Joseph. Later it became more frequent, as is seen from the description of the burial of our Lord by St. John, and from the Jews it was adopted by the Christians and applied not only to martyrs, but quite generally in the first centuries of the church.

Ember Days (Latin, *Quatuor Tempora*; French, *Quatre Temps*; German, *Quatember*; Danish and Swedish, *Tamperdag*; Norwegian, *Imbredagar*) means the first Wednesday, Friday, and Saturday after the first Sunday in Lent, after Whitsunday, after Sept. 14, and after Dec. 13, set apart by the Council of Placentia, 1095, for fasting and prayers for the seasons. In the Danish Church they were connected with the exercise of church discipline; in the Anglican Church they are still connected with ecclesiastical ordination.

Embury, Philip, the first Methodist minister in America; b. at Ballygaran, Ireland, Sept. 21, 1729; d. at Camden, Washington County, N. Y., Aug., 1775. He was a carpenter; became a local preacher, 1758; came to New York, 1760, and in response to the exhortation of his cousin, Barbara Heck, he began preaching in 1766, at first in his own house on Barrack street, now Park place, but in 1767 in a rigging loft on what is now William street. In 1768 a chapel was erected on the site of the present John street church. In 1769 he went to Camden, N. Y., and worked at his trade and preached on Sundays. He died of an accident received while mowing. A monument was erected to him in 1873 at Woodland Cemetery, Cambridge, N. Y.

Em'-ma-us (*hot springs*), a village 60 furlongs or 7½ m. from Jerusalem, where our Lord revealed himself to 2 of his disciples on the afternoon of the day on which he rose from the dead. Its precise site is much disputed, but at present the most probable view puts it at *Kubeibeh*, a little over 7 m. n.w. of Jerusalem. T. W. C.

Emmeram (or **Halmaram**, **Helmraban**), St., missionary in Southern Germany, murdered in Helfendorf, near Ratisbon, Sept. 22, 652. He was bishop, probably at Poitiers, but resigned about 649 and went toward Pannonia to preach the gospel there. He rested at Ratisbon and was persuaded to stay there for 3 years, during which he did much good. On his way to Rome he was murdered. He is the subject of 3 biographies, which contradict one another. The famous Benedictine abbey, St. Emmeram, now suppressed, contained his reliques.

Emmerich, Anna Katharina, b. at Flamske, near Cösfeld, Prussia, Sept. 8, 1774; d. at Dülmen, Feb. 9, 1824. She became an Augustinian nun in the Agnetenberg cloister at Dülmen, Westphalia, 1803; when it was suppressed in 1811 she removed to a private house. The next year she received the "stigmata," the wounds of Christ, on hands, feet, and side, and soon after began the mysterious existence without food which rendered her such a phenomenon. Clemens Brentano believed her ecstatic utterances to be revelations, and committed them to paper in several volumes. (Cf. art. s.v. in Wetzer and Wette, 2d ed.)

Emmons, Nathaniel, D.D. (Dartmouth, 1798), b. May 1, 1745, in East Haddam (Millington), Conn.; d. Sept. 23, 1840, in Franklin, Mass. In early life he did not show much aptitude for study, and was put upon a farm; but conceiving a desire for an education, he began to sit for college in 1762, entered Yale the following year, and in due time graduated (1767), at the age of 22. The loss of his parents and indebtedness compelled him to spend some time in teaching, but he soon contrived to begin his theological studies, which he prosecuted with Rev. Nathan Strong of Coventry, and then with Dr. John Smalley, of Berlin, Conn. By the latter he was introduced to the principles of the "New Divinity." He experienced some difficulty in getting licensure to preach, one of the obnoxious

views being this, that only the infants of those who were themselves in full communion with the church were to be baptized. He was, however, licensed Oct. 3, 1769. After some time spent in candidating in Central and Western New York, and in New Hampshire, he came finally to Wrentham (Franklin), Mass., where he received a call and was ordained April 21, 1773. Here he remained all his life, resigning the pastorate May 28, 1827.

Emmons gave himself to the studies and the spiritual duties of his calling with an entireness of devotion scarcely ever equalled. Though surrounded with a family (he was thrice married) and owning a farm from which he derived a portion of his support, he never engaged in the least manual labor, or even superintended his establishment. He spent his life almost literally in his study. His reading was broad and comprehensive, though principally in theology; but he was above all things a man of thought. His great work in the world was the influence which he wielded upon the convictions of men. His preaching was stimulating and instructive in the extreme, and made a parish of theologians. For more than 40 years he taught candidates for the ministry, instructing 100 such. His services in developing Hopkinsianism are detailed in the article upon NEW ENGLAND THEOLOGY. But he was not without influence upon the general course of events in his times. In politics he was a firm Federalist, and regarded Jefferson as a "Jeroboam." His influence in sustaining Congregationalism in Massachusetts, especially against those who would have adjusted it to or combined it with Presbyterianism, was decisive against such a movement. He was one of the framers of the Massachusetts Home Missionary Society, and always greatly interested in its work. Ten years before the organization of the American Board, he was advocating foreign missions. He was an opponent of slavery and of Masonry. The "Hopkinsian Seminary" which was to have been formed, and which was finally united with that of the "Old Calvinists" to produce Andover Seminary, was to have been located in his parish. The Andover Creed was adopted under his advice. He was also a frequent contributor to the magazines of the day, and these efforts, with some volumes of published sermons, constituted his literary activity. His works have been published, the best ed. being that of 1861, Boston, 6 vols., with a Memoir by Professor Park.

F. H. F.

Empiricism, that philosophy which allows nothing to be true but what is given by experience, and rejects all *a priori* knowledge. It arose out of the system of Heraclitus, which Plato refuted. Its modern founder was Locke, who made experience comprehend both sensation and reflection. Condillac and other French writers pushed this to an extreme, rejecting reflection. Hence has been developed what has justly been called the Sensualistic Philosophy, which is alike untrue and pernicious.

T. W. C.

Ems, Congress of, held Aug., 1786, between representatives of the archbishops of

Cologne, Treves, Mayence, and Salzburg, which produced the so-called Ems Punctuation, in which certain restrictions were laid upon the power of the pope in the dioceses, and especially the abolition of the office of nuncio in Germany was demanded. The Isidorean decretals were declared to be a forgery. The occasion of this congress was the establishment of a nunciature at Munich. The suspicion that the above-named archbishops were really working to strengthen their hands at the expense of the bishops weakened their cause, and the pope's answer to the Punctuation, which denied its position entirely, was received as settling the matter.

Ems Punctuation. See above.

Emser, Hieronymus, Roman Catholic, opponent of Luther; b. at Ulm, March 20, 1477; d. at Dresden, Nov. 8, 1527. He studied at Tübingen and Basel; became chaplain and secretary of Cardinal Raymond of Petrandi, 1501; delivered humanistic lectures at Erfurt, 1504, and there Luther is said to have heard him; lectured with small success at Leipzig, 1505; entered the service of Duke George of Saxony, and entertained Luther at Dresden, 1517. After the Leipzig Disputation of 1519 he arrayed himself openly against Luther, and the two had a violent and abusive pamphlet war, nothing to the credit of either. He rendered Protestantism a service, however, by pointing out 1400 errors and lies, as he called them, in Luther's translation of the New Testament, but his own translation (anonymously and without place, 1527, 3d ed., Leipzig, 1529, 6th ed., 1660), based on the Vulgate, is lightly esteemed. (See life by Waldau, Anspach, 1783, and writings of 1521, edited by Enders, Halle, 1890.)

Enkratites (*abstinents*) does not denote a distinct sect, but certain views of asceticism, enjoining abstinence from flesh-meat, wine, marriage, etc. Such views were found among the Jews (Essenes), the Greeks (Pythagoreans), in India, and also in the Christian world, especially among the Gnostics.

Encyclicæ, Encyclical Letters, are sent by the popes to all the bishops of that church, giving direction or advice in relation to some danger or special emergency. Particularly famous among modern encyclicals is that of Pius IX., called the Syllabus of Dec. 8, 1864, in which he condemned what the Protestants hold to constitute modern civilization.

Encyclopædia, Theological, is that discipline which sets forth the entire range of theological activity in outline, and shows the bearings and inter-relations of the several departments, thus furnishing an introduction to the study. The best modern works are in German by Hagenbach (Leipzig, 1833, 12th ed., Reischle, 1889, upon which Crooks and Hurst have based their work, *Theological Encyclopædia and Methodology*, New York, 1885, and Weidner his, Philadelphia, 1885), and Rübiger, Leipzig, 1880, Eng. trans., Edinburgh, 1884-85, 2 vols.

Encyclopedists is the common name of that party, comprising both readers and wri-

ters, which in the middle of the 18th century was represented in France by the *Encyclopédie des Sciences, des Arts, et des Métiers*, edited by Diderot and D'Alembert, Paris, 1751-65, 17 vols., suppl., 1776-77, 4 vols., and which, in spite of striking national differences and innumerable incidental variations, corresponds exactly to the party known a little later in Germany under the name of Rationalists. In both cases the starting-point is the same—the philosophy of Locke; and the result is the same—a ready acceptance of the doctrines of Christianity and the polity of the Christian Church, but for reasons which, with inherent necessity, must make the doctrines a subject of indifference and the polity an object of ridicule. See DIDEROT. C. P.

Endor, Witch of. See SAUL.

Energumens (Greek *ἐνεργούμενοι*, "possessed by an evil spirit," that is, insane), formed a separate class of members in the primitive church, and were put under the care of the exorcist. When they were quiet they were allowed to be present during service together with the catechumens and penitents at the porch. When they were cured they were immediately restored to full membership.

Enfantin (on-fon-tan); **Barthélemy Prosper, Saint-Simonist**, b. in Paris, Feb. 8, 1796; d. there, Sept. 1, 1864. He received the instructions of the dying Saint Simon, and with Rodriguez endeavored to carry out his great scheme for social and political progress, and for a while seemed to make headway, so that in 1831 he boasted to have 40,000 followers. But his free-love doctrine brought him, in 1832, in contact with the police, and his imprisonment was the death-blow to his society, which soon became extinct. He was a man of noble presence and very charming manners, and doubtless sincere. He wrote in 1832 a substitute for the Bible, but did not publish it.

En-ge'-di (*fountain of the kid*), called also Hazezon-Tamar, *the city of palm trees* (Gen. xiv. 7), on the west side of the Dead Sea, about 24 m. s.e. of Jerusalem. It was David's hiding-place from Saul (1 Sam. xxiii. 29), and is now called *Ain-Jidy*. The heights of Engedi are 1500 feet above the sea. Its vineyards are mentioned Song Sol. i. 14. T. W. C.

England, Church of. The Church of England is that branch of the Christian Church which has existed in England from the earliest times. The beginning of its history goes back to the year 596, when the English people were converted to Christianity and Augustine became the first archbishop of Canterbury. Previous to this date there existed in Britain a Christian church whose origin is unknown, but was probably derived from Gaul during the 2d century. Our meagre knowledge of this church is mainly based upon the chronicle of Gildas and Bede's ecclesiastical history. We know regarding it that in its organization, doctrine, and worship it resembled the churches on the continent; that during the Diocletian persecution it gained a famous martyr in St. Alban; that the records of the Council of Arles, in 314, contain the names

of 3 of its bishops; that it was invited to send representatives to the Council of Nice. Gildas and Bede speak of its infection by the Arian heresy—a testimony which is weakened or counterbalanced by the allusions of prominent church fathers to its orthodox reputation. The author of the Pelagian heresy was a Briton, and his teaching is said to have been acceptable in his native land. It does not speak well for the intellectual activity of the British Church to find that recourse was had to Gaul for combatants to overcome this heretical tendency. After the Saxon conquest in 449, the British Church took refuge in Wales and the western coast, doing nothing for the conversion of its conquerors, and England remained in heathen darkness for nearly 150 years.

Under the name of the British church are sometimes erroneously included the churches of Ireland and Scotland. But these were independent of Britain, having no closer relationship to it than had the Celtic church of Gaul. Ireland was converted by St. Patrick, a Briton by birth, in 432, according to the accredited date. Scotland owes its conversion to Irish zeal, Columba, an Irishman, establishing himself there in 563. While the British Church became barren and inactive after the Saxon conquest, these northern Celtic churches were distinguished for piety, missionary zeal, and learning, especially the knowledge of Greek, which had almost disappeared from Western Europe. But all of these Celtic churches possess one common characteristic in having derived their Christianity from Gaul, into whose worship had passed something of the spirit of the Eastern Church, and whose liturgy differed in many respects from the Roman use.

The conversion of England by Augustine and his 40 monks is a familiar story. It marks the beginning of the English Church, and is full of significance for the later history, bringing England into relationship with Rome, inspiring a sentiment of gratitude to its bishop, Gregory the Great, whose interest in England had originated the mission of Augustine. There is no continuity between the British Church and the Church of England. As Mr. Freeman has remarked, no English bishopric dates further back than the landing of Augustine or the early part of the 7th century, while on the continent episcopal sees go back to the 2d century, or are almost coeval with the rise of Christianity. (Cf. Canon Bright, *Early English History*; Dean Hook, *Lives of the Archbishops of Canterbury*, vol. I.; Freeman, *The Origin of the English Nation*.)

The labors of Augustine as archbishop of Canterbury (†605) resulted in the Christianization of Southern and Middle England. The conversion of the north and east was soon after hopefully begun by Paulinus, archbishop of York (625); but the death of Edwin, king of Northumbria (633), caused his flight, and his work was almost undone. If the British Church had done nothing for the conversion of the English, yet the connection of England's Church with the Irish-Scotch churches becomes from this time a close one. When Oswald became king of Northumbria (635-42)

he invited Aidan, a Scotch monk, to undertake the reconversion of his kingdom, an attempt which was followed by such remarkable success that, in a few years, the northern part of England became Christian, receiving also that type of Christianity which owed nothing to Rome, and was jealous of its influence. The differences between the Roman and the Irish-Scotch confessions, as they are commonly enumerated, relate to such unimportant points as the manner of baptism, the mode of tonsure, and the time of keeping Easter; but it is these little things which create irritation and make harmonious church life impossible. In addition to these points there was an unwillingness on the part of the Irish-Scotch churches to recognize the authority of Rome; they maintained also the fitness of marriage for the clergy, nor, in a word, had they accepted the usages and developments of Latin Christianity which date from the time of Leo the Great (440-61). It is quite possible that they might have adopted them had their relations with church life on the continent been closer; yet it is also admissible to suppose that the purer type of Christianity which they retained rested upon discernment of principles, and was not merely a stagnant conservatism (cf. Ebrard, *Die Iroschott. Missionakirche*, Gütersloh, 1873). It was formerly supposed that the Irish-Scotch churches were Quartodeciman in their view of Easter, but since, according to Bede, they held the festival on Sunday, the difference was not a doctrinal one, but sprang rather from an earlier mode of computing Easter, after it had been abandoned by Rome for the cycle of Dionysius Exiguus (525). At the Council of Whitby (664) the Roman use triumphed over that of the Irish-Scotch, so far as England was concerned (cf. Hart, *Ecclesiastical Records*; Haddan and Stubbs, *Councils and Ecclesiastical Documents*). In 668 came Theodore as archbishop of Canterbury, a Greek appointed by Rome, who introduced discipline among the clergy, reorganized monasteries, stimulated learning, especially the study of Greek, and so thoroughly asserted the primacy of the see of Canterbury, as to be entitled to the name of founder of a *national* church in England. In 716 the Roman usage began to win its way in the Irish-Scotch churches, though Scotland was not entirely converted to Rome until in 1093 Malcolm, the first of its kings, undertook the task, which was completed by his son David in 1152. Ireland wheeled into line only after the conquest of the country in 1171, when Henry II., who had been authorized by Pope Hadrian IV. to invade the country, subjected its church to the authority of the see of Canterbury.

This first period in the history of the Church of England, extending to 1066, the time of the Norman Conquest, and sometimes known as the Anglo-Saxon age, coincides with the early Middle Ages, and is marked by the same substantial characteristics. But the differences are significant, and are chiefly owing to the isolation of England, as also in some measure to the character of its people. While there is a sentiment of reverence for Rome, there are no traces of the later Roman supremacy. The

Church of England is practically governed by its king in conjunction with the archbishop of Canterbury, to whose see the northern metropolitan of York offers no rivalry. There is no distinction between church and state, the Witenagemot being composed of prelates and nobles, who unite in legislation affecting the temporal or spiritual interests of the kingdom. Monasticism also assumes a less rigid shape than the Benedictine rule. The secular clergy are more prominent, and the building of parish churches, which have always been the beauty and glory of England, was stimulated by a regulation of Athelstan (925-40), which allowed any churl or franklin admission to the Witenagemot whose estate possessed a church with a bell-tower. The number of parish churches at the Conquest is estimated at 4500. In learning the English Church equals, if it does not surpass, the church in the Frankish monarchy, as is evident from the names of Bede, Alcuin, John Scotus Erigena, and Alfred the Great, the latter of whom found time, in addition to his work in resisting the Danes, to translate Boethius' *Consolation of Philosophy*, Bede's *Ecclesiastical History*, and parts of the Bible. In his time (840-801) the worship of images was introduced into England, which had been sanctioned by the 7th General Council in 787. It is interesting to note that in his translation of the Decalogue Alfred felt at liberty to omit the second commandment. As to doctrine, judging from the writings of Elfric, which had the sanction of the archbishop of Canterbury, transubstantiation yielded to the more sober and scriptural view of Ratramnus. But signs of a coming change appear in the time of Dunstan, archbishop of Canterbury (959-988), who restored and built monasteries, the monastic system having been broken down during the Danish invasion, introduced the foreign Benedictine rule, banished the married and secular clergy from the cathedrals, thus laying the foundation for the antagonism between the secular and religious clergy which lasted till the Reformation. In Edward the Confessor (1043-66) we have the type of a king more interested in the church than in the state, whose reign constituted a preparation for the "Ages of Faith."

During the Norman period, which, beginning with the Conquest in 1066, may be taken as extending to the time of Wycliffe, a great change passed over the Church of England. It became one of the papal states in the vast scheme of Hildebrand, a result, however, not achieved without vigorous and persistent opposition from the English kings. The famous investiture controversy is represented by St. Anselm, archbishop of Canterbury (1093-1109), who advocated the separation of church and state, supporting the extreme ultramontane claims of the popes, presenting also, for the first time, the spectacle of the primate of all England in opposition to the English throne. His episcopate marks the first stage in the process by which England was subjected to the civil supremacy of Rome. The second stage was represented by Thomas à Becket, who, as archbishop of Canterbury (1162-70), fought for the prerogatives of the

ecclesiastical courts in accordance with the principles of the forged decretals, overcoming the king, who aimed to subject the clergy to the secular tribunals. The third stage in the great conflict was represented by Pope Innocent III. (1198-1216), who, after humiliating King John, took possession of England as a papal fief, allowing the king his throne on condition of an annual payment of tribute of 1000 marks. Innocent also established the right of the papacy to the appointment to English sees and benefices, and the "Ages of Faith" were proclaimed when the religious sentiment of the people bent beneath the force of the papal ban and interdict. It was the introduction of the Norman people into England which had made this revolution possible. They brought with them devotion to the papacy as one feature in the religious ideal of the age. William the Conqueror had received the papal sanction for his invasion, together with a banner blessed for the undertaking by the pope. It was by William that the ecclesiastical courts were for the first time introduced into England. He also ejected the Anglo-Saxon occupants of all high positions, filling their places with his Norman adherents. It was the Normans who covered England with monasteries of foreign origin, owing a foreign allegiance; for it is characteristic of the English that they have never originated any great monastic order, but have been forced to receive the creations of France or Italy. The Normans stimulated the building of cathedrals, churches, and monasteries, after the new type of architecture in France known as the Gothic. While the Conquest was attended by great evils, yet in many respects it was a blessing to England and the English Church. It enlarged the national horizon, inspired England with the ideals of the time, and possibly prevented the English Church from subsiding into a mere creature of the state without independence or spiritual influence.

Although the effect of the Norman invasion was to reduce England beneath papal supremacy, yet the Norman kings caught the contagion of that national spirit which may be discerned so clearly in the older England, and, like their predecessors, labored for the growth of English nationality. When the hour came for the assertion of the national consciousness in the different countries of Europe, England was foremost in asserting the rights of the nations against that policy which had subordinated the nations to an imperial power calling itself spiritual. The Reformation in England, as on the continent, dates from the 14th century. It was through a later interpretation of the history, when the church no longer appreciated the spiritual significance of the nationality, that the Reformation was conceived as originating with the revolution of the 16th century. So far, at least, as the Church of England is concerned, there can be no adequate presentation of the Reformation nor, in reality, any justification of its method, if the national consciousness be not regarded as its supreme factor. It needed only the triumphant assertion of papal principles as under Innocent III. and his successors to develop the antagonism to a power which hindered its

growth. Thus *Magna Charta* was the manifestation of a national purpose which, ripening slowly, was at last to shatter Christendom into fragments. There were, indeed, abuses which called loudly for reform. If in the time of William II. or Henry I. the state had shown a tendency to tyrannize over the church, from the time of Innocent the situation was reverted, and simony when practised by the church was a worse evil than when practised by the state. When ecclesiastical offices were sold to the highest bidder or were claimed by the popes as their own property wherewith to enrich their friends or relations, morality and religion declined together, and the shameless spectacle nowhere awoke sterner or more effective protests than in England. Robert Grosseteste, bishop of Lincoln, defended the church against papal encroachments, prevented Innocent IV. (1235) from making his infant nephew canon of Lincoln Cathedral, and died at war with the papal see. In 1275 a statute of Westminster enacted what Henry II. had vainly striven to accomplish against Becket, that clerks indicted for felony should first undergo a trial before lawful men. In 1279 was passed the famous statute of mortmain, which made the king's consent necessary for the transfer of landed property to the church. The statute of Provisors, in 1343, prohibited the popes from making reversionary grants of benefices, or from interfering with the freedom of ecclesiastical elections, or disparaging the king's prerogative. In order to prevent cases arising under these statutes from being carried to Rome, the statute of *Præmunire* was enacted, which declared any person an outlaw who should carry any plea to Rome which belonged to the king's court. Again, in 1379, foreigners were prohibited from holding livings in England; in 1392 the statute of *Præmunire* was confirmed, putting an end to the nomination of English bishops by the popes, and in 1404 these statutes were reaffirmed and an effort made to prevent the king from granting licenses for their violation.

These assertions of the national consciousness through parliament were not inspired by a mere spirit of national selfishness. Beneath them lies a theological or moral principle first presented by Wycliffe (1324-84). Not to dwell upon Wycliffe's efforts to reform the church by reconstituting its doctrinal standards, by his warfare against monks and mendicancy, by his infusion of new life through the translation of the Bible and by sending forth preachers throughout the kingdom, it is important to lay emphasis upon his relations to the papal see and the motive of its justification. He regarded the pope as Antichrist, and was prepared to substitute for his visible headship of the church the invisible sovereignty of Christ. He discerned the sanctity and spiritual character of the state, as fulfilling a spiritual purpose no less than the church. Hence he spoke of the state as the *dominium* of Christ, while the church represents his *ministerium*. His teaching reverses the argument of Hildebrand, which had carried conviction for 300 years, that the state dealt only with temporal affairs, and must therefore be subordinate to the church, which dealt with eternal

interests. It has been questioned whether the teaching of Wycliffe continued to influence the nation during the period that intervened until the Reformation. If his influence seemed to diminish, yet his teaching regarding the relation of church and state was not forgotten, and in the 16th century it became the material principle of the struggle which England waged with Rome. Others beside Wycliffe labored for the same end. Bradwardine, archbishop of Canterbury (ob. 1349), revived the Augustinian theology, and Langland, the author of *Piers Ploughman*, proclaimed the purest moral ideal amid the prevailing decline and corruption.

The forces or causes which led directly to the separation of the English Church from Rome were (1) the growth of nationalism; (2) the rise of the new learning represented in England by Colet, Erasmus, and Sir Thomas More, and (3) the influence of Lutheran principles. These forces appear in combination, as in Archbishop Cranmer (1533-56), but they also acted apart, giving rise to the various parties of the time. They must be distinguished from the occasion of the Reformation, which was the divorce of the king, Henry VIII. (1509-47). This event was not, as it is often misrepresented, an unworthy motive for so great a change. It was an event which put the papacy to the test, demonstrating in a practical way to the English people its unsuitability for its high position. The question was not treated by Pope Clement VII. on its own merits, but depended on diplomacy, in which the pope was subject to the influence of the Emperor Charles V. Even if Henry's reasons in seeking a divorce were not wholly justifiable, the papacy was clearly manifested as incompetent for the determination of international issues as well as thwarting the nation's interest; thus came the opportunity for which 2 centuries of protest and growing indignation had prepared the way. Throughout the reign of Henry the movement for reform was almost exclusively a national one. "The swing of Henry VIII.'s monarchy was nationalism; the nation delighted in it." The movement was led by the laity against the indifference of the clergy, who were finally obliged in convocation to submit to the will of the king in the famous "Act of Submission" (1532). In 1534 the nation was formally separated from Rome and the king's supremacy in ecclesiastical affairs proclaimed by parliament. This was followed by the abolition of the monasteries (1536-39), which fell without a protest. It was the intention of the Anglican or Nationalist party that reforms should go no further, but some of the doctrinal standards put forth in this reign indicate that the doctrine of justification by faith was struggling for utterance. With the king's consent the Bible had been translated, and other measures of reform were in contemplation at the time of his death. With the reign of Edward VI. (1547-53) the distinctively Protestant movement began. Cranmer's method consisted in giving to the people the Book of Common Prayer as a means of education, as well as of lifting the worship to a higher level, where the laity take part on equal terms with the clergy.

The source of the Prayer-Book was principally the Roman Breviary reduced to simplicity with a more biblical character; in its formation also may be traced the influence of Archbishop Hermann's *Consultation*. The mass, according to the Sarum use, was turned into a communion office. The first Prayer-Book, put forth in 1549, was offensive to the growing Protestant party on account of its retention of mediæval elements in doctrine and ritual. The call for its revision was probably stimulated by German reformers then in England, with whom Cranmer was in sympathy. After undergoing extensive revision, with many changes in the communion office, it was reissued in 1552, and is known as the second book of Edward VI. It received the sanction of parliament in the same year, and its use was made binding on the kingdom (cf. Procter on *The Book of Common Prayer*; Maskell's *Monumenta Rituaia*; Cardwell, *Conferences*, etc.).

In the same year were drawn up the Articles of Religion under the direction of Cranmer and Ridley. They were based upon an earlier document, which was modelled after the Augsburg Confession. Originally 42 in number, they were afterward reduced to 39, and among the Articles omitted was one which asserted the doctrine of endless punishment and condemned those who taught universal restoration. Much difference of opinion has prevailed in regard to the authority and interpretation of the Articles. In view of the fact that they were revised and reissued in 1563 and again in 1571, they must be regarded as intended to oppose the teaching of the Church of Rome, whether in its popular, undefined form or as set forth at the Council of Trent, which finally adjourned in 1563. Opinion also differs as to whether they shall be construed strictly, according to their grammatical construction (cf. the Declaration in the English Prayer-Book), or in their historical significance, as decided by the opinions of their authors. The former method has been approved by the Declaration of Charles I. However they may be interpreted they have not the weight of the Catholic creeds, nor is it asserted of them that they may be proved by most sure warrant of Holy Scripture. They are now binding only upon the clergy. The doctrine of the Church of England is most clearly seen in the exhortations distributed through the various offices in the Prayer-Book. In the morning and evening prayer, the baptismal, confirmation and eucharistic offices and the ordinal, which have a predominantly ethical tone. To these expressions of doctrine are to be added the homilies in two books, the first of which was set forth in the reign of Edward VI. and the second in 1562 (cf. Hardwick, *History of the Articles*; Burnett *On the Articles* from the Latitudinarian point of view; Bishop Brown *On the Articles*, moderate High Church, and evangelical, and Bishop Forbes of Brechin, who takes the Anglo-Catholic view, in sympathy with the famous tract No. 90, by Dr. Newman).

Since the Reformation the Church of England, like any of the great estates of the realm, is subject to the king and parliament, the

House of Commons representing the lay element of the church, while the bishops retain their seats in the House of Lords. Convocation, a representative synod of the church composed of bishops and clergy, and dating from the 13th century, lost the power which it formerly possessed of enacting canons at its pleasure. It continued to meet contemporaneously with parliament, but by the writ of the king, not of its president, and, in accordance with the Act of Submission, required from this time the king's consent for its legislation. Its canons had no weight unless incorporated in acts of parliament, with the exception that statutes relating to the clergy were valid with the approval of the king.

From the accession of Queen Elizabeth (1559) the Church of England was substantially fixed in its constitution, doctrine, and worship as it exists to the present day. Some few changes were made in the Prayer-Book in 1562, whose purpose was to conciliate the Romanists. But the queen paid no heed to the rising disaffection of the Puritans, nor was the danger to the church conceived as lying in that direction. Puritan opposition was at first chiefly confined to externals in worship, such as the surplice, kneeling at the communion, the ring in marriage, etc. When the queen made the bishops her agents in enforcing uniformity, the controversy with the Puritans changed and turned on the scriptural authority for the office of a bishop. During the reign of Elizabeth Puritan opposition was kept in check. The danger from Rome was still a real one, and the sanctity of the crown still the most effectual weapon against the pope. For this reason the tyranny of the Tudors was not felt as such by the people, for it coincided in the main with the well-being of the nation. It is not probable that concessions to the Puritans at this early stage would have prevented the later developments which resulted in civil war and the temporary overthrow of the church. Puritanism from the first marks the beginning of a new era, a changed conception of the nation, which is in conflict with the ideal which, from the days of kingly resistance to feudalism, had regarded the state as centring in the king. Great as had been the service which such an ideal had rendered to the church and to national development, the demand for liberty now began to create the ideal of a constitutional monarchy, in which the will of the people should find expression. Puritan disaffection toward the Church of England was in reality a demand for religious liberty. No constitution of church government, no form of worship however lofty, would have been acceptable to them so long as it was imposed by external authority. Hence the few concessions to the Puritans at the Hampden Court Conference (1604) were of no avail. When, with the accessions of the Stuarts, the Church of England tended to identify itself with the cause of absolute monarchy, political Puritanism began to make rapid strides toward victory.

The Church of England from the time of Edward VI. to James I. sustained close relations with the continental churches. The popular type of doctrine was Calvinistic, and

episcopacy was not held as invalidating the government of other churches (cf. Goode on *Orders*; Fisher, *Discussions in History and Philosophy*; Drum, *Vox Ecclesiae*). Hooker, the most representative of its theologians, maintained the Zwinglian or Calvinistic doctrine of the Lord's Supper—that the spiritual presence is in the rite as a whole, not in the elements. With the accession of James I. there grew up a theology unknown to the Elizabethan age, in which the emphasis was placed on apostolic succession and sacramental grace. Arminianism also, which the Puritans hated and feared, became the prevailing type of doctrine, for which authority was found in the ancient church before the appearance of Augustine. Hence Jeremy Taylor could reject the Augustinian doctrine of original sin and still remain orthodox, and Bishop Burnett, in the preface of his work *On the Articles*, could write: "I follow the doctrine of the Greek Church, from which St. Austin departed and formed a new system." Among the representatives of this school of high Anglican theology were Archbishop Laud, Andrewes, Hall, and others. Together with their doctrine of the exclusive divine right of the episcopate, they combined the doctrine of the divine right of kings, asserting it in extreme shapes at a moment when the popular irritation against the church and the throne was at its height. The unwise policy of Laud, the responsible adviser of the king, precipitated the civil war. To his influence in great part is attributed the attempt to introduce the Prayer-Book into Scotland, which led to the League and Covenant, as also the Canons of 1640, which created anger and suspicion in the English mind. The Church of England was now overthrown, and for 15 years the see of Canterbury was vacant. The Puritans at Westminster, in 1643, substituted a directory of public worship for the Book of Common Prayer, whose use was now forbidden; the bishops were ejected from the House of Lords, and a large number of clergy from their benefices. Presbyterianism now aspired to be the established church—an aim which was defeated by the rise of the Independents, to whom Cromwell belonged. At the Restoration in 1659-60 there was no disposition on the part of the restored Church of England, which had suffered so much during the Commonwealth, to make any concessions by which even the more moderate of the Presbyterians might be retained in the church. The Prayer-Book was again revised, but the changes were for the most part of a character to repel the Puritans. When, in 1662, the Act of Uniformity made the Prayer-Book binding upon clergy and parishes, demanding Episcopal ordination of all ministers, with other severe requirements, as a test of conformity, 2000 ministers who were unable to comply, including the famous Richard Baxter, were lost to the church. Among the prominent High Anglican divines of the age of the Restoration were Hammond, Walton, Pearson, Barrows and Taylor, Cosin, Sanderson, etc. The doctrine of the divine right of kings was now reasserted by this school and held by them with such deep conscientiousness that on the acces-

sion of William and Mary (1688) many preferred to resign their benefices than to pray for the new sovereigns. Among them were Sancroft, archbishop of Canterbury, the saintly Bishop Ken, together with 7 other bishops and some 400 clergy. These were henceforth known as Non-jurors; they maintained their line of bishops amid growing weakness till it finally ceased about the beginning of the 19th century. (Cf. Lathbury, *Hist. Non-Jurors*).

In the latter half of the 17th century there arose another school of theology differing widely from the High Anglican or Puritan theologies, sometimes known as Latitudinarianism, or, as Mr. Tulloch has designated it, the School of Rational Theology. Its descent is traced from Hooker; it includes in its first generation the names of Hales, Chillingworth and Falkland, and at a later time Cudworth, Whichcote, More, Smith, Stillingfleet, Burnett, and Tillotson, archbishop of Canterbury (1691-94), and the foremost preacher of the time. To these men it fell as a task to mediate between High Churchmen and Puritans, to comprehend dissenters in the church, to resist the rising deism. A scheme for the revision of the Prayer-Book in the interest of comprehension (1689) gained the approval of the bishops in Convocation, but failed to secure the approval of the Lower House. As the 18th century advanced quietness settled down upon the distracted nation. With the silencing of Convocation (1717) the angry controversies subsided, and the Church of England regained its earlier popularity. There grew up naturally a distrust of all religious enthusiasms, while preaching assumed an ethical character (cf. Abbey and Overton, *Church of England in the Eighteenth Century*). The emotional side of religion was reasserted about the middle of the century by Wesley, who, although he lived and died a presbyter of the Church of England, had organized a movement within the church which after his death inevitably tended toward separatism. Wesley's reform found sympathizers in the English Church, although for the most part they followed the lead of Whitefield and accepted the tenets of Calvinism. Among them were Scott, the author of the commentary, Newton, Venn, Cowper the poet, and at a later time the famous Charles Simeon. These emphasized the importance of conversion, and found difficulty in reconciling their attitude with the doctrine of regeneration as contained in the Prayer-Book. They attached importance to the Thirty-nine Articles as anti-Roman in their purport, and combatted Arianism and Socinianism within the church. They originated, in 1799, the Church Missionary Society, which has done a vast work in carrying the gospel to the heathen.

The changes through which the Church of England had passed in the 18th century had almost obliterated from the popular mind that ancient theology which, however imperfectly apprehended at any time by its professed supporters, was yet the characteristic of the Book of Common Prayer. Deism also had eliminated much that was distinctively Christian. The evangelical school, while loyal to the Es-

tablishment, was hardly distinguishable from Puritan or Methodist nonconformity. When, about 1830, a liberal government began to talk of the reform of the church, there was suddenly produced a mighty reaction whose aim was to revive the Anglo-Catholic theology of the 17th century, to reassert and emphasize all that was peculiar to the English Church in discipline, doctrine, and worship. The movement led by Newman, Rose, Pusey, and Keble, sometimes known as Tractarianism, from the *Tracts for the Times*, threw the church into excitement and consternation, which reached its height in 1845, when Newman perverted to the Roman Church. From that date the Anglican party discriminated more carefully against Romanizing tendencies. About the same time there appeared another school of theologians who were neither Evangelical nor Tractarian in their attitude, who availed themselves of modern criticism and the fresh impetus given to historical studies, and aimed to represent the Church of England in a more rational and spiritual as well as comprehensive manner. Of these in the first generation were Coleridge, Whately, and Arnold, and in the second Jowett, Stanley, Thirlwall, Kingsley, and Maurice. The latter especially devoted his life to expounding the theology of the English Church, as represented by the Prayer-Book, discriminating it from High Anglicanism, evangelical Calvinism, and Socinianism.

In 1860 was published *Essays and Reviews*, a collection of papers by leading scholars, among whom were Temple, the present bishop of London, Jowett, Powell, Rowland Williams, and Wilson. While each writer claimed to be responsible only for his own contribution, yet the book had one common aim—to vindicate freedom of thought and of speech on all questions of moment, whether relating to biblical criticism, to science, to historical theology or eschatology. The work created consternation in the ranks of the Anglo-Catholic and Evangelical parties, one result of which was the rise of a new school known as the Ritualistic, which laid a stress upon the importance of ceremonial worship formerly ascribed to theology alone, aiming to accomplish by an appeal to the imagination what was despised of through the reason. While many who belong to this school are moved chiefly by æsthetic considerations, its leaders are characterized by an aversion to modern biblical criticism and a tendency in theology toward unqualified Augustinianism. The conflicts generated by these hostile attitudes created bitterness and division, even threatening the stability of the Establishment. The appeal to ecclesiastical law in order to determine them has resulted in a series of decisions from the Privy Council, to which appeals are taken from the lower Court of Arches, which justify the existence within the church of each of the 3 great historical parties—as, for example, in the case of Rev. Mr. Gorham, whom the bishop of Exeter refused to institute because of his denial that regeneration always accompanied baptism, it was decided that to maintain that regeneration does not invariably accompany baptism does not impugn the

standards of the church. In the cases springing out of *Essays and Reviews* it was maintained that the Church of England had enunciated no theory of inspiration, as also that it did not contravene her standards to express a hope for the ultimate restoration of all the wicked; or again, in the Bennett case, the High Anglican view of the Lord's Supper was not construed as contradicting the formularies of the Lord's Supper. In most of the cases, however, where ritual was in issue, an adverse judgment has been rendered, as, e.g., the eastward position, incense, lighted candles, crucifixes, etc. The court known as the Judicial Committee of the Privy Council, which gave these judgments, does not claim to be a synod determining questions of doctrine, but to possess only the power of determining whether certain statements are contradictory or repugnant to the church's doctrinal standards. While these decisions have been received by those who hold to the church as by law established, there are others who dislike the composition of the court as not exclusively ecclesiastical or spiritual, and maintain the Hildebrandian or Puritan principle that spiritual things should be determined only by ecclesiastics. Those maintaining this attitude have in some cases become so disaffected toward the Establishment as to be willing to unite with Nonconformists for its overthrow. In consequence of the refusal of the Ritualistic party to abide by the decisions of the Privy Council, other methods have been devised in order to adjust cases involving the ceremonial of the church, as Lord Penzance's Act of Worship bill, but without satisfactory results. A trial was held in 1890 in which Dr. King, the bishop of Lincoln, was the defendant, charged with practising the eastward position, lighted candles, mixed chalice, etc., before the archbishop of Canterbury, whose jurisdiction was questioned or lamented as the restoration of a mediæval method not in harmony with the course of the church since the Reformation. The present status of the church in its relation to Parliament has also begotten a certain restlessness, especially since the Roman Catholic Emancipation Act and the Jewish Disabilities Removal Act have allowed the admission to Parliament of Roman Catholics and Jews.

These and other complications and anomalies are part of the inheritance of an established church, whose aim is to represent broadly the national life. They are escaped by the Protestant churches who make agreement in doctrine the bond of ecclesiastical unity, though often only at the expense of increasing the divisions of Christendom. The difficulties of the present situation are sometimes regarded as indicating that the downfall of the Establishment is only a question of time, especially since the disestablishment of the Irish Church. But the Church of England is deeply rooted in the nation's life; as an organization it existed in England before the state had achieved its unity; it has been identified with its eventful history for more than 13 centuries. It is by no means easy to prognosticate its future relation to the state. The difficulties with which it is now contend-

ing, such as the clashing of hostile parties, may signify the throes of its new life rather than a growing weakness. There is one force in particular which, entering into its history at the Reformation, differentiates it from other Protestant churches with the possible exception of the Lutheran, and binds it closely to the national sympathies—the spirit of humanism, represented in England by Erasmus, and only imperfectly represented by Luther, which crowned the Elizabethan age with the glory of Shakespeare, when elsewhere throughout Europe it had disappeared under the Catholic reaction or the restricted moral purpose of Calvinism. It is owing to the nourishment of this humanistic element by and in the Church, which Puritanism failed to check, that English literature surpasses every other in modern Europe. Had the Church of England stood only for some special doctrinal tenets, her history would have been different and her downfall more sure. Even in her failures and defects she has represented the phases of the nation's life. The revival of the spirit of nationalism, which played so large a part also in the Reformation of the 16th century, may make her again the bulwark of the national cause against all disintegrating tendencies.

Despite the difficulties of the situation which spring out of the relation between state and church, the Church of England has witnessed in the last 2 generations a marvellous growth, exhibiting an aggressiveness and flexibility which give great promise for the future. It has sought to fulfil its mission to the English nation by the development of a large and rich variety of charitable and educational agencies, as well as by ridding itself of abuses and encumbrances which check its progress. Many of these are heirlooms of the past which have become incongruous by the change and process of time. The following facts and statistics may serve as an indication of the life and progress of the church within the last 60 years. Up to 1825 there were but 5 colonial bishops—Nova Scotia, Quebec, Calcutta, Jamaica, and Barbadoes. These 5 have now increased to 81, including 12 missionary bishops in districts not included among English colonies. The clergy in the colonies and missionary districts number 3800. Vast sums of money are expended in the maintenance of missions, especially by the Church Missionary Society and the Society for the Propagation of the Gospel. New sees at home are: Ripon (1836), Manchester (1847), St. Albans and Truro (both 1877), Liverpool (1880), Newcastle-on-Tyne (1882), Southwell (1884), and Wakefield (1888). The order of suffragan bishops has been revived, proving of great service in the older and larger dioceses. Since 1840 more than £40,000,000, or on an average £1,000,000 a year, have been spent in building and restoring churches. More than 5000 parsonage houses have also been built within these years. The total income of the church is placed at about £3,500,000. By various acts of parliament this sum has been so treated as to remove inequalities in salaries and livings to a large degree, and from the cathedrals £134,000 have been taken in order to augment the smaller livings. A great stimulus has

been given to education in church schools, so that provision is now made for 2,500,000 children. Enrichment of the services, more numerous services, and in greater variety of forms, the use of the cathedral naves are among the means by which the life of the church has been quickened. To enumerate the various charitable agencies is impossible here. The higher universities, which were once regarded as sleepy, have been regenerated and their reproach taken away, by which dissenters were prevented from sharing in their benefit. The number of clergy at the beginning of the century was about 10,000; it has now increased to upward of 25,000. Of these, according to a crude estimate, it is supposed that about 12,000 are High Church, between 5000 and 6000 Low Church or Evangelical, and 2500 Broad Church. Opinion differs as to the proportion between the adherents of the Church of England and the number of Nonconformists, including secularists and Jews. Recent attempts to form an estimate seem to indicate that the total number of Nonconformists of every kind amount to from 22 to 28 per cent of the population (Hore, *Eighteen Centuries of the Church of England*, p. 600).

Since 1850 has taken place the revival of Convocation, after a silence of 4 generations. While it possesses no legislative power and cannot be called a representative body so far as clergy and laity are concerned, it has served since its revival as a desirable means for initiating legislation in Parliament. To it belongs the credit of taking steps for a Revised Version of the Bible (1871), and under its auspices the great work was completed. Diocesan synods and conferences have been also revived. The Church Congress originated in 1863, and meets annually for the discussion of theological and practical questions. In its meetings all schools of churchmanship participate. The Lambeth or Pan-Anglican synod, under the presidency of the archbishop of Canterbury since 1867, calls together for the purposes of consultation all the bishops throughout the world in communion with the English Church, including those of the Episcopal Church in the United States. It is important also to note the growth of friendly relations between the Church of England and the ancient historic churches of the East.

The Church of England exists as an establishment in England and Wales. The connection between the United Church of England and Ireland was severed in 1871, when the crown ceased to appoint Irish bishops, who also lost their seats in the House of Lords. The property of the Irish Church, estimated at £16,000,000, after satisfying the life interests of incumbents and other charges, is to be applied "to the relief of unavoidable calamities and suffering, in such manner as Parliament shall hereafter direct." The Irish Church has since then displayed great wisdom and courage in overcoming the obstacles which threatened its well-being. While there has been a decline in the number of its clergy, it reports 13 dioceses and bishops and some 1200 benefices. The details of its reorganization may be found in the Church of England Year Books.

The Church of England is represented in Scotland by what is known as the Scotch Episcopal Church, whose history has been a complicated and peculiar one (cf. Cook's, Cunningham's, and Grub's histories). It acquired additional unpopularity in consequence of being implicated in the attempt to overthrow the Hanoverian dynasty after the death of Queen Anne (1717). The terms Episcopalian and Jacobite thus became almost synonymous. After 1792 its representatives acknowledged the reigning dynasty. It has adopted the Thirty-nine Articles, and its Prayer-Book differs from that of the English Church mainly in the communion office. For some time it kept up a succession of bishops with no diocesan jurisdiction. The ancient dioceses are now reduced to 7 with as many bishops, one of whom is called *primus*, and 282 clergy.

(Cf. Strype, *Memorials*, etc., in complete works, 1840; Parker Society Library, containing writings of the Reformers, 1854; Wilkins, *Concilia Magnæ Britanniae et Hiberniae*, 1736; E. Cardwell, *Documentary Annals*, 1844, and *Synodalia*, 1842; Burnett's *History of the Reformation and History of his Own Time*; John Foxe, *Book of Martyrs*; Ussher, *British Ecclesiastical Antiquities*; Stillingfleet, *Origines Britannicae*; Church Histories of Collier, Fuller, Heylin, Blunt, Massingberd, Dixon, Short, Carinthen, Hardwick, and Perry; Hallam, *Constitutional History*; Blunt and Philimore, *Law of the Church of England*; Brooks, *Six Privy Council Judgments*; also the histories of Lingard, Hume, Macaulay, Ranke, Green, and Freeman.)

ALEXANDER V. G. ALLEN.

En-no'-di-us, Magnus Felix, b. at Arles, on the Rhone, 15 m. from the Mediterranean, of a distinguished Gallic family; left the world and was ordained a deacon and made bishop of Pavla, where he died, July 17, 521. He was much engaged in the political business of the church, and was the first who addressed the bishop of Rome as *papa*. His works, a panegyric of Theodoric, a defence of Symmachus, a life of Epiphanius, etc., are found in Migne, *Pat. Lat.* LXIII., and have been separately edited by Hartel, Vienna, 1882, and Vogel, Berlin, 1885. C. P.

E'-noch (*dedicated*), "the 7th from Adam," the father of Methusaleh. He lived near to God, owing to his faith (Heb. xi. 5, 13), and in consequence was translated, clothed with immortality without suffering the ordinary dissolution of the body (Gen. v. 18-24). There is only one reference in the Bible to him as a prophet (Jude 14), but an apocryphal book called after him was well known to the early fathers and then passed from human knowledge save in fragments. It was recovered by Bruce, in 1773, in an Ethiopic translation which Dillman ably edited in 1851. "It is a series of revelations said to have been given to Enoch and Noah, which are designed to vindicate the universal providence of God." Its date and authorship are unknown. It was never received as inspired and canonical. See PSEUDEPIGRAPHA. T. W. C.

Enthusiasm (from *ἐνθεος*, possessed by the

god), an intense moral earnestness in which a man is, as it were, lifted above himself. It is a wonderful quality, and by it the greatest results have been achieved. But everything depends upon the motives from which it springs and the judgment with which it is directed. Sometimes it is a mere excitement of the imagination or a furor of the passions, having no good purpose in view and not controlled by the one unerring standard of duty, and then it is apt to work great harm, however conscientious a man may be. But when it proceeds from the love of Christ, leading to the love of man for Christ's sake, no bounds need be set to it any more than to him to whom were applied the words, "The zeal of thine house shall eat me up" (John ii. 17, R. V.). In such cases the noble ardor of mind leads to toils, sacrifices, and self-denials almost incredible, yet without any bitterness, harshness, or conceit. In this sense the apostles and those in after ages who have most resembled them are the best examples of a genuine and lofty enthusiasm.

T. W. C.

Enzinas (en-thee'-nas), **Francisco de** (or **Dryander**), Spanish Lutheran; b. at Burgos about 1520; d. at Strassburg, Dec. 30, 1552. Secretly a Protestant, he still studied theology at Louvain, 1539; but in 1541 he matriculated at Wittenberg, and was Melancthon's assistant. In 1543 he presented to Charles V. at Brussels his translation of the New Testament from the Greek. Unsuspecting evil, he continued to live there. On Dec. 13, 1548, he was cast into prison. On Feb. 1, 1549, he managed, through the influence of his friends, to escape, and returned to Wittenberg. Leaving there at the end of June, 1546, he travelled through South Germany and Switzerland. In 1548 he went to England and was made professor of Greek at Cambridge. He was on his return from Geneva when he was fatally seized with the plague. His brother Jaime was burnt at the stake as a heretic in Rome, 1546.

Eobanus, Helius, Hesus (properly Eoban Koch), humanist; b. probably at Halgehausen, Hesse, 1488; d. at Marburg, Oct. 4, 1540. He studied the humanities at Erfurt, 1504-9; was court poet at Riesenbourg, East Prussia; studied law first at Frankfort-on-the-Oder and then at Leipzig, 1513; became professor of Latin at Erfurt, 1517; took part in the composition of the famous *Epistola obsecrationum virorum* (q.v.). He taught at Nuremberg, 1526; at Erfurt, 1533; at Marburg became professor of history, 1536, and there brought out his translation of the Psalms in Latin (*Psalterium universum, carmine elegiaco redditum atque explicatum*, Marburg, 1537), which won him the epithet of the "Hessian David," and also a poetical rendering of Ecclesiastes (1532). He belonged to those humanists who were in sympathy with the Reformation, and contributed to its spread as an intellectual movement. (See his life by Schwertzell, 1874, and Krause, Gotha, 1879, 2 vols.)

Eon or **Eudo de Stella**, b. in Bretagne, France, in the beginning of the 12th century, was an enthusiast, probably connected with the Cathari; believed himself specially called on account of a mistake between his name

"Eon" and the word *eum* (*per eum qui venturus est judicare vivos et mortuos*, "through him [eum] who is come to judge the quick and the dead"), and caused considerable commotion in Bretagne, Guienne, and Champagne by his preaching and prophesying. In 1145 the papal legate, Cardinal Albericus of Ostia preached against him at Nantes; Archbishop Hugo of Rouen wrote a book against him, *Dogmatum Libres Tres*, found in *Bibl. Patr. Max.* XXII.; finally troops were sent out against him; he was shut up in a dungeon and declared crazy by a synod of Rheims (1148), and several of his followers were burnt at the stake. C. P.

Epaon, a town in Burgundy whose site cannot be identified any more, but which is noted as the seat of a council called by Bishop Avitus of Vienne in 517, the year after the conversion of King Sigismund, attended by 24 bishops and resulting in 40 canons, mostly of a disciplinary description, but very characteristic. (See Mansi, *Con. Coll.* VIII.)

C. P.

Eparchy is the Greek name for a province in the Roman Empire, and carried over into the church, it was the division ruled by a metropolitan.

Eph-esians, Epistle to. It was written by Paul during his imprisonment at Rome, probably A.D. 62, at the same time with that to the Colossians, which it greatly resembles. The first part is a profound discourse upon the election of grace, the glory of Christ, the new relationship established through him, and concludes with a prayer of amazing power. The second part upon this basis urges unity, godly living, relative duties, and ends with a fine description of the whole armor of God. Few even of Paul's epistles have so much fulness of matter, depth of doctrine, and warmth of emotion. (See the commentaries of Ellicott, London, 1855, 5th ed., 1884; Hodge, New York, 1856, many later edd., and R. W. Dale, London, 1882, 4th ed., 1888.)

T. W. C.

Eph'-e-sus, the most important commercial city of Asia Minor, situated near the mouth of the Cayster, about 40 m. s.e. of Smyrna. It was celebrated for its temple of Diana, one of the 7 wonders of the world. The church here was founded by Paul, A.D. 54 (Acts xviii. 19), who soon afterward spent over 2 years there (Acts xix. 10), and was so successful that many who practised the "Ephesian letters" or amulets, for which the city was famous, brought their books and burned them to the value of \$30,000; but afterward the craftsmen whose trade in superstitious silver shrines was interfered with excited a riotous tumult of very threatening character, but Paul escaped. The next year, meeting the elders of Ephesus at Miletus, he gave them an affecting farewell address (Acts xx. 17-35). The church enjoyed the labors of Aquila and Priscilla, of Tychicus and Timothy. Here Apollos first preached (Acts xviii. 28). Here the Apostle John spent his last years (Eusebius), and probably wrote his gospel and epistles. To this church one of the 7 epistles of the Apocalypse (Rev. ii. 1-5) was addressed. But long since the candlestick was removed out of

its place. The site of the great city is desolate, and only of recent years have the remains of its ruined edifices been discovered.

T. W. C.

Ephesus, Councils of, were several in number. 1. About 196 upon the Easter question. 2. About 245 against Noëtus, who was an extreme Patripassian. 3. In 400, under Chrysostom, who deposed Gerontius, and restored order in the Ephesian Church. 4. The Œcumenical Council of Ephesus against Nestorius, 431. It was called at Pentecost. Nestorius and Cyril of Alexandria both arrived in time, but the Syrian bishops, upon whom Nestorius depended for sympathy and support, were quite late. Cyril waited for them 16 days, and though intelligence came that they were then quite near, he refused to wait longer, and in one day condemned and deposed Nestorius. The Syrians soon arriving held, 5. The second Council of 431, in which they condemned and deposed Cyril and Memnon. Both parties appealed to the emperor, and though both sentences were at first confirmed, finally Cyril and Memnon were restored, Nestorius not. 6. This was probably held in 445, of no importance. 7. The so-called Robber Synod, 449. Under the lead of Dioscurus of Alexandria it proceeded by means of terrorization to secure the restoration of Eutyches (q.v.) and the confirmation of the Alexandrian doctrine of one nature in Christ. Soldiers were brought in, blood shed, and Flavian of Constantinople so mishandled that he soon died. 8. This was held in 476 against certain bishops who favored Chalcedon.

F. H. F.

Ephesus, The Seven Sleepers of. According to the legend, which at its time was commonly current and adopted in the Koran (Sura xviii.), 7 young men from Ephesus concealed themselves in a neighboring cave during the persecution of Decius (249-57), fell asleep there and awoke for 187 years.

C. P.

Eph-od, a part of the priest's official dress, of plain linen ordinarily (1 Sam. ii. 18), but for the high-priest richly embroidered. It was of 2 pieces, one covering the front of the person, the other the back, joined at the shoulders with buckles, and held in place below by a girdle round the body (Ex. xxviii. 2-6). The high-priests had golden clasps and rings to keep in place the bejewelled breastplate. David at the transfer of the Ark (2 Sam. vi. 14) was "girt with a linen ephod." Gideon's ephod became a snare to Israel, and Micah made one for his idolatrous worship (Judges viii. 27, xvii. 5, xviii. 17).

T. W. C.

Ephraim. See TRIBES.

Ephrem Syrus, the most famous preacher and theologian of the Syrian Church in the 4th century; b. in Mesopotamia shortly after 306, perhaps at Nisibis; d. at Edessa, probably in 378. He was educated at Nisibis, and then made teacher in the school there. When the city fell into the hands of the Persians in 363 he left it, and after some delay took up his abode at Edessa, where he lived as a hermit, and gathered about himself pupils, serving also as a preacher to the people, and en-

gaging in controversy. He is said also to have travelled in Egypt and in Asia Minor, to have met Basil the Great, and to have miraculously received the knowledge of the Greek tongue. But all this is legend. There is no evidence that he was acquainted with Greek. His writings were numerous, and had the honor of being frequently read after the Scriptures in divine service. They have been variously published, the chief edition being that issued under the authority of the papal see at Rome in 6 folio volumes, 1782-46. J. B. Morris has issued *Select Works of St. Ephraem the Syrian, translated out of the Original Syriac*, Oxford, 1847, and H. Burgess has translated some of his *Hymns and Homilies*, London, 1858, and his *Repentance of Ninereh*, 1858. His works comprise a large number of commentaries upon the Scriptures, and discourses and treatises in metrical form upon various topics, such as the birth of Christ, heresies, sermons, a treatise upon the will, etc. His eloquence is of such a character as to excite our admiration still.

F. H. F.

Ep-ic-te'-tus, b. at Hierapolis, Phrygia; was brought to Rome as a slave, but given freedom by Epaphroditus, taught philosophy there until expelled with other stoic philosophers in 90 A.D.; settled at Nicopolis, Epirus, and continued teaching there till he died. He wrote nothing, but ample notes were taken down by his pupil, Flavius Arrianus, and have never ceased to exercise a deep influence. Best edition by Schweighäuser, Leipzig, 1790-1800, 6 vols.; Eng. trans. by Elizabeth Carter, London, 1758, revised by Thomas W. Higginson, Boston, 1865, and by George Long, London, 1876. Of his *Enchiridion* 2 translations appeared in London, 1881: one by T. Talbot and one by T. W. H. Rolleston. (See F. W. Farrar, *Seekers after God*, London, 1868.)

C. P.

Epicureans, a sect of philosophers in high repute of old. They held that the atoms of nature existed from eternity and formed the world by chance, that the gods have no concern about the earth and there is no providence, that the soul dies with the body, and that man's chief good lies in pleasure properly regulated. Epicurus, their founder, was a moral man, but his disciples deteriorated and became very corrupt. Their opinions and their life made them bitterly opposed to all religion, and especially to the serious and humbling doctrines of the Gospel (Acts xvii. 16-34). (See W. Wallace, *Epicureanism*, London, 1890.)

T. W. C.

Ep-i-phā'-ni-us of Salamis, b. at Besandirke, a village of Palestine, near Eleutheropolis, 28 m. e.n.e. of Gaza, in 310, of Jewish parentage; was educated among Christian monks partly in his native country and partly in Egypt; became a monk himself; founded a monastery, and was in 367 made bishop of Salamis, the later Constantia, on the island of Cyprus, where he died in 403. He took a very lively part in the theological controversies of his time, representing the monkish, fanatical dogmatism of the age over against any free religious movement, more especially Origen's, whose disciples he attacked both in

Jerusalem and in Constantinople with blind violence. Of his numerous works the most important are *Πανάριον*, the drug-chest, a refutation of 80 heresies, and 'Αγκυρώτορ, the anchor, an exposition of orthodox doctrines. Collected editions in Migne, *Pat. Gr.* XLI.-XLIII., and by Diendorf, Leipzig, 1859, 5 vols. (See Eberhard, *Die Betheiligung des Epiphanius an dem Streite über Origines*, Treves, 1859; Lipsius, *Zur Quellen Kritik des E.*, Vienna, 1865.) C. P.

Epiphany, from the Greek, meaning the manifestation of a god in his divinity. The Eastern Church held that the true manifestation of Christ to man took place not at his birth, but at his baptism. It consequently celebrated his nativity only as an introduction to his epiphany, and with the latter festival, which fell on Jan. 6, it opened the annual cyclüs of church feasts. The custom seems to have originated there in the 2d century, and it became firmly established in the 3d. In the Western Church, however, it never became really popular, and Leo I. even opposed it as an irrational novelty. The doctrinal basis of the observance was also another here: the manifestation of Christ not to man in general, but especially to the heathen, the 3 wise men from the East, the 3 holy kings. Hence the name of the festival in German and Danish, the Three Holy Kings' Day. The old English name was Twelfth Day, because it was 12 days from Christmas. It closed the Christmas festivities. In Rome the day is celebrated by sermons in all the different languages represented by the Propaganda. C. P.

Episcopacy is the most ancient and at the present day the most widely received form of church polity, representing some nine tenths of the Christian world. The Greek churches, including the Armenian and Nestorian, the Roman Catholic Church, the Church of England, including the Protestant Episcopal Church in America, the Lutheran Church in Sweden, the Moravian, the Jansenist Church in Holland, the Old Catholic in Germany, are episcopally constituted churches. The episcopate, as existing in these churches, is known as the Historic Episcopate, laying emphasis on its long descent, claiming even to reach back to the days of the apostles. The Historic Episcopate is distinguished, therefore, from certain forms of polity whose resemblance is only in name, such as the Danish, which is merely titular, or the Methodist, which body originated with John Wesley while a presbyter of the Church of England. It is difficult to give an adequate definition of Historic Episcopacy which shall cover its various phases in their different stages of development. Generally speaking, it may be said to stand for centralization in church government as compared with more democratic methods, of which, perhaps, Congregationalism or Independency is the most complete and consistent form. But episcopacy may also have its democratic phases as in the American Episcopal Church, where it is subject to a General Convention, of whose legislation it is the executive.

The origin of the episcopate is still one of

the undetermined questions of history. The claim sometimes put forth, that it was instituted by Christ or his apostles, possessing therefore a divine and exclusive sanction for all time, and necessary to the existence of a church or the validity of its rites, is of the nature of a pious belief or a religious tenet, which rests rather upon *a priori* principles for its support than on well-ascertained historical information. Despite differences of opinion as to the origin of the episcopate, there is a growing consensus of scholarship that it originated after the apostolic age and was a development from the presbyterate. Among the grounds of this conviction is the fact, now universally conceded, that in the New Testament and in the earlier Christian writings (cf. the 1st Epistle of Clement) the terms *πρεσβύτερος* and *ἐπίσκοπος* are used interchangeably. It is probable, however, that there was a development from above downward, as well as from beneath upward; and that the desire to perpetuate the apostolic order as well as governmental exigencies contributed to the rise of the episcopate out of the presbyterate. It was not, however, until the time of Cyprian (ob. 258) that the doctrine of apostolic succession was first distinctly asserted. In the Ignatian writings it is presbyters, not bishops, who are successors of the apostles. The picture of church organization reflected in the Didachè certainly differs from that in the Ignatian writings, and to such an extent as to suggest that the latter advocate rather an ideal view than one which was as yet generally accepted in the church. It is also noticeable that in the ante-Nicene age it is not bishops but presbyters or even laymen that are most prominent in the literature, and especially in the formulating of theology, as Justin Martyr, Tertullian, Clement of Alexandria, and Origen. After the Council of Nice, however, we meet bishops where before were presbyters. So late as the 4th and 5th centuries there were some, Jerome and Ambrosiaster, who still asserted the original equality of bishop and presbyter, placing the authority of the former upon governmental grounds or necessities. The action of the Council of Nice (325) in requiring the co-operation of 3 bishops in order to the legality of an episcopal consecration—a rule rigidly adhered to for the most part ever since—is explained as an effort to secure the strongest guarantees of character and respectability for so responsible an office, especially at a time when its growing dignity incited the aspiration of numerous applicants.

The governmental aspects of episcopacy must be distinguished from the sacerdotal theory of its nature, according to which it is the sole original depository of divine grace, and as such carrying the church in itself. This view is wanting in Ignatius, but appears in Cyprian's treatise, *De unitate ecclesie*. According to Baur, the eventful transition to the sacerdotal view took place in consequence of the Montanistic teaching, that the Holy Spirit still spoke in the church in the persons of laymen or women—a doctrine which it was sought to overcome by the counter-attitude maintained by Rome that the Spirit spoke

only through the hierarchy. As this view gained predominance, laymen and presbyters ceased to take part in the councils of the church, and the voice of the bishops, as at the Council of Nice, was registered as the utterance of the Holy Ghost. Closely connected with this view was the practice in the West of restricting to the bishop the right of laying on of hands in confirmation, symbolic of the impartation of the Holy Spirit; whereas in the East, more free but less consistent, the act of confirmation is performed by the presbyter.

The episcopate in the ancient church differs from the modern in many particulars, as, for example, in its presence in almost every city or town where a church had been planted. In North Africa alone, in the 5th century, it is estimated that there were between 400 and 500 bishops, forming what has been called a parochial episcopate. The change to the larger dioceses, as in France, England, and Germany, took place in the Middle Ages (cf. Hatch, *Growth of Church Institutions*). It was another noteworthy event in the history of the episcopate when the bishops lost their independence in the West by their subjection to Rome. This was effected by Boniface in Germany in the 8th century, and by the forged decretals in the 9th century. From this time dates the oath of obedience to the pope by the bishops, and a corresponding oath by the clergy to the bishop. The Church of England has retained the episcopate as a governmental institution, but with no recognition of its sacerdotal character. She elevated the presbyterate by imposing upon it the bishop's vow to defend the faith. The presbyter still takes the vow of obedience to the bishop, but it is a qualified vow, requiring the presbyter to judge for himself whether the admonition of the bishop is a righteous one or in accordance with the law of the church. The oath of a priest in the Latin Church is a simple one, "Will you obey your bishop?" with no qualification whatever. The spiritual functions of a bishop in the Historic Episcopate are substantially the same in the different branches of the church, such as confirmation (with the exception of the Greek Church), ordination, and the consecration of churches or the *res sacra*. They also officiate at the coronations of kings, and in the Latin Church at the benediction of abbots and abbesses. The jurisdiction of a bishop is confined to his diocese, where his power may be monarchical, as in the Latin Church, checked only by a possible appeal to Rome, or in the nature of a limited monarchy, as in England, or the more democratic type of the American Episcopal Church.

(Cf. Hatch, *Organization of the Early Christian Churches*, London, 1881, 2d ed., 1882; *The Growth of Church Institutions*, 1887; Lightfoot, *Commentary on Philippians*, 7th ed., 1883 [note], also his edition of the *Apostolic Fathers*, 1869-85; Rothe, *Die Anfänge der Ch. Kirche*, Wittenberg, 1837; Ritschl, *Die Entstehung der altkatholischen Kirche*, Bonn, 1850, 2d ed., 1857; Harnack, *Lehrbuch der Dogmengeschichte*, Freiburg 1. Br., 1886-87, 2 vols., 2d ed., 1888.)

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Episcopal Church, Protestant, in the United States. Previous to the Revolution the Protestant Episcopal Church was known as the Church of England in the various colonies in America. It was established in Virginia from 1606, when the Virginia Company obtained its charter, one of the articles of which provides for the preaching of the true Word and the service of God, according to the rites and doctrine of the Church of England, not only in the colonies, but as far as possible among the savages bordering upon them. Among the devoted clergy who labored in Virginia was Whittaker, who is famous for having converted the Indian maiden Pocahontas. So early as 1619 a college was projected in order to promote the interests of religion and learning, but it was not till 1692 that the College of William and Mary was chartered, with the design "that the Church of England in Virginia may be furnished with a seminary of ministers of the gospel, that the youth may be piously educated in good letters and manners, and that the Christian faith may be propagated among the Western Indians to the glory of Almighty God." The spirit of antagonism to Puritanism which marked the reign of James I. appears also in Virginia, where a law was enacted forbidding any but ministers episcopally ordained to officiate in the colony. The Church of England became the established Church of Maryland from 1692, and of New York from 1664, when New Amsterdam was transferred to English rule. In the Carolinas and Georgia the church did not gain so early or so secure a footing. John Wesley was rector of a church in Savannah in 1736, where he became obnoxious on account of his High Church principles. Whitefield also was in Georgia at intervals from 1738. In New Jersey, where the principle of religious toleration prevailed, the church was from the first comparatively strong. It had been planted in Philadelphia in the 17th century, where Christ Church was founded in 1695. It was with great difficulty that the church made its entrance into New England, and more particularly in the colony of Massachusetts Bay. King's Chapel, the first Episcopal church in Boston, was erected in 1670. After the withdrawal of the charter, in 1685, all obstacles were removed except the prejudices of the people against a church whose identification with the obnoxious policy of the Stuarts was associated in their minds with the sufferings and sacrifices of their ancestors. Among the older and stronger churches were Christ Church, Boston, 1729; Trinity Church, 1735; Christ Church, Cambridge, 1760, and churches at Salem, Marblehead, Newburyport, Portsmouth, etc. An interesting circumstance in Connecticut was the conversion to episcopacy, in 1722, of Dr. Cutler, rector of Yale College, together with two of the tutors, Johnson and Brown. The cause is said to have been the gift to the library of some 800 volumes from England, among which were standard works of the Church of England. To this circumstance it is in some measure owing that the Episcopal Church became stronger in Connecticut than elsewhere in New England. These seceding

clergy sought ordination in England; Dr. Cutler became rector of Christ Church, Boston, and Dr. Johnson, president of King's College, afterward Columbia, New York.

The exact strength of the church in this pre-Revolutionary period is not known. It is estimated that there were 100 clergy in Virginia and 80 in the colonies north and east of Maryland. The church made but little progress during the 18th century, owing to the low state of piety and the general want of interest in religion. Similar complaints are made by other religious bodies. While it was an unfavorable age for missionary effort, yet the Church of England suffered from special causes, such as the growing dislike to England in the colonies, and chiefly from the fact of its incomplete organization. In the absence of bishops it was difficult to obtain clergy, who were either sent out from England or had been obliged to make the long and perilous voyage in order to procure ordination. The English Church governed the churches in America through the bishop of London, who appointed a commissary to act in his place. But zeal and discipline must necessarily suffer under such an arrangement. The organization, in 1701, of the Society for the Propagation of the Gospel in Foreign Parts, the first missionary organization for the direct purpose of ministering to the needs of America, relieves the church at home from any appearance of indifference; but there could be no substitute for the full organization of the church in the colonies. It was mainly the fear of political complications which prevented the consecration of bishops for America, the English Government having experienced so much difficulty with religious questions in the 17th century that it persistently abstained from any course which might arouse religious antipathies in the colonies. Bishops as a class had also suffered in the popular estimation from their relation to the crown since the days of Queen Elizabeth, and unfortunately had inherited the odium produced by the measures and policy of Archbishop Laud. It was a prevailing belief that if they were sent to America they would become agents for enforcing the claims of the crown. Nor was the type of the English episcopate a congenial one to the growing democratic tendencies in America, standing, as the bishops did, for a monarchical office without guarantees for freedom. They were also known only as lord bishops, requiring large and expensive establishments to keep up their dignity. Hence not only outside the church, but within its fold, there was a repugnance to having bishops which showed itself in striking ways. It would have been an easy matter at any moment to have obtained bishops consecrated by the non-jurors in England, but these were not the bishops wanted. There is a tradition that two of the American clergy, Welton and Talbot, had obtained non-juring consecration; but the evidence for the tradition is doubtful and there is no trace of their having performed episcopal acts.

In addition to these disadvantages the church labored under other and greater difficulties in the period of the American Revolu-

tion. Suspicions of disloyalty were added to other prejudices—a charge not wholly without foundation, as many of the clergy conscientiously believed themselves bound to pray for the king, and therefore either left the country or ceased to officiate. The church in consequence, after the Revolution, was reduced to great weakness, very few of its clergy were left, and many of its edifices closed or destroyed. But it speaks much for its vitality and for an influence out of all proportion to its numbers, that the commander-in-chief of the American army, the one man by whom, under God, the nation achieved its independence, whose faith sustained both army and people in the darkest hours, was indebted for his religious training to the Episcopal Church; that an Episcopal minister, William White, was the first chaplain of Congress; and that it was to an Episcopal church (St. Paul's) in New York that Washington and the two houses of Congress adjourned for divine service, after Washington had delivered his inaugural address as the first President of the United States, April 30, 1789. These facts should be sufficient to overcome the vulgar prejudice that the Episcopal Church is a foreign institution, contributing nothing to the growth of the American state. It is a defect in the writing of American history from the New England point of view that the contribution of the Southern and Middle States, where the Church of England exerted its widest influence, is too much overlooked when considering the formative influences in early American history.

In 1783, after the independence of the colonies had been acknowledged by England, we enter upon the second stage of the history of the American Church. At this interesting moment, when it became an independent and national church, suggestive hints may be gained of the religious situation at the close of the 18th century. It seemed to have been taken for granted, without much discussion, that the Prayer-Book should be thoroughly revised, and that after the model put forth by the great Latitudinarian divines in 1689. (Cf. Proctor, *History of the Prayer-Book*; Perry, *History of the American Episcopal Church*.) Many of the features of that attempted revision, together with others of an original kind, were now incorporated in the "Proposed Book" put forth in 1785. Among the more important changes were the rejection of the Nicene and Athanasian creeds, the reduction of the 39 Articles to 20 in number, and these so modified as to present Arminianism in place of the qualified Calvinism of the original. There were many other changes of a doctrinal character, for the most part in the direction of that prevailing tendency in theology characteristic of the last century, where the deeper mysteries of the faith, springing out of the central truth of the Incarnation, were sacrificed to the interests of an imagined lucidity or common-sense. The "Proposed Book" proved unacceptable to the worshippers after the old use; it must have jarred at many points, and often needlessly, upon the sacred associations of years. Upon the bishops of the English Church it left a dubious impression, suggesting the fear that the Ameri-

can Church was departing from the common faith. But on the assurance that this was not the case, and after the concession that the Nicene Creed should be restored, they seem to have made no further objection to this sweeping revision, and consented to proceed in the matter of consecrating bishops for America. The act of parliament authorizing their procedure was passed in 1786, and in the following year Dr. White, of Pennsylvania, and Dr. Provost, of New York, were consecrated in Lambeth Chapel.

An earlier attempt had been made to procure the episcopate from England by the clergy of Connecticut, who, acting by themselves, had elected Dr. Seabury as their bishop; but he, meeting with vexatious delays while in England seeking for consecration from English bishops, had turned to the Episcopal Church in Scotland, from whence he easily obtained the desired boon. Returning thence, in 1785, he exercised his functions within his own diocese, but did not join in consecrating new bishops for the American Church until after a third bishop had obtained consecration in England, thus making the required number, according to the ecclesiastical tradition, for handing down the episcopate in the English line. The type of church life in Connecticut was a different one from that prevailing in the Middle and Southern States—a difference in some measure owing to the dominant Puritanism, which tended to breed a reactionary ecclesiastical tone, in which the emphasis was placed upon sacrament rather than upon Scripture, together with a strong assertion of episcopal authority. The clergy of Connecticut and Massachusetts took no part in the informal convention, composed of clergy and laity, which met in New York in 1784, and to which belongs the credit of giving shape to the organization of the American Church. The New England clergy objected to the lay element in the church councils, nor did they believe that any action should be taken in revising the Prayer-Book or shaping the organization until, under the presidency of bishops, the divine form of the church was complete. It was not until the Convention of 1789 that these objections were overcome and they united with their brethren in one common organization.

The organization of the American Church differs in many respects from that of the English Church. The democratic spirit which inspired the new republic influenced vitally the first councils of clergy and laity, resulting in a system which is substantially what is known as Archbishop Usher's "Scheme of Episcopacy." This system consists of a graded series of representative synods, which, beginning with the parish, where the vestry is elected by the congregation and the rector by the vestry, rises to the Diocesan Convention, composed of lay delegates from the parishes, together with their rectors, and presided over by the bishop. The Diocesan Convention is empowered to legislate for the diocese within certain limits, to elect its bishop and also to send delegates to a General Convention of all the dioceses, whose sessions are triennial. The General Convention is composed of 2

houses, that of the bishops, of which every bishop is *ex officio* a member, and the House of Deputies, composed of 4 clergy and 4 laity from every diocese. The concurrence of the 8 orders, bishops, clergy, and laity, is necessary for any legislation. It shows the power possessed by the laity that they are able to veto the action of the two clerical orders.

The Prayer-Book was finally revised at the General Convention of 1789, where the "Proposed Book" was abandoned and the English Prayer-Book made the basis of revision. The differences between the English and American Prayer-Books, though few in number, are yet significant. They include the rejection of the Athanasian Creed by an almost unanimous opinion; the optional use of the words, in the Apostles' Creed, "he descended into hell," and of the sign of the cross in baptism; the rejection of a mediæval form of absolution from the office for the visitation of the sick. A change was made in the communion office, at the instance of Bishop Seabury and in pursuance of a pledge he had made to the Scotch bishops, by which the oblation of the elements, the invocation of the Holy Spirit, and more particularly the solemn act of self-sacrifice on the part of the worshipper, in which the service culminates, are introduced after the prayer of consecration and before the act of communion. This brief outline of the organization of the church and the revision of the Prayer-Book would be incomplete without paying a tribute to the memory of Bishop White, of Pennsylvania, to whose rare wisdom, prudence, and conciliatory spirit the American Church owes more than to any other formative agency at the critical moment of its reconstruction.

The title "Protestant Episcopal" was assumed as the designation of the American Church without discussion as to its fitness. It had been commonly applied to the Church of England in the 17th century to describe its attitude in relation to Rome, on the one hand, and to Puritanism, on the other. Although the American Church was now independent of the English and possessed a modified organization, it still regarded itself as identical with the Church of England. In 1814, in consequence of questions which had arisen in relation to the tenure of property, the General Convention declared that "the Protestant Episcopal Church in the United States is the same body heretofore known in these States as the Church of England." During the early years of its independent career, the church made but little progress, in consequence partly of the many prejudices which it had still to encounter, causing some of its representatives to feel and act as if it existed merely by tolerance; partly also because it was lacking in any deep sense of a peculiar mission to the American people. The divergence in opinion known as High Church and Low Church, which had been represented by Bishops Seabury and White, still continued, but with no clear apprehension, on the part of either, of the deeper issues in theology which the distinction concealed. In the controversies with the other religious bodies, the questions at issue turned chiefly upon the superi-

ority of a liturgy to extempore prayer, or as to whether conversion, in the popular sense, was necessary in order to confirmation, or whether episcopacy was necessary to the being or the well-being of a church. The main *differentia* of the church was commonly supposed to lie in its possession of a liturgy. With the episcopate of Bishop Hobart, of New York (1811-80), there appeared an aggressive type of churchmanship, asserting the exclusive aspects of episcopacy and the importance of the sacraments in a vigorous manner, which arrested attention and inspired a new zeal. From this time began the opposition to the custom on the part of Low Churchmen of "exchanging pulpits" with ministers of other denominations, to the methods also and the theology associated with the revival system of Methodists and Puritans, of which customs Bishop Griswold, of the Eastern Diocese, a contemporary of Bishop Hobart, may be taken as a representative. A period of controversy now ensued of which the echoes still linger, one temporary result of which was to isolate the church from sympathy with the surrounding religious bodies—a result, however, incidental only to the necessity of developing within it a deep consciousness of its own distinctive principles, and to the production of a distinctive type of church life. Before this result had been achieved, church unity, if realized, would have been a premature thing, to which the American Church would have brought no valuable contribution, and gained even at the expense of sacrificing essential truth. Bishop Hobart died on the eve of the Tractarian Controversy, which in America, as in England, produced a widespread excitement and alarm. Now that the excitement has passed away, the beneficial results of the "Oxford Movement" may be discerned. Among them may be mentioned the fuller appreciation of the theology of the Prayer-Book—a theology neither Roman nor Genevan, but older than either, which centres in the Incarnation, and sanctions the principle of Christian nurture as the true method of dealing with a redeemed and regenerated humanity; the study of church history as, equally with Scripture, the record and the vehicle of divine revelation; the identity of the church in all ages as the manifestation of the life of a risen and glorified Lord. That these results have been striven after by some blindly and in one-sided and extreme ways, false often to the spirit of the Reformation, may be conceded, as also that they have been resisted by others blindly, without discerning their spiritual motive and relations. Among those who have best represented the movement may be mentioned Bishops Whittingham, Hopkins, and Doane, and among those who have resisted its one-sided tendencies, Bishops McIlvaine, Meade, and Eastburn, and Drs. Tyng, Vinton, and Stone. The American Church has had also its Broad Church school, among whose deceased representatives are Muhlenberg, Washburn, and Cotton Smith. To the larger spirit in which they labored is owing the greater freedom of thought and speech which the church enjoys, as also the birth of the conception of the

church as distinct from a sect, where varieties of practice and belief may coexist without breaking Christian charity. The vital distinction still remains between those who lay stress upon Scripture, on the one hand, and those who assert the sacraments, on the other, as alike symbols of the divine communication; but the adherents of each co-operate toward common ends within the sacred fellowship of the church.

The new era in the growth and extension of the church is generally dated from 1885, when it woke to the importance of domestic missions, enlarging and reconstituting its Missionary Board. Bishop Chase, who began the work of planting the church in the region west of the Alleghanies, was followed by Bishop Kemper, the pioneer of the Northwest, and by the devoted Breck, who first penetrated into the more distant regions west of the Mississippi. Since those days the church has sought to keep pace with the growth of the country, till it is now represented in every state and territory. In 1820 it had 15 dioceses, 9 bishops, and 310 clergy; in 1890, 62 dioceses and 17 missionary jurisdictions, 72 bishops, and 4058 clergy. Its communicants now number 470,000, and its sum total of contributions is \$11,483,597, an average of \$24 to each communicant. The legislation of the church in recent years includes topics of vital interest to its constituency. The threatened division caused by the Civil War was overcome by the General Convention of 1865, which welcomed back the Southern dioceses that during the war had formed an independent organization. The conventions of 1868, 1871, and 1874 were largely occupied with the ritualistic controversy, the convention in the latter year specifying for condemnation such ritual acts as "the elevation of the elements in such manner as to expose them to the view of the people as objects toward which adoration is to be made; any act of adoration of or toward the elements in the Holy Communion, such as bowings, prostrations, or genuflections, and all other like acts not authorized by the rubrics of the Book of Common Prayer." In 1877 a canon of divorce was enacted which forbade the clergy to solemnize marriage in the case of divorced persons, unless the cause of divorce had been adultery and it was the innocent party who came to be married. In 1888 the subject of the revision of the Prayer-Book was introduced into the General Convention by the Rev. Dr. William R. Huntington, of New York, the result of which was various modifications and enrichments, with the privilege of shorter and varied services. Other topics of legislation have been the organizations known as sisterhoods or deaconesses, the provision of a court of appeal, on which no action has yet been taken, the formation of provinces, corresponding to the larger divisions of the English Church, and the change of the name of the church in order to meet, as is alleged, the changed conditions of the time. The present name is undoubtedly open to criticism; the difficulty lies in finding an acceptable substitute. In the hope that it might promote the cause of Christian unity,

the House of Bishops, in 1886, put forth a declaration of the basis on which, in its opinion, union might be achieved, of which the leading features are the acceptance of the Nicene creeds and the Historic Episcopate.

Among the general institutions of the church the most important is the Domestic and Foreign Missionary Society, founded in 1820, which sustains missions abroad in Mexico, Africa, China, and Japan. There are some 25 colleges and theological seminaries, among the most important of the former being Columbia College, New York, and from the press there issue 17 periodicals of various kinds.

(Cf. J. S. M. Anderson, *History of the Church of England in the Colonies and Foreign Dependencies of the British Empire*, London, 1854-55, 3 vols., 2d ed., 1856; Bishop Samuel Wilberforce, *History of the Protestant Episcopal Church in America*, London, 1844, 2d ed., 1856; Bishop William White, *Memoirs of the Protestant Episcopal Church in the United States of America*, Philadelphia, 1820, 2d ed., 1836, 3d ed. De Costa, New York, 1880; Bird Wilson, *Memoir of Bishop White*, Philadelphia, 1830; Bishop W. S. Perry, *Historical Collections of the American Colonial Church*, 1871-78, 5 vols.; Bishop W. S. Perry, *History of the American Episcopal Church*, Boston, 1885, 2 vols.; Bishop W. S. Perry, *Handbook of the General Convention*, New York, 1874, 4th ed., 1881; F. L. Hawks, *Contributions to the Ecclesiastical History of the United States*, New York, 1836-39, 2 vols.; F. L. Hawks with Bishop Perry, *Documentary History of the Protestant Episcopal Church in the United States of America*, New York, 1862-63, 2 vols.; Murray Hoffman, *A Treatise on the Law of the Protestant Episcopal Church in the United States*, New York, 1850.)

ALEXANDER V. G. ALLEN.

Episcopal Church, The Reformed, is an offshoot from the Protestant Episcopal Church, originating in the city of New York, in 1873, under the leadership of Rev. Dr. George David Cummins, Assistant Bishop of the Protestant Episcopal Diocese of Kentucky. Its motive was begotten in the bitter controversies springing out of the Oxford Movement in this country, which led, in the decade of the sixties, to ecclesiastical trials, and finally to the enactment of a canon forbidding ministers without episcopal ordination from officiating in Protestant Episcopal churches. At a moment when the evangelical party in the church was seeking to extirpate ritualism or to overcome the predominance of High Church exclusivism in the General Convention, and when its memorial petitions asking for some modification in the baptismal office, by which the word "regenerate" might be dropped or its use made optional, had been finally rejected—at this moment, when the excitement of the contest struggled with the conviction of ultimate defeat, the Rev. Dr. Cheney, of Chicago, was suddenly inhibited from preaching by his diocesan, the Rt. Rev. H. J. Whitehouse, on account, as was alleged at his trial, of having omitted the word "regenerate" when performing the rite of baptism (1871). When Dr. Cheney continued to preach after his in-

hibition, he was deposed from the ministry by Bishop Whitehouse on the ground of contumacy. Bishop Cummins, who had been prominent in the councils of the evangelical party, had shortly before this been inhibited from preaching in the diocese of Illinois, by Bishop Whitehouse, as creating factious disturbance. Like Dr. Cheney, he disregarded the prohibition because limiting his rightful liberty. These two events tending toward separatism were followed, in 1873, by the meeting of the Evangelical Alliance, at which Bishop Cummins participated in a communion service in a Presbyterian church in New York, at which were present the pastor, Dr. Hall, the Rev. Dr. Arnot, of Scotland, and the illustrious and venerable Dr. Dörner, of Germany. The Rev. Dr. R. Payne Smith, the Dean of Canterbury, and the Rev. Canon Freemantle, of London, who were in the country attending the meetings of the Alliance, also joined in communion services in other Presbyterian churches. These events called out criticism and condemnation from the opposite party in the church, and incited also a certain Dr. Tozer, missionary bishop of the English Church at Zanzibar, to write a sharp letter censuring the Dean of Canterbury and Canon Freemantle for their action, as a violation of the ecclesiastical order of the Church of England. Dr. Cummins replied to Dr. Tozer in a public letter, reiterating the familiar facts regarding the relations of the Church of England in the age of the Reformation to the continental churches, and maintaining that the act of intercommunion was no violation of ecclesiastical order. Dr. Cummins' letter involved him in a heated controversy, a result of which was to force him to the conclusion, to which he had already been slowly and reluctantly gravitating, that the battle for evangelical truth had been lost in the Episcopal Church, and that nothing remained but to found a new order, which, while retaining episcopacy and a liturgical worship, should be free from what were considered "Romanizing germs" in the Book of Common Prayer, and which were claimed by Ritualists and exclusive High Churchmen as justifying their attitude. To this end he organized the body known as the Reformed Episcopal Church, with some 8 clergy and some 20 laymen, who with him seceded from their former communion. Two years later, in 1875, these numbers had increased to some 50 clergy, with as many congregations.

The principles of the new organization, as stated positively, were the acceptance of Scripture as the only rule of faith, the Apostles' Creed, the two sacraments, and what are called the "doctrines of grace," as set forth in the 39 Articles. Episcopacy was also declared to carry with it no divine right. The following list of negations presents more clearly the purport of the new movement: (1) The Church of Christ does not exist only in one order or form of ecclesiastical polity. (2) Christian ministers are priests in no other sense than that in which all believers are a royal priesthood. (3) The Lord's table is not an altar on which the oblation of the body and blood of Christ is offered anew to the

Father. (4) The presence of Christ in the Lord's Supper is not a presence in the elements of bread and wine. (5) Regeneration is not inseparably connected with baptism." The Prayer-Book of the Episcopal Church was rejected, and in its place was taken the "Proposed Book" of 1785—a work which, whatever its merits as a liturgical compilation, was fairly successful in having eliminated any recognition of priestly authority—the word *priest* being everywhere changed to *minister*—or of a real presence in the sacrament or of baptismal regeneration, together with whatever else was incompatible with the prevailing type of theology at the close of the 18th century. The "Proposed Book," however, was subjected to vigorous revision, in which the process of elimination was carried still further; the forms of ministerial absolution were rejected; in the communion office, instead of the words of delivery, as in the "Proposed Book," "Take and eat this," were substituted "Take and eat this bread," etc.; the officiating minister is obliged by rubric to invite Christians of other denominations who may be present to join in the communion, and express provision is made for extempore prayer, at the discretion of the minister. Only a few traces still remain of an earlier theology and ritual practice, as in the prayer of General Thanksgiving, where the assertion of the actual redemption of the world in Christ—the correlate or ground of the regeneration declared in baptism—still lingers, or in the baptismal office, where the sign of the cross is allowed.

The Articles of religion in the "Proposed Book," with their Arminian coloring and semi-rationalistic tone, were too obnoxious to be revised. Hence the original 39 Articles of the Church of England, as contained in the American book, were taken as the basis for revision. Among the more important changes or additions was one, directed against the so-called Broad Church party, which defines the Bible as not merely containing the oracles of God, but as being itself the oracles of God; a new article was added which condemns the principle and practice of private confession as against the Ritualists, while priestly absolution is declared to be a blasphemous usurpation; the Calvinistic doctrine of election is firmly asserted in the modified 17th Article, but the freedom of the will is also declared to be the teaching of Scripture; and another new article reduces regeneration to what is commonly known as conversion. In the place of the moderate statement of original sin in the English article, that "man is very far gone from original righteousness," is introduced the tenet of total depravity, the revised article reading that man is "wholly" gone, etc. At a later time, in connection with some controversy within the body, a resolution was passed affirming the doctrine of endless punishment, without, however, adding the statement to the Articles.

Among other usages, the ministers of other denominations are received without reordination, and their communicants without confirmation. Letters dismissory are given to ministers and laymen seeking to join other

communions, except Unitarians and Universalists. Those of their own communion are also instructed, when they are in any place where there is no church of their own order, to affiliate with the evangelical denominations in preference to the Protestant Episcopal Church. The stamp impressed upon the body at its inception still leads it, on marked occasions, to unite the ministrations of other religious bodies with its own, as if a sacred duty. The co-operation of Presbyterians and Methodists, more particularly, is sought when conferring ordination, and the Methodist Episcopate has thus in several instances been fused with its own episcopal succession.

The Reformed Episcopal Church has branches in Canada and in England. It possesses a theological seminary in Philadelphia. Its statistics in 1890 represent its clergy as numbering 79 presbyters (including 8 bishops) and 29 deacons, with 106 parishes in the United States and Canada, and its communicants about 9800. Its organization includes a General Council, which meets annually. In place of dioceses it has synods and missionary jurisdictions, over which its bishops preside.

(Cf. *Life of George David Cummins*, by his wife, New York, 1878; *A Collection of Pamphlets with Reference to the Establishment of the Reformed Episcopal Church*, Philadelphia, 1876; also *Canons*, and *Journals of General Councils* from 1873 to 1890.)

ALEXANDER V. G. ALLEN.

Ep-is-co-pi-us, Simon (properly Biscop), Remonstrant Church, Holland; b. in Amsterdam, 1583; d. there, April 4, 1643. He studied at Leyden, 1600-06, and became professor of theology there, 1611; but in consequence of his declared Arminianism, at the Synod of Dort, he was compelled to leave the country (1618). In 1626 permission was given him to return. From 1634 till his death he was professor of theology in the Remonstrant seminary at Amsterdam. He is one of the standard Arminian divines, and next to Grotius did most to give the theology of that body its systematic form. He wrote in Latin the Arminian Confession, Brussels, 1622. His theological works appeared at Amsterdam, 1650-65, 2 vols. (See his life by F. Calder, London, 1835, New York, 1837.)

Episcopus in partibus infidelium (*bishop in parts of the world in the hands of the infidels*), a bishop who has his title from some defunct diocese in a country in which now there is no Roman church—e.g., in what is now a Mohammedan country. Such bishops commonly live in Rome and act as assistants to other bishops.

Epistles, the term applied to the inspired letters in the New Testament, which apply gospel truths to the various emergencies of life. They are of 8 classes: one addressed to a particular church, another to individuals, and a third to all Christians in general. Paul's are 13 in number, the earliest, the 2 to the Thessalonians, A.D. 52 at Corinth; the second group, Galatians, 53 or 55 at Ephesus; 1 Corinthians, 57 at Ephesus; 2 Corinthians, 57 in Macedonia, and Romans, 58 or 59 at Corinth; the epistles of the imprisonment, Colossians,

Ephesians, Philemon, Philippians, 62 or 63 ; and the last, the pastoral epistles, 1 and 2 Timothy and Titus, 66-68. Hebrews is quite uncertain as to author, date, and place of composition. The Epistle of James is supposed to be of early date, those of John of a very late period, 1 and 2 Peter and Jude intermediate. All the epistles are remarkable for their adaptation to time and place, and yet for being suitable for all times and all places. They need to be studied as to their occasion, their scope, their aim, and the circumstances both of the writer and the first readers ; but when thus studied they yield principles and instructions of permanent and universal worth. (See literature under separate epistles or authors.)

T. W. C.

Epistolæ Obscurorum Virorum (*letters from obscure men*), a collection of letters written in monkish Latin with the express design of holding up to ridicule the ignorance, immorality, and scholastic hair-splitting of the mendicant monks. They profess to come from these monks and are addressed to Ortuinus Gratius (*i.e.*, Ortwin of Graes, b. at Holtwick, near Cösfeld, Westphalia, about 1480 ; d. at Cologne, where he was professor, 1542). The immediate occasion of their composition was Reuchlin's issue of letters addressed to him by distinguished persons, upholding him in his controversy with Pfefferkorn and the Dominicans in their demand for the destruction of all Jewish books (*Clarorum virorum epistolæ latine*, Tübingen, 1514). This suggested to Mutianus Rufus, Ulrich von Hutten, and other humanists, strong partisans of Reuchlin's, the idea of coming to the defence of their friend by a series of imaginary letters which should associate opposition to Reuchlin with darkness and hypocrisy. The letters thus produced caused a great sensation throughout Europe. They are remarkably clever imitations of the monkish style, so much so that the monks were at first deceived by them and considered them genuine, but in the judgment of such men as Erasmus (Op. III. 2, Lugd. Bat., 1703, 1622, 1626), who at first praised them, and Luther (letters, ed. de Wette, I. 37 sqq.), they carried the joke too far and caused disgust. The pope issued a bull against them, 1517. They are perhaps only in character in their frequent quibblings and indecencies. The first series of 41 appeared in 1515, the second of 62 in 1517, and a third, not worthy to be compared with the first two, in 1689. Best ed. by Böcking, *Suppl. U. Hutteni operum*, Leipzig, 1864-70, 2 vols., Ger. trans. by Binder, Stuttgart, 1876.

Epworth League. See p. 988.

Era (from the Latin *era* or *era*) means a chronological arrangement starting from a fixed point. Thus the *Roman era* began with the year in which the city of Rome was founded. It was used, however, only by historians and chronologists, while in everyday life all public and private documents were simply dated by the name of the consul in office, and, later on, by the year of the reign of the emperor. The *Mohammedan era* begins from the Hegira, and is still used by the Turks, Arabs, etc. The Israelites had no

era. In the Pentateuch all chronology is bound up with genealogy. Later on, the reign of the kings, national and foreign, or some historical event, the exodus, the exile, etc., were used as starting-points. When the Jews became Syrian subjects they adopted the *Seleucidian era*, and it is uniformly used throughout the first two books of the *Maccabees*. At the time of Christ a *world's era*, beginning with the creation of the world, was often used among them. The *Christian era*, starting from the birth of Christ, is the invention of the Roman abbot Dionysius, 525, but it took nearly 500 years to get it adopted ; it was not introduced in Russia until 1700 by Peter the Great. Great inconvenience also arose at first from the circumstance that in different places the year was begun at different dates, in Germany with Dec. 25, in France with Easter day. In England Jan. 1 was not fixed upon as New Year's day until 1752. (See Ideler, *Lehrbuch der Chronologie*, Leipzig, 1881 ; Victor Floigl, *Die Chronologie der Bibel des Manetho und Beros*, Leipzig, 1880.)

C. P.

E-ras'-mus, St., a Syrian bishop, somewhere in the patriarchate of Antioch, who, tortured under Diocletian in Antioch and Sirmium, removed to Formæ in Campania, and there died, 303. He is one of the 14 helpers in time of need, and because tradition states that his bowels were torn out he is patron saint of all who suffer from colic or other bowel complaints, and of women in childbed. Also he protects animals against diseases, because tradition further says that once different kinds of wild beasts came into his cell and prostrated themselves at his feet. The Mediterranean sailors call upon him in storms. In Italy and Portugal he is known as St. Elmo. His day is June 2.

Erasmus, Desiderius, a famous humanist who greatly assisted in the introduction and furtherance of the Reformation ; b. at Rotterdam, Oct. 28, 1465 (?) ; d. at Basel, July 12, 1536. He received his early education in the school at Deventer, Holland, and here became acquainted with the ancient classics, and acquired that love for antiquity which gave direction to the course of his whole life. His talents had already become recognized, and the brightest prospects of fame and of usefulness lay before him when the death of his parents and the knavery of a relative, who robbed him of all his property, put an end to the regular course of his studies. Instead of entering a university, as he should have done, he was sent to a monastic school, where he was deprived of all proper mental aliment, and was finally persuaded, distasteful as the step was to him, to enter a monastery in Steyn, near Gouda. From the life which he was obliged to lead here, his health, his disposition, and his mind all suffered. Still the studious habit was already too fixed, and his natural tendencies too strong, to permit him to be altogether drawn off from his favorite pursuits, and he continued his studies in the classics, and acquired that knowledge of the Latin language, and that elegant Latin style, which placed him so far above his contemporaries. His

attention was also directed here, as it might not have otherwise been, to the connection of such studies with the reformation of the church.

Little by little Erasmus freed himself from an association so distasteful to him as his monastic connection had become. In 1491 the bishop of Cambray attached him to his own person. Soon the bishop sent him to Paris to continue his studies. Here he settled after a time as a private teacher, and had certain young Englishmen among his pupils, a fact which led him afterward to journey to England. He remained there from 1498 to 1500, spending most of his time with Colet and More in Oxford. From Colet, Erasmus learned for the first time that the Christian system was not to be identified with Scholasticism, with which he had already fallen out, and that, properly understood, it was not in conflict with, but rather accorded most fully with, that new classical learning to which he had become devoted. This new idea was determinative of his whole following career. He turned now with great zeal to the study of Greek, and began to apply his knowledge to the study of the sacred Scriptures. For several years he was engaged in study and in teaching in France and in Holland, and in the mean time began to publish various works. In 1505 he published the Annotations of Valla upon the New Testament, and in the preface urged theologians to found their systems upon the original text of the Bible, and set forth the principles of grammatical interpretation. In 1508 he was able to make a long-desired journey to Italy. He was received with great favor, saw many learned men, was made doctor of theology in Turin, and entered into intimate associations with such men as the subsequent pope, Leo X., which, however, by the limitations they laid upon him, were rather a hindrance to his usefulness than a help. On his return from Italy (1509) he planned and in 1511 published his *Praise of Folly*, a work which marks the beginning of the best portion of his career.

He had returned from Italy to England, and here he remained for 5 years, teaching Greek a part of the time in the University of Cambridge. He hoped for a regular professorial position here, but it was never given to him. From 1515 to 1521 he was in the Netherlands, and here received a papal dispensation from his duties toward his monastery. He stood at this time at the very centre of the humanistic efforts of his time, and was indeed himself the most important individual, in a literary sense, of the age. He controlled the literary world, as after him Luther, and then Calvin, did the religious. Wherever he went, the most flattering reception awaited him. Princes, scholars, bishops, even the pope, vied in doing him honor. A party of "The Erasmians" was formed, with which almost all the reformers were in one way or another connected.

The greatest service of this time which Erasmus rendered to the cause of religion was the issue of the Greek text of the New Testament, which appeared at Basel, with a revised Latin translation and a few notes, in 1516.

It was a hastily prepared work, and as a specimen of careful editing lacked much. This is the more unfortunate, as its form was but little altered, and then not always for the better, as when the 8 heavenly witnesses were reintroduced (1 John v. 7), but became in the main, in spite of this fact, the standard or "received" text. But it was the work which put the original of the New Testament into the hands of reformers and readers everywhere. The Complutensian Polyglot, which was issued in 1520, circulated but a few copies, while Erasmus' New Testament was reprinted in more than 80 different editions, and he himself issued 4 revisions. The second edition was the text which Luther used in translating his New Testament. In England it was Erasmus' Testament which drew that attention to the Word of God which informed the minds of men, and introduced the Reformation by the conversion of the first reformers, Bilney, Latimer, and the rest.

Erasmus' own relation to the Reformation is a most interesting one. He was, on the one hand, the originator of the most important doctrine of the Reformation, the necessity of appealing to the pure oracles of God, and not to the authority of men, to determine what to believe and what to do. In this, as well as in attacks upon the superstitions current in the church, he went before Luther. Yet he had a very different view of Christ from that which filled and animated the reformers. While they viewed him as Lord and Saviour from sin, Erasmus viewed him rather as a teacher and an example of what is pleasing to God. Erasmus is also a Pelagian, while the theology of the reformers is Augustinian. His is a practical view of Christianity, to which doctrine is more or less a matter of indifference; theirs a view in which practice is built upon doctrine.

Thus it could not be but that Erasmus should sooner or later break with a movement of such deep religious earnestness as the Reformation was. For a time all went well. The reformers knew their indebtedness to him, and they were desirous of maintaining good relations with him. But his theological shallowness early excited the suspicion of Luther. The notes, still existing, which Luther made upon the margin of the edition of Erasmus' New Testament which he used show how his anger was every now and then excited. Yet, in 1519, Luther wrote in a friendly and even flattering style to him, upon which Erasmus replied in the tone of a schoolmaster to a pupil, bidding Luther be more moderate. More and more he determined to preserve his neutrality in the great contest. He declined all responsibility for Luther. He even drew off from Hutten, and tried to put him in fault. Finally he thought it necessary to take sides against Luther, which he did by selecting a topic in which he could pass silently over most of the points in dispute, and could also reckon upon the support of the general opinion outside of the circle of the reformers. He wrote, in 1524, his *Diatriba de Libero Arbitrio*. He here took a ground which he knew Luther regarded as false, for he defended, without much philosophic depth,

the freedom of the will ; but what was worse, he mingled his discussion with personal attacks upon Luther. The latter answered with his *De Seruo Arbitrio*, in which he denied all freedom of the will in the strongest terms, though he did not mean to reduce man thereby to the condition of a machine, and guarded against a bondage of coercion ; and amid the main discussion, he answered Erasmus with so much of sarcasm, humor, and contempt, though not without occasionally employing expressions of real kindness, that any further connection between them became out of the question. Erasmus' reply was of no importance. He soon broke also with all the other reformers.

And yet, in this period of increasing separation from the leaders of the reform, Erasmus did not cease to carry on what he had taken for his life-work, by preparing editions of the church Fathers. Thus he published Hilary, Irenæus, Ambrose, Augustine, Epiphanius, and Chrysostom, from 1523 to 1530, and was engaged upon Origen at the time of his death. Other works came from his pen of the highest value, as his *Ecclesiastes*, an excellent treatise upon homiletics. He lived also to see sentences from his works condemned by the Sorbonne (1527).

His last days were spent in Basel, where he had before lived for a considerable period. He was buried in the cathedral.

The writings of Erasmus were first collected in 1540 by Beatus Rhenanus, and again more completely by Clericus, Leyden, 1708-06, in 10 vols. folio. (See life by Drummond, London, 1873, 2 vols.) In English there are modern translations of his *Adagia or Proverbs* (selections), London, 1814, 2 vols. ; *Ecclesiastes* (see above), 1797 ; *Enchiridion [the Christian Manual]* (abridged), 1816 ; *Tract on Preparation for Death*, 1866 ; *Prayers*, 1872 ; *Pilgrimages*, 2d ed., 1875 ; *Apophthegmes*, 1877 ; *Praise of Folly*, 1878 ; *Colloquies*, 1878, 2 vols. ; *Life of Colet*, 1883. F. H. F.

Erastianism, the theory of church polity which asserts the supremacy of the state over the church, attributed to Thomas Erastus (Erastus being Greek equivalent of Liebler or Lieber), b. at Auggen, in Baden-Durlach (or at Baden, Switzerland), Sept. 7, 1524 ; d. at Basel, Dec. 31, 1583. He studied theology at Basel, philosophy and medicine at Bologna and Padua ; became body-physician to the elector-palatine Otto Heinrich, and professor of medicine at Heidelberg, 1558 ; went in latter capacity to Basel, 1580 ; to his professorship added that in ethics, 1583. He was a staunch Zwinglian, and objected to the introduction of the Genevan plan of church government into the Palatinate on the ground that excommunication is a human device, not a divine ordinance, and that the church has no power to inflict penalties of any kind, all such jurisdiction being properly left to the civil magistrate. When the Genevan plan was introduced (1570) he was the first victim, being excommunicated for suspected Unitarianism. He was, however, restored in 1575. His views found advocates in the Westminster Assembly of Divines. His posthumous book

on the subject (Basel, 1580) appeared in Eng. trans., London, 1659, n.e. by R. Lee, *The Theses of Erastus Touching Excommunication*, Edinburgh, 1844. (Cf. R. I. Wilberforce, *A Sketch of the History of Erastianism*, London, 1851.)

E-ras'-tus. See ERASTIANISM.

Eremit. See ANCHORITE.

Erigena. See SCOTUS ERIGENA.

Er-nest-ä, Johann August, D.D. (Leipzig, 1758), Protestant theologian ; b. at Tennstädt, 15 m. n.n.w. of Erfurt, Thuringia, Aug. 4, 1707 ; d. at Leipzig, Sept. 11, 1781. He studied theology and philology at Wittenberg and Leipzig, 1726-30 ; became professor extraordinary of classical literature at Leipzig, 1742 ; ordinary professor of theology, 1758. He is the founder of the grammatico-historical exegetical school of New Testament interpretation. (See his *Principles of Biblical Interpretation* [orig. Leipzig, 1761 ; Eng. trans., Andover, U. S., 1822 ; London, 1832, 2 vols.].)

Errett, Isaac, Disciple ; b. in New York City, Jan. 2, 1820 ; has been in the ministry since 1840, and editor of *The Christian Standard* since 1866. He is the author of *Walks about Jerusalem ; a Search after the Landmarks of Primitive Christianity*, Cincinnati, 1872, 5th ed., 1884 ; *Talks to Bereans*, 1875, 4th ed., 1884 ; *Evenings with the Bible*, 1885-89, 3 vols. D. at Cincinnati, O., Dec. 19, 1888.

Erskine, Ebenezer, founder of the Scottish Secession Church ; b. at Dryburgh, Berwickshire, Scotland, June 22, 1680 ; d. at Stirling, June 2, 1754. He was educated at Edinburgh, and preached at Portmunk, 1703-31, when he was translated to Stirling, but in 1740 was deposed from the ministry of the Church of Scotland. He and his followers had previously seceded from the church because they believed that it was become recreant to Reformation principles. After his deposition he continued to preach at Stirling, and as usual to large audiences. (See art. PRESBYTERIAN CHURCHES, also life by T. Harper, Edinburgh, 1849, and by J. Ker, London, 1881.)

Erskine, John, D.D. (Glasgow, 1766), Church of Scotland ; b. in Edinburgh, 1721 ; d. there, Jan. 19, 1803. He studied in that city ; became minister at Kirkintilloch, near Glasgow, 1744 ; at Colross, 1753 ; of New Greyfriars, Edinburgh, 1758 ; transferred to Old Greyfriars, 1767. He was noted for his assiduous cultivation of acquaintance, not only with ministers of other denominations in Great Britain, but in the colonies and on the continent. Thus he had as friends Wesley, Whitefield, and Jonathan Edwards. He was also one of the earliest defenders and advocates of foreign missions. Scott introduces him in *Guy Mannering*. (See his life by Wellwood, Edinburgh, 1818.)

Erskine, Ralph, brother of Ebenezer Erskine ; b. at Monilaws, Northumberland, March 15, 1685 ; was educated at Edinburgh ; entered the ministry ; was deposed with his brother ; ministered in the Secession church at Dunfermline till his death, Nov. 6, 1752.

His *Gospel Sonnets*, which are not sonnets, and perhaps as little gospel, appeared in Edinburgh, 1720, 25th ed., 1797; reprints, e.g., Glasgow, 1870. He also wrote *Smoking Spiritualized*, and a paraphrase of the Canticles (1738). (See his *Practical Works*, Glasgow, 1764-66, 2 vols., and life by J. L. Watson, London, 1881.)

Erskine, Thomas, b. in Edinburgh, Oct. 13, 1738; d. there, March 20, 1870. He was educated there and practised law there from 1810 to 1816, when the death of his brother made him heir of the family estate at Linlathen, near Dundee, and thither he removed. He paid much attention to theology, held liberal views, inspired J. McLeod Campbell's theory of the Atonement, and was a restorationist. His charming character and intense sympathy endeared him to his friends, who were numerous and influential. Of his books may be mentioned *Remarks on the Internal Evidence for the Truth of Revealed Religion*, Edinburgh, 1820, 10th ed., 1878; *Essay on Faith*, 1822, 5th ed., 1829; *The Unconditional Freedom of the Gospel*, 1828, 3d ed., 1879. (See his letters, 1800-70, Edinburgh, 1877, 2 vols., 4th ed., 1884, 1 vol.)

Esarhaddon. See ASSYRIOLOGY, p. 58.

E'-san (*hairy*), twin brother of Jacob, to whom he profanely sold his birthright (Gen. xxv.), a man of sensual and self-willed nature who sacrificed the future to the present. He was alienated from Jacob, but afterward reconciled (Gen. xxvii., xxxii.). He had a numerous posterity (Gen. xxxvi.). T. W. C.

Eschatol'-ogy (Greek, *eschatos*, "last," and *logos*, "discourse"), the doctrine of the Last Things, a theological term for what the Bible reveals about a future state. The references to the subject in the Old Testament are not numerous, partly because in such a mixed economy, political as well as religious, temporal as well as spiritual, present and material rewards and punishments must of necessity displace the higher spiritual sanctions of a future state, and partly because the design was to leave to the Messiah the honor of "bringing life and incorruption to light through the gospel;" yet the idea of a life to come was by no means excluded. It was made known by the translation of Enoch and Elijah, by the permanency of God's relation to his people as their God, by viewing death as being gathered to one's people, by the distinction between She'ol and the grave, and by the anticipation of fullness of joy at God's right hand. And that the people at large knew the truth appears from the existence of necromancers and other dealers with the dead. The resurrection of the body, though only intimated at first, became gradually more clear until it found explicit statement in Daniel (xii. 2, 3), and in Christ's time was universally accepted.

In the New Testament there is a full disclosure—that is, as full as our present condition will admit. 1. The Second Advent of our Lord is stated over and over, in every variety of phrase, as constituting the end of the existing state of things and the introduction of a new and endless dispensation, the final goal to which earth is tending. 2. The

intermediate state between death and the resurrection is represented in the parable of Dives and Lazarus (Luke xvi.) as one of bliss or misery according to the character of those who enter it, but neither the bliss nor the misery is so great as it will be after the final judgment. The opinion of most Protestants is that "the souls of believers are at their death made perfect in holiness and do immediately pass into glory." But the Roman Church holds that most Christians being at death too good for perdition, yet not good enough for heaven, they are in the middle state put through a disciplinary process, more or less severe, by which their sins are purged away, and that this process may be hastened by the prayers of the saints and the sacrifice of the mass, a doctrine which easily led to gross abuse and scandals. 3. The resurrection of the body. This is peculiar to the Scripture, yet not unreasonable. If man is to continue in another life, both parts of his nature, the material and the immaterial, must be preserved. Hence the doctrine that in the great day the vital force of the soul will secure the formation of a body suited to its new necessities and sphere. 4. The final judgment. This is to vindicate the justice of God before all worlds. The judge is to be the Son of man, and the ground of the judgment will be the deeds done in the body. Each man is to be judged by the light that he had, and if he knew the gospel, by the relation which he sustains to Christ. The result of this solemn assize will be the assigning of recompense which is twofold in nature. 5. Heaven is the abode of the righteous. It consists in the absence of toil, pain, parting, sorrow, and, above all, of sin, the enlargement of men's mental and moral faculties, the companionship of saints and angels, the increase of knowledge and grace, and the vision of God in his glory, as seen in the Lord Jesus, all to continue and grow through unwasting ages. 6. Hell is the abode of the wicked. It consists in remorse of conscience, the development of evil passions and appetites always craving and always ungratified, separation from the society and influence of the good, the presence of ungodly and wicked beings, together with positive inflictions of God's wrath. This is to continue forever. Such is the natural meaning of the statements of Scripture, and that which the historic church has placed upon them from the beginning. T. W. C.

For the eschatology of the Old Testament, see Oehler, *Old Testament Theology*, Eng. trans., ed. Day, New York, 1883; of the New Testament, see Weiss, *Biblical Theology of the New Testament*, Eng. trans., Edinburgh, 1882-83, 2 vols.; for a history on the subject, see Alger, *Doctrine of a Future Life*, 10th ed., Boston, 1878; for modern treatments, see C. M. Mead, *The Soul Here and Hereafter*, 1879; *Dorner on the Future State*, trans. Newman Smyth, New York, 1883; E. D. Morris, *Is there Salvation after Death?* 1887; A. Hovey, *Biblical Eschatology*, Philadelphia, 1888; James Fyfe, *The Hereafter*, London, 1889.

Escobar y Mendoza (es-ko-bar' e men-do'-tha), Antonio de, Roman Catholic; b. at

Valladolid, Spain, 1589; d. there, July 4, 1669, being a Jesuit since 1604. His famous *Moral Theology* (Lyons, 1646) passed through 40 editions in his lifetime, and has been several times translated. But, according to Pascal (*Provincial Letters*, Nos. 5 and 6), he is an immoral teacher, and in French *escobardeur* means to equivocate. His *Moral Theology* was burnt by order of the parliaments of Paris, Bordeaux, Rennes, and Rouen.

Escorial or Escurial (properly San Lorenzo el Real), the famous structure of Philip II., 27 m. n.w. from Madrid. It is in the form of a gridiron, because St. Lawrence, in discharge of a vow to honor whom, in case of victory, it was built—it being on his day, Aug. 10 (1557), Philip won at St. Quentin a notable victory over the French—was roasted to death on a gridiron. It is church, convent (Hieronymite), palace, and mausoleum, all in one. It was building from 1563 to 1584.

Esdraelon. See JEZREEL.

Esdras. See PSEUDEPIGRAPHIA.

Esauk, b. at Kolp, near Mount Ararat, Armenia, 397; was a pupil of Sahab and Mesrob; travelled and became well versed in Syriac and Greek; was appointed bishop of Bagrewand, and died as such in 478. His work against various forms of pagan infidelity and gnostic heresy was printed in Armenian, at Smyrna, 1762, and translated into French, *Réfutation des différentes sectes*, by Le Vaillaut de Florival, Paris, 1853.

Essa, van, Roman Catholic, Benedictine monks. 1. **Karl**, b. at Warburg, 37 m. s.e. of Minden, Sept. 25, 1770; d. as episcopal commissary at Huysburg, near Halberstadt, Oct. 22, 1824. 2. **Johann Heinrich** (better known by his Benedictine convent name of Leander), cousin of preceding; b. at Warburg, Feb. 15, 1772; d. at Affolderbach, in the Odenwald, Oct. 13, 1847. He became a Benedictine, 1790; professor of theology at Marburg, 1812; retired to private life, 1822. With his cousin Karl he brought out a translation of the New Testament at Brunswick, 1807, of which more than half a million copies were distributed by a Roman Catholic Bible society, which was suppressed in 1817; alone he worked on the Old Testament, and finally brought it out at Sulzbach, 1836; first edition of whole Bible, 1840. He co-operated with the British and Foreign Bible Society and thereby brought himself into bad repute in his church. His library is now in the Union Theological Seminary, New York City.

Essene, a Jewish ascetic sect, living in retired communities, not mentioned in the gospels because our Saviour did not encounter them. They are described by Philo and Josephus. They lived simply, abjured marriage, observed the law in some things but not in others, practised magic, and strove after purity of life. (See Ginsburg, *The Essenes*, London, 1864; Lightfoot, *Colossians*, pp. 82-179.)

T. W. C.

Essence (Lat., *esse*, "to be"). That which constitutes the particular nature of a substance and distinguishes it from all others.

The Greek Fathers used essence (*ousia*) to denote what is common to all the persons of the Trinity, and hypostasis to denote what is peculiar to each.

T. W. C.

Es'-ther, the Book of, relates how a Jewish maiden, Hadassah (*myrtle*), otherwise Esther (*star*), a cousin and foster-daughter of Mordecai, was chosen by the Persian king Ahasuerus (Xerxes) in place of Vashti, and brought about the great deliverance commemorated in the Feast of Purim (*lots*). Haman, the prime minister, got a decree to extirpate the Jews and prepared to hang Mordecai; but the latter, who had detected a conspiracy against the king, was raised to honor, and Haman was hanged on the gallows he had prepared for Mordecai. The edict to destroy the Jews was counteracted by another permitting them everywhere to destroy their enemies. The book is peculiar in that it never mentions the name of God, and seems to exhibit a spirit of national revenge and pride. Its canonicity was at one time questioned in the Jewish Church, but only for a time. Many later writers have questioned its authenticity, but without reason. The allusions to Persian manners and customs are minute and accurate. The luxury and caprice of the king correspond with what history tells of Xerxes. And the Feast of Purim is an irrefutable argument, since on no other hypothesis can its existence be explained. There are two Greek versions, containing many interpolations and additions, which bear on their face the marks of being spurious, and are accordingly relegated to the Apocrypha. Besides the general commentaries, see those specially on the book by the Lowell Hebrew Club, Andover, 1885, and by Paulus Cassell, Eng. trans., Edinburgh, 1888.

T. W. C.

Eternal Life. See IMMORTALITY.

Etheridge, John Wesley, Ph.D. (*hon.* Heidelberg, 1847), Wesleyan; b. at Youngwoods, near Newport, Isle of Wight, Feb. 24, 1804; began to preach, 1826; d. at Camborne, 13 m. n.e. of Penzance, May 24, 1866. Notwithstanding his constant ministerial duties he acquired much Oriental learning, as displayed in his books, *Horæ Aramaicæ*, London, 1843; *History, Liturgies, and Literature of the Syrian Churches*, 1846; *The Apostolical Acts and Epistles, from the Peschito*, 1849; *Jerusalem and Tiberias . . . a Survey of the Religious and Scholastic Learning of the Jews*, 1856; *The Targums of Onkelos and Jonathan Ben Uzziel on the Pentateuch, etc., from the Chaldee*, 1862-65, 2 vols. (See life by Thornley Smith, London, 1871.)

Ethics is the science of conduct. Christian ethics is the scientific application of the truths of Christianity to the duties and ideals of life. It is not a mere appendix to dogmatics, but they are, one the theoretical, the other the practical aspect of the same thing. In the Apostolic Fathers the matter was treated simply in regard to individual and family life. Tertullian emphasized the opposition between the Christian world and the pagan as rivals, but Origen rather represented the church as a spiritual power that was to penetrate the

world and so regenerate it. Cyprian put the church in the foreground, and made man's relation to it the chief ethical relation of his life. This was even more strongly asserted in consequence of the controversies with the Montanists and the Novatians, which made so much depend upon ecclesiastical order. The progress of moral science was hindered by the introduction of asceticism with its monkish ideals, making a higher virtue in the renunciation of property, marriage, etc., and of course setting up a lower standard for those not called to the "angelic" life. As time passed on the ethics of the medieval church became simply a list of prohibitions and penalties, as in the Canons and Penitential books. This was counterbalanced in part by the Mystics, as in Bernard of Clairvaux, who taught that men escaped from the earthly and finite by being absorbed in the divine and infinite, but the ascetic negation of the world prevented this from being anything more than a passive, contemplative life, whereas the divine should pervade the human and exalt and purify both thought and act. The schoolmen, of whom Thomas Aquinas is the leader, built up a system based on the 4 philosophical virtues, prudence, justice, moderation, and fortitude, together with the 3 theological virtues, faith, hope, and charity; thus making the sacred number 7. This system became of canonical authority after his death, and has of late been proclaimed from Rome as that which is to save society.

When the Reformation came, resting upon Scripture in all things, the reconstruction was as great in ethics as in dogmatics. The doctrine of gratuitous justification dislodged the whole system of a double standard of duty and all the refinements of casuistry which had been accumulated, and henceforward all ethics grew out of the decalogue, which Lutherans and Reformed alike accepted as the ultimate norm of human duty. Under the several commandments were arranged all the obligations which man owed to his Maker, to his fellows, and to himself. And it was some time before a scientific elaboration of the subject was attempted. That appears to have begun with Grotius, who, in his *De jure pacis et belli*, set forth the welfare of the community as the highest good which it was every one's duty to seek. Mosheim (1740) introduced the happiness principle in ethics, and was the first of modern writers to advocate what has been called eudæmonism or hedonism. Buddeus (1711) and Crusius (1772), on the other hand, made faith to be the true principle of ethics, and the kingdom of heaven to be the highest good. Kant severed ethics entirely from religion, and based it upon subjective individual considerations, in which he was followed by Fichte and others, but Schleiermacher returned to the old idea of the kingdom of heaven, not as a realm beyond the grave (Buddeus), nor, as the Romanist writers viewed it, as the church, but rather as produced by the virtuous action of the individual in every sphere of human life, church, state, family, science, art, literature, etc. After Schleiermacher, Rothe was the most noted writer in evangelical ethics. He agreed with

Hegel in making the state the highest good, but still considered that the church should resolve itself into the state. Wuttke opposed strongly both Schleiermacher and Rothe.

The course of ethical thought in Britain and America may be seen in McIntosh's *Dissertation* and in Sidgwick's *History of Ethics* (Macmillan, 1886). The chief point upon which the various schools differ from one another is the nature of virtue. (1) One class affirms that it is absolute, ultimate, and itself the end which men should seek. As the apostle sustains a command (Eph. vi. 1), saying, "For this is right," as if that point being ascertained nothing further need be sought. Some of these hold that the moral quality of an act lies in its own nature apart from the agent's motive, but others (Kant, Hickok, Martineau, Porter) put the whole stress upon the motives with which the act is performed. (2) The other class regard virtue as mediate, as relative to a good beyond itself, and from which it gets its value. Some of these say that it consists in such action as tends to happiness, and the amount of the happiness measures the good. They are called Utilitarians, being *egoistic* or hedonists if it is their own happiness they aim at, or *altruistic* if it be the happiness of others. All the classical moralists were in effect hedonists, as were also Hobbes, Helvetius, and Paley. Others defined virtue as good-will, a striving toward a natural good which is ulterior to it. This was held more or less distinctly by Hutcheson, Mackintosh, President Edwards, Hopkins, Janet.

(See H. Sidgwick, *Methods of Ethics*, London, 1874, 3d ed., London and New York, 1884; the same, *Outlines of the History of Ethics*, 1886, 2d ed., 1888; J. P. Lange, *Christlich. Ethik*, Heidelberg, 1878; Martensen, *Christian Ethics* [Eng. trans., Edinburgh, 1882]; Janet, *Theory of Morals*, New York, 1883; Martineau, *Types of Ethical Theory* [Oxford and New York, 1885, 2d ed., 1886]; Dorner, *System of Christian Ethics* [Eng. trans., New York, 1889]; Luthardt, *History of Christian Ethics before the Reformation*, Edinburgh, 1880; H. Spencer, *Data of Ethics*, New York, 1889.)

T. W. C.

Ethiopian Church, Ethiopian Version.
See ABYSSINIAN CHURCH.

Ethnarch (*ruler of a nation*), a ruler who, though not independent, yet governed his people according to their national laws. The term was given to the Jewish ruler Simon (1 Macc. xiv. 47) and his son Hyrcanus (Josephus, *Arch.* xiv. viii. 5). In 2 Cor. xi. 32 the deputy of Aretas the king was called the "ethnarch," in the English version "governor."

T. W. C.

Ettwein, John, a distinguished bishop of the Moravian Church; b. at Freudenstadt in Württemberg, of Waldensian ancestry, June 29, 1721; d. at Bethlehem, Pa., Jan. 2, 1802. He joined the Moravians, 1739; was ordained, 1746; came to America as a travelling evangelist of the Moravian Church, and Indian missionary, 1754, and itinerated in 11 of the colonies and preached to 12 Indian tribes, and prepared a Delaware dictionary and phrase-book. He became assistant of Bishop Seidel,

at Bethlehem, Pa., 1764, and was a friend of Henry Laurens. When the general hospital of the American army was stationed at Bethlehem in 1776 and 1777, Ettwein acted as its chaplain. He negotiated with Congress in behalf of the Christian Indians, and represented the Moravians in dealing with the government. He was consecrated bishop, 1784, and was founder, in 1787, of the "Society of the United Brethren for Propagating the Gospel among the Heathen," which is still active. (See *Transactions of the Moravian Historical Society*, Series II., pp. 247-63.)

J. T. HAMILTON.

Eucharist. See LORD'S SUPPER.

Euchelaion, in the Greek Church, is the "prayer oil" consecrated by 7 priests, used to anoint the sick, and corresponds to the extreme unction of the Roman Church, except that this sacrament is not limited to the dying.

Euchologion (*collection of prayers*), the principal and most comprehensive liturgy-book of the Greek Church, containing the liturgies of Chrysostom, Basil, and Gregory the Great, and other prayers, and dating from the 9th century. Best ed. by James Goar, Paris, 1645; several times reprinted, e.g., Venice, 1730.

Eudæmonism. See EPICUREANISM.

Eudes (ud). **Jean**, Roman Catholic, founder of the Eudists; b. at Mezeray, Normandy, Nov. 14, 1601; d. at Caen, Aug. 19, 1680. He became Oratorian priest of renown, 1625, and was struck with the lack of instruction in practical work evinced by the priests. So, in 1643, he left the Oratorians and founded at Caen a new order, "Congregation of Jesus and Mary," now called after him, for the purpose of giving such instruction, and for holding missions, i.e., revivals. It was a great success, but did not extend beyond the French borders. In the Revolution it was suppressed, but revived in 1826, and still exists in France. It enjoins no vow save that of obedience to the superior. He also founded, in 1641, the Order of Our Lady of Charity of the Refuge, for the rescue of fallen women, which, under a slightly different name, "Our Lady of Charity of the Good Shepherd," is still extant and has 122 houses all over the world. Its inmates, in 1883, numbered 1100, and nuns 2000. (See life of Eudes by Ch. de Montzey, Eng. trans., London, 1870, 2d ed., 1883.)

Eudo de Stella. See EON.

Eugenius is the name of 4 popes. 1. Aug. 10, 654-June 1, 657, a Roman by birth, was elected pope by the Roman clergy after the deposition of Martin I., and recognized by the Byzantine emperor after submitting to a formula proposed by the monothelite patriarch of Constantinople, according to which Christ had neither one nor two wills, but three, a higher one commanding the two lower ones. (See Bower, *History of the Popes*, iii., 70). 2. June, 824-Aug., 827, also a Roman by birth, accepted the decrees of the Council of Paris, convened in 825 by King Lothair, concerning image-worship, with the concession that the wrong views he had hitherto held

were due to ignorance. (See Langen, *Geschichte d. röm. Kirche von Leo I. bis Nikolaus I.*, Bonn, 1885.) 3. Feb. 18, 1145-July 8, 1153, a native of Pisa, a pupil and friend of Bernard of Clairvaux, was 3 times expelled from Rome by the republican party, led first by the senate, afterward by Arnold of Brescia, and which would not submit to the temporal power of the pope; spent most of his time outside the Eternal City, in Germany and France, but died at Tivoli. The second crusade was his work, but its miserable failure was not due to him. His letters are found in Jaffé, *Reg. Pont. Rom.*; the sources of his life in Watterich, *Pont. Rom. Vita*, II. (See Kugler, *Geschichte des zweiten Kreuzzuges*, 1866; cf. Hefele, *Konziliengeschichte*, vol. v.) 4. March 3, 1431-Feb. 23, 1447, Gabriele Condolmiere, descended from a Venetian merchant family, an austere monk without liberal education or political experience; convened the Council of Basel, 1431, but was himself deposed by it; formed an alliance with Venice and Florence against Milan and Naples, but was driven out of Rome and lived in exile at Florence. In 1438, however, he convened a council at Ferrara, removed in 1439 to Florence, in opposition to the refractory Council of Basel, and the latter gradually lost its prestige, though the union between the Eastern and Western churches accomplished by the former proved to be wholly illusory. In 1443 he rather suddenly reversed his policy and allied himself with Naples, and in the same year he was able to return to Rome. (See Bower, *History of the Popes*, vii., 238, and Creighton, *History of the Papacy during the Period of the Reformation*, London, 1882, vol. ii.) C. P.

Eulalius was put up as antipope against Boniface I. by the clergy of Rome, 418, but was expelled from the city by the emperor Honorius; abdicated and died as bishop of Nepete (Nepi), 24 m. n.n.w. of Rome.

C. P.

Eunomius and the **Eunomians**. Eunomius was born in Dacora, Cappadocia, and died there after the year 392. He early became the pupil, companion, and helper of Aëtius (see the art. ARIUS), and in 360, through the influence of Eudoxius, bishop of Antioch, who had now become bishop of Constantinople, he was made bishop of Cyzicum. He soon began cautiously to preach his doctrine, and was deposed upon the complaints of his people. He now became the leader of a party, and even ordained bishops to be sent out in various directions. His life was henceforward a troubled one. Now in exile, now hoping for favor, he passed the time till (383) he was finally obliged to retire to his native village, where he died in obscurity. His doctrine is extreme Arianism. The essence of God is to be what he is. He is the unbegotten, and cannot himself beget, since this would be to suffer diremption. The Son is thus truly a creature, he proceeds from nothing, comes into being by a voluntary act of the divine will, though superior to all other creatures. The nature of God, since it is expressed by the word "unbegotten," is know-

able by man. The Eunomians, cast out of the church by the second (Ecumenical Council (381), formed a party by themselves, having some peculiar practices, as baptism into the death of Christ instead of into the Trinity, but were soon lost in the stream of events. (See Whiston's translation of the apology of Eunomius in his *Eunomianismus Reducirte*, London, 1711; Klose, *Gesch. und Lehre des Eunomius*, Kiel, 1833.) F. H. F.

Eunuch (*bed-keeper*), a castrated male, usually employed to take charge of women's apartments. Sometimes it denotes merely a court officer, as the treasurer of Queen Candace (Acts viii. 27). The voluntary eunuchs (Matt. xix. 12) were those who abstained from marriage in order more effectually to labor for the kingdom of God. T. W. C.

Euphrates. See ASSYRIOLOGY, p. 51.

Eusebius of Cæsarea, surnamed *Pamphili* ("friend of Pamphilus"), b. in Palestine, 260-70; d. at Cæsarea, 340. He early gave himself to study, and was formed in Antioch and by the writings of Origen. He became bishop of Cæsarea probably in 313, and until the outbreak of the Arian controversy was engaged in various learned labors. He was drawn into this controversy by Arius himself, and through his natural disposition and on account of the circumstances of the times was led to adopt that intermediate position which he maintained with consistency to the last. At the Council of Nice he served as a mediator between the two parties. He brought out the creed of Cæsarea, which was composed in so general phrases as to be acceptable to the Arians. When it had been supplemented by the Alexandrians, so as to express definitely the consubstantiality of the Son with the Father, Eusebius signed it, though with hesitation. He always remained favorable to the Arians and Semi-Arians. His works are numerous, and are of an apologetical, dogmatical, and exegetical, as well as historical character. His fame rests, however, upon his Church History. Written without a knowledge of the true canons of historical writing, marred by party spirit, or more properly by limitations of horizon, it is nevertheless, on account of its laborious use of all the means at the writer's command, and its abundant quotations of authorities, invaluable. It was translated into English by C. F. Crusé, New York, 1865, but much better and with elaborate notes by A. C. McGiffert, Ph.D., New York (Christian Literature Company), 1890; in same vol. his *Life of Constantine*, translated by E. C. Richardson, Ph.D. A complete collection of his works is in Migne, *Pat. Gr.* XIX.-XXIV. (See his life by Stein, Würzburg, 1859, and by V. Hély, Paris, 1877.) F. H. F.

Eusebius of Nicomedia was, first, bishop of Berytus, then of Nicomedia. Applied to by Arius, he received him and sustained him throughout the Council of Nice, even refusing to sign the anathema against him, for which refusal he was himself deposed. But in a short time he was restored, and then promoted to the see of Constantinople. His position

upon the Arian question was the same as that of Eusebius of Cæsarea, and the party of the Arians and Semi-Arians came to be known as the Eusebians from him. He died in 342.

F. H. F.

Eustasius of Luxeuil, b. in Burgundy about 560; d. 625, at Luxeuil, or Luxen, in the present department of Haute-Saône, France. He belonged to a distinguished family, but entered the monastery of Luxovium (Luxeuil), founded by Columbanus, and became its abbot after the former's retirement (610). He did some missionary work among the Varasci on the Doubs and the Boii or Bavarians on the Inn, but had to return on account of a schism in his monastery caused by one of the monks, Agrestinus, who raised some very heavy accusations against the rules of Columbanus. Agrestinus was expelled, but the dispute was not settled until the Synod of Mâcon, 623. The life of Eustasius, written by Jonas of Bobbio, is found in *Act. S. Mart.*, iii., 786. He was commemorated, according to some martyriologies, on March 29; according to others, on Oct. 11.

Eustathius of Antioch, d. at Philippi, 337, bishop first of Berrhœa in Syria, then of Antioch; was a staunch defender of the Nicene Creed, but caused on that account some troubles with the Arians, and was deposed by a synod of Antioch, 330, and banished to Illyria by the emperor. His party, the Eustathians, were still active in Antioch during the Meletian schism. Of his writings, only his *Dissertatio de enagistrimytho aduersus Originem* is still extant and found in Migne, *Pat. Gr.* XVIII., 614-74.

Eustathius, bishop of Sebaste, Armenia, 357-80, introduced monasticism in Armenia, Pontus, and Paphlagonia, and formed a party of austere asceticism which was condemned by the Council of Gangra (about 360) and soon disappeared.

Eustathius, metropolitan of Thessalonica, 1175-94; wrote commentaries on the Greek classics which have become famous, and theological works which are of considerable interest: *Opuscula*, Frankfort, 1832; *De Thessalonica*, Berlin, 1839, etc. One of the latter has been translated into German by Tafel, *Betrachtungen über den Mönchsstand*, Berlin, 1847.

Euthymius Zigadenus, or *Zygabenus*, a Byzantine monk; d. in 1118; wrote a commentary on the Psalms, which is found, both in Greek and Latin, in the fourth volume of *Opera omnia Theophylacti*, Venice, 1754-63 (vol. iv.); a commentary on the gospels, of which the Greek text was edited by C. F. Matthai, Leipzig, 1792, n.e. 1845, while a Latin version by J. Hentenius had long before (1544) appeared at Louvain; a great dogmatical or polemical work, *Πανοπλία δογματική* (ed. Gregoras, Tergovist, 1710), which was translated into Latin by P. F. Zini, Venice, 1555, with the exception of the chapters against the pope and the Italians.

Eutyches, Eutychianism. The contest over the person of Eutyches is a link in the

chain of events of which the two councils of 431 and 451 are the ends (see CHRISTOLOGY). After the Council of Ephesus (431), the Antiochian and Alexandrian parties had formed and signed a compromise creed (433), which they interpreted in different senses. Circumstances conspired to keep their mutual jealousy awake. Upon Cyril's death, Dioscurus, a violent and ambitious man, but not a keen reasoner, had succeeded him. The Antiochians now had the best of the argumentative contest. It only needed some special occasion to cause the old strife to break out again with new fury. This was furnished by Eutyches. He was a monk, now about 70 years of age, abbot of a monastery in the vicinity of Constantinople. Without great learning or power of logical thought, he was firmly attached to the Alexandrian party because it was the party of monasticism. At the Council of Ephesus he had been a helper of the party of Cyril. He had mixed, at the request of Dioscurus, in later agitation, and had written to Leo of Rome a letter in which he accused the Antiochians of concealed Nestorianism. Domnus of Antioch replied by accusing Eutyches to the emperor of Apollinarianism. And now Eusebius, bishop of Dorylaeum in Phrygia, appeared upon the stage with an accusation against Eutyches, which he laid before a synod assembled at Constantinople in 448, of blasphemous utterances against the person of Christ. Flavian, bishop of Constantinople, foreseeing the trouble that would arise, tried to prevent the matter from coming to a trial, but in vain. Eusebius would hear of no delay. Eutyches was found to believe that Christ was truly born with a body like ours, which, however, on account of its union with the divine, was so deified that it no longer had anything in common with ours, and could not be called a human body except improperly. That Christ is the personal union of two natures was not a biblical doctrine. "I acknowledge," said Eutyches, "that our Lord before the union was of two natures, but after the union I confess one nature." This was judged to be Apollinarianism and Valentinianism, and Eutyches was deposed and excommunicated. He appealed, and finally an œcumenical council was called. This was the "Robber Synod" (see EPHEBUS). Though this reversed the sentence against Eutyches, it was soon itself reversed by the Council of Chalcedon (451). But in the Monophysites (q.v.) the party of Eutyches lived on. Eutyches' personal fate is unknown.

F. H. F.

Eutychianus, pope, Jan. 275 to Dec. 283, is a saint of the Roman Church and is said to have suffered martyrdom, but the sources know nothing about it. His day is Dec. 7.

Evagrius Scholasticus, b. about 536, at Epiphania, in Cœle-Syria, practised as a lawyer in Antioch, and wrote, in continuation of Eusebius, an ecclesiastical history from 431 to 594, of which there is an edition by Reading, Canterbury, 1720, and an Eng. trans. by Hammer, in Bohn's *Eccles. Library*.

Evangelical Adventists. See ADVENTISTS.

Evangelical Alliance. See ALLIANCE, EVANGELICAL.

Evangelical Association. See METHODISTS.

Evangelical Church, United, of Prussia, founded through the influence of Frederick William III., in 1817, by a union of the Lutheran and Reformed bodies. In polity it is Presbyterian; is partially supported by the government, which appoints the consistories or provincial boards.

Evangelical Church Conference. See KIRCHENTAG.

Evangelical Confederation (*Evangelischer Bund*), was founded at Erfurt, Jan. 15, 1887, by 250 representatives of the various divisions of German Protestantism, from the most outspoken Liberalists to the most decided Confessionalists. The cause of the movement was the general feeling of the failure of the *Kulturkampf*, and the confederation was formed with the purpose of resisting, on one side, the encroachments on Protestant interests by the Roman Catholic Church, and, on the other side, the latent spreading of indifferentism and materialism. A complete organization was achieved at the meetings of Aug. 15-17, same year, at Frankfurt am-Main, and work was immediately begun. The number of members was 10,000 in 1887, and 40,000 in 1888.

Evangelical Counsels. See CONSILIA EVANGELICA.

Evangelical Party, in the Church of England, or the Low Church party, composed of those who emphasize such doctrines as the fall and its consequent inherited total depravity; election; Christ's atonement; justification by faith alone, and the necessity of repentance and conversion to salvation.

Evangelical Society (*Société Évangélique*), was founded after the revolution of 1830, in Geneva, Toulouse, and Paris, for the general purpose of working for the maintenance and spreading of Protestantism in France, and with the special aim to take care of Protestant families or groups of families which, living amid a Roman Catholic population, in the Cevennes or in other places in France, might need both moral and material support; to provide them with Bibles, schools, churches, teachers, pastors, etc. The society has always kept aloof from the liberal wing of Protestants, but has suffered from some internal dissensions on questions of church polity: Free Church or State Church. (See *Récits et Souvenirs*, published in 1881 at the 50th anniversary of the society.)

Evangelical Union, the religious body founded, in 1843, by James Morison, of Kilmarnock, deposed from the ministry of the United Secession Church of Scotland for advocating anti-Calvinistic views. In theology it is Arminian, in polity congregational.

Evangelist (*bringer of good tidings*), a term originally applied to those who, without being attached to any place, preached the gospel wherever they were led by the Spirit (Eph.

iv. 11). Such was Philip (Acts xxi. 8), and Timothy was exhorted to "do the work of an evangelist" (2 Tim. iv. 5). Subsequently the term was applied to the writers of the 4 gospels, because they bring to men the glad tidings contained in the life and work of the Lord Jesus Christ. T. W. C.

Evangelistarium, a Roman and Greek Catholic service book, contains selections of the gospels.

Evangelium Eternum was not a book at all, but only the rumor of a book (see JOACHIM OF FLORIS), raised by the *Introductorius in Evangelium Eternum* of Gerhardinus, of which, again, only a few fragments have come down to us communicated by Quétif and Echard, *Script. Ord. Prædict.*, I., 202-18.

Evans, Christmas, Welsh Baptist; b. at Ysgaerwen, parish of Llandyssul, Cardiganshire, Dec. 25, 1766; d. at Swansea, July 19, 1838. He was brought up a Presbyterian; received only a partial education, yet began to preach. In 1788 he joined the Baptist congregation at Aberduar, and the next year was ordained as a sort of missionary to the scattered Baptists on Lley, the peninsula of Carnarvonshire; in 1792 he removed to Llangwnl, on the island of Anglesey, and ruled that congregation and all the other Baptists on the island with such arbitrariness that they resented after many years had past. This so angered him that he removed to Caerphilly, in Glamorganshire, in 1826; fresh difficulties there caused his removal to Cardiff, in 1828; and again his autocratic manner forced him away, and he took a charge at Carnarvon, 1832. His name is synonymous with eloquence in the annals of Welsh pulpit oratory, and is the best known of all their preachers. In early life he injured one of his eyes in a strife, and the eye always gave him trouble. (See his life by Stephen, London, 1847; Paxton Hood, 1881, 3d ed., 1888; his sermons, trans. by James Cross, Philadelphia, 1854.)

Evarts, Jeremiah, Congregational layman; b. at Sunderland, Vt., Feb. 3, 1781; d. at Charleston, S. C., May 10, 1831. He graduated at Yale College, 1802; practised law in New Haven, 1806-10; edited *The Panoptist*, a religious monthly, at Boston, 1810-20, and *The Missionary Herald* from 1820 till his death. He was treasurer of the A. B. C. F. M., 1812-21, and corresponding secretary, 1821, till his death. His son is the famous lawyer, William Maxwell Evarts. (See his life by E. C. Tracy, Boston, 1845.)

Evidences of Christianity. See APOLOGETICS.

Eve (*living*), the first mother of our race and the cause of the fall. We are told in Genesis (ii. 21-25) that while Adam slept God took one of his ribs and fashioned it into a woman, whom he gave to Adam as a helpmeet. Adam recognized the method of her formation and indicated it by the name given to her (*Ish* = man, *Ishah* = woman). She was made both for man and of him; subordinate and weaker, yet to be loved and cherished as his own body. Thomas Aquinas preceded Matthew Henry in

the well-known remark that Eve was not made out of Adam's head, to top him, nor out of his feet, to be trampled upon, but out of his side, to be equal with him.

Philo regarded this narrative as allegorical, and was followed by the Alexandrian fathers. Others consider it a charming idyl in the poem of creation, while some declare it to be wholly mythical, a dramatic personation of ideas. The literal view is not only clearly implied in the original statement, but confirmed by the New Testament (1 Cor. xi. 7-12, 2 Cor. xi. 3, 1 Tim. ii. 13). And the history of woman in all ages shows a striking fulfilment of the penalties pronounced upon her (Gen. iii. 16) and of the promises made to her. T. W. C.

Everlasting Gospel. See JOACHIM OF FLORUS.

Everlasting Punishment. See HELL.

Evidences of Religion. See APOLOGETICS.

Evil. See SIN.

Evil-Merodach. See ABYRIOLOGY.

Evolution denotes a theory of the universe built up on ascertained facts in all branches of knowledge, and put together by logically warranted deductions from those facts. When such a theory proves itself able to explain all facts ascertained, and proves those facts incapable of any other explanation, it becomes a fact itself.

The principle on which this theory of evolution rests is, that all existence, from the stone which remains stationary for ages among other stones to the emotion which flits for a second through the human heart with a laugh or a cry, involves a steady and infinite procession from the simpler to the more complex, though through intermittent relapses. While existence is inscrutable in its essence, this progress becomes recognizable through its phenomena in its laws.

As such a principle must discard the ideas of creation and annihilation, though it gives a new meaning to the ideas of birth and death, and must discard the ideas of a fall and a redemption, though it gives a new meaning to the ideas of sin and death, etc., it cannot avoid coming into conflict with Christian theology. But there seems to be a feeling abroad, in both parties, that the conflict need not be deadly to either of them.

The official representative of the theory of evolution is the system of synthetic philosophy by Herbert Spencer. The building is not yet finished in all its wings and walls, but enough has already been done to make the plan unmistakable, both of the whole and of the details; and in the mean time the theory and its principle have become the principal working tools of a large portion of the science and thinking of our age.

(See J. F. Yorke, *Notes on Evolution and Christianity*, London, 1882, New York, 1883; A. Wilson, *Chapters on Evolution*, New York, 1882; W. W. Smyth, *Evolution Explained*, London, 1883; W. F. Kirby, *Evolution and Natural Theology*, London, 1883; J. B. Drury, *Truths and Untruths of Evolution*, 1884; H. W. Beecher, *Evolution and Religion*, New York, 1885; Herbert Spencer, *Factors*

of *Organic Evolution*, London, 1887; J. McCosh, *Religious Aspect of Evolution*, New York, 1888; J. Le Conte, *Evolution and its Relation to Religious Thought*, 1888, n.c., 1889.)

C. P.

Ewald, Georg Heinrich August, German Orientalist and exegete; b. at Göttingen, Nov. 16, 1803; d. there, May 4, 1875. He studied there, 1820-22; became *repent* in theology, 1824; professor extraordinary, 1827; ordinary professor of philosophy (Oriental languages), 1831. Removed from office for political reasons in 1837, he went the next year to Tübingen, where he was successively professor of philosophy (1838) and of theology, 1841. But in 1848 he was back in his old position at Göttingen. In 1867 he was removed from the faculty, but allowed salary and the privilege of lecturing; the next year the latter was withdrawn and not again restored. The trouble was his furious advocacy of the cause of Hanover against Prussia. This could not be allowed by Prussia to go unpunished. Since 1869 he represented Hanover first in the *Landtag*, later in the *Reichstag*. What the after-world cherishes in Ewald is not his politics, but his superb biblical scholarship. His infallible tone, his rationalism, his arrogance do not detract from his praise as the "second founder of the science of the Hebrew language." He gave an immense impetus to Hebrew study. Nor was he destitute of admiration for Israel's heroes, and he furnished the materials for Stanley's graceful and picturesque biblical writings. His best known works are *Hebrew Grammar* (orig. German, Leipzig, 1827, 8th ed., Göttingen, 1870, Eng. trans. of 2d ed., London, 1836; of the *Syntax* from the 8th ed., Edinburgh, 1879); *Introductory Hebrew Grammar* (Leipzig, 1842, Eng. trans. of 3d ed., London, 1870); his commentaries on the poetical (1835-39, 3 vols., 3d ed., 1867-68, Eng. trans., 1880-82, 3 vols.) and prophetic (1840-41, 3 vols., 2d ed., 1867-68, Eng. trans., 1875-81, 5 vols.) books of the Bible; the *Antiquities of Israel* (1848, 3d ed., 1866, Eng. trans., 1876); his great *History of Israel* (1843-59, 7 vols., 3d ed., 1864-68, Eng. trans., 1867-87, 8 vols., 4th ed., vols. i., ii., 1883, vol. vi. is the *Life of Jesus Christ*, vols. vii., viii., *Apostolic and post-Apostolic Age*); *Die Lehre der Bibel von Gott, oder Theologie des alten und neuen Bundes*, 1871-76, 4 vols. (Eng. trans. of vol. i., *Revelation, its Nature and Record*, Edinburgh, 1884).

Ewing, Finis, one of the founders of the Cumberland Presbyterian Church; b. in Bedford County, Va., June 10, 1773; d. at Lexington, Mo., July 4, 1841. He was ordained by the Cumberland (Ky.) Presbytery, 1803, and was remarkably successful as a revivalist, but his ordination not being recognized by the Synod of Kentucky, nor by the General Assembly on appeal, he with two others organized a new presbytery in 1810, which was the parent of the present large Cumberland Presbyterian Church. He removed to Missouri in 1820. (See art. PRESBYTERIAN CHURCH, and his life by Cossit, Nashville, 1853.)

Exarch. The title was applied (1) to the prelate who presided over one of the dioceses,

comprising several provinces, formed in imitation of those made by Constantine in the state. It was therefore nearly synonymous with patriarch; (2) sometimes to metropolitans; (3) now to certain legates sent by the patriarch of Constantinople to visit monasteries, enforce discipline, and also collect the tribute he owed to the Turkish Government.

Ex Cathedra (lit. "from the [papal] chair or throne"). According to its definition, the infallibility of the pope is limited to questions of doctrine and morals and to decisions made by him *ex cathedra*. Both limitations, however, are very vague. The Roman Church has never drawn a sharp line between polity and discipline on the one side and doctrine and morals on the other. On the contrary, it has time after time elevated questions of pure polity and discipline to questions of doctrine and morals, when it had no other means at hand by which to carry out its plans. Nor is it in any way more certain what the formula *ex cathedra* may mean. Some are inclined to think that it means, when supported by the formal declaration of an œcumenical council, but this is strenuously denied by others.

C. P.

Excommunication, penal separation from an ecclesiastical society. Among the Jews there were in the New Testament period two kinds of excommunication, one a temporary and partial exclusion from the body, supposed to be referred to in Luke vi. 22, "when men shall separate you from their company;" the other a complete excision from the covenant people (John ix. 22, xii. 42, xvi. 2). In the Christian Church the right and duty to exclude unworthy members is distinctly recognized (Matt. xviii. 18, 1 Cor. v. 1-13, 1 Tim. i. 20). There was a time when an excommunicated person was denied all civil commerce and (when the state concurred) all civil rights. But this ended at the Reformation. The Roman Church still holds the *minor* excommunication, which is an ecclesiastical censure, depriving of the sacraments; the *major*, which deprives of all ecclesiastical communion, and is equivalent in substance to the *anathema*, which consigns the subject to endless perdition in case he does not repent, and only differs from it in regard to the formalities by which the latter is surrounded (Addis and Arnold). Among Protestants an excommunicated person loses nothing but access to the Lord's table, all other rights and privileges being untouched, and this one is denied only in the hope that the sinner may be brought to repentance and then restored to fellowship. Discipline of this kind is to be undertaken with great caution, in a kindly spirit, and with an earnest desire to reclaim the offender as well as to maintain the honor of the Lord's house.

T. W. C.

Exegesis, one of the 4 leading departments of theology, viz., that which is concerned with the interpretation of the Scripture. It includes Criticism, or the settlement of the text of the sacred writers, Hermeneutics, or the explanation of the meaning, and the Higher or Literary Criticism, which determines the date, the authorship, the genuine-

ness of the several books of Scripture and their mutual relations. It has been practised, with more or less success, ever since the canon was settled. Soon after the age of Ezra, Jewish exegesis began and was carried on by oral tradition. Its chief work was comment on the Mosaic law and its application to all individual, social, and ecclesiastical relations, or the Midrash, which was in one part legal and styled Halacha (a rule by which to walk), and in the other homiletical, styled Haggadah (opinion). It contained many fantastic interpretations which drowned what there was of practical value. But in the Middle Ages there were enlightened rabbis, such as Ibn Ezra, Rashi, Kimchi, Abarbanel, who pursued a more rational exegesis, and gave sound results when the knowledge of Hebrew had almost died out of the church. The Hellenistic Jews sought by allegorical interpretation to make an arbitrary reconciliation between the traditions of Hebraism and the results of Greek philosophy. The greatest master of this art was Philo, who made a twofold teaching in the Pentateuch—one the verbal sense for the unlearned, the other the figurative for such as had insight to see it. This method was adopted by the Alexandrian school and carried very far by Clement and by Origen. The latter, the greatest scholar of his age, found 3 senses in Scripture corresponding to the 3 parts of man: a literal or bodily sense, a moral or psychic sense, and an allegorical or mystic, spiritual sense. When the literal sense was offensive, he escaped the difficulty by adopting the spiritual. His influence was felt in such Western teachers as Hilary, Ambrose, and Augustine, but the school of Antioch, as represented by Diodorus of Tarsus (d. 398), Chrysostom (d. 407), Theodore of Mopsuestia (d. 429), and Theodoret (d. 457), aimed rather at a grammatical and historical interpretation, which, however, at times became bald and unspiritual. The profoundest and most spiritual interpreter among the Latin fathers was Augustine, but by far the most learned and accurate was Jerome, whose improved version of the Bible remains to this day the standard of the Roman Church. In the mediæval period exegesis became purely traditional, and was confined either to brief glosses or to catenæ, *i.e.*, extracts strung together from the writings of the fathers. The Scriptures were believed to have 4 senses: (1) the literal, (2) the spiritual, or what we are to believe, (3) the moral, or what we are to do, and (4) the anagogical, or what we are to hope.

In the 16th century there was a great change and men became emancipated from tradition. The humanists, such as Reuchlin and Erasmus, favored this, but it was carried forward by the intense religious experiences of the Reformers, Luther, Melancthon, Calvin, Beza. These went directly to the original Hebrew and Greek, and furnished faithful versions for the people, and their writings are valuable to this day. In the next century we find such scholars as Grotius, Calovius, Cocceius, Walton, Pool, and Hammond, but it was in the 18th century that modern exegesis received its deepest and most characteristic impulse, in the works of Vitrings, Bengel, Ernesti,

and Semler. These led the way to a more independent and scientific study of the Scriptures, the results of which are seen in the progress made during the present century alike in Hebrew (Gesenius, Ewald, Hupfeld, Knobel, Dillmann, Delitzsch) and in Greek (Winer, Meyer, Tischendorf, Hort, Westcott, Lightfoot, Scrivener). Besides, important side-lights have been gained by the increased knowledge of ancient Egypt and Assyria (Lenormant, Maspero, Schrader, Sayce), and by more thorough explorations in Palestine and the coterminous regions (Robinson, Stanley, Palmer, etc.).

The principal exegetical works on the whole Bible are Lange's *Bibelwerk* (Eng. trans., New York, 1864-80, 24 vols. [1 vol. on the Apocrypha]); Wordsworth's *Greek New Testament*, London, 1856-60, 4 pts., 2d ed., 1872; *The Old Testament in the Authorized Version*, 1864-71, 6 vols., 2d ed., 1868-72 (both with notes); Cook's *The Bible [Speaker's] Commentary* (London and New York, 1871-82, 10 vols.); Jamieson, Fausset, and Brown, *Com. Crit. Exer. and Prac.* (1875, 6 vols.); On the Old Testament, Keil and Delitzsch (Eng. trans., Edinburgh, 1869, sqq., 18 vols.); On the New Testament, Alford (London, 1860, 4 vols.); Meyer (Eng. trans., New York, 1880, 11 vols.); Bishop Ellicott, *Com. for Eng. Readers* (London, 1877-84, 8 vols.); Schaff, *Illus. Pop. Com.* (New York, 1879-83, 4 vols.).

T. W. C.

Exemption, the technical ecclesiastical term for the transfer of a person or institution from the jurisdiction of one superior officer to another. *E.g.*, many monasteries in the Middle Ages were taken from under the authority of the bishops and put under that of the king. Many bishoprics stand now in immediate control of the pope, being taken out of the hands of the archbishops. So some priests are exempted from obedience to their immediate superior.

Exercises, Spiritual, a term used by Roman Catholics to denote certain practices in meditation and mortification, partly in the way of penance and partly as a preparation for the eucharist or ordination. The institution was developed to its most elaborate form by Loyola.

T. W. C.

Exile, Babylonian, The Papal, the "70 years" (1309-77) spent by the papal court at Avignon.

Exodus (*going out*), the name of the second book of the Bible. It continues the history begun in Genesis, which now assumes a national rather than a personal or family form. It was evidently written by an eye-witness, and covers about 150 years, from the death of Joseph to the erection of the tabernacle in the desert. Its contents are: 1. The oppression of Israel under the new dynasty (i.). 2. The birth and early history of Moses (ii.-vi.). 3. His commission to rescue the people, and the plagues on Egypt (vii.-xi.). 4. The Passover and the accomplished deliverance (xii.-xv.). 5. The march to Sinai and delivery of the Decalogue (xvi.-xx.). 6. The little book of the covenant, of which ch. xxxiv. is a compendium

(xxi.-xxiv.). 7. Directions concerning the tabernacle and the priests' garments (xxv.-xxxi.). 8. The error of the golden calf (xxxii.-xxxiv.). 9. The construction of the tabernacle and its furniture (xxxv.-xl.). The book is an invaluable record and evidently truthful. The breaks in the narrative and the repetitions lead one to think it was composed in sections from time to time and subsequently united in one work. The route from Egypt to Sinai is traced with the local coloring and the specific accuracy of one who was present. The miracles severally suit the place, the time, and the circumstances under which they are stated to have been wrought. The plagues are essentially Egyptian. The supply of Israel's wants in the wilderness is in harmony with the characteristics of the country. The record Moses gives of himself is such as no later writer would have given. Nor would such a writer have first given the instructions to make the tabernacle and then the detailed execution of these instructions. The materials of the tabernacle (wood, skins, etc.) belong to the desert, and arts (weaving, embroidering, carving, etc.) used in the construction are such as could have been learned in Egypt.

The book shows the fulfilment of the prophecies to Abraham (Gen. xv., xvii.), and illustrates the care of God over his church and his judgments upon her foes. It presents many signal types of Christ: Moses (Deut. xviii. 15), Aaron (Heb. iv. 14-16, v. 4, 5), the paschal lamb (1 Cor. v. 7, 18), the manna (John vi. 32), the rock in Horeb (1 Cor. x. 4), the mercy-seat (Heb. iv. 16), the tabernacle (John i. 14, "the Word tabernacled among us"). See PENTATEUCH for literature. T. W. C.

Exodus of Israel. This great event, the founding of the nation and the turning-point of biblical history, is often referred to in Scripture narrative, rehearsed in Psalms (cxiv., cxxxvi.), and quoted in prophecy (Isa. li. 9, 10, Hab. iii.). Its date is now generally agreed upon. **Rameses II.** (the **Sesostris** of the Greeks) was the Pharaoh of the oppression, and his son, **Menephthah II.**, the Pharaoh of the Exodus. The monuments, of course, contain no account of the disaster, but other features of the reign of this monarch have led **Lepsius** and **Ebers** to conclude that the Exodus took place B.C. 1317, on the 15th of the first month, **Abib** or **Nisan**, our April. The place of the crossing is still in dispute. Some put it several miles south of **Suez**, where the sea is about 10 miles broad; others near **Suez**, where it is not half as wide; others still at **Lake Timsah**, to which it is supposed that "the tongue of the Egyptian sea" extended at that time, inasmuch as we know that a canal was once made from the Nile to the sea at or near that point. This view is thought to be confirmed by the very recent discovery of **Pithom** and **Rameses**, the treasure cities of Egypt. Proofs are said to abound from recent geological surveys that the sea has retreated, owing to the elevation of the land. The further progress of Egyptian exploration will doubtless settle this point beyond dispute. The theory of **Brugsch**, that the passage was through the **Serbonian bog** near the Mediter-

anean, has gained few adherents. The sacred narrative of the event is simple and natural. It, of course, implies a stupendous miracle that 2,000,000 of people with their cattle should cross in one night without the loss of man or beast, while the entire host of Egypt was cut off to a man. But the occasion was worthy of such an amazing exhibition of divine power and wisdom. And in all ages the exodus and the history that followed has been considered a type and illustration of the beginning, progress, and end of the believer's salvation and of the course of Christ's church in its deliverance from the bondage of sin, its passage through the wilderness of this world, and its safe arrival at the heavenly Canaan. See EGYPTOLOGY AND THE BIBLE at end of vol. T. W. C.

Exorcism, the expulsion of evil spirits by conjuration and solemn ceremonies, was in the primitive church considered a charism belonging to all Christians. Later on, the exorcist became one of the 4 inferior orders of the clergy, and the members of the community to whom he had to minister were simply the insane, insanity being considered as a possession by an evil spirit. At present, exorcism, with a shade of magic or, at least, of mystery about it, is still retained by the Greek and Roman churches, while in the Protestant churches it has been forgotten or forbidden. C. P.

Expectancy, in canon law, denotes a claim to a benefice which has been granted prospectively before the benefice has actually fallen vacant. This custom, which developed very early in the Roman Church, gave rise to much fraud and violence, and was finally abolished by the Council of Trent.

Extreme Unction, the rite of anointing the dying with oil, is the fifth sacrament of the Roman Church and the seventh of the Greek. It has no scriptural foundation and did not exist as an institution, still less as a sacrament, in the primitive church. It rose from the popular superstition which led people to steal the baptismal water or the oil of the church lamps for magic cures. In the 5th century it began to assume the form of a definite institution, in the 8th it is quite often spoken of in the acts of the councils, in the 12th it was introduced into the theological system by **Hugo de St. Victor**, and by the Council of Florence, 1439, it was declared a sacrament. C. P.

Eyre, John, b. at Bodmin, Cornwall, England, 232 m. w.s.w. of London, in Jan., 1754; d. at Homerton, near London, March 28 or 29, 1803. He was apprenticed to a clothier when 15 years old, and began to preach at the same time; studied in Emmanuel College, Cambridge (1778), and was ordained a deacon in 1779, and was in 1785 appointed minister of Homerton, or, as it was often called, Ram's Chapel. He established the *Evangelical Magazine* (1793), a joint undertaking of the Church of England and dissenting ministers, and founded the London Missionary Society (1794) and the Hackney Theological College (1803). C. P.

Ezekiel (*the strength of God*), a prophet of priestly race who was born and educated in Judea, but carried into captivity with Jehoiachin, B.C. 598, 11 years before the city fell, and placed with his fellow-exiles by the river Chebar. His prophetic ministry began in the 5th year of his captivity, and continued at least down to the 27th year (xxix. 17), 14 years after the destruction of Jerusalem. We have no personal details concerning him save that he had a house (viii. 1) and lost his wife by a sudden stroke (xxiv. 18). He was contemporary with Jeremiah, but differed from him widely, Jeremiah being plaintive, sensitive, and tender, while Ezekiel was stern, inflexible, and zealous against gainsayers.

The book of Ezekiel is arranged in chronological order, but is of very varied contents, presenting visions, symbols, parables, and allegories, as well as direct prophecies. Sublime in some parts, it is obscure in others. Noteworthy is the peculiar imagery which seems to have been suggested by the gigantic emblems—the eagle-winged lion and the human-headed bull—that are now become familiar to us from the Assyrian monuments. The first part of the book (i.-xxiv.) contains matter addressed to the prophet's countrymen. In the second part (xxv.-xxxix.), Jerusalem having been destroyed, he turns to the nations and sets forth the doom of Ammon, Moab, the Philistines, Tyre, Zidon, and Egypt (not Babylon, of which he was now a subject), after which he comes back to his own people (xxxiii.-xxxix.) and predicts the re-establishment of the theocracy, ending with the overthrow of Gog and Magog. In the third part (xl.-xlviii.) is a symbolical description of the future church, which, although hard to interpret in detail, is in its general scope a magnificent vision of what is in store for the people of God. Its imagery is all drawn from the structure of the temple at Jerusalem. There are no direct quotations from Ezekiel in the New Testament, but there are many obvious parallels and allusions in the Apocalypse. More than a hundred times Ezekiel is called "son of man," a title given to no other prophet except Daniel, and to him only once (viii. 17), but it does not appear to have had any especial significance. Besides the general commentaries mentioned under EXEGESIS, see the special work of Patrick Fairbairn, Edinburgh, 1851, 4th ed., 1876. T. W. C.

E'-zi-on-Ga'-ber, or **Ga'-ber** (*a man's back-bone*), a city at the head of the Elanitic or eastern fork of the Red Sea. It was the last station of the Israelites before entering the wilderness of Zin (Num. xxxiii. 35, Deut. ii. 8), the navy station of Solomon (1 Kings ix. 26), and also of Jehoshaphat (1 Kings xxii. 48). No traces of it have been found by modern explorers. T. W. C.

Ezra, a learned and pious priest, grandson of Hilkiah, the high-priest in Josiah's time. He was a "ready scribe in the law," an able and faithful man who enjoyed much consideration at the Persian court. From Artaxerxes Longimanus he received letters, money, and every needed help, and went at the head of a large party of returning exiles to Jerusalem,

B.C. 457 (Ezra vii.). On arriving he instituted many reforms among the people, particularly in the intermarriage with foreign women (Ezra viii.-x.), and reorganized public worship, with the reading and exposition of the Scriptures (Neh. viii.). After this he is generally believed to have written the book which bears his name, the books of Chronicles and part of Nehemiah, and to have collected and revised all the books of the Old Testament found in the present canon. In his work he was aided by Nehemiah, and probably by Malachi.

The Book of Ezra, covering events from 536 to 456 B.C., consists of 2 parts, the first of which (i.-vi.) describes the return of the first band of Jews from exile and the reconstruction of the temple. Then, after an interval of 58 years, begins the second part, which relates Ezra's expedition to the Holy City, his arrival, and his proceedings there. The authenticity of the book is generally conceded. Portions of it (iv. 8-vi. 18 and the decree of Artaxerxes, vii. 12-26) are in Chaldean. The language bears a close resemblance to that of the Chronicles and Daniel. There are 2 apocryphal books ascribed to him under the title of Esdras, the Greek form of his name. Neither of them exists in Hebrew or is of any authority. From First Esdras (iv. 41) comes the maxim, "Great is truth, and mighty above all things," or, as the Vulgate gives it, *Magna est veritas et praevalet*. (See the general commentaries mentioned under EXEGESIS; also A. H. Sayce, *Introduction to Ezra, Nehemiah, and Esther*, London, 1885.) T. W. C.

F.

Faber, Frederick William, D.D. (by Pope Pius IX., 1854), Roman Catholic; b. at Calverley, Yorkshire, Eng., 6 m. n.w. of Leeds, June 28, 1814; d. at the Oratory, Brompton, London, Sept. 26, 1863. He was educated at Oxford, where he became fellow of University College, 1837; in 1839 he was ordained priest of the Church of England; in 1842 accepted the rectory of Elton, Huntingdonshire; but 3 years later he formally abjured Protestantism and went over to the Roman Church—a course he had meditated for many years. He established at Birmingham the community properly called the "Brothers of the Will of God," but generally "the Wilfridians," as he had taken the name of "Brother Wilfrid." In 1848 the entire community went over to the oratory of St. Philip Neri, and from 1849 till his death he was the head of the London branch. His fame rests upon his hymns—e.g., "Hark, hark, my soul, angelic songs are swelling," "Dear Jesus, ever at my side," "Workman of God, oh, lose not heart," "O gift of gifts," "Paradise, O Paradise," which are marked by fervor, pathos, grace, and simplicity. (See his life by Bowden, London, 1869.)

Faber, Jacobus Stapulensis (properly Jacques Lefèvre d'Étaples), b. at Etaples, 15 m. s. of Boulogne, France, about 1450; d. at Nérac, in Béarn, 1536. After studying in

Paris he became a teacher of the classics there and had many pupils. In 1507 he began to be intimate with Bishop Briconnet (q.v.), who, in 1523, appointed him vicar-general at Meaux. But Faber had made himself so obnoxious by his biblical writings—*e.g.*, that on the theme that Mary Magdalene, Mary the sister of Lazarus, and the woman who was a sinner (Luke vii. 37-50) were 3 different persons, but chiefly by his annotated French translation of the Bible (Antwerp, 1580), that he sought and found a refuge at the court of Margaret of Navarre at Nérac. The Sorbonne had revoked his doctorate, in 1525, on account of his alleged Protestantism, and only flight had saved him from arrest and imprisonment. The king, Francis I., was his patron, but even he could not make his life safe. Many of his writings were put upon the Index. Still he never left the Roman Catholic Church, and hoped on for a reformation within it. (See life by Graf [in French], Strassburg, 1842.)

Faber, Johannes (properly Heigerlin), Roman Catholic, called the "Hammer of the Heretics;" b. at Leutkirch, near Lake Constance, 1478; d. at Baden, near Vienna, May 21, 1541. He studied at Tübingen and Freiburg; was on friendly terms with the chief Humanists; became vicar-general of Constance, 1516, and requested Zwingli to preach against the indulgence-mongering Samson (1517), but when the Reformation took on the shape of a rupture with Rome he withdrew fellowship with the progressive party, and in the Zürich Disputation of 1523 and afterward led the Catholic party in Switzerland. When become bishop of Vienna (1530) he persecuted the Protestants (*e.g.*, Hubmeier). He got his epithet from his work, *Malleus in hæresim Lutheranam*, Cologne, 1524. (See his collected works, Cologne, 1537-40.)

Faber (Favre), Pierre, Roman Catholic; b. at Villardet, Savoy, April 13, 1506; studied at Paris; joined Ignatius Loyola in founding the Society of Jesus, 1534, and worked successfully in its interests through Germany, Italy, Spain, and Portugal; d. in Rome, Aug. 1, 1546. He was beatified Sept. 5, 1872. (See his life from the Italian of Boero [1874], London, 187-.)

Fabian, pope, Feb., 236, to Jan. 20, 250, was unanimously chosen bishop of Rome because, while the election was going on, a dove alighted on his head, according to Eusebius, *Hist. Eccl.*, VI., 29.

Fabricius, Johannes Albert, German Lutheran; b. at Leipzig, Nov. 11, 1668; studied there; became assistant pastor at Hamburg, 1693; professor of rhetoric and moral philosophy there, 1699; d. there, April 30, 1736. His bibliographical and litero-historical labors won him the gratitude of his contemporaries, and have given him an imperishable name. Of his numerous compilations may be mentioned *Bibliotheca latina*, Hamburg, 1697, n.e. by Ernesti, Leipzig, 1773-74, 8 vols.; *Bibliotheca græca*, 1705-28, 14 vols., n.e. of 12 vols. by Harless, 1790-1812; *Codex apocryphus N. T.*, 1703, n.e., 1719; *Codex pseudepigraph-*

icus V. T., 1713; *Lux evangelii*, 1731; *Bibliotheca latina media et infima ætatis*, 1734-36, 5 vols., n.e. by Mansi, Padua, 1754, 6 vols., rep. Florence, 1858-59, 3 vols.

Faculty, as a technical term of canon law, denotes the temporary transference of a certain ecclesiastical power from the original holder to some subordinate officer for practical purposes, as when, for instance, the pope transfers a certain measure of his power to a missionary or a nuncio.

Facundus, bishop of Hermiana, in the province of Byzacena, Africa, wrote in 548 and in defence of the Three Chapters, *Pro defensione trium capitulorum*; *Contra Moesianum scholasticum*, etc., found in Migne, *Pat. Lat.* LXVII., 527-852, 853-868.

Fairbairn, Andrew Martin, D.D. (Edinburgh, 1878; Yale, 1889), Congregationalist; b. near Edinburgh, Nov. 4, 1838; studied at Edinburgh, Glasgow, and Berlin (under Dörner, 1866-67); became pastor at Batingate, Scotland, 1861; at Aberdeen, 1872; principal of Airdale (Congregational theological) College, Bradford, Eng., 1877; and of Mansfield College, Oxford, 1886. He is the author of *Studies in the Philosophy of Religion and History*, London, 1876; *Studies in the Life of Christ*, 1880, 5th ed., 1885; *The City of God*, 1883, 2d ed., 1885; *Religion in History and in Life of To-day*, 1884, 2d ed., 1885.

Fairbairn, Patrick, D.D. (Glasgow, 185-), Free Church of Scotland; b. at Hallyburton, Berwickshire, Jan. 28, 1805; d. in Glasgow, Aug. 6, 1874. He was educated at Edinburgh, and became pastor successively at North Ronaldshay, Orkney Islands, 1830 (many of the people were wreckers, but all were greatly improved by his assiduous labors); Bridgeton, Glasgow, 1836; Salton, in East Lothian, 1840; and of the Free Church in the same parish after the disruption of 1843. In 1853 he became professor of theology in the Free Church Theological College at Aberdeen; in 1856 was transferred in the same position to Glasgow, and on Nov. 4 of that year became principal. He was a member of the Revision Committee (Old Testament Company). His works embrace *The Typology of Scripture*, Edinburgh, 1845-47, 2 vols., 6th ed., 1880; *Ezekiel, Exposition; with New Translation*, 1851; *Prophecy*, 1856, 2d ed., 1866; *The Pastoral Epistles of St. Paul*, 1874; *Pastoral Theology*, 1875 (posthumous). For biographical sketch see his *Pastoral Theology*. He edited *The Imperial Bible Dictionary*, London, 1867, 2 vols., 4th ed., 1876.

Faith is the assent of the understanding to truth, and it varies according to the nature of the truth believed. It is one thing to assent to an abstract or an historical truth, another to agree to a moral truth, and yet another to accept the truth on the testimony of God. The last is religious faith. It includes (1) Knowledge, for a true and intelligent believer must know what it is that he believes. The "implicit faith" of Romanists is an unmeaning formula. After knowledge comes (2) Assent—*i.e.*, the acceptance of the truth proposed as the very truth of God. But as this truth

contains an offer of salvation, there must be also (3) Trust—i.e., a full and hearty reliance upon the promise thus given. Where these are there is the faith which unites to Christ and saves the soul. Such faith is a grace wrought in the heart by the Holy Spirit, whose illumination leads to a cordial embrace of Christ as our Saviour. Hence it is the instrument of salvation, and without it there is no forgiveness of sins, whereas he who believes in Christ has already eternal life (John iii. 36). Faith is the mainspring of the Christian's course. By it he lives and walks and is sanctified. By it he overcomes the world, the flesh, and the devil, and receives the crown of righteousness. It is the mother of all graces, because it keeps the soul in union with Christ, by whom the Holy Spirit is given, and his fruits (Gal. v. 22, 23) are love, joy, peace, and every other moral excellence. It has always been the chief characteristic of the people of God. "For therein the elders had witness borne to them" (Heb. xi. 2), from righteous Abel down. By this the holy men of old subdued kingdoms, wrought righteousness, etc. (Heb. xi. 33, 34), and by this the godly in every age set their affections upon things above, and confessing themselves strangers and pilgrims on earth, look for the city which hath the foundations, whose builder and maker is God.

T. W. C.

Faith, Acts of. See ACTS OF FAITH.

Faith, Articles of. See CREED.

Faith, Confession of. See CREED.

Faith, Fundamental Articles of. See FUNDAMENTAL, etc.

Faith, Rule of. The question what is the standard of faith and practice has been greatly contested ever since the Reformation. The view held by all Protestants is that the Bible alone is the rule, and only its disclosures can bind the conscience. It is inspired, complete, perspicuous, and accessible, and every man may and must accept whatever this infallible authority teaches. Romanists, on the contrary, maintain that the Bible is only a part of the rule of faith; that the oral teaching of Christ and his apostles, handed down in the traditions of the church, completes it; and that the writings of the fathers, the decrees of councils, and the decretals of the popes are a depository of this teaching not less certain than scripture itself, and of it the church is at all times the authoritative expositor. To this it is replied that the Bible affirms its own sufficiency over and over (Ps. xix. 7, 8, 2 Tim. iii. 15-17), that Christ and his apostles always refer to the written scripture as authority, and to no other rule (Matt. iv. 4, 7, 10, Luke xvi. 31, Rom. iv. 3), that traditions are often inconsistent with each other or self-contradictory, that the doctrinal decisions of Rome need an infallible interpreter as much as the Bible, and that Romanists while repudiating private judgment yet address their arguments to the private judgment of men, "thus basing an argument upon that which it is the object of the argument to prove is baseless."

The English Church in the Laudian period and portions of it since have been inclined to

hold the "consent" of the fathers as an authoritative interpretation of the Scriptures.

T. W. C.

Fakir, a Mohammedan monk. See DERVISH.

Falashas (exiles), the degenerate Jews of Abyssinia; of uncertain origin, possibly descendants of mere proselytes to Judaism. They came very early into Abyssinia. They are industrious, orderly, and are noted for skill in masonry. Their language is Geez (Ethiopic), in which they have a translation of the Old Testament and its Apocrypha. They know nothing of Hebrew. Their religious practices are like the Jews', except that they do not use the *tephilin* (the fringed praying-scarves), nor observe the Feast of Purim or the dedication of the Temple. They also add many superstitious rites. The Sabbath is deified and worshipped as the goddess Sanbat. They offer prayers and sacrifices for the dead. They have monks. Fasting is obligatory on all over 7 years old, and is observed every Monday and Thursday, on every new moon, and at the Passover. They number about 100,000. (See Flad, *The Falashas of Abyssinia*, Eng. trans., London, 1869; J. Halévy, *Travels in Abyssinia*, Eng. trans., London, 1878.)

Falk Laws (or May Laws), certain restrictive laws regulating the influence and authority of the Roman Catholic Church, passed by the Prussian diet during 1872 to 1875, under the leadership of Dr. Falk, the Prussian Minister of Worship and Public Instruction and Sanitary Affairs. They bore very heavily on the Roman Church, but are now (1890) partially abrogated.

Fall of Man is a term to denote the result of the first sin upon the race. Adam was created holy, in the image of God, but he transgressed by eating the forbidden fruit, and hence the apostle says (Rom. v. 12), "Through one man sin entered into the world." All Christians agree that in Adam the race fell from its original state, but they explain the fact in different ways, saying either that Adam fell as the federal head of his posterity, or that he was their natural progenitor, so that like produces like, or that he set an example which all have followed.

T. W. C.

Fallow Ground, land suitable for cultivation and ploughed, but not sowed. In literal sense, Prov. xiii. 23, where it is rendered "tillage." Figuratively in Hos. x. 12, and Jer. iv. 3, "Break up your fallow ground."

T. W. C.

Fallow Year, a name given to the seventh or sabbatical year, when all agricultural labor was suspended and the land was allowed to lie fallow.

T. W. C.

False Decretals. See CANON LAW.

Familiar Spirit (Latin, *familiaris*, a household servant), a name denoting the subservience of spirits to a certain class of necromancers who had them at command to wait on them as servants.

T. W. C.

Familiars. 1. Of bishops, those who are in their service and pay; after 3 years' continuous

service they may be ordained. 2. Of a monastery, the lay members, who are servants, mechanics, etc., who are admitted into the community through certain religious rights. 3. Of the pope, all those clergy and laity who either render him some personal or domestic service, or hold some particular position at the papal court. They fall into 3 classes and enjoy some privileges. 4. Of the Inquisition (e.g., in Spain), those who lived in the houses of inquisitors and arrested their victims and conveyed them to prison. They were held in high honor and looked upon themselves as highly favored.

Familists (*Familia caritatis*, or *Family of Love*), a mystical sect founded in Holland and England by Heinrich Nicolaes of Münster, Westphalia (b. 1502; d. after 1560), who claimed to have had, in 1540, at Amsterdam, a special divine call to be a prophet. For the next 20 years he carried on his proselyting work in Holland, then he went to England and gathered quite a following. The usual charges of immorality were made against them, but groundlessly. Their principal distinctive doctrine was that religion consists purely in love, which unites us to God. Nicolaes claimed superiority over Christ, because, while Moses preached hope and Christ faith, he preached love. He called himself the chief bishop, and gave his followers a new ecclesiastical calendar and order of worship. The sect gradually sank into insignificance and disappeared in the 17th century. (See Barclay, *The Inner Life of the Religious Societies of the Commonwealth*, London, 2d ed., 1877, 2 vols.)

Family, from the Latin, *familia*, which meant, primarily, the collective body of slaves, and, secondarily, the whole domestic property of a paterfamilias, but came to denote the body of people within a gens who traced their descent through males to a common ancestor. The English word properly represents the little group consisting of a man, his wife, and their children, with such other persons as may have a continuous place in the association. By divine ordinance the family is the germ of all human society. It is a very wise and efficient arrangement to provide for the increase, the nurture, and the best development of the human race. In the plastic period of life and under the most favorable circumstances, it begins to train men to be subject to legitimate authority, to recognize the rights of others, to sacrifice personal choice for a common good, to exercise kindness and goodwill, and so to form the habits that are most requisite for social order and harmony. The family is a little commonwealth under rightful government, cemented together by the mutual respect and love of its various members. Hence a nation's prosperity is best secured by the influences which issue from its households; nor was he wrong who said, "Whatever is most excellent in the state must always begin at the fireside." The church as well as the state is an aggregation not of individuals, but of families. Hence the stress laid in the epistles upon relative and domestic duties. Hence, whatever touches the peace

and welfare of the family affects the whole social fabric. Religion, of course, begins with the individual, but it does not end there. Its finest field is the home which it guards, sanctifies, and blesses by the voice of prayer and praise, by holy living and the Word of God. T. W. C.

Fanaticism (from Latin, *fanum*, temple), originally applied to priests who pretended to receive oracles, and afterward to all fraudulent inspiration, it now denotes the victims of an overweening enthusiasm, usually allied, where religion is concerned, with malign emotions. T. W. C.

Farel, Guillaume, Reformer; b. at Fareaux, near Gap, S. E. France, 46 m. s.e. of Grenoble, 1489; d. at Neuchâtel, Switzerland, Sept. 13, 1565. He studied in Paris under Faber Stapulensis, and by his recommendation was for a brief period professor in Cardinal Le Moine's college in Paris, but avowing Lutheran views he left Paris, went to Metz (1521), and began that course of intrepid action on behalf of the reformed faith which he ever afterward pursued. Driven away by persecution (1523), he betook himself to Basel, was cordially received by Ecclampadius, victoriously defended his opinions in a public debate, Feb. 23, 1524, on which occasion Ecclampadius interpreted his Latin into German; but was expelled shortly afterward, under the instigation of Erasmus, whom he had compared to Balaam. For the next 8 years he carried on his gospel preaching through all S. E. France and W. Switzerland, preaching as he had opportunity, and in constant danger. In 1532 he first preached the reformed faith in Geneva, and by the help of Bern, although compelled to flee twice, succeeded in introducing the Reformation, Aug. 27, 1535. In 1538 he fairly compelled, under divine guidance playing the part of a Hebrew prophet, Calvin to stop at Geneva and help him. The two were driven out in 1538. Farel lived thenceforward chiefly at Neuchâtel and Metz. He was very impetuous and hasty, and no theologian, but he was a pathfinder, and by courage, eloquence, and perseverance he established the reformed faith in all French Switzerland. His writings have never been collected, but there are reprints of *Sommaire*, issued anonymously 1534 (?), reprinted 1538, 1542, Geneva, 1552; ed. J. W. Baum, Geneva, 1867; of *Du vray usage de la croix de Jésus Christ*, Geneva, 1560; ed. pastors of Neuchâtel, 1865, with an appendix containing, in whole or in part, several of his other writings; and of *Des Actes de la dispute de Rive*, Geneva, 1885. A monument to him at Neuchâtel was unveiled May 4, 1876. (See his life by W. M. Blackburn, Philadelphia, 1865, especially art. in *La France Protestante*, ed. Bordier, vol. vi., cols. 385-415.)

Farfa, a celebrated monastery, situated on the Farfa, in Central Italy. It was destroyed in the 7th century by the Lombards, and in the 10th by the Saracens, but both times rebuilt. The *Chronicon Farfense*, written by the abbot Gregory, edited by Muratori, in *Script. Rev. Ital.*, II., belongs to the 11th century.

Farindon, Anthony, Church of England, one of the best preachers among the royalist divines; b. at Sonning, Berkshire; baptized there, Dec. 24, 1598; educated at Oxford; preached in London, 1647 to 1656; d. near London, Oct. 9, 1658. His sermons, ed. by T. Jackson, were reprinted, London, 1849, 4 vols. See his life in same.

Farmer, Hugh, English Independent; b. "at the Isle Gate farm, in a hamlet called Isle, within the parish of St. Chad, Shrewsbury," Jan. 20, 1714; d. at Walthamstow, 7 m. n.e. of London, where he was pastor from 1737 to 1780, Feb. 5, 1787. From 1762 to 1780 he held the "merchants' lectureship" in London. He was a popular preacher, but is now remembered by his *An Inquiry into the Nature and Design of Christ's Temptation in the Wilderness* (denies its objectivity), London, 1761, 3d ed., 1776, 5th ed., 1822; *A Dissertation on Miracles* (denies mediate causes), 1771, 3d ed., 1810; *An Essay on the Demoniacs* (maintains they were epileptics or insane), 1775, 4th ed., 1818. (Cf. Stephen, s.v.)

Farrar, Venerable Frederick William, D.D. (Cambridge, 1873), F.R.S., Church of England; b. in Bombay, India, Aug. 7, 1831; B.A., Cambridge, 1854; elected fellow of Trinity College; became assistant master in Harrow School, 1854; head-master of Marlborough College, 1871; rector of St. Margaret's, Westminster, London, and canon, 1876; archdeacon, 1883. His numerous writings embrace, *Seekers after God*, London, 1869, 2d ed., 1877; *The Witness of History to Christ*, 1871, 3d ed., 1875; *The Life of Christ*, 1874, 2 vols., 38th ed., 1880; *Eternal Hope*, 1878, 12th ed., same year; *The Life and Work of St. Paul*, 1879, 2 vols., 18th 1000, 1881; *Mercy and Judgment: Last Words on Christian Eschatology*, 1881, 2d ed., 1882; *Early Days of Christianity*, 1882, 2 vols., 3d ed., 1884; *Messages of the Books: Discourses, and Notes on the New Testament*, 1884; *The History of Interpretation* (Bampton lectures), 1886; *Everyday Christian Life* (sermons), 1887; *Solomon, his Life and Times*, 1887; *Lives of the Fathers*, London and New York, 1889, 2 vols.; *Epistle to the Hebrews*, 1889.

Farthing. See MONEY.

Fasting. 1. Among the Hebrews there was originally only one day of public fasting ordained, the day of Atonement (Lev. xvi. 29, xxiii. 27, Num. xxix. 7), though it very early became customary to proclaim a day of fasting and humiliation when some great national calamity overtook the people (Judges xx. 26, 1 Sam. vii. 6, 1 Kings xxi. 27, 2 Chron. xx. 3). During the Babylonian exile 4 other fasts were regularly observed: that of the 4th month, on the 17th of Tammuz, in memory of the capture of Jerusalem by Nebuchadnezzar; that of the 5th month, on the 9th of Ab, in memory of the destruction of the first temple; that of the 7th month, on the 2d of Tishri, the day of the death of Gedaliah and his associates at Mizpah; and that of the 10th month, on the 10th of Tebeth, the day on which the siege of Jerusalem by Nebuchadnezzar began. At the time of Christ the Jews

generally fasted also on Monday and Thursday every week, because, according to tradition, Moses went up Mount Sinai on a Thursday and came down on a Monday. The fast of the day of Atonement was called "the white fast," because a white shroud was worn, while the other fasts were called "black fasts," because mourning was worn. 2. The Christian Church adopted partially the Jewish system of fasting, though rearranging the dates and changing their signification. Thus the two days' weekly fast, the *dies stationum*, was continued, only that Wednesday and Friday were selected, instead of Monday and Thursday, in memory of the betrayal and crucifixion of our Lord; the former was soon dropped. The 4 annual fasts falling in different months were also retained, but the days were arranged so as to divide the year into seasons: *quatuor tempora*, quatemper fasts, Ember-days. When, however, monasticism and asceticism became a ruling power in the church, specifically Christian fasts arose. The principal one among these is the quadragesimal fast before Easter, in memory of our Lord's lying forty hours in the grave. It lasts 6 weeks, but as there is no fasting on Sundays, it begins on the Wednesday of the preceding week, Ash Wednesday. The Greek Church observes a quadragesimal fast also before Christmas, but an attempt which was made to introduce that custom in the Roman Church did not succeed. On the whole, the Greek Church is stricter than the Roman in the observance of the fasts, knowing nothing about granting or selling indulgences. As fasting is nowhere commanded in the New Testament, the Reformed churches have generally refrained from any compulsory regulations of the practice, but their symbolical books bear evidence that they have never overlooked the importance which it may have as a means of self-discipline and preparation for prayer. C. P.

Fatalism, the doctrine which holds that all events have been determined by a blind and inexorable destiny. This was held by the ancients, who made it control both gods and men, and is now held by Moslems in much the same way. The Scripture doctrine of predestination means the wise and holy providence of God, who governs the universe according to his eternal purpose, yet without turning men into machines or destroying their free agency. T. W. C.

Fathers of the Church, a term used loosely of all the early Christian writers, but in strictness limited to those writers of the first 8 Christian centuries who possess the qualities of orthodoxy, sanctity of life, approval of the church, and high antiquity. This strict definition rules out Origen for his heterodoxy, Tertullian for his Montanism, and Eusebius of Caesarea for his Arianism, also Clemens Alexandrinus, Lactantius, Rubinus, Cassian, and Theodoret. Such writers are called *scriptores ecclesiastici* ("ecclesiastical writers"). The list in the Eastern Church closes with John of Damascus (d. 754), but in the Western with Gregory the Great (d. 604).

The Fathers are divided into 3 classes: 1. The Apostolic (q.v.). 2. The Ante-Nicene

(i.e., those who wrote before the Council of Nice, 325), the chief of whom are Justin Martyr, Irenæus, Hermas, Tatian, Athenagoras, Theophilus, Minutius Felix, Commodian, Hippolytus, Cyprian, Caius, Novatian, Gregory Thaumaturgus, Dionysius the Great, Julius Africanus, Methodius, and Arnobius. 3. The Post-Nicene. The chief are, Athanasius, Ambrose, Augustine, Jerome, Cyril of Alexandria, Basil the Great, Gregory Nazianzen, Gregory of Nyssa, Chrysostom, Isidore of Seville. (See the arts. upon all the writers named.) The writings of the Apostolic, Ante-Nicene Fathers and of Augustine and Chrysostom and later Fathers have been published in a revised Eng. trans. by the Christian Literature Company, New York, 1885, sqq.

Fausset, Andrew Robert, Church of England; b. at Silverhill, County Fermanagh, Ireland, Oct. 13, 1821; graduated at Trinity College, Dublin, 1843; became rector of St. Cuthbert, York, Eng., 1859. His numerous writings embrace a translation of *Bengel's Gnomon*, Edinburgh, 1857, 5 vols., and of *Vinet's Homiletics*, London, 1858; vols. iii., iv., and vi. of a *Critical, Experimental, and Practical Commentary* (with Jamieson and Brown), 1868; *Horæ Psalmicæ*, 1877, 2d ed., 1885; *The Englishman's Critical and Expository Bible Cyclopædia*, 1879, 2d ed., 1887; *Expository Commentary on the Book of Judges*, 1885.

Faustinus (fow-stee'-nus), a presbyter of Rome from the 2d half of the 4th century, took part in the Athanasian controversy and in the contest between Damasus and Ursinus. His writings are found in Migne, *Pat. Gr.* XIII.

Faustus (fowst'-us), **Relensis** or **Regiensis**, bishop of Reji or Regium, the present Riez, in the department of Basses Alpes, France, 45 m. n.e. of Marseilles; wrote against Lucidus, a Gallic presbyter and a pupil of Augustine, first an *Epistola ad Lucidum* and then *De Gratia Dei*, in which he attempts to maintain a semi-Pelagian standpoint, refuting Pelagius, but also rejecting Augustine. The book was very much read in Gaul, but strongly opposed in Byzantium and Carthage. He was born in Brittany toward the close of the 4th century; became a monk of Lerins, 426; abbot, 423; bishop of Riez, 462 (?); d. there, 492 (?). His collected works are found in Migne, *Pat. Lat.* LVIII.

Faure (or **Favre**) **Pierre**. See **FABER**, **PIERRE**.

Fawkes (fauks), **Guy**, one of the conspirators who proposed to blow up the houses of parliament, London, because severe laws against the Roman Catholics had been enforced; baptized at York, April 16, 1570; hanged at Westminster, London, Friday, Jan. 31, 1605-6. Guy Fawkes' day is Nov. 5, the day when the plot was discovered.

Feast of Asses. See **ASS**.

Feast of Fools. See **FOOL**.

Feasts, Religious. See **FESTIVAL**.

Featley (or **Fairclough**), **Daniel**, D.D. (Oxford, 1617), b. at Charlton-upon-Otmoor,

Oxfordshire, March 15, 1582; d. at Chel ea College, near London, April 17, 1645. He was educated at Oxford; was chaplain to Archbishop Abbot; rector of Acton, Middlesex, and for a time a member of the Westminster Assembly of Divines. For corresponding with the king at Oxford he was imprisoned for 18 months, and only released to die. He was distinguished as a controversialist. The Church of Rome was his commonest object of criticism, but he is best known to posterity by his *The Dippers Dipt; or, the Anabaptists duck'd and plung'd over head and ears at a Disputation in Southwark*, London, 1645, 4to, 7th ed., 1660.

Federal Theology (from *fædus*, a covenant), the system which makes theology centre about the idea of the covenants. It was first advocated by some English divines (William Ames, d. 1633), but was fully elaborated by Cocceius, and after him by Witsius, and soon became the favorite system among the Reformed. It is adopted in the Westminster standards. Man when created was put under a covenant which promised him eternal blessedness on condition that he remained holy, as he was able to do. This was his work, and so the arrangement was called a Covenant of Works. But man sinned and fell, whereupon God, who is rich in mercy, put in place of the old covenant a new one, the Covenant of Grace, by virtue of which the Lord Jesus Christ became the head and representative of his people. As such he redeems them, and secures that they are justified, born again, sanctified, and finally glorified. This covenant was made before time began; it is altogether of grace; it is absolute and unconditional; it is perfect and indefeasible. It was administered in the patriarchal period by promises and sacrifices; in the Mosaic economy, by these, with the addition of the ceremonial law and a varied system of types; and finally under the gospel, with a full disclosure of the person and work of the Lord Jesus. In all these the mediator, the blessing, and the way of obtaining an interest in it, viz., by faith, are the same, the only difference being as to the clearness and fulness of the disclosure.

The federal theology has been at times strongly objected to even by some Calvinistic writers (cf. Strong's *Theology*, pp. 324-25), but its friends consider these objections to rest upon a mistaken view of what the system really is. (See Hodge's *Theology*, Dabney's, Shedd's.) T. W. C.

Feejee. See **Fiji**.

Fehm. See **VEHM**.

Felicissimus was appointed a deacon in the Church of Carthage by the presbyter Novatus, probably against the will, at all events without the consent, of Cyprian, the bishop. A vehement dispute arose and no conclusion was arrived at, when the Decian persecution broke out, and Cyprian fled. During the absence of the bishop, the presbyters and deacons took care of the church, its poor, its *lapsi*, etc. But this Cyprian considered an encroachment upon his authority, and when the persecution

was ended and he returned to Carthage (251), he excommunicated Felicissimus. The latter, however, and his party turned back the excommunication upon the bishop, and Fortunatus was elected bishop in his stead. But Cyprian was supported by the other African bishops and the bishop of Rome, and soon the schism was ended and Fortunatus and Felicissimus were heard of no more.

Felicitas, St. 1. A distinguished Roman widow, martyred, just after she had witnessed the slaying of her 7 sons, under Marcus Aurelius (164); her day is July 10. 2. A Carthaginian slave, martyred under Septimius Severus (203); her day is March 7. (See Butler's *Lives of the Saints*, under these respective dates.)

Felix (happy), a manumitted slave who, by favor of Claudius Caesar, became governor of Judæa, and resided at Cæsarea, where Paul was brought before him and delivered a bold and earnest discourse that made Felix tremble. But his emotion ceased, and to please the Jews he left Paul bound when he (A.D. 60) was recalled to Rome (Acts xxiii., xxiv.).

T. W. C.

Felix is the name of five popes. 1. (Jan. 5, 269 to Dec. 30, 274.) A Roman by birth, otherwise unknown. The letters ascribed to him belong to a later date, and the persecution of Aurelian, during which he is said to have suffered martyrdom after burying 243 martyrs with his own hands, is a fable. 2. (355-58.) A deacon in Rome and was made bishop when Liberius was expelled by the court, but was himself expelled by Liberius and died in obscurity. He was an Arian, yet is a saint of the Roman Church. His day is July 29. 3. (March, 483, to Feb. 25, 492.) A native of Rome, elected by the influence of Odoacer, which explains how he could dare to condemn the *Henotikon* and excommunicate Acacius. 4. (July 12, 526, to Oct. 530.) A native of Benevent and an Arian, elected by the influence of Theodoric the Great. (Cf. Duchesne, *La succession du Pape Félix IV.*, Paris, 1884.) 5. (Nov. 5, 1439, to Apr. 7, 1449.) Duke Amadeus of Savoy, b. 1383; abdicated the ducal crown in 1434, and retired to Ripaille, on the Lake of Geneva, as head of the order of St. Mauritius; was elected pope by the Council of Basel after the deposition of Eugenius IV.; formed a *curia* at Geneva, but exercised no influence; resigned when Germany and France recognized Nicholas V.; retired again to Ripaille, and died there, Jan. 7, 1451.

C. P.

Felix, bishop of Urgel, a city of Catalonia, in a plain between the southern spurs of the Pyrenees, but at that time belonging to the dominion of Charlemagne and part of the diocese of Narbonne, was a friend of Elipandus, and is by some considered the true originator of adoptionism (q.v.). But while Elipandus, as archbishop of Toledo, stood under Mohammedan rule and could easily defy the dictates of the emperor and the pope, Felix was repeatedly compelled to recant, notably at Aachen, 798, and was kept in custody by Bishop Leidradus, of Lyons, in which city he

died in 818. Of his works, only his *Confessio Fidei* has come down to us. (See *Histoire Littéraire de France*, iv., 428-33.)

Fell, John, D.D. (Oxford, 1660). Church of England; b. at Longworth, Berkshire, June 23, 1625; d. at Oxford, July 10, 1686. He was educated at Oxford; became dean of Christ Church there, 1660; added to the beauty of the university by his new buildings and restorations; increased its disciplinary and educational standing; improved the style of printing, and in every way raised the tone of the university. In 1675 he became in addition bishop of Oxford. His most remarkable publication was his edition of St. Cyprian (Oxford, 1682, 8 parts).

Fel(l)tham, Owen, Church of England; b. at Mutford, Suffolk, 1602 (?); published the book of moral essays by which he is remembered, *Resolves, Divine, Moral, Political*, at London, in 1620, 12th ed., 1709; modern reprint, 1840; d. at Great Billing, Northamptonshire, early in 1668.

Fenced Cities. See CITY.

Fencing the Tables, a term applied to the address delivered by the ministers of Scotch Presbyterian churches before the administration of the Lord's Supper, in which the character of proper recipients is set forth, and others are warned from partaking.

T. W. C.

Fenelon, François de Salignac de la Mothe, Roman Catholic; b. in the Castle of Fenelon in ancient Perigord, S. W. France, Aug. 6, 1651; d. at Cambrai, modern department of Nord, extreme N. E. France, 32 m. s.e. of Lille, Jan. 7, 1715. He studied theology in Paris, at the College of St. Sulpice; became priest, 1675. He desired to be a missionary, first inclining toward Canada, then toward Greece, but his health forbade it. The archbishop of Paris, recognizing his abilities as confessor at St. Sulpice, appointed him the superior of the so-called *Nouvelles Catholiques* ("new Catholics"), an association of young ladies of rank devoted to the training in the Roman Catholic faith of girls converted from Protestantism, 1678. His success in instructing such girls induced Louis XIV. to believe that he would be equally successful in converting Huguenot men and women, so he sent him (1685) on this mission to Saintonge and Aunis, old provinces of W. France, bordering on the Atlantic. La Rochelle was the capital of the latter. In order to make the work of conversion easier, he preceded the missionary with the dragonnades. Fenelon had no objection to following such ruffians; indeed, he even applied the torture to the stubborn confessors of the Huguenot faith. Returning to Paris, he resumed his old position, but unexpectedly was appointed, in 1689, tutor to the king's grandson, the duke of Burgundy, and had good success in taming that fiery nature. He was elected member of the French Academy, 1693; appointed abbot of St. Valérie, 1694, and finally archbishop of Cambrai, 1695. His sunshine in the royal favor did not last long. In 1687 he became acquainted with Madame Guyon (q.v.), and

adopted some of her views on spiritual things. So in 1697 he published a book entitled *Explication des maximes des Saints sur la vie intérieure* ("Explanation of the Maxims of the Saints concerning the Spiritual Life"), in which he defended Madame Guyon's fundamental tenets. This book increased the breach between him and Bossuet, who enjoyed the confidence of the king, and who strongly opposed Guyonism. Two years later (1699) the *Adventures of Telemachus*, which Fénelon had written for the instruction of his pupil and the king's grandson, the duke of Burgundy, was surreptitiously printed, and as portions of it were thought to be satires on the court, the king in his wrath suppressed the book. At the same time the pope condemned 23 sentences in his *Explication*. Fénelon meekly submitted. But *Telemachus* was, in the king's estimation, too great an insult to be forgiven, and Fénelon was banished from the court for the rest of his life. Henceforth he lived at Cambrai and made an exemplary bishop. His reputation for piety, godly wisdom, learning, and literary ability has always been of the highest. Many of his numerous works have been translated, e.g., *Telemachus* (many edd.; much used in the original as a French reading book), n.e., London, 1883; *Education of a Daughter*, Boston, 1831, 2d ed., 1856; *Dialogues on Eloquence*, London, 1848; *Letter on Frequent Communion*, 1855, n.e., 1870; *Counsels to those Living in the World*, 1857, n.e., 1885; *Reflections and Meditations*, New York, 1864; *Spiritual Letters to Men*, London, 1877, 8d ed., 1886; *Spiritual Letters to Women*, 1877, 4th ed., 1887; *Spiritual Progress; or, Instructions in the Divine Life in the Soul*, Philadelphia, n.e., 1886; *Existence of God*, 1888. In French the completest ed. of his works is that by Lebel and Leclerc, Paris, 1820-30, 34 vols. (See in English life by H. L. Lear, London, 1876, 3d ed., 1884; for his conduct in Aunis and Saintonge see Létellier, *Fénelon en Saintonge et la révocation de l'édit de Nantes*, 1685-88 [Archives hist. de la Saintonge, etc., XIII., pp. 200-334], 1885.)

Fermentarians. See AZYMITES.

Feng-shui. These words mean wind and water in the Chinese. A proper regard to the Feng-shui, which may be taken as indicating the aggregate of the natural conditions of a place favorable to the construction of a building or the performance of any other act, is regarded by the Chinese as indispensable. Many of these conditions are occult, and their determination has given rise to a system of geomancy, which is among the most influential of Chinese superstitions. It is necessary to a favorable spot that one terrestrial current, the azure dragon, be on the left; the other, the white tiger, on the right. It is necessary not to disturb the Feng-shui. Railways, telegraphs, and other innovations have been opposed as doing this, and so likely to produce calamity. W. R. MARTIN.

Fermentarians (Latin), the opponents of Azymites (Greek), which see.

Ferrara-Florence, Council of. The separation of the Greek and Roman churches,

which was accompanied with a feeling of deep estrangement, would probably have never come even to an apparent end had it not been for the advance of the Turks toward Constantinople, which made the Greek emperor anxious to obtain the military assistance of the Western nations. For this he promised ecclesiastical union. Accordingly the pope transferred the Council of Basel to Ferrara, to meet there upon Jan. 8, 1438. After excommunicating the remnant of the Basel Council which refused to obey the pope, it was ready on April 9 to open the business of the union. About 700 Greeks had arrived, the emperor and the patriarch of Constantinople among them. The summer was consumed in various discussions, and the proper business of the council began only in the fall. On Feb. 26, 1439, the sessions were transferred to Florence. The principal topic of consideration was the *filioque* clause of the creed of Constantinople. After the Latin Church had declared that by the addition it was not intended to posit two principles or sources of divinity in the Godhead, the Greek patriarch put the Greek position in the following language: "The Holy Spirit proceeds from the Father through the Son eternally and substantially, as from one principle and cause, and the preposition *per* denotes the cause of the procession of the Holy Spirit." Upon this basis, after several minor things had been settled, the two churches were declared to be united, July 6, 1439, and high mass was celebrated by the pope. The real cause of difference between the churches, the claims of the pope to primacy, were so expressed that in the Greek copies of the agreement the papal powers seemed to be limited by the councils, in the Latin to be confirmed by them. Though celebrated in the church of St. Sophia, Dec. 12, 1452, the union was solemnly revoked in 1472, and never existed except in name. (See Hefele's *Conciliengeschichte*, vol. vii.)

F. H. F.

Ferrara, Renata (Renée), Duchess of, b. to Louis XII. of France, at the castle of St. Blois, Oct. 25, 1510; married to the duke of Ferrara, N. Italy, 1527; received at her court such Protestant fugitives as Ochino, Peter Martyr, Calvin (?), whose opinions she shared; d. at Montargis, 38 m. e. of Orleans, June 12, 1575. (See Sophie Winthrop Weitzel, *Renée of France*, New York, 1883.)

Ferrier, Jérémie, Roman Catholic; b. of Protestant parents at Millaud, 4 m. s.w. of Nîmes, France, about 1570; d. in Paris, Sept. 26, 1626. He rose to the highest positions of trust and honor among the Protestants (pastor at Nîmes, 1601-13), and was looked upon as one of their foremost men, when he suddenly came out as a Roman Catholic (1613), and attacked the church he had vigorously defended. This made a great sensation.

Ferry Law, The, introduced by Jules Ferry and passed by the legislative assembly of France in 1879, corresponds in its general bearing very closely with the Falk laws of Germany, and is a first step toward the secularization of the public schools. One of its articles forbade a member of any religious

association not recognized by the state to be a teacher in a public school, and as the Jesuits are not recognized in France, 27 Jesuit colleges were closed and 848 Jesuit teachers discharged. C. P.

Fesch (fesh), **Joseph**, b. at Ajaccio, in the island of Corsica, Jan. 8, 1763; d. in Rome, May 13, 1839; was a younger step-brother of Letitia, the mother of Napoleon I., and was originally educated for the church, but entered the military service on the outbreak of the revolution, and did not return to the church until after the establishment of the Concordat. He was made archbishop of Lyons in 1802, and a cardinal in 1803. His correspondence by Napoleon was published by Du Casse, Paris, 1855, 3 vols. (See his life by Lyonnet, Lyons, 1841, 2 vols.)

Festivals, The Religious, among the Hebrews, excepting the weekly Sabbath, the 7th day of the week, the sabbatical year, every 7th year, and the jubilee, every 7th sabbatical year, fall into 2 groups, according to the seasons, which circumstance probably indicates something about their origin, though each of them had a specific national and religious significance independent of any regard to nature. Passover and Pentecost were celebrated in spring, the Feast of Tabernacles, the Day of Atonement, and the Feast of Trumpets, or New Year, in fall. To these festivals, instituted by Moses, were added, after the exile, the Feast of Esther, or Purim, and the Feast of the Dedication of the Temple on its restoration by Judas the Maccabee. It was quite natural that the religious festivals of the Old Testament should be transferred to the Christian Church, though with what freedom this was done may be seen from the fact that the Sabbath was moved from the last to the first day of the week, and immediately assumed a somewhat different character, while the sabbatical year and the jubilee were entirely passed by. In the Christian Church the festivals are arranged in two cycles, Christmas and Easter, which are connected with each other, so that the year really consists of a festal part, opened by Christmas and closed by Pentecost, or, in the Roman Catholic Church, by Corpus Christi, and a part without any feasts. But in this respect great changes have taken place in the church since the Reformation, different within the various denominations. These changes will be found indicated in the description of each particular feast under its proper head. C. P.

Fes'tus, Porcius, succeeded Felix (A.D. 60) in the government of Judea (Acts xxiv. 27). He gave Paul a hearing, and would have released him had not the apostle appealed to the emperor (Acts xxvi. 32). Josephus speaks well of his administration, which was brief, as he died in 62. T. W. C.

Fetichism, a term denoting the lowest form of religion, the worship of fetiches. A fetich is a vehicle through which a supernatural power makes itself felt in the world. Any object whatever, animate or inanimate, artificial or natural, a pebble, a shell, a plant, a stream, or a tree, may be worshipped as a

fetich, or, if success does not come, may be disowned or destroyed. Kant applied the term to any religious system of which mere external observances constituted the fundamental part. (See Fritz Schultz, *Fetichism*, trans. by J. Fitzgerald, Boston, 1885.)

T. W. C.

Feuerbach (foi-er-bâk), **Ludwig Andreas**, b. at Landshut, 39 m. n.e. of Munich, July 28, 1804; d. at Nuremberg, Sept. 13, 1872. He wrote *The Essence of Christianity* (orig., Leipzig, 1841, 4th ed., 1883, Eng. trans. by Marian Evans [George Eliot], London, 1854, 2d ed., 1881). "In this famous treatise [he] shows that every article of Christian belief corresponds to some instinct or necessity of man's nature, from which he infers that it is the creation and embodiment of some wish, hope, or apprehension."—*Encyc. Brit.* (s.v.). (See life by C. N. Sturcke, Stuttgart, 1885.)

Feuillants, originally (1577) a branch of the Cistercians, since 1589 an independent Roman Catholic monastic order, derives its name from the abbey of Feuillans, 18 m. from Toulouse, France, where its founder, Jean de la Barrière (1544–1600), was abbot since 1574. It came into favor owing to the strictness of its discipline, and still exists in France and Italy. There are also nuns of this order.

Fiacre, a saint of Gaul, was a native of Ireland, settled in the beginning of the 7th century at Meldae, in the kingdom of Neustria, the present Meaux, 27 m. n.e. of Paris; built an oratory in honor of the Virgin; did much good work as a missionary, and became very famous for the miracles he performed both while alive and after his death. When, in 1640, the first livery-stable was opened in Paris, it happened so that the image of St. Fiacre stood over the gates of the house. The establishment was called *Hôtel de St. Fiacre*, and after a while the carriages hired out were called *fiacres*. (See *Act. Sanct. Bened.*, II., 598.)

Fichte (fik'-teh), **Johann Gottlieb**, a distinguished German philosopher; b. at Rammenau near Bautzen, 31 m. e.n.e. of Dresden, May 19, 1762; d. in Berlin, Jan. 27, 1814. After many struggles to gain a livelihood, in 1794 he was appointed to the chair of philosophy at Jena, where he published his chief work, *The Foundation of the Whole Science of Knowledge*, in which he expounded his system of transcendental idealism, and in 1799 an essay *On the Grounds of Our Faith in a Divine Government of the World*, which, being regarded as atheistic, caused his removal from office. The rest of his life he spent in Berlin, where, in 1810–12, he was rector of the university. He is said to have led a stainless life, and to have combined the penetration of a philosopher with the fire of a prophet and the thunder of an orator. He founded no school, but greatly influenced the subsequent development of German philosophy, and indirectly the course of thought in Britain and America. His "doctrine of the divine idea of the universe underlies Carlyle's most impressive teachings regarding human life and duty." His *Science of Knowledge* and *Science of Rights*

were translated by A. E. Kroeger, Philadelphia, 1868 and 1870, both, London, 1889, and his *Popular Works* by W. Smith, London, 1848-49, 2 vols. (See R. Adamson, *Fichte*, London, 1881, n.e., 1889.) T. W. C.

Field, Henry Martin, D.D. (Williams College, 1862), Presbyterian; b. at Stockbridge, Mass., April 3, 1822; graduated at Williams College, 1838, and at East Windsor Hill (now Hartford) Theological Seminary, 1841; was pastor in St. Louis, 1842-47; at West Springfield, Mass., 1850-54; since 1854 has been editor and proprietor of *The New York Evangelist*. He is the author of the extensively sold books of travel, *Summer Pictures from Copenhagen to Venice*, 1859; *From the Lakes of Killarney to the Golden Horn*, 1876; *From Egypt to Japan*, 1877; *On the Desert (Sinai)*, 1883; *Among the Holy Hills (Palestine)*, 1884; *The Greek Islands and Turkey after the War*, 1885; *Old Spain and New Spain*, 1888; *Gibraltar*, 1888.

Field, Richard, D.D. (Oxford, 1596), Church of England; b. at Hamel Hempstead, Hertfordshire, Oct. 15, 1561; d. at Windsor, Nov. 15, 1616. He was educated at Oxford; held various positions, becoming dean of Gloucester, 1610. His fame rests on his *Of the Church Five Books*, London, 1606-10, 2 vols., reissued 1847-52, 4 vols., one of the great books in English polemical divinity.

Fifth Monarchy Men, a set of republican and monarchical enthusiasts, who, in 1657 and in 1661, believing the theory of the personal reign of Christ on earth, made efforts to set up in England the kingdom of Jesus, the Fifth Universal Monarchy of Daniel. They were quickly dispersed. The early Quakers were often confounded with them.

Fiji, or more correctly **Viti, Islands**, a group of 250 islands, 80 inhabited, full of romantic scenery, lying in the South Pacific, between 177° E. and 178° W. long. and between 15° 40' and 20° S. lat., were first seen by Tasman, 1643, but first explored by Wilkes, of the U. S. Exploring Expedition, 1840. In 1835 the Revs. William Cross and David Cargill, Wesleyan missionaries, who had been laboring in the Friendly Isles, introduced Christianity into them, and now they are nearly all Christian. In 1874 they came of their own motion into British possession. The present population is about 120,000, including some 2000 whites. The old heathenism was characterized as usual by superstition, cruelty, licentiousness, and recklessness about life. But these are mostly things of the past. (See the authoritative work, both for the missionary and general history, Williams and Calvert, *Fiji and the Fijians*, London and New York, 1858, 3d ed., 1870; also Miss C. F. G. Cumming, *At Home in Fiji*, London and New York, 1881, 4th ed., 1887; S. E. Scholes, *Fiji and Friendly Isles*, London, 1882.)

Filioque Controversy. The creed of Constantinople (381) defined the Spirit as proceeding from the Father. Augustine, in his treatise upon the Trinity, taught that the Spirit proceeds both from the Father and the Son, quoting John xx. 22. This view spread in

the Western Church, but did not find expression in any public creed till the Council of Toledo in 447. Here the phrase "*filioque*" ("and from the Son") was added to the text of the Constantinople creed, thus irregularly embodying in the universal creed what had become well established in the West, though not in the East, by the authority of Augustine. (The "*Stowe Missale*" of the Celtic Church, e.g., does not have the *filioque*.) The addition was not welcomed in the East. John of Damascus (about 750) rejected the procession from the Son, though he taught the procession from the Father through the Son, thus approaching the Western view. The matter came to a discussion at the Synod of Gentiliacum (767), but with what result we do not know. The Caroline Books incorporated the *filioque* and declared this to be the "universal faith;" but, though Charlemagne went so far as to have the addition sung in the public services of his court chapel, Leo III. disapproved the introduction of the phrase, and had (it is said) two tablets engraved, in Latin and Greek, containing the creed without the *filioque*, and hung them up in the church of St. Peter. In his quarrel with Nicholas, the patriarch Photius of Constantinople charged Rome with falsifying the creed by adding the *filioque*, and declared that this made two principles, or sources of deity, in the Godhead, whereas it was of the essence of Christianity to teach that there is but one. The contest upon this point helped to procure the separation of the churches in 1053. At the Council of Ferrara (q.v.) the *filioque* was a principal subject of discussion. Cyril Lucar (q.v.) taught in his confession the procession from the Father through the Son, and Mogilas, in the "orthodox" confession, which is a reply to Cyril, teaches the procession from the Father alone, and maintains this from the doctrine that the Father is the sole "fountain" of divinity, as well as from the admissions of the Latin Church, particularly Leo. He teaches the mission through the Son. The acceptance of the *filioque* is now made a condition of admission into the Latin Church, as when the Maronites were received in 1736. F. H. F.

Finney, Charles Grandison, b. at Warren, Conn., Aug. 29, 1792; d. at Oberlin, O., Aug. 16, 1875; removed during infancy to Oneida County, N. Y.; studied at Warren Academy, Conn.; read and began to practise law in Adams, Jefferson County, N. Y., 1820; converted in 1821; studied theology one year with Rev. George W. Gale; licensed to preach by the Presbytery of St. Lawrence, Dec. 30, 1823; ordained by the same, July 1, 1824; became a Congregationalist, June 13, 1836; for 12 years subsequent to his conversion labored in a remarkable series of revivals, beginning in Jefferson County, N. Y., extending through the central part of the State to Troy, and then to Philadelphia and New York City; elected professor of theology in Oberlin, O., 1835; but continued revival labors for a portion of each year, preaching in New York City, Hartford, Conn., Boston, Mass. (4 seasons), Rochester, N. Y. (2 seasons), and in other places, and in England during

1849-50 and 1858-59; elected president of Oberlin College in 1852; published *Lectures on Revivals of Religion*, New York, 1835, 18th ed., 1840, 80,000 copies issued by one of two rival houses in England; *Lectures to Professing Christians*, 1835; *Sermons on Important Subjects*, 1836; *Skeletons of a Course of Theological Lectures*, 1840; *Systematic Theology*, 2 vols., 1846, revised, London, 1851, n.e., Oberlin, 1878; *Character of Free Masonry*, 1869; *Autobiography*, 1876; *Gospel Themes*, 1876. (See life by the undersigned, Boston and New York, 1890).

G. FREDERICK WRIGHT.

Fire is a common symbol of the divine presence, as in the burning bush, the pillar of fire, and the flame on Sinai (Ex. iii. 2, xiii. 21, xix. 18). It denoted the acceptance of a sacrifice, as in the case of Manoah (Judges xiii. 19), of Elijah (1 Kings xviii. 38), and at the dedication of the tabernacle and the temple. The fire on the great altar was to be carefully preserved (Lev. vi. 12, 13), and Nadab and Abihu were slain for using "strange fire" (Lev. x. 1) in burning incense. Fire is used to symbolize God's sin-consuming holiness, his refining of his people, and the punishment of unbelievers (Ps. lxi. 12, lxxix. 5, Deut. iv. 24, Heb. xii. 29). The Jews were forbidden to kindle a fire on the Sabbath (Ex. xxxv. 3), which doubtless applied only to cooking. Apartments were warmed not only with hearths and ovens, but with "a fire of coals" in a brazier (Jer. xxxvi. 22, John xviii. 18).

T. W. C.

Fire-Worship. See PARSEISM.

Firmilian, bishop of Cæsarea, in Cappadocia, since 232, was a friend of Origen, took part in all the theological disputes of his time, and died on a voyage to Antioch at Tarsus, 272. A letter from him to Cyprian is found in a Latin version among Cyprian's letters. As it opposes the assumptions of the Roman see and censures its contemporary incumbent, Roman Catholic writers have tried, but in vain, to make its authorship suspicious.

C. P.

First-born. The first male offspring, of man or other animals, was due to God as a recognition of his supreme dominion (Ex. iv. 22, xiii. 2), but in lieu of this the tribe of Levi was set apart to minister to him (Num. iii. 12, 13). The first-born received a double portion of the estate (Deut. xxi. 17), and this was what Elisha asked of Elijah (2 Kings ii. 9), viz., such a portion of the spirit as would show that he was Elijah's successor. The privileges of the first-born were great, but might be forfeited, as we see in the case of Esau and Reuben. The title, applied to Christ in Col. i. 15 and Heb. i. 6, denotes his divine pre-eminence above every creature. The "first-born of the poor" (Isa. xiv. 30) denotes the very poorest, and the "first-born of death" (Job xviii. 13) the most deadly of diseases, and the "first-born enrolled in heaven" (Heb. xii. 23) all glorified saints, since the rights of primogeniture belong to the whole body

T. W. C.

First-fruits were an offering to God of part

of the harvest to express the people's dependence and gratitude (Ex. xxiii. 19, Num. xviii. 12). It was afterward extended to take in the first baked bread of the new crop (Num. xv. 19), and the first fleece of the flock (Deut. xviii. 4). The manner of making the oblation is described in Lev. xxiii. 10-14, and until this was done the harvest remained untouched. In times of apostasy this duty was neglected, but Hezekiah called attention to it (2 Chron. xxxi. 5-12), and Nehemiah after the captivity resumed the custom (Neh. x. 35-37). The "first-fruits of the Spirit" (Rom. viii. 23) are the foretaste of the joy of heaven, and our Lord's resurrection as "the first-fruits of them that slept" (1 Cor. xv. 20) is an earnest of the rising again of all his people in the great day.

T. W. C.

Fish are mentioned in Genesis (i. 26) and in the 8th Psalm as one of the chief classes of living creatures. Moses said that all that have fins and scales may be eaten, others not (Lev. xi. 9-12). The Nile was celebrated for its fish, and hence the significance of the plague that smote the river (Ex. vii. 18-21), and of Isaiah's prediction (xix. 8) that its fishermen should mourn. In the wilderness Israel murmured (Num. xi. 5) for the fish of their old home. It was a common article of food among the Jews (Matt. vii. 10), but not a single variety is named in the Bible. They were caught with nets and hooks (Isa. xix. 8), and spears (Job xli. 7). Fish-worship was forbidden to the Jews, but was practised by many heathen. (See DAGON.) The "great fish" that swallowed Jonah (i. 17) was doubtless of the shark genus. The "fish gate" of Jerusalem (2 Chron. xxxiii. 14) shows that the city was well supplied with this food. At least 4 of our Lord's disciples were fishermen, and he made them (Matt. iv. 19) fishers of men. The early Christians used to carve on monuments the form of a fish or its name (ichthys), because it is formed of the initial letters of the confession, "Jesus Christ, the Son of God, the Saviour." Fish from the Jordan perished in the Dead Sea, but Ezekiel (xlvi. 1-10) predicted in vision a great and blessed change.

T. W. C.

Fisher, John, b. at Beverley, Yorkshire, 1459 (?); executed for alleged high treason, at Tower Hill, June 22, 1535. He was educated at Cambridge; did much for that university; became its first Lady Margaret professor of divinity, 1503, and in 1504 its chancellor. In the same year he became bishop of Rochester. By his holy life, his reception of the new learning, and his courage in unflinchingly opposing the doctrine of the royal supremacy, and also the divorce of Queen Catharine, he deserves honor. He was appointed by the pope, Paul III., a presbyter cardinal, May 20, 1535, but unhappily this sealed his fate with the king, Henry VIII., who hated him already for the stand he took in opposing his wishes. Fisher wrote against Luther, and encouraged the impostures of the Maid of Kent (see BARTON, ELIZABETH). His life has been written by John Lewis, London, 1855, 2 vols., and T. E. Bridgett, London and New York, 1888.

Fisher, George Park, D.D. (Brown Uni-

versity, 1866; Edinburgh University, 1886), LL.D. (Princeton, 1879), Congregationalist; b. at Wrentham, Mass., Aug. 10, 1827; graduated at Brown University, 1847, and at Andover Theological Seminary, 1851; became professor of divinity (college preacher) in Yale College, 1854; professor of ecclesiastical history, 1861. He is the author of *Essays on the Supernatural Origin of Christianity*, New York, 1865, 4th ed., 1887; *Life of Benjamin Silliman*, 1866, 2 vols., n.e., Philadelphia, 1877, 1 vol.; *The Reformation*, New York, 1873, n.e., 1883; *The Beginnings of Christianity*, 1877, n.e., 1886; *Faith and Rationalism*, 1879; *Discussions in History and Theology*, 1880; *The Christian Religion*, 1882; *Grounds of Theistic and Christian Belief*, 1883; *Outlines of Universal History*, 1885; *History of the Christian Church*, 1887.

Fisher's Ring, The (*annulus piscatorius*), is the particular ring which the pope wears as bishop of Rome, and differs from the common episcopal ring in the design engraved on it, St. Peter fishing. From the 13th century all papal briefs have this design in their seal.

C. P.

Fisk, Miss Fidelia, niece of the succeeding; b. at Shelburne, Mass., 36 m. n. by w. of Springfield, May 1, 1816; d. there, Aug. 9, 1864. She graduated at Mount Holyoke Seminary, 1839, and taught there until 1843, when she resigned, and was until 1858 missionary in Persia. (See her life by D. T. Fisk [under title *Faith Working by Love*], Boston, 1868.)

Fisk, Pliny, Congregational missionary; b. at Shelburne, Mass., June 24, 1792; d. at Beirut, Syria, Oct. 23, 1825. He was graduated at Middlebury College, N. H., 1814, and at Andover Theological Seminary, 1818; made a missionary tour in the Southern States, collecting money for the American Board, 1818-19; sailed for the East, 1819, and labored at Smyrna and on the island of Scio, until in 1822 he went to Egypt, and the next 2 years was in Palestine. In May, 1825, he joined the Beirut mission. (See his life by A. Bond, Boston, 1828.)

Fisk, Wilbur, D.D. (Augusta College, Ky., 1829; Brown University, 1835), Methodist; b. at Brattleborough, Vt., Aug. 31, 1792; d. at Middletown, Conn., Feb. 22, 1839. He graduated at Brown University, 1815; studied law for a time; became an itinerant preacher, 1818; removed to Charlestown, Mass., 1819, and was ordained deacon, 1822. He was presiding elder of the Vermont district, 1823-27; chaplain of the Vermont legislature, 1826; principal of the Wilbraham Academy, Mass., 1826-30, and first president of the Wesleyan University, 1830-39. Both these institutions he bore an active part in founding, as also the Oregon Indian mission, 1832. While in Europe, in 1835-36, he was elected bishop, but declined. He was eminent as a preacher and educator. Among his works are *The Calvinistic Controversy*, 1837; *Notes of Travels in Europe*, 1838; *Sermons and Lectures on Universalism*, and *Reply to Pierpont on the Atonement*. (See his life by Professor Joseph Hol-

dich, New York, 1842, and Professor George Prentice, 1890.) F. M. B.

Five-Mile Act, passed by the British parliament in 1665, and designed, by prohibiting Nonconformist ministers from coming within five miles of their former charges, to deprive them of their means of earning a livelihood by preaching or teaching. The penalty of disobedience was 6 months' imprisonment.

Five Points, the 5 doctrines controverted between Calvinists and Arminians. See CALVINISM. T. W. C.

Flacians. See FLACIUS.

Flacius (properly Francowich or Vlacich), **Matthias**, Lutheran; b. at Albona, 42 m. s.e. of Trieste, Istria (hence his surname *Illyricus*), March 3, 1520; d. at Frankfort-on-the-Main, March 11, 1575. He studied at Venice, Basel, Tübingen, and Wittenberg, and in the latter university became professor of Greek, 1544. In 1549 he removed to Magdeburg, where he was the beginner and principal writer upon the *Magdeburg Centuries* (q.v.), and where he began his polemic against Melancthon for approving of the Interim and the Synergistic school. In 1557 he became professor of theology at Jena. From 1561 till his death he led a troubled life, being expelled from several cities. His declaration that hereditary sin belongs to the very substance of fallen human nature made him many enemies. He was a strict Lutheran of the narrow and exclusive type, and a fierce disputant; yet he had unquestionable ability and great learning. His followers were called Flacians. (See his life by W. Preger, Erlangen, 1859-61, 2 vols.)

Flagellants (Latin, *flagellantes*) were loose swarms of morbid fanatics or maniacs who held that daily scourging of the body had the same virtue as all the sacraments together, and was, indeed, the only means of appeasing the wrath of God over the sins of man. The first outbreak of this mental aberration took place in Italy in 1261, when many of the inhabitants of Perugia, suddenly seized with the wildest enthusiasm, marched out of the city, 2 or 3 abreast, with the bodies bared to the waist, carrying crosses and flags, singing hymns, and all the while scourging themselves with leather lashes in which iron nails were inserted. One swarm went to Rome, another through Lombardy to Provence. In many places the enthusiasm proved contagious and became epidemic. New swarms were formed on the Upper Rhine, in Bavaria, Saxony, Bohemia, and Poland, and several years passed before the excitement subsided. An outburst still wilder occurred in the following century, about 1349. Germany was its birth-place, and thence it spread to France and England, to Holland and Denmark. The cause was the plague; it filled men's hearts with a terror which unbalanced or even unhinged their minds. Nevertheless, this time there appeared some system in the madness. Some kind of organization was attempted, and in many places the commotion assumed a very dangerous aspect. The bull of Oct. 20, 1349, however, helped to put the secular authorities in activity, and forcible suppression

was employed. In 1399 Boniface IX. ordered some Italian Flagellant leaders to be beheaded in Rome. Nevertheless, traces of the singular fanaticism were still to be met with in the 15th century: the last Flagellant trial in Germany took place at Anhalt, 1481. (See Cooper, *Flagellation and the Flagellants*, London, 1873, 2d ed., 1877.) C. P.

Flavel, John, English Presbyterian; b. at Bromsgrove, 12 m. s.s.w. of Birmingham, 1630 (?); educated at Oxford; became pastor at Diptford, 1650; at Dartmouth, 1656; ejected, 1662; returned, 1671; d. at Exeter, June 28, 1691. He is the author of *The Fountain of Life Opened: a Display of Christ in his Essential and Mediatorial Glory*, London, 1673, and *Divine Conduct; or, the Mysteries of Providence*, 1678, and other formerly very popular works. His whole *Works*, best ed., London, 1820, 6 vols., is preceded by a memoir.

Fleetwood, John, author of *The Life of . . . Jesus Christ*, London, 1707, innumerable editions and reprints, a book now entirely superseded, is unknown to biography. The name is perhaps a pseudonyme.

Flesh. In the Bible this word has its ordinary sense (Job x. 4) and also denotes mankind as a race (Gen. vi. 12); everything living (Gen. vi. 17); the body apart from the soul (Job xiv. 22, Col. ii. 5); and human nature (John i. 14). In the New Testament it is used in an ethical sense, not merely in reference to the bodily appetites and passions, but the whole nature as alienated from God (John iii. 6), and its exact opposite then is spirit, *i.e.*, either the Holy Ghost or the human soul as influenced by him. In Col. ii. 20-23 the apostle refers to self-imposed ordinances "as not of any value against the indulgence of the flesh" (R. V.), because, while seeming to mortify it, they really gratify the flesh, *i.e.*, the sinful self. T. W. C.

Fletcher, or De la Flechère, John William, vicar of Madeley, Church of England; b. at Nyon, 21 m. s.w. of Lausanne, on the n.w. shore of Lake Geneva, Switzerland, Sept. 12, 1729; d. at Madeley, 14 m. e.s.e. of Shrewsbury, Aug. 14, 1785. He was educated at Geneva; was providentially prevented from becoming a soldier, as he intended, and in 1750 took up his permanent residence in England. He was a layman for a while, but finally took holy orders, being induced thereto by his contact with the Methodists. From 1760 till his death he was vicar of Madeley, whose inhabitants were principally colliers and ironworkers. In 1768 he became president of Lady Huntingdon's college at Trevecca, in Wales, but in 1771 he resigned because he was an Arminian, whereas Lady Huntingdon took the Calvinistic side in the controversy which had then broken out among those who had labored so long together. Fletcher is the saint of Methodism. John Wesley bore witness to his almost perfect character. He was Wesley's designated successor. He was among the earliest to establish Sunday-schools. His ministry at Madeley, like Baxter's at Kidderminster, was

fruitful in good works. He was tireless in his devotion to the spiritual and temporal well-being of his people. His principal book is *Five Checks to Antinomianism*, London, 1771 (a text-book of Methodism). (See his works, New York, 18—, 4 vols., and life by Luke Tyerman, 1882, and by F. W. MacDonald, London and New York, 1885.)

Fleury (fluh-ree), **Claude**, Roman Catholic; b. in Paris, Dec. 6, 1640; d. there, July 14, 1723. He was educated by the Jesuits; was a lawyer from 1658 to 1667, but from the latter date a theologian. He was tutor to the prince of Conti and the count of Vermandois, successively; later sub-preceptor under Fénelon of the dukes of Burgundy, Anjou, and Berri. In 1696 he became a member of the French Academy. From 1716 to 1722 he was confessor to Louis XV. His great work is the *Histoire ecclésiastique*, Paris, 1691-1720, 20 vols., extended to 1414, extended to 1768 in ed. of 1778-80, 25 vols. (partial trans. of early volumes by J. H. Newman, Oxford, 1842-44, 3 vols.). (See his *Opuscules*, Paris, 1780, 5 vols., *Nouveaux Opuscules*, 1807.)

Fleury, a town of France, on the Loire, 20 m. s.e. of Orleans, was the site of a very famous Benedictine abbey, founded in the first half of the 7th century. When Monte Casino was destroyed by the Lombards, the remains of St. Benedict were brought to Fleury, and the miracles wrought by the relics spread the fame of the place over all Christendom. In the 9th and 10th centuries its schools numbered 4000 to 5000 scholars, but during the Huguenot wars it sank into insignificance. C. P.

Fliedner (flee-d-ner), **Theodor**, D. D. (Bonn, 1855), the founder of the institution of Evangelical Deaconesses; b. at Eppstein, near Wiesbaden, Jan. 21, 1800; d. at Kaiserswerth, on the Rhine, 6 m. n.n.w. of Düsseldorf, Oct. 4, 1864. He studied theology at Glessen and Göttingen, and became pastor of a small Protestant colony at Kaiserswerth, in the midst of a Roman Catholic population, Nov., 1821. There he entered on his extraordinary career as a philanthropist. It was first necessary to raise money for the benefit of his parishioners (1822) from among their richer neighbors. His success encouraged him to try next to raise money for the endowment of his philanthropic institutions, started in imitation of those he had seen in Holland and England, where he had gone on his begging tour. In 1833 he founded a refuge for discharged female prisoners, in connection with a Magdalen asylum; in 1835 a school for young children at Düsseldorf, the first in Germany; in 1836 a similar one at Kaiserswerth, which included a normal school for the instruction of female teachers of little children. In the same year, 1836, he founded the Rhenish-Westphalian deaconesses' union, and at Kaiserswerth opened on Oct. 13 the first Protestant deaconess house, to which subsequently were added a hospital, a training school (1841), an orphanage for girls of the middle class (1842), and a retreat for the care of female sufferers from mental diseases (1847). Fliedner personally established a deaconess house

at Pittsburgh, Pa. (1849); hospitals, in which the deaconesses nurse, at Jerusalem, Constantinople, and Alexandria; training-schools at Smyrna, Jerusalem, and Beirut. He resigned his charge in 1849; travelled in America in 1849; in the East, 1851 and 1856. When he died there were 32 "mother-houses," where the training is given, and 1000 deaconesses; the figures for 1889 are: 57 "mother-houses" and 3976 deaconesses. The number has well-nigh doubled now. (See his life, trans. by Miss Winkworth, London, 1867; cf. life by G. Fliedner, Kaiserswerth, 2d ed., 1886.)

Flodoard, or **Frodoard**, b. 894, at Epernay, Champagne, France; d. March 28, 966, at Rheims, where he was canon at the cathedral; wrote *Annales*, 919-66, *Historia Eccl. Remensis*, etc., which were edited by Le Jeune, Rheims, 1854, and Migne, *Pat. Lat.* CXXXV. C. P.

Flood, The, a deluge sent upon the earth for the wickedness of its inhabitants, of whom only 8 were saved (Gen. vi.-viii.). After Noah had built the ark and put into it the animals to be saved, the flood began. For 5 months the waters increased, until the mountains were covered and all flesh died that moved upon the earth. Then the waters began to abate and the ark rested on Ararat. Noah sent out in turn a raven, and on two occasions, a dove. The second time the dove returned with an olive leaf. At length Noah came forth, reared an altar and offered sacrifices to God, who appointed the rainbow as a pledge that the catastrophe should not be repeated. Traditions of this most remarkable event are found among many nations, including the Chinese and the aborigines of North and South America, but the most striking parallel is that deciphered from Assyrian tablets. It is not necessary to assume that the flood extended over all the earth, though it destroyed all the human family. The universal expressions of Genesis are limited by the use of similar terms in regard to events only partial in extent (Gen. xli. 57, Luke ii. 1, Acts ii. 5). The New Testament uses it to illustrate the suddenness of Christ's second coming (Matt. xxiv. 38), and the certainty of God's judgments (2 Peter ii. 5, iii. 5, 6). (See George Smith, *Chaldean Account of Genesis*, London, 1875, n.e., 1881; Lenormant, *Beginnings of History*, Eng. trans., New York, 1882.) T. W. C.

Flora (Italian, *Fiore*), a monastery in Calabria, Italy, belonged originally to the Cistercians, but became under its abbot, Joachim, 1111-30 (q.v.), the seat of an independent order whose rules were confirmed by Celestine III., 1196. The order spread rapidly in Italy, but in its rivalry with the Cistercians it finally succumbed, and in the 16th century it disappeared altogether.

Florence, Council of. See FERRARA—FLORENCE.

Florus Magister, not **Drepanius Florus**, who is an unknown person, lived in the 9th century; was a deacon in the church of Lyons, and wrote a treatise against Paschasius Radbertus' doctrine of transubstantiation, another against John Scotus' view of predestina-

tion, a number of sharp letters in the controversy between Agobard and Amalarius, hymns, poems, etc. His collected works are found in Migne, *Pat. Lat.* CXIX.

Flüe, Niklaus von der (properly Löwenbrügger), generally known as *Bruder Klaus*; b. March 21, 1417, at Flüeli, near Saxelen, in the canton of Unterwalden, Switzerland; d. March 21, 1487, in his hermit's cell at Ranft, close by. He was the thrifty and prudent head of a family of wife and 10 children, and an active and efficient citizen, both in the civil and military service of his country, but retired, nevertheless, in 1467, with the consent of his wife and family, to a neighboring cave, devoting himself to a life of seclusion and asceticism. He continued, however, to exercise a great influence. His appearance at the Diet of Stans, 1481, actually saved the confederation from civil war. After his death he was beatified. (See his life by John Ming, Luzern, 1861-71, 3 vols.; Rochholz, 1874; J. von Ah [Roman Catholic], Einsiedeln, 1887.)

Font, The Baptismal, was originally a cistern, surrounded by rails and entered by steps, in the centre of the baptistery; afterward a large vessel of various form, containing the baptismal water. In the Eastern Church fonts were generally made of metal or wood and very plain; in the Western of fine marble and often greatly ornamented.

Fontévrault (font'-eh-vro'), **The Order of** (*Ordo Fontis Ebraaldi*), was founded in 1099 by Robert of Arbrissel, at the present Fontévrault, in the department of Maine-et-Loire, France, 10 m. s.e. of Saumur, and its constitution was confirmed by Paschalis II. in 1106. The order contained both monks and nuns, though with complete separation between the sexes, and its rules were very severe; perpetual silence, total abstinence from flesh and wine, etc. Especially the female division of the order became very flourishing. It had divisions for sick and penitent women, and numbered 3000 inmates at the death of the founder. The order was dissolved during the Revolution, and the beautiful buildings of the monastery are now used as a jail. (See the life of Robert of Arbrissel, in *Act. Sanct.*, Febr. III., and the history of the order by Niguet, Paris, 1643.)

Foot-Washing was among the ancient Hebrews an act of hospitality (Gen. xviil. 4, Judges xix. 21). With reference to John xiii. 1-17, foot-washing became a ceremony in the primitive Christian Church and continued so during the Middle Ages; Bernard of Clairvaux even thought of making it a sacrament. By Luther, however, it was denounced as an hypocrisy, and at present it exists only as a court ceremony in the Vatican (Rome), the Kremlin (Moscow), and the Burg (Vienna).

C. P.

Formosus, pope, Sept. 21, 891-April 4, 896, probably a native of Rome; crowned Wido, duke of Spolito, Roman emperor, but felt disappointed with him, and called Arnulf, king of Germany, to Italy and crowned him, too, Roman emperor. When Arnulf returned to Germany, however, Lambert, the son of Wido,

entered Rome to take revenge. Formosus had died in the mean time, but his corpse was dug out of the grave, placed in the papal chair, and brought before a synod under accusation of treason, usurpation, etc. He was found guilty. The three fingers were hewn from his right hand, the corpse was thrown in the Tiber, and all his ordinations and consecrations were cancelled. Some of his successors have sided with him, others with the synod. (See Bower, *History of the Popes*.)

Formula of Concord. See CONCORD.

For-tu-nā-tus, Venantius, b. at Treviso, 16 m. n. of Venice, Italy, 530; d. at Poitiers, 60 m. s.s.w. of Tours, France, 609; was made bishop of Poitiers in 599, but is principally known as a poet. His hymns were much used in the mediæval church; two of them, translated by Neale, are found in Schaff's *Christ in Song*, New York, 1869; all his works in Migne, *Pat. Lat.* LXXXVIII. (See F. Hamelin, *De vita et operibus Fortunati*, Rennes, 1873.)

Foster, John, Baptist; b. at Halifax, Yorkshire, England, Sept. 17, 1770; d. at Stapleton, near Bristol, Oct. 15, 1843. He was educated at the Bristol Baptist College, and officiated at Newcastle-upon-Tyne, 1792; Dublin, 1792; Chichester, 1797; Downend, near Bristol, 1800, and Frome, Somersetshire, 1804-06. Unfitted by an affection of the throat for continuous pulpit duties, he retired to Stapleton and became eminent as an essayist, contributing to the *Eclectic* for 13 years. His chief works are *Essays*, 1805 (including those *On Decision of Character*, which speedily attained fame, and have been frequently reprinted); *Evils of Popular Ignorance*, 1818, and *Lectures Delivered at Broadmead Chapel*, Bristol, 1844-47. (See his *Life and Correspondence*, by J. E. Ryland, London, 1846, 2 vols., rep. New York, 1851, and his *Life and Thoughts*, by W. W. Everts, New York, 1849.) F. M. B.

Foundling Hospitals, for the reception and care of children abandoned by their parents, seem to have had their rude beginnings soon after the establishment of Christianity by the Roman emperors. In the ancient world, illegitimate, deformed, sickly, and superfluous infants were apt to be destroyed or deserted, and the practice still prevails among Mohammedans and pagans. The Council of Arles, 475, took steps to check infanticide by providing a receptacle before the church or cathedral door (as at Treves), wherein infants might be placed, to be thereafter cared for by persons appointed by the bishop. In the 6th century institutions for this purpose existed at Rome, and in the 7th at Anjou. One founded by Datheus at Milan, 787, sheltered its inmates till the age of 7. From the 11th century they existed on a larger scale. The Hôtel Dieu, of Lyons, 1523, was among the first to educate its foundlings. St. Vincent de Paul (1576-1660) was active on behalf of these unfortunates. During the last 150 years this movement has shared in the general quickening of the philanthropic impulse. The *tour* or revolving box, whereby a mother could deposit her infant and depart unseen—an ar-

rangement which for some time prevailed throughout Southern Europe, but was abolished in France in 1833—was believed to increase greatly the number of foundlings, and proportionately to diminish infanticide. Nearly every large city in Europe now has such a foundling asylum; in France there are over 100. In America they are less numerous.

F. M. B.

Fox, George, founder of the Society of Friends; b. at Drayton-in-the-Clay, now Fenny Drayton, Leicestershire, England, July, 1624; d. in London, Nov. 13, 1690. His father, a weaver, was known as "righteous Christer;" his mother, he says, was "of the stock of the martyrs." He himself was serious from childhood, and early became dissatisfied with the religious opinions and conditions of his neighbors. Apprenticed to a shoemaker and grazier, he forsook his occupations in 1643, and gave himself to solitary rambles and meditations, during which he repeatedly received divine testimonies. In 1648 he began to preach in streets and fields, and found many disciples. The name "Quakers" was first applied in 1650, by a Justice Bennet, after Fox had bidden the justices to "tremble at the word of the Lord." He endured much persecution, being incarcerated at Darby, 1650; Carlisle, 1653; London, 1654; Launceston, 1656; Lancaster, 1660 and 1663; Scarborough, 1666, and Worcester, 1674. In 1669 he married Margaret, widow of Thomas Fell, a Welsh judge (of Swarthmoor Hall). He crossed the Atlantic in 1671, prepared at Barbadoes a paper showing the beliefs of Friends, and spent 2 years in America, attending the yearly meeting at Newport in 1672. In 1677 and 1684 he visited his coreligionists in Holland, here and elsewhere showing eminent talent as an organizer and great power as a preacher. His aim was not to found a sect, but to proclaim and enforce what he considered pure Christian truth. His works, including his *Journal*, 1694; *Epistles, Letters, and Testimonies*, 1698, and *Gospel Truth Demonstrated in a Collection of Doctrinal Books*, 1706, have been repeatedly published. (His life has been written by Josiah Marsh, 1847; S. J. Janney, 1852, and J. S. Watson, 1860. See also Maria Webb's *The Fells of Swarthmoor Hall and their Friends*, London, 1865; Tallack's *George Fox, the Friends, and the Early Baptists*, 1868; Ruth S. Murray's *Valiant for the Truth*, Cambridge, U. S., 1880; F. S. Turner, *The Quakers*, London, 1889.) See FRIENDS, RELIGIOUS SOCIETY OF.

F. M. B.

Foxe, John, martyrologist; b. at Boston, Lincolnshire, in 1516; d. in London, April 15 (or 18), 1587. He entered Brazenose College, (?) Oxford, about 1532; became B.A., 1537, and fellow of Magdalen, 1539; resigned on religious grounds, 1545; was tutor to the children of Sir William Lucy, and (1548-53) of the earl of Surrey; was ordained deacon by Bishop Ridley, 1550, and fled to Switzerland, 1553, to avoid the Marian persecution. Returning, 1559, he became prebendary of Salisbury in 1563. His *Actes and Monuments* appeared in a first draught, at Basel, 1554, and complete in

London, 1563. The book was circulated by order of Elizabeth, approved by three successive archbishops, frequently reprinted as Foxe's *Book of Martyrs*, and exerted wide and deep influence for several generations. His life, written possibly by his son, was prefixed to some editions, and one by George Townsend to that of 1843, which was issued separately and in improved form by Josiah Pratt, 1870.

F. M. B.

France, Reformed Church of. The forerunner of the Reformation in France was Jacques Lefèvre, of Étampes, a scholar of rare acquirements and of a truly evangelical spirit, who in his Latin commentary upon the Pauline epistles, published in 1512, clearly set forth the cardinal doctrine of justification by faith. This was 5 years before Luther posted his famous theses on the doors of the church at Wittenberg. But Lefèvre was not a popular reformer. His works were addressed to the learned, and his chief merit is that his earnest words and the expectations of a coming "renovation of the world," which he enkindled in the minds of his pupils at the University of Paris, prepared them to enter upon a fruitful mission. In 1523 he published a translation of the New Testament from the Latin of the Vulgate into the French language, and in 1528 a translation of the Old Testament. The immediate results were encouraging. The people gladly bought and read the Scriptures in their own tongue, and in the diocese of Meaux, whose bishop, Guillaume Briçonnet, a mystic rather than a reforming prelate, for a time showed a friendly zeal for the movement, in all the churches both the epistle and the gospel lessons were read to the people, on feast-days and especially on Sundays, in the vernacular tongue. The parish priest added a word of exhortation to the epistle or gospel, or both, at his discretion. The opposition of the monks and of the Sorbonne, or theological faculty of the University of Paris, soon put an end to Briçonnet's toleration or favor. The reforming teachers were scattered, but their teachings were not lost. A few persons, chiefly obscure men, were put to death for their faith. Francis I. was not bloodthirsty, and indeed during his earlier years interfered more than once, at the instigation of his sister, the estimable Margaret of Angoulême, to rescue reformers whom he regarded as persecuted rather from envy than because of their religious unsoundness. Twice he saved the eminent Louis de Berquin by interposing the royal authority, though the nobleman was at last, during the king's absence, executed with indecent haste by order of a parliamentary commission (1529), "lest recourse should be had to the king, or to the regent, then at Blois." The folly of an enthusiast who posted a placard containing offensive expressions concerning the papal mass in the streets of Paris, and even upon the door of the king's chamber in the castle of Amboise, alienated the mind of Francis from the Protestants. The "Year of the Placards" (1534) witnessed a number of executions of persons known as "Lutherans" upon the "estrade," which prolonged the tortures of the victims, who were alternately lowered into a fire and drawn

out of it. Francis even went to the length of issuing an edict, which, however, was speedily recalled, abolishing the art of printing (Jan., 1535). Although the severity of the persecution soon abated, the remaining 12 years of the reign of Francis witnessed several seasons of special rigor. In 1545 a sanguinary campaign was carried out against the French Waldenses, or Vaudois, of Provence, a people admitted even by their enemies to be of irreproachable morals, who, upon the advent of the Reformation, had discovered that the doctrines they had for generations held were in substantial agreement with those professed by the Protestants of Germany and Switzerland. Twenty-two towns and villages, Mérimondol and Cabrières being the most important, were destroyed, and their inhabitants butchered with every form of revolting cruelty.

In the earliest period of the reformatory movement the influence of Luther and the German reformers, many of whose writings were translated and had a wide circulation in France, was great, if not preponderant. In the latter part of the reign of Francis I. this influence was supplanted by that of John Calvin, a native of Noyon, in Northern France, who, although he left his native country at the age of 27, was induced by the stern importunity of William Farel to take up his residence at Geneva and become the first professor of the theological school founded there. From this point, just outside of the kingdom of France, but most conveniently situated for gaining access to it, Calvin exercised an intellectual and religious control over the progress of the French-speaking lands such as no other Protestant has ever enjoyed. His "Christian Institutes" impressed a particular type on the theology of the French and Genevese churches; his commentaries upon the Scriptures were eagerly sought and read; his voluminous correspondence testifies to the avidity with which his counsel was asked for and his advice was followed by the nascent churches. A large part, and indeed by far the most intellectual and commanding part, of the Protestant ministers of the gospel in France were his pupils. Much of the scholarly character which has always marked them and their successors is due to Calvin's influence, continued and corroborated by his coadjutor and successor in the university and church of Geneva, Theodore Beza.

In 1547 Henry II. ascended the throne of France. His reign of 12 years is characterized not less by the steady growth of Protestantism than by the vigorous efforts to suppress it. Legislation became more and more stringent, and the execution of cruel laws was increasingly resolute. A special chamber, erected in the parliament of Paris, for the sole purpose of trying religious offences, gained, by reason of its ferocity, the significant nickname of "*la Chambre ardente*," so many of those whom it judged were consigned to the flames. Attempts were made to introduce the Spanish Inquisition, but a system so obnoxious to Frenchmen, and opposed by the majority even of parliament, could not effect much. Meanwhile the time had come for a more orderly ecclesiastical constitution. The first

regularly constituted Reformed church was that of Paris. John le Maçon, surnamed La Rivière, was elected by the people and ordained the first pastor, a brief form of government was adopted, and a consistory of elders and deacons was established (1555). The example of Paris was copied within 2 years by Meaux, Angers, and at least 8 other places, where churches were organized after the same pattern as that in the capital. Some of these churches grew so rapidly as almost immediately to require additional pastors. Angers had a corps of 3 ministers. The Protestants multiplied in spite of persecution, and the war in which Henry engaged with Philip II. of Spain somewhat diverted the attention of the government from them. In some cases the judges grew weary of inflicting the frightful penalties affixed to the crime of heresy upon men evidently pious and upright, and connived at their escape from serious punishment. A proof of the spread of popular sympathy with Protestantism was given in 1558, when some one having started the tune of one of the French psalms in metre by Clement Marot and Theodore Beza upon the crowded Pré aux Clercs, a favorite Parisian promenade, the words and music were caught up by others, and soon hundreds of voices might be heard repeating the forbidden melodies.

In May, 1559, the Reformed churches of France held their first national synod in the city of Paris, and adopted a common organization. Their faith was set forth in a confession, consisting of 40 articles; the government of the churches, which was that known commonly as the Presbyterian order, was regulated in the document called the "ecclesiastical discipline." Thoroughly democratic in theory, it admitted a representation of the individual churches, in the person of the superintendents or elders, by the side of the pastors, in each of the successive courts up to the national synod, the court of highest appeal.

Two months later Henry died of a wound received in a tournament. During the brief reign of a little over a year of his eldest son, Francis II., French Protestantism made great strides. True, the duke of Guise and the cardinal of Lorraine, who, as uncles of the young queen, Mary of Scots, came into power, were very hostile to the "new doctrines," and the first months of the new reign witnessed the trial and execution of one of the purest judges of parliament, the famous Anne du Bourg. But this very event, so far from repressing the spread of the truth, is stated by contemporaries to have contributed very greatly to its progress. Even before Henry's death the number of men high in birth and station who favored Protestantism had been increasing rapidly. Now discontent with the tyranny exercised by the Guises, in the name of their incompetent nephew, augmented the body of those who would no longer brook the continuance of a resort to fire and the gallows to silence religious convictions. The "tumult of Amboise," an uprising of which the prince of Condé was believed to be the secret head, was indeed put down with little difficulty and remorselessly punished, but the Protestants

and their allies were too numerous to be put out of the way. The "Huguenots"—for such was the nickname now for the first time applied to them—had churches in every corner of the kingdom, and noblemen of the highest rank, like Admiral Coligny and his brother Andelot, were not ashamed to espouse their defence. In their perplexity the Guises consented to call an assembly of notables at Fontainebleau (Aug., 1560), at which a plea for toleration was for the first time heard in the royal presence. They consented furthermore to hold the States-General some months later, with the secret intention of securing the condemnation and execution of the prince of Condé a few days before the opening of that body. The unexpected death of Francis II. saved the prince's life and overthrew the power of the Guises.

With the accession of the boy-king, Charles IX., the prospect of peace and toleration brightened. His mother, the unprincipled Catherine de' Medici, who had no other wish but to rule in his name, wavered in her judgment as to the best policy to pursue. Unfortunately Antoine of Bourbon, titular king of Navarre, and the nearest prince of the blood, who had shown considerable favor to, if indeed he had not actually made profession of Protestantism, was a weak and ambitious personage who allowed himself to be gained over to its enemies by means of delusive promises of a restoration of his ancestral domains. Nevertheless Protestantism grew rapidly. A report is said to have been made to the queen-mother, in reply to her inquiries, that there were 2150 organized churches of the Reformed order in the kingdom. The number appears to be exaggerated, even if it included outstations, etc.

In September, 1561, was held in the king's presence the remarkable colloquy of Poissy. For the first time the Reformed churches of France had an opportunity to set forth their creed in detail and to clear themselves of the calumnies of their opponents. The occasion when Theodore Beza, at the head of a band of 12 Protestant ministers, appeared to make his masterly plea, is the most picturesque moment in Huguenot history. As an attempt to conciliate the opposing religious views of Protestants and Roman Catholics, the colloquy proved a failure. But subsequent conferences between the most reasonable men on both sides led, 4 months later (Jan. 17, 1562), to the publication of the so-called Edict of January, long considered by the Protestants as the Magna Charta of their rights. It did not concede, it is true, that full equality to which they felt themselves entitled, but it rendered it possible for them to live and to worship God. Its cardinal provision was that the Protestants, while forbidden to meet for prayer or preaching within the cities of the kingdom, were authorized to hold their meetings for religious worship outside of those cities, in the suburbs or elsewhere, and in so doing were expressly placed under the protection of the royal officers.

Unfortunately the boon for which the members of the Reformed communion had longed

was no sooner granted than the attempt was made to wrest it from them. The massacre of Vassy, perpetrated by the duke of Guise (March 1, 1562) upon an unarmed and inoffensive band of Protestants assembled for the worship of God in a barn situated in a village of Champagne, was the signal for the outbreak of the first of a series of civil wars that lasted, with occasional intermissions, for an entire generation. The number of these wars is generally reckoned at 8, of which 4 fell within the reign of Charles IX., and 4 within that of his successor, Henry III. It may be said, in general, that each successive war was the direct consequence of the failure of the monarchs, under the influence of the Guises and the ultra Roman Catholic party, to observe the engagements entered into in the preceding treaty of pacification. Of the wars in the reign of Charles, the third exceeded the others in the length and obstinacy of the struggle, during the course of which the Protestants endured 2 great defeats, at Jarnac and Moncontour (1569), but at the close secured the substantial fruits of victory, thanks to the consummate generalship of Gaspard de Coligny, grand admiral of France, in the treaty of St. Germain (1570). Two years later the Reformed churches of France received a cruel blow in the massacre of St. Bartholomew's day, in which Admiral Coligny and many of the other most notable leaders, as well as a multitude of Protestants, variously estimated at from 20,000 to 100,000 persons, were treacherously murdered. (Cf. art. BARTHOLOMEW'S DAY, THE MASSACRE OF ST.) The Protestants, so far from being destroyed, as Catherine de' Medici had assured Charles that they would be, only gained the more resolution. In the war that ensued they defended their stronghold, La Rochelle, against all the forces Charles could bring against it, and in the war that occupied the first two years of Henry III.'s reign they maintained themselves so well, in part through the assistance of the malcontent duke of Alençon, the youngest son of Catherine de' Medici, and of mercenary troops called in from Germany, as to secure in the treaty of Beaulieu, better known as the "Paix de Monsieur" (May, 1576), terms of peace too favorable to have been given with any intention on the part of the king and his advisers of observing them loyally. The rise of the Roman Catholic "Holy League" precipitated a renewal of hostilities within a year. The peace of Poitiers (Sept., 1577), though conceding much less to the Protestants than had been granted at Beaulieu, established a more practicable *modus vivendi*, and in fact served as the basis of the later Edict of Nantes.

After 8 years of uncertain peace, interrupted only by the short and apparently unnecessary 7th civil war (1580), the Roman Catholic League and the Guises compelled the effeminate and altogether worthless king to issue the intolerant Edict of Nemours (July 18, 1585), utterly proscribing the Protestant religion and offering to its adherents only a choice between embracing Roman Catholicism within 6 months and leaving the kingdom. The remainder of the reign of Henry

III. was filled with war, in which the Protestant leader was Henry of Navarre, the nearest prince of the blood, a gallant and intrepid soldier, who at Coutras (1587) obtained the first victory in set battle ever won by the Huguenots. In 1589 Henry III. was compelled by the open rebellion of the Roman Catholic League to accept the help of Henry of Navarre and his followers. Within about 3 months (Aug., 1589) he was assassinated by Jacques Clément, a Dominican friar, and the Huguenot leader became king of France under the title of Henry IV.

Although his claim to the throne was unquestionable so far as descent was concerned, the position of the new king was not an easy one. He professed a faith held by a small minority of the people, he was under excommunication by the pope, the allegiance of such Roman Catholics as had come over to him at the death of Henry III. was very doubtful, and his enemies, embracing the most powerful nobles of the realm, refused to recognize him, alleging that he had forfeited the crown by reason of his relapse into "heresy," which he had renounced under compulsion at the time of the massacre of St. Bartholomew's Day. To free himself from his difficulties, Henry IV. promised to submit to "instruction" with a view to entering the Roman Catholic Church, and finally, after a pretence of having his doubts removed by a select company of prelates, declared himself satisfied. His formal abjuration took place at St. Denis, near Paris (1593). In taking this insincere and therefore immoral step, the king had turned a deaf ear to the remonstrances not only of old and tried friends, such as Theodore Beza, Gabriel d'Amours, Duplessis Mornay, and Agrippa d'Aubigné, but of his ally, Queen Elizabeth of England. Five years later (1598) he listened to the urgent requests of his former fellow-religionists, and settled the relations of the Protestants to the state by issuing, as a perpetual and irrevocable law, the famous Edict of Nantes. This was by no means a perfect arrangement, but it secured to the Protestants undisturbed residence in any part of the kingdom, equal admission with their fellow-citizens to trades and professions, to posts of trust and honor, to schools and hospitals; it established special judicial courts or chambers for their protection; it permitted them to continue to hold a goodly number of strongholds, walled towns, etc., that had fallen into their hands during the previous wars, as "places of security," in view of the existing state of disquiet, and to garrison them with troops, the cost of whose maintenance was to be defrayed by the royal treasury; it sanctioned Protestant assemblies for worship, the administration of the sacraments, the celebration of marriage, and preaching not indeed everywhere throughout the kingdom, but in so many places as to be practically within reach of residents of every province. Not only were a large number of noblemen allowed to have Protestant worship on their own estates, but public services were permitted in all places where they had been held on several occasions in the years 1596 and 1597, and provision was made for at least

two towns in each balliwick or "sénéchaussée" of the kingdom where the Protestants might freely meet for the celebration of their rites.

The Edict of Nantes remained legally in force 87 years (1598-1685), comprising the last 12 years of the reign of Henry IV., the entire reign of Louis XIII., and the first 42 years of the reign of Louis XIV. While there was no lack of infringements upon one or another of the rights which it guaranteed, it was observed with a tolerable degree of respect until about 1660, and the period up to that date may justly be regarded as embracing the halcyon days of the Reformed Church of France. There were, indeed, civil commotions and open wars between the crown and the Protestants of the southern part of the kingdom in particular, during the first half of Louis XIII.'s reign; and these wars, undertaken by the duke of Rohan and those who followed his counsels with the view of maintaining the civil guarantees in their favor, led to the siege and capture of La Rochelle, the Protestant citadel, and the loss of all the "places of refuge." But the destruction of Protestantism as a party, accomplished by the state-craft of Cardinal Richelieu, did not seriously affect the intellectual and religious prosperity of the churches. These numbered 800 or more, with a somewhat smaller number of pastors. Some of them had a large membership, and worshipped in temples, as the church edifices were styled, capable of holding several thousand hearers. The temple of Dieppe held probably 5000; the great temple at Charenton, whither the Protestants of Paris resorted, was said to hold nearly 8 times that number. Charenton became an important intellectual centre. Some of the greatest preachers that ever lived adorned the Protestant pulpits—Pierre Du Moulin, Jean Dailé, Moïse Amyraut, Pierre Du Bosc, Jacques Saurin, and, above all, Jean Claude. (See A. Vinet, *Histoire de la Prédication parmi les Réformés de France au XVII^e siècle*, Paris, 1860.) The education of the Protestant youth was provided for, not only by means of popular schools in every place where they were allowed to establish them, but by about 80 colleges and 8 "académies," or universities. Of the latter, Saumur, established by Duplessis Mornay, Nismes, Sedan, and Montauban, obtained the greatest celebrity. Many of their theological professors obtained a world-wide reputation—Chamier, Caméron, Amyraut, La Place, Du Moulin, Petit, and others. The provincial and national synods, though looked upon by the government with great suspicion and much hampered in their deliberations, were continued with more or less regularity. The 29th national synod was held in 1659, just a century after the first. Subsequently to this no national Protestant synod was permitted by the government to assemble for more than 200 years.

The Edict of Nantes was formally revoked in Oct., 1685. For 25 years before this time a succession of laws, explanatory ordinances, decrees of the royal council, judicial decisions, etc., had rendered nugatory, one after another, the greater part of the provisions in favor of the Protestants. Many of these docu-

ments were issued in direct response to the demands of the clergy of the established church made at its quinquennial assemblies. The loss of their religious privileges and the annoyances to which they were subjected led to the flight from the kingdom of many thousands of Protestants. The fugitives became much more numerous when the practice was introduced of quartering dragoons and other soldiers upon the Protestants in great numbers and with license to commit every act of cruelty and outrage short of rape and murder. The atrocious Dragonnades drove multitudes of Protestants to make an insincere profession of Roman Catholicism; others belonging to the dregs of society were bought at so much a head. The Roman Catholic clergy stimulated and justified the king's intolerant policy by a misapplication of the scriptural command, "Compel them to come in." Louis XIV. based the Edict of Revocation upon the false plea that his measures had already secured the conversion of the greater and better part of the Protestants. By this law all exercise of the "so-called Reformed religion" was prohibited, all Protestant ministers were ordered to leave France within 15 days on pain of the galleys (a few months after, the penalty was changed to death), all laymen were prohibited from leaving it on pain of the galleys for men and imprisonment for women, all children were to be reared and instructed in the Roman Catholic faith. Although the edict closed with a promise that all Protestants that refrained from meeting for religious worship might continue to inhabit and traffic in France without molestation, this was a dishonest assurance. The Dragonnades continued without intermission, and no means were spared to compel those who remained to go to mass, and to punish those who undertook to flee the kingdom. The number of refugees, including those who fled before the formal revocation and those who fled in the course of the next few years, has been estimated as high as 800,000. This figure is probably excessive. The truth is perhaps between 300,000 and 500,000. (See the great work of E. Benoist, *Histoire de l'Edit de Nantes*, 5 vols., Delft, 1693-95.) The sufferings endured by those who succeeded in gaining a refuge in foreign lands, and by their less fortunate brethren in prisons and as galley slaves, were almost unexampled. Many personal narratives were published at the time, and many more have seen the light in our own days. The refugees were hospitably received in Switzerland, Holland, England, Brandenburg, and elsewhere. Some governments invited them to come, and generous collections were made by the people to relieve their necessities. A considerable number of the refugees ultimately made their way to America, settling in Massachusetts, New York, Virginia, South Carolina, and elsewhere. Everywhere they enriched the lands which became their new homes with the fruits of their intelligent industry. Everywhere their descendants are among the most honored citizens, cherishing the traditions of their ancestors, and regarding the very name of "Huguenot," originally an opprobrious designation, as a badge of distinction.

For 102 years Protestantism was officially dead in France: no Protestant could be legally baptized, married, or buried without the intervention of a Roman Catholic priest. The expulsion of the ministers and the consequent growth of an ill-regulated enthusiasm led, in the last years of the 17th and the early years of the 18th centuries, to the singular vagaries of the "little prophets of the Cévennes." This extravagant manifestation disappeared before the later regular preaching of the gospel.

The cruelties practised by the Roman Catholic priests upon their unwilling Protestant parishioners in Eastern Languedoc occasioned the outbreak of the Camisard war. Its scene was chiefly the Cévennes mountains and the neighborhood of Nîmes; the most prominent leaders were Roland, Cavalier, Castanet, etc. The commotion began in 1702 and was not finally appeased until 1710. (See the histories of Court, Louvroleuil, Brueys; the memoirs of Cavalier, Bonbonnoux, etc.; and arts. CAMISARDS, CAVALIER.)

The restoration of the Reformed Church of France was first undertaken in 1715, the very year Louis XIV. died. There was scarcely an ordained Protestant minister in France. Those who conducted divine worship in the gatherings of the faithful who came together, at the peril of their lives, in unfrequented spots on the Cévennes mountains or elsewhere, were pious but illiterate laymen, some of whom could not even read, but who had committed to memory sermons of Du Moulin, Drelincourt, and other famous preachers of the last century. Most of them had rather assumed their office than been called to it. Some were professed "prophets." In a small gathering of all the preachers of the Cévennes and Lower Languedoc, gotten together in an abandoned stone quarry near Monoblet, Aug. 15, 1715, by Antoine Court, himself a boy-preacher scarcely 19 years of age, the existing evils were considered and a beginning of church organization and discipline was made. This humble meeting may be reckoned as the first of the long series of the synods of the Church of the Desert—a designation adopted by the Protestants, in allusion to such passages as Isa. xl. 3, Matt. iii. 3, Rev. xii. 6, and retained so long as it was not even safe to insert in the minutes of the proceedings the place of assembly. Pierre Cortez, the first ordained pastor, received ordination at Zurich. Soon there were a number of churches organized with elders, and ministered to by a handful of pastors, who went from place to place disguised and often tracked by agents of the government. Many meetings were discovered and fired upon by soldiers; many of the worshippers either killed or sent to the galleys or prisons for life. From time to time pastors were captured, and hung or broken upon the wheel. (The last was François Rochette, in 1762.) But such was the fruit of their persistent and faithful labors, that when toleration was at last granted there were between 125 and 150 pastors and several hundred churches. The Protestant population was judged to be almost as great as before the Revocation. Etienne Gibert placed it as high as 1,500,000 souls. (See E. Hugues,

Les Synodes du Désert, 3 vols., Paris, 1885-86.)

In the growing tendency to greater liberality of views, the government, especially after the accession of Louis XVI., was long urged to undo the work of Louis XIV. Voltaire contributed much by his espousal of the rights of the unfortunate family of Jean Calas. Malesherbes and Rabaut-Saint-Étienne, more than any others, were instrumental in securing the issue of the Edict of Toleration (1787). This law, which was far from satisfactory, did not sanction Protestant worship, but restored the Protestants to their civil rights. Thousands of men and women married by the pastors of the Desert flocked to the public offices to obtain for their union and for the legitimacy of their children an official recognition. But the French Revolution was at hand, and soon the rights of Protestants were more fully recognized, including, at length, free exercise of religion. After the stormy period of the Reign of Terror and the insane attempt to substitute the worship of reason for the worship of God, the Christian religion was once more recognized. Napoleon Bonaparte, then first consul, by the law of the 18th Germinal, year X. (1802), recognized and gave organic shape to both branches of the Protestant Church, the Reformed and the Lutheran, thus bringing both under the immediate control of the government. The law provided for one consistorial church, with one or more pastors, for each 6000 souls, and for synods, to be held by permission of government, each comprising 5 consistorial churches. No provision was made for any national synod. All future pastors were to be elected by the consistories, composed of the existing pastor or pastors and 6 to 12 "notable" laymen, but must receive the approval of the first consul. (See *Le Code Protestant*, in *Almanach des Réformés*, etc., Paris, 1808.)

This system has remained in force, with some modifications, down to the present time. The Reformed Church has enjoyed little or no autonomy. In 1872 the only national synod authorized in more than 2 centuries was assembled in Paris by sanction of the government. The attempt made by the majority to formulate a short but orthodox confession, declaring adhesion to the historic views of the church, triumphed over the resistance of a "liberal" minority which resolutely opposed any legislation. The government has declined since then to authorize any subsequent synods; but the Protestants have compensated for this by instituting a system of unofficial synods, general and subordinate, meeting with regularity and fulfilling almost every function which synods recognized by the government could discharge. Thus in an indirect way the Protestants of the Reformed faith are preparing themselves for the advent of a complete separation of church and state, which cannot be very far distant.

The growth of the Reformed Church of France in spirituality and Christian activity, as well as in numbers, during the present century, has been very marked. Many missionary organizations have been established for work abroad (especially in Africa) and at

home. The Société Centrale d'Évangélisation is the most prominent.

The latest statistics at hand (1889) give the number of ordained ministers as 840, and of churches as 567. It must be noted, however, that many of these churches represent two or more places of worship, and have several pastors. Thus Paris figures as but one church, but with the names of 24 pastors, besides 30 other ministers, theological professors, secretaries of societies, etc. In this statement no account is taken of Lutheran churches, nor of the Free, Wesleyan, Baptist, etc., churches. (See *Agenda Protestant pour l'année 1889*, Paris, 1889.)

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HENRY M. BAIRD.

Francis of Assisi, and the Franciscans. Giovanni Francesco Bernardone, b. in Assisi, 16 m. s.e. of Perugia, Italy, in 1182; d. there, Oct. 4, 1226. After a giddy youth he was utterly changed in consequence of a severe sickness which he had in 1202. He turned zealously to the practice of religion as understood in his time, particularly devoting himself to the care of the sick. After a journey to Rome, where he was greatly confirmed in his purposes, seeing the great wickedness of the times, he determined to give himself to the preaching of repentance, and assumed the garb of the monk. In 1210 he had 11 companions, to whom he now gave a rule. It was distinguished from other monastic rules chiefly by a new interpretation of the vow of poverty, whereby not only individual but also communal poverty was promised. The needs of the brotherhood were to be met by alms, or where a brother knew a trade, by labor, only that no money was to be received. Francis sought the approval of the pope for this rule, which was soon given orally, but not regularly till 1223. Meantime the order had greatly grown. In 1212 their missionary activity began by sending out brethren two by two throughout Italy. In 1216 they determined

to send them out to every land. In 1219, at the second general meeting of the order, there were 5000 members, as is said, present from Spain, Egypt, Greece, England, and Hungary. Francis is said to have preached the gospel even to the sultan himself.

In his own life, Francis formed the associated female order of the Clares. They have a history parallel to that of the male orders.

The great reverence felt for the founder was still increased after his death. It was said that he had received miraculously the *stigmata* of Christ, and comparisons between his life and that of the Saviour were common. It was even said that he had been prophesied in the Old Testament. The popes favored the order and it grew with great rapidity. In 1244, upon command of the pope, the mendicant orders, Franciscans and Dominicans, were admitted to receive the degrees of the University of Paris, and from that time these two orders were rivals in the literary sphere. At one time nearly all the professors at Paris were mendicant monks. But the peculiar distinction of the order, its vow of poverty, became the cause of internal dissensions, which have marked its whole history. The very successor of Francis as minister-general relaxed the rule in order to obtain money to build a church. Successive relaxations led to successive efforts at reform. In 1279 Nicolas III. modified the rule in the direction of permitting the holding of property and the pursuit of occupations not contemplated by Francis. Two parties were consequently formed: the Observants, or stricter party, which sought to restore the exact rule of Francis, or even to make it more severe, and which passed through quite a history, and appeared in many different forms; and the Conventuals, who assimilated the rule to that of other monastic bodies.

A peculiar feature was the order of Tertiaries, founded, it is said, by Francis himself (1221), on occasion of his success in preaching in a certain Italian village, as a means of preserving and extending the religious life. It was a society of such as could not become regular members of a monastic establishment, but who would associate themselves under a special rule, and who were bound to abstain from bearing arms (except for the church or native country), to avoid dances and similar occasions, to observe certain prescribed fasts, hours of devotion, etc. This institution finally developed into a monastic attachment to the order. There were also female Tertiaries.

In theology the Franciscans were rather inclined to superstition and to Pelagianism. The modern Jesuits are much like them, and have at certain points only developed the favorite ideas of the Franciscans, as in the promotion of the doctrine of the immaculate conception of the Virgin Mary. (See Wadding, *Annales Minorum*, 1731-41; Milman, *Latin Christianity*, Bk. IX.; his life [in German] by C. A. Hase, Leipzig, 1856, and [in English] by Mrs. Oliphant, London, 1868, and Miss Lockhart [trans. of St. Bonaventure's life of St. Francis], 1868, 3d ed., 1890.) His works have several times been published,

e.g., by Burg, Cologne, 1849; Horoy, Paris, 1880, Eng. trans., London, 1882, 2d ed., 1890. F. H. F.

Francis of Paula, St., b. at Paula, Naples, 1416; d. at Plessis-les-Tours, France, April 2, 1507; entered a Franciscan monastery when he was 12 years old; retired to a cave when he was 14, and had gathered so many hermits around him when he was 20 that he could found a new order, which was confirmed by Sixtus IV. in 1474, and from Alexander VI. received the name of "Minims" (q.v.). St. Francis was brought to France in order to prolong the life of Louis XI. by a miracle, but he refused to try. (See Rolland, *Histoire de Saint François de Paule*, Paris, 1876.)

C. P.

Francis of Sales, St., b. at Sales, near Geneva, just within the boundary of Savoy, Aug. 21, 1567; d. at Lyons, Dec. 28, 1622. He was descended from a noble family; was ordained a priest in 1591, and became bishop of Geneva in 1602. He took a very active and successful part in the "counter-reformation," his converts from Protestantism numbering many thousands, and founded the order of Visitants (q.v.). He was canonized April 19, 1665, and his day set for Jan. 29; on June 19, 1877, he was declared by the pope one of the doctors of the church. His collected works, which ushered in the Quietist movement, and which are in French, appeared in Paris, 1621, 16 vols., 6th ed., 1861-62, 8 vols., Eng. trans. by H. B. Mackey, London, 1886, sqq.; most famous are his *Spiritual Letters*, Eng. trans., 1851, again, 1871, 3d ed., 1880, and *Introduction to a Devout Life*, many edd., *e.g.*, London, 1889; also *On the Love of God*, 1889. (See his life by H. L. Sidney Lear, London, 1882.)

Francis Xavier. See XAVIER.

Francke (frank-keh), **August Hermann**, representative Pietist; b. at Lübeck, March 22, 1663; d. at Halle, June 8, 1727. He studied theology at Erfurt and Kiel; began to give lectures at Leipzig, 1685; founded there (1686) the "Collegium philobiblicum," a society for Bible study, whose members were called "Pietists." In 1687 he went to Lüneburg, where he was converted while preparing a sermon on John xx. 31; then to Hamburg and to Dresden, where he formed a firm attachment for Spener, and shortly after was again at Leipzig. There his lectures (1689) on the Pauline epistles attracted great audiences and awakened much interest. But at the instigation of Carpzov they were interdicted by the faculty on account of their alleged doctrinal errors. He next preached at Erfurt for a while, with great success, but in 1691 the same charge led to his expulsion from the city on a day's notice. He then became professor of Greek and Hebrew at Halle, 1692; in 1698 his professorship was changed to that of theology. From 1692 to 1715 he was also pastor at Glaucha, a suburb of Halle, but in the latter year he became pastor of St. Ulrich's, in the city. Through Francke's presence Halle became for Pietists what Wittenberg is for Lutherans. In 1695

Francke started on a capital of four thalers and sixteen groschen (*i.e.*, \$3.86 present money), the present of a pious woman, a school for poor children, and this gradually led to another school for those who could pay; and so step by step he came to the famous orphan asylum at Halle, which he founded in 1698, which is now one of the great institutions of Germany. Francke was a good friend to missions among the heathen and to the circulation of the Bible, and the printing-presses of the orphanage have been freely at the disposal of these two causes. (See life by Guericke, Halle, 1827, Eng. trans., London, 1837, and by G. Kramer, Halle, 1880-82, 2 parts; cf. R. Brown, *A. H. Francke and the Orphanage at Halle*, Philadelphia [Am. S. S. Union], 1884.)

Frankfort, The Council of, was convened by Charlemagne at Frankfort-on-the-Main, 794, attended by 300 bishops from Germany, England, Spain, Gaul, and Italy, and condemned adoptionism and the canons of the second council of Nicaea, 787, concerning image-worship, though they had been accepted by the pope. (See Mansi, *Concil.*, XIII.)

Frankincense (*white*), a white and yellowish resin, brittle and bitter, which burns long with a steady and odoriferous flame. It is called "frank," or free, because of the freeness with which it burns and gives forth its odors. The best was obtained from Arabia (Isa. lx. 6, Jer. vi. 20). It was much used in Jewish worship (Ex. xxx. 7, Lev. ii. 1, 2, 15, xvi. 12, 13), and as a perfume (Song iii. 6, iv. 6, 14), and as an image of devotional fervor (Ps. cxli. 2, Rev. viii. 3). T. W. C.

Fratricelli, or Fratricelli, also called **Apostolical Brethren**, an outgrowth of the Franciscan order; separated in the beginning of the 14th century from the mother institution by pushing the vows of asceticism to the extreme; entered into communication with the Beghards, adopting various fantastic views, and ended in open rebellion against the papacy and other institutions of the church. In 1317 the pope ordered the Inquisition to step in, and a number of them were seized, condemned, and burnt. Fifty years later they had completely disappeared.

Free Church of Scotland. See PRESBYTERIANISM.

Free Congregations, otherwise called **Friends of Light, Protestant Friends**, congregations of German free thinkers. In 1840 W. F. Sintenis, a Lutheran preacher in Magdeburg, protested against the worship of Christ, for which he was prosecuted. This led to the discovery that he did not stand alone, for in 1841 16 clergymen assembled at Gnadau, under the lead of Leberecht Uhlich, and organized themselves under the name of the "Friends of Light." They denied the right of the Magdeburg Consistory to prosecute Sintenis, and claimed for themselves the liberty of teaching what they pleased. Another leader was Gustav Adolf Wislicenus. He made a great excitement by his *Ob Schrift, ob Geist?* (Leipzig, 1st to 4th ed., 1845), which abrogated the Scriptures for the "inner spirit"

as the norm of faith. The movement met a genuine want, for an increasing number of preachers and laymen joined it, and there were in 1888 116 congregations belonging to the so-called "Free Religious Congregations of Germany." (See the annual, *Freireligiöser Kalender*, edited by A. Specht, Gotha, 1872, sqq.)

Free Spirit, Brethren of the. See BRETHREN.

Free Thinkers, another name for rationalists or those who deny a revealed religion. See DEISM.

Free-Will Baptists. See BAPTISTS, p. 82.

Free Will sometimes is used to denote free agency or the power of following one's prevailing inclination. This simply affirms that man is free, and therefore accountable, which no Christian disputes. But the term sometimes is held to mean that the will is free and can contradict or change its own preferences. This is held by many Arminians, but by Calvinists is considered absurd and impossible, as well as in the face of such scriptures as "the carnal mind is enmity against God," "the natural man receiveth not the things of the Spirit of God . . . neither can he know them" (Rom. viii. 7, 1 Cor. ii. 14). T. W. C.

Frothinguysen, Jacobus Theodorus (b. in West Friesland; d. in New Jersey, 1747), a clergyman of Holland, who came to America in 1719 and performed a great work on the Raritan, N. J., in rousing the churches and winning souls for Christ. Both Whitefield and Edwards recognized the excellence of his evangelistic labors. His son, **John** (b. at Three Mile Run, N. J., 1727; d. on Long Island, Sept., 1754), succeeded him and carried forward his work. His grandson, **Fredrick** (b. in Somerset County, N. J., April 13, 1753; d. April 13, 1804), was eminent in the Revolutionary war and in the Senate of the United States. His great-grandson, **Theodore** (b. at Franklin, Somerset County, N. J., March 28, 1787; d. at New Brunswick, N. J., April 12, 1861), was eminent as a Christian layman, at the bar, in the Senate, and as the head of the University of the City of New York (1839), and afterward of Rutgers College, N. J., 1850. (See his memoirs by T. W. Chambers. New York, 1863.) T. W. C.

French Confession of Faith. See GALLICAN CONFESSION.

French Prophets, Camisards (q.v.), who came to England in 1706, and announced the speedy coming of Messiah's kingdom. They made many converts, some of them persons of distinction, but their fanatical excesses soon put an end to their influence. (See Hughson, *A Copious Account of the French and English Prophets*, London, 1814.)

French Versions of the Bible. See BIBLE, p. 105.

Freppel, Rt. Rev. Charles Emile, Roman Catholic, bishop of Angers, France; b. at Obernai (Bas Rhin), France, July 1, 1827; studied at Strassburg; was professor of sacred eloquence in the faculty of Roman Catholic theology in Paris, 1854-70, when he became

bishop. He is distinguished for his outspoken ultramontanist in the French Assembly. His numerous writings embrace *Les pères apostoliques et leur époque*, Paris, 1859, 2d ed., 1870; *Les apologistes chrétiens au deuxième siècle*, 1800, 3d ed., 1886; *St. Irénée*, 1861; *Examen critique de la vie de Jésus de M. Renan*, 1863 (numerous edd.); *Tertullien*, 1864, 2 vols.; *St. Cyprien*, 1865, 3d ed., 1875; *Clément d'Alexandrie*, 1865, 2d ed., 1873; *Origène*, 1868; *Œuvres polémiques*, 1874, 2d ed., 1888; *Discourse on the Monastic Order*, Eng. trans., London, 1876; *À propos du centenaire de Luther*, Paris, 1883; *La Révolution française à propos du centenaire de 1789*, 1889.

Friedrich, Johann, D.D. (Munich, 1862), Old Catholic; b. at Poxdorf, Upper Franconia, Bavaria, May 5, 1836; studied at Bamberg and Munich; was professor of theology in the latter university, 1865-82, and since has been professor of history in the philosophical faculty. His numerous writings embrace *Kirchengeschichte Deutschlands*, Bamberg, 1867-69, 2 parts; *Tagebuch des vaticanischen Concils geführt*, Nördlingen, 1871, 2d ed., 1873; *Zur Verteidigung meines Tagebuch*, 1872; *Geschichte des vaticanischen Concils*, Bonn, 1877-87, 3 vols.; *Beiträge zur Geschichte des Jesuiten-Ordens*, Munich, 1881; *Die Constantinische Schenkung*, Nördlingen, 1889.

Freylinghausen, Johann Anastasius, Pietist; b. at Gandersheim, 36 m. s.w. of Brunswick, Dec. 2, 1670; d. at Halle, Feb. 12, 1739. He was educated at Jena and Halle; became Francke's (q.v.) assistant, first in the church at Glaucha, 1695, and then in the Ulrichs church in Halle, 1715; his son-in-law, 1715, and his successor in the management of the Orphanage and in the pastorate of the church, 1727. He exerted a wide and holy influence; edited several hymn-books, and was himself an admired hymn-writer (ed. Grote, Halle, 1855). Miss Winkworth has translated several of his 44 hymns in her *Lyra Germanica*, London, 1855, 6th ed., 1875. (See his life by A. Walter, Berlin, 1864.)

Fridolin (Fridold), "the first apostle of the Alemanni," the patron saint of St. Glarus, Switzerland; was a native of Scotland; labored as a missionary in Gaul, where he restored the congregation of St. Hilary at Poitiers, which had been corrupted by Arianism, and in Germany, where he founded a monastery in Säckingen, an island in the Rhine, near Basel. He lived in the 6th century, and his biography, written 4 centuries later and in a very legendary strain, is found in Mone, *Quellensammlung d. bairischen Landesgeschichte*, Carlsruhe, 1845, vol. i.

Friendly Islands, a group in the South Pacific, numbering 150, and extending from 18° 5' to 22° 29' S. lat. and 178° 52' to 176° 10' W. long. The soil is very productive, but water is scarce and bad. The largest island is Tonga, which has an area of 128 sq.m. The climate is debilitating, being damp and variable. The people are intellectually the leaders of the Polynesian race. Their government bore a curious resemblance to that of Japan in that there were two rulers, one

nominally the chief and greatly revered, but with little authority, and another the actual ruler. Now there is only one king. The islands were discovered by Tasman in 1643, and received their name from Captain Cook on account of their kind treatment of him on his visit. The first missionaries came in 1797, but were compelled to leave in 1800. Work was again resumed by the Wesleyan Missionary Society in 1826; in 1834 a great revival broke out, and in 10 years the evangelization of the islands may be said to have been completed. In 1835 they sent missionaries to convert the Fijians! (See Sarah Stock Farmer, *Tonga and the Friendly Islands, with a Sketch of their Mission History*, London, 1855.)

Friends of God, the name, derived from John xv. 15, of a secret union of mystics, clerical and lay, in Germany and Switzerland during the 14th and 15th centuries, for the purpose of spreading among the people by unobtrusive means a true knowledge of God and spiritual things in that sadly degenerate period. Very little definite is known about them. The leaders are supposed to have been the unnamed "Great Friend of God," Eckart, Tauler, John of Ruysbrök, Henry of Suso, Nicholas of Strassburg, Henry of Nördlingen, the abbot Conrad of Kaisersheim, the laymen Henry of Rheinfeld in the Aargau, a knight of Landsberg, and Rulman Merswin. Many Dominican nuns belonged to them. They were spread over the Rhine country from Switzerland to the Netherlands. Basel, Strassburg, and Cologne are the cities chiefly mentioned in their history. The lay element in the course of time ran into excesses, which exposed the union to persecution through the Inquisition, and ultimately to practical extinction.

The mysterious character known only as the "great beloved Friend of God from the Oberland" (i.e., from the canton of Bern south of the Lake of Thun, with the adjacent parts of Unterwalden and Uri), and not to be confounded with Nicholas of Basel, was b. at Basel in 1317, and d. probably at Entlebuch, near Luzern, Switzerland, about 1419, where he had gathered a community of a monastic kind for Bible study and ascetic practice in 1374. He exerted a powerful influence mainly through his personality. It was from him that Rulman Merswin and Tauler learned their spiritual views. (Cf. Lutolf in *Jahrbuch für schweizer. Gesch.*, I., 3, sqq.; Francis Beven, *Three Friends of God*, London, 1887.) See MYSTICISM.

Friends (Quakers), The Religious Society of.

History.—George Fox was born in 1624. His public ministry began about 1647. At that time England was in a state of confusion which was no less religious than political. Besides the well-established Anglican, Presbyterian, and Independent bodies there were a great number of subordinate sects, mostly short-lived. There were also many earnest, honest individuals seeking rest for their souls by trying one connection after another, and many who were unattached. They had a common distrust of Romanism and of infidel-

ity, and a common willingness to settle all questions by the obvious meaning of the Scriptures, when it could be ascertained.

Into this seething religious unrest plunged the fervid spirit of George Fox. He was an illiterate man, but, like all the earnest people of the times, he was a devoted student of the Bible. But above any assistance he gained from this source he exalted the knowledge obtained by direct spiritual communion with his God. In the fields and in his shoemaker shop he was conscious of a Divine Power, which not only gave him personal direction as to his actions, but revealed to him the real meaning of the Scriptures and gave him his theological and ethical opinions. He does not appear to have studied other books, and the clergy and others whom he consulted he found to be miserable comforters, and not until it was revealed to him that "there is one, even Christ Jesus, that can minister to thy condition," did he find any rest for his soul. Then, one by one, the truths of Christianity were revealed to him, and he, with untiring industry and fearlessness, ministered to whomsoever would listen, to the day of his death in 1690.

The central fact of his preaching was the immanence of the Divine Spirit in the heart of every man. To this he felt commissioned to call the attention of all. He placed it as superior to the Scriptures, inasmuch as it was by its moving that they were written, though he willingly admitted they could not be contradictory.

In addition to this central truth he emphasized the spiritual nature of baptism and the communion, the methods of holding meetings, by which the Holy Spirit might have free course and use any instrument it pleased to deliver its messages, the unscriptural character of all oaths and of all war, the evil of flattering vanity by removing the hat in courts of justice and elsewhere, and of making any distinction among men by the use of the plural pronoun to some. He preached against tithes and demanded a free ministry. He objected to the common names of the months and days of the week because they originated in the customs of honoring heathen deities, and opposed the common amusements of the day, as tending to divert the thoughts from things of greater import.

His teaching seemed to fall on prepared hearts. Almost immediately men and women adopted the same views, and every meeting added to the number. A convert became an apostle, and in a little time all England was aware of the new sect. In the churches, or "steeple houses," as George Fox would call them, in the fields and streets, men flocked to the meetings by thousands, and "the power of the Lord was over all and many were convinced," as the record frequently says.

But the work did not go on without opposition. The preaching of the Spirit was construed as degrading the Bible, and the zealous, strict constructionists of the day brought up many a charge of blasphemy. The refusal to pay tithes struck at the civil as well as the ecclesiastical authority. The objections to taking an oath were used to establish the charge of disloyalty. The justices were

offended at the refusal to remove their hats, and the plain-speaking of the "Friends," as they began to call themselves, made them many enemies. Then began a career of persecution which lasted through the civil wars, the protectorate of Cromwell, and the reign of Charles II., and to a less extent during that of James II., "insomuch that there were seldom less than 1000 in prison for Truth's testimony,"* and in 1662 there were over 4000 in prison at one time.

Friends were immured in loathsome jails for months, with and without trial. Every ignominy and degrading punishment which misguided religious zeal, malice, and offended pride could suggest were heaped upon them. They bore them uncomplainingly, refusing to offer any physical resistance, refusing to take advantage of any opportunity to escape, and while oftentimes speaking plainly against hypocrisy and cruelty, refusing to utter any malicious harshness in return. In an address to the king and parliament, in 1680, it was shown that 243 Quakers had died in prison since 1660, most of them from cruel treatment.

This spectacle had its effect. The new religion was well advertised. Honest seekers after truth were drawn to examination, to respect, to conviction by such devotion, and the society rapidly grew in numbers.

The name *Quakers* was given to them in scorn, in 1650, by a justice of the peace at Derby, a Mr. Bennett, whom George Fox bade to tremble at the name of the Lord. The name spread so generally that it was soon practically accepted by them, though "Friends" appears in all their public records and their internal intercourse.

There is no means of ascertaining the number of members in the 17th century. Inside of 10 years from the beginning of George Fox's preaching there were 60 ministers continually travelling about the country, except when they were in prison.

The converts were men and women from the educated and upper classes as well as from the lower. University men gave their talents and learning to frame the theology of the church on the lines of George Fox. Men of gentle birth forsook their chances of promotion and incurred the hostility of their families to join the persecuted sect. Civil and military officers gave up positions in response to the call of a Quaker preacher to "mind the Light that was in them." But whatever their position before joining they grasped each other's hands in perfect equality in the Friends' meeting.

After George Fox the men most effective in determining the development of the society were Robert Barclay, Isaac Pennington, and William Penn. Their writings are Quaker standards.

The discipline of the society, which appears to have been largely due to the constructive talent of the founder, was put in force in 1683. In a body of which each member professed to be guided by the Holy Spirit, it was difficult to limit the individual liberty by any discipline, and a secession ensued on this ac-

count. The seceding body was small and soon disappeared.

On the accession of William III. to the English throne the persecutions of the Quakers ceased. In common with other dissenters they suffered somewhat from their refusal to pay tithes and from political disabilities, but their patient firmness had conquered their enemies, and special laws were enacted to meet their scruples.

The idea of George Fox and his early co-workers, that they were not founding a sect, but inaugurating a general revival of Christianity, seems from this time on to be lost sight of. Adhering to the form of dress which characterized simple people of the early time, they soon became peculiar in dress as well as in language. Their method of worship, their separation from the common amusements of the people, tended to emphasize the sectarian idea. They lived quiet and godly lives, were active and prominent in moral reforms and philanthropic work, and treasured up the teachings and methods of their predecessors with jealous care.

After 1700 they probably steadily declined in numbers in Great Britain. Converts from outside rarely came in. Their jealous care of the flock did not prevent individual secessions; indeed, in the case of many who did not desire such circumscribed lives, induced them. Marriage with outsiders was a "disownable" act, and was the occasion of much loss. The simplicity and honesty of Quaker life fostered the acquisition of wealth and the attainment of positions of trust and profit, and from being despised they became honorable, and this also was probably a cause of declension. The number of Friends in 1700 is variously estimated at from 50,000 to 100,000 in Great Britain, though no census was taken. In 1880 this was reduced to about 18,000. Of recent years Friends in England have gone into widely extended missionary and evangelistic work both at home and abroad, and a gain of membership has resulted. Probably 30,000 adults are now in the home mission schools, many of whom will ultimately be members.

Friends in America.—In 1656 Mary Fisher and Anne Austin arrived in Boston. They were not welcome. Their books were burned and they imprisoned, examined for signs of witchcraft, and sent back to Barbadoes. Strict laws were enacted against the entrance of Quakers into the colony, death being the penalty for continued visits, and this was suffered by 4 Quakers. Many others were imprisoned until released by an order from Charles II. Many banished from Massachusetts found toleration in Rhode Island. Wandering ministers preached Quakerism all through the colonies and made converts. George Fox and about 12 other Friends came over in 1671 to the West Indies, and afterward traversed the colonies from Virginia to Rhode Island. Many Friends emigrated and settled, especially at this early day, in New Jersey. William Penn conceived the idea of securing a home in America, where Friends and all others should have religious liberty, and through his influence at court obtained

* George Fox's Journal.

from James II. a grant of Pennsylvania, in exchange for a sum of money which the government owed Admiral Penn, his father. Friends then suffering greatly in England came over in great numbers. The religious and political liberty enjoyed, the security from Indian massacre, obtained by equitable dealings, and the easy terms allowed by the proprietor brought in other religious professors, and the colony greatly flourished, though at the expense of endless trouble and disappointment to William Penn. Friends for 70 years maintained an ascendancy in the management of the government, and in that time the peace with the Indians was unbroken. They voluntarily retired rather than take any responsibility for the military measures which preceded the French and Indian and Revolutionary wars.

The growth of the society in America continued longer than in England, but for the same causes quietism succeeded aggressiveness, and there was probably decline in numbers during the 18th century.

The doctrine of the Inner Light pressed by the early Friends, partly on account of its great importance in their eyes, and partly because largely lost sight of by the Christian Church, became in the minds of some of their successors of almost exclusive importance. The divine authority of the Scriptures and the advantages gained by the crucifixion of Christ were in various degrees minimized by many Friends in America, while others held the commonly accepted orthodox theology on the subject, and pressed it as a necessary article of faith. Between the two stood many who, while orthodox themselves, were opposed to the imposition of any creed. These latter mainly united with the non-orthodox party, and a separation was precipitated in New York, Philadelphia, Baltimore, Ohio, and Indiana yearly meetings, in 1827 and 1828, the majority of members in the three former going with the non-orthodox party. Elias Hicks, a minister from Long Island, was prominent in the movement, and gave this branch its name of "Hicksite," a name which they have never formally accepted. The others are called "Orthodox." In the yearly meetings of London, Dublin, New England, and North Carolina there was no separation, and they recognized the Orthodox branch as being the true Society of Friends.

The Hicksites have decreased in numbers since the separation. So have the Orthodox east of the Alleghanies, but in the West, especially in Indiana and Iowa, there has been a great development, partly from emigration and partly from aggressive preaching of evangelical ideas. The original Quaker doctrine of the Inner Light has not been pressed, and that of the atonement of Christ has taken its place. On account of this doctrinal change, and various innovations in the manner of worship, a small secession has taken place in some of the yearly meetings. Philadelphia held its membership together by taking an independent position, not recognizing either side to the controversy, but all the other main yearly meetings have owned the larger bodies.

Missionary work has greatly increased in

recent years in the orthodox branch. They now have missions in Alaska, Mexico, Jamaica, Madagascar, Syria, Constantinople, and among the Southern negroes. Sunday-school work has also had a great development.

Organization.—The yearly meetings are, while professing to hold to similar beliefs and methods, and sending fraternal greetings, independent of each other. There are now 13 among the Orthodox, viz., London, Dublin, Canada, New England, New York, Philadelphia, Baltimore, North Carolina, Ohio, Indiana, Western Indiana, Iowa, and Kansas, and among the Hicksites, 7, viz., New York, Genesee, Philadelphia, Baltimore, Ohio, Indiana, and Illinois. All members may attend these meetings and take part in the proceedings. There is no presiding officer. A "clerk" writes out a minute when a conclusion is reached and reads it to the meeting, which modifies it to suit. No vote is taken, the clerk estimating the spiritual weight, as well as the numbers on each side, in case of a disagreement. In almost every case the minute by common agreement represents the "sense" of the meeting. The decision of the yearly meeting is conclusive and supreme in its own limits. In each yearly meeting there are a number of quarterly meetings, which report annually the state of affairs in their limits and forward suggestions for changes. Under the quarterly meetings are the monthly meetings, the real executive bodies of the society. They keep their lists of members, judge on admissions, deal with offenders against the discipline, who, unless by loving care brought to acknowledge their fault, are disowned.

The first convert of George Fox was a woman. Many of the early ministers were women. A Quaker woman, in spite of many difficulties, held a religious service with the Sultan, and another with the pope. The first missionaries to America were women. No distinction was made between the sexes in the church, and women's business meetings were established by George Fox. At present either the women have their separate business meetings, almost co-ordinate with the men, or men and women meet in session together on an equal footing. Matters relating to charitable work and to their own sex constitute the principal business of women's meetings.

The officers of the church are ministers, elders, and overseers. The latter are the agents of the monthly meetings in doing their work. Meetings may be without ministers and elders, or they may have several. Ministers, according to Quaker theory, are made by the Lord, and the church only "acknowledges" that a gift in the ministry has been conferred on them. There is no special theological training for ministers as distinct from the laity. The duty of the elder is to advise and assist the minister.

The yearly meetings correspond with one another. Ministers travel from one to another, as "Truth may open the way." The right of membership in one involves the right in another, if the holder changes his residence.

Immorality of all kinds is repressed. If the party will not amend and express contri-

tion he is turned out of the body. Creditors are required to pay all just debts, even though legally discharged by bankrupt laws.

There is a set form for marriages, which are recognized as religious occasions, and no divorce is allowed. Marrying non-members is no longer in most places an occasion for disciplinary dealing.

The poor in the meeting are well provided for by a sum of money which is voluntarily contributed and disbursed by special officers. Their children are freely educated.

There are good schools and colleges throughout the society, which, except in the West, educate the most of their children. Besides various smaller day schools, there are the boarding schools, the oldest of which are at Ackworth, England, Providence, R. I., and Westham, Pa. Haverford College, near Philadelphia, is the leading orthodox college for young men, and Bryn Mawr, near by, for young women. There are besides, among the orthodox, Guilford College, North Carolina, Wilmington College, Ohio, Earlham College, Indiana, and Penn College, Iowa. The Hicksites have an excellent educational system, culminating in Swarthmore College, Pennsylvania.

DOCTRINES.—George Fox refused to write out an exhaustive creed, and advised his friends to confine their statements of belief to the language of the Bible, and the church has never bound itself by the general adoption of any succinct and well-defined statement of belief.

The doctrine of a supernatural "inner light" or "grace of God" is the cardinal point of Quaker belief. A sufficient amount of this is given to all men, even heathen who have never heard of Christ, for their salvation, though this light may be disregarded and smothered. This Comforter was conferred in greater measure as a result of the life and death of Christ. The divinity of Christ and his atonement and the inspiration of the Scriptures are fully recognized by the orthodox body.

This Holy Spirit is to be the practical guide in the exercise of religious gifts and in assemblies for worship. Religious meetings are therefore conducted on the basis of silence, without prearranged services. Any person may preach or pray as he is moved thereto. If there is no speaking, acceptable worship may be performed by quiet communion with God. Meetings are held twice a week in many places, where there is no speaking for months; in others nearly the whole time is taken up. In some of the orthodox meetings of the West singing is recognized, and there is a tendency toward the prearrangement of services and the establishment of pastors, though this is strenuously objected to on the ground of limiting the free course of the Divine Spirit.

Ministry may be exercised only by the propulsion of the Spirit as to time, place, and substance. Hence there are no prepared sermons, but each minister must lay himself open before the Lord and give out the message committed to him. It was one of George Fox's first "openings" that to be educated at

Oxford or Cambridge was not enough to make a man a minister. The Lord makes the minister and the church records its belief of the fact. A diligent study of the Scriptures rather spiritual than historical should be the duty of all.

Ministers should not be paid for preaching. If poor and called to exercise their gifts, they and their families are supported by the church. The distinction should be closely drawn.

As regards the ordinances, Friends take the extreme anti-ritualistic ground. They believe all forms were done away in Christ, and that spiritual baptism and communion only are required of Christians. It is these which save, and without them there can be no salvation. The forms only give a false rest, and satisfy without giving the deeper experience.

Nevertheless, if they thought water baptism and the Lord's Supper were commanded in the New Testament to be perpetually observed, they would consider the obligation binding. They believe a closer inspection will see, in some of the passages where they are seemingly commanded, a permission of them, as in the cases of circumcision and washing of feet, in deference to Jewish prejudices. The baptism of the Holy Ghost and of fire is the distinguishing mark of Christ's dispensation, and Paul thanks God he baptized so few. The command which established the Lord's Supper is given in one of the gospels, "This do ye, as oft as ye drink it, in remembrance of me," and in others the mandatory part is entirely omitted, showing how little importance the writer attached to it.

For these reasons, among others, Friends discard the forms alike as necessary and as typical rites, and as not required by the New Testament.

They believe in the absoluteness of the command not to take human life. Hence self-defence which involves killing is unjustifiable. The spirit of the Sermon on the Mount, brought out, as it is, in direct contrast with the old dispensation, is, in their minds, a positive and ever present obligation. Hence they cannot go to war or sanction it by paying taxes ostensibly laid for war purposes.

Christ and the Apostle James forbade all oaths. Friends believe this prohibition extends to judicial as well as profane swearing. In England and America their affirmation is accepted in place of an oath.

They oppose slavery. George Fox advised manumission of slaves, and Friends cleared their skirts of it, even in Virginia and North Carolina, long before the civil war. In the days of the anti-slavery agitation they were in favor of peaceable abolition.

They believe in simplicity of life and manners, absolute religious equality, and plain speaking. Most of them have abandoned the peculiarities which these principles led the early Friends into, as being more especially adapted to the circumstances of the 17th century, but the principles themselves are still vital.

They are believers in temperance. Nearly all are total abstainers, and the extinguish-

ment of drinking in their membership is going through the same stages as the extinguishment of slavery.

STATISTICS.

NUMBER OF MEMBERS.

YEARLY MEETINGS.	"Orthodox," "Larger Bodies."	"Orthodox," "Smaller Bodies."	"Hicksite."
London	15,600	.....	.....
Dublin	2,700	.....	.....
Canada	800	650	.....
New England	4,300	80	.....
New York	3,700	110	2,900
Geneve . . . . .	.....	.....	1,500
Philadelphia	5,500	200	13,400
Baltimore	1,000	.....	3,000
North Carolina	5,200	.....	.....
Ohio	4,200	3,400	800
Indiana	22,000	.....	1,800
Western (Ind.)	13,400	500	.....
Illinois . . . . .	.....	.....	1,100
Iowa	10,500	500	.....
Kansas	8,500	500	.....
Total	97,400	5,940	24,500

The periodicals published by the society are, in England, *The Friend* (London), *The British Friend* (Glasgow), *Friends' Quarterly Examiner* (Southampton); in America, by the orthodox branch, *The Friend and Friends' Review* (Philadelphia), *Christian Worker* (Chicago); by the Hicksite branch, *Friends' Intelligencer and Journal* (Philadelphia), and by the smaller bodies, *The Western Friend* (Kansas). *The Student* (Philadelphia) is an educational monthly.

BIBLIOGRAPHY.—*The Journal of George Fox* (London, 1694, 7th ed. [latest], 1852). (an autobiography from which we learn his spirit and method of work); *The History of the Life of Thomas Ellwood*, 1714, rep. in Morley's Universal Library, 1885 (an important autobiography); Robert Barclay, *An Apology for the True Christian Divinity, as the same is held forth and preached by the People called, in scorn, Quakers* (in Latin, Amsterdam, 1676, trans. by himself into English, London, 1678), 12th ed., 1855, rep. Philadelphia (the standard doctrinal work of the Society); the writings of William Penn (1667 sqq., e.g., *No Cross, no Crown*, Philadelphia) and Isaac Pennington (1648 sqq., collected ed., Philadelphia, 4 vols.) are very voluminous; William Sewell, of Amsterdam, *History of the Rise, Increase, and Progress of the Christian People called Quakers*, London, 1722, rep. ed., Philadelphia, 1844, various edd. (the most comprehensive history of Early Friends); James Bowden, *History of the Society of Friends in America*, London, 1850–54, 2 vols. (worth consulting); the works of Joseph John Gurney, London, 1819 sqq., e.g., *Essays on the Evidences, Doctrines, and Practical Operations of Christianity*, 1825, 6th ed., 1840; *A Letter to a Friend on the Authority, Purpose, and Effects of Christianity, and especially on the Doctrine of Redemption*, 1824, 23d ed., 1855; *Observations on the Religious Peculiarities of the Society of Friends*, 1824, 9th ed., 1859 (contain the basis of the modern evangelical movement); Thomas Evans, *Ec-*

position of the Faith of the Society of Friends, Philadelphia, 1827, later edd. (gives the orthodox view of the subject), and Samuel M. Janney, *History of Friends to 1828*, Philadelphia, 1859–67, 4 vols. (gives the Hicksite view); the *Books of Discipline* of the various yearly meetings summarize the beliefs and practices of Friends. Thomas Clarkson, *A Portraiture of Quakerism*, London, 1806, 3 vols., 3d ed., 1807 (an outside view of Quakers); [J. Maule, *Transactions and Changes in the Society of Friends*, Philadelphia, 1884; F. S. Turner, *The Quakers*, London, 1889 (another outside view)]; Joseph Smith, *Descriptive Catalogue of Friends' Books*, London, 1867. ISAAC SHARPLESS.

Frith, or Fryth, John, reformer and martyr; b. at Westerham, Kent, 21 m. s.e. of London, 1503; burnt at the stake at Smithfield, London, July 4, 1533. He graduated at Cambridge, B.A., 1525; became junior canon of Cardinal (now Christ Church) College, Oxford, Dec. 7, 1525; imbibed Tindal's views; was imprisoned at Oxford in consequence; released on condition that he should go no more than 10 miles away, he escaped to the continent in 1528; while abroad he published, against the writings of Bishop Fisher and Sir Thomas More, a *Disputacyon of Purgatorye*, Marburg, 1531, London, 1533. Returning in 1532, he was confined in the Tower for heresy; he refused to recant, and wrote the first English denial of transubstantiation, whereon he was tried by Stokesly, Bishop of London, and condemned to the stake. His life and works, including also a tract on *Baptism* and *A Mirror or Glass to Know Thyself*, are in *Writings of the British Fathers*, vol. iii. John Foxe first published them along with those of W. Tyndall and Dr. Barnes, London, 1573, n.e., 1831.

F. M. B.

Fritzsche, Otto Fridolin, Lic. Theol. (Halle, 1836), D.D., (hon., Halle, 1841), Protestant theologian; b. at Dobrilugk, 66 m. s.w. of Frankfort, Sept. 23, 1812; studied at Halle; became *privat-docent* there, 1836; professor extraordinary at Zürich, 1837; ordinary, 1842, and in addition chief librarian of the cantonal library, 1844. He has edited the works of Lactantius (Leipzig, 1842–44, 2 vols.), Theodore of Mopsuestia's New Testament commentary and fragments of book on the Incarnation (Zürich, 1847, 2 vols.), the LXX. version of Esther (1848), and Judges (1866), Anselm's *Cur Deus Homo* (1868, 2d ed., 1886), the Old Testament Apocrypha in Greek, Leipzig, 1871 (the same in German, with Grimm, with a commentary, 1851–60, 6 parts), and other works.

Froment (fro-mang), Antoine, Reformer; b. at Mens, S. E. France, 1509; d. in Geneva, Nov. 6, 1581. He assisted Farel (q.v.) in his missionary journeys, from 1530 on, and in 1533 opened a school in Geneva, nominally for instruction in reading and writing French by a new and very expeditious method, but really for the purpose of instilling the reformed faith into the scholars without suspicion. The school was a great success, and on the strength of the impression it

made he ventured to preach, but in 1533 he was twice compelled to leave the city. But under Bern's powerful protection he with Farel and Viret (q.v.) was able to labor undisturbedly there after 1534, and in 1537 became a pastor at Thonon; later at Massongier. It soon was evident that he had little fitness for the office. In 1549 he abandoned his ecclesiastical career and assisted Bonivard on his history of Geneva; in 1553 he was appointed a notary, given a free citizenship; in 1559 he was elected a member of the council of the 200. In 1561 he married a second time; was shortly after tried for adultery, and although the charge was not proved he was imprisoned for three days, and then banished as unworthy of confidence. His banishment was spent at Vevey. In 1572 he was allowed to return, and in 1574 to practise as a notary. He wrote *Les actes et gestes merveilleux de la cité de Genève, nouvellement convertir à l'Evangille*, first printed, Geneva, 1854.

Frothingham, Octavius Brooks, b. in Boston, Mass., Nov. 26, 1822; graduated at Harvard College, 1843, and at the divinity school, 1846; became Unitarian clergyman at Salem, Mass., 1847; Jersey City, N. J., 1855; New York City, 1859; dissolved the society, which was composed of radicals in religion, in 1879, and has taken no charge since. He has published, aside from collected discourses, biographies of *Theodore Parker* (Boston, 1874), *Gerrit Smith* (New York, 1878), *George Ripley* (Boston, 1882), and *William Henry Channing* (1886); *A History of Transcendentalism in New England* (New York, 1876); *The Cradle of the Christ*, 1877. *Boston Unitarianism*, 1890.

Fructuosus was elected archbishop of Braga, Galicia, Spain, in 656; built a number of monasteries in Lusitania, Asturia, and Galicia, and gave rules for the monks, containing the strictest regulations of the most trivial occurrences (rising from the seat, turning the head, etc.), which are found in Holsten-Bockle, *Codex Regal. Monast.*, II.

Frumentius. See ABYSSINIAN CHURCH.

Fry, Elizabeth, philanthropist, daughter of John Gurney; b. at Norwich, England, May 21, 1780; d. at Ramsgate, Oct. 12, 1845. In 1800 she married Joseph Fry, a London merchant. She began to speak in Friends' meeting, 1809, and to visit prisons, 1813. These labors, which commenced at Newgate, disclosed a frightful state of inhumanity and impurity, and led to extensive reforms. With her brother, Joseph John Gurney, she extended her tasks to Scotland and the North of England in 1818, to Ireland in 1827, and in 1839-41 to the continent, going as far as Hungary. In consequence, societies for prison reform were organized in Great Britain and most countries of Western Europe, as well as one in 1839 for the care of discharged convicts. She was emphatically a Christian, and her religion was the source of her philanthropy. Her reading of the Scriptures in Newgate prison is the subject of a famous picture. She was equally zealous in behalf of sailors, furnishing coasting vessels and

hospitals with books. Aided by a grant from government, her society had, in 1836, supplied 620 libraries with 52,464 volumes. Sir J. Mackintosh called her a "female Howard." In 1828 her husband failed, and although the business was continued, her resources thence on were much curtailed. Her *Memoirs* were written by Thomas Timpson, London, 1846, Susanna Corder, 1853, and with her *Letters and Journal* by two of her daughters, 1847, 2 vols., 2d ed., 1848.

F. M. B.

Fulbert of Chartres, b. in the province of Piotou (?) about 950; d. at Chartres, April 10, 1029; was educated in the school of Rheims; founded a famous school himself at Chartres, 54 m. s.e. of Paris, and was elected bishop of that place in 1007. With him dialectics is still subordinate to the Bible and the verdicts of the church, but with his pupil, Berenger of Tours, the relation is reversed. His letters are of great interest and are found in Migne, *Pat. Lat.* CXLI.

Fulco was pastor of Neuilly, just outside the walls of Paris, and died there in 1202. He was the most stirring and impressive revival preacher of his time, and was by Innocent III. charged with preaching the fourth crusade. His life, written by Jacob à Vitriaco, is found in *Recueil des Historiens de la France*, vol. xviii.

Fulda, a city of Prussia, in the province of Hesse-Nassau, 54 m. s.e. of Cassel, arose around the abbey of Fulda, one of the most celebrated institutions of its kind in the Middle Ages. It was founded, in 744, by Sturm, a pupil of St. Bonifacius, who lies buried in the cathedral, and was by the pope exempted from the episcopal authority and placed immediately under the papal see. It was richly endowed by Pepin and Charlemagne, and in the 10th century it acquired the primacy among all the abbeys of Germany and Gaul, and its abbot received the title of arch-chancellor of the realm. It also successfully withstood the attacks of the neighboring princes, and it even escaped the Reformation, but in the Napoleonic wars it lost all its wealth; in 1821 it was laid under the authority of the bishop of Freiburg, and long before that time it had ceased to be of any spiritual importance. Under Rabanus Maurus its school had been one of the largest and most famous educational institutions north of the Alps, and for centuries it acted as a centre of civilization in Germany, sending forth subtle scholars, great artists, and well-trained mechanics, but as modern times dawned upon history it lost its use as an instrument and fell into decay. (See Gegenbaur, *Das Kloster Fulda*, Frankfurt, 1873.) C. P.

Fulgentius, b. in 468, at Telepte, a city in Northern Africa; d. Jan. 1, 533, at Ruspe, where he was elected bishop in 508. Two years after his election he was banished from Africa by the Vandal king, Thrasimund, who was an Arian, and he settled at Cagliari, Sardinia. In 523 he was allowed to return, and in the mean time he had become one of the

most celebrated antagonists of the Arians. His works are found in Migne, *Pat. Lat.* LXV.

Fulke, William, D.D. (by royal mandate, 1572), Puritan; b. in London, 1538; d. at Dennington, Suffolk, Aug. 28, 1589. He entered St. John's College, Cambridge, 1555, and became fellow, 1564; principal lecturer, 1565; preacher and Hebrew lecturer, 1567; B.D., 1568. He adopted the Puritan theology, and was its ardent defender. He became rector of Warley, Essex, 1571; rector of Dennington, Suffolk, 1573; master of Pembroke Hall and Margaret professor of divinity in Cambridge, 1578, retaining, however, his livings till his death. Of his numerous publications, chiefly directed against Roman Catholic errors, the most important is *The Text of the New Testament*, 1580. This was reprinted by the Parker Society in 1843, with a memoir of Fulke. F. M. B.

Fuller, Andrew, Baptist; b. at Wicken, Cambridgeshire, Eng., Feb. 6, 1754; d. at Kettering, Northamptonshire, 65 m. n.w. of London, May 7, 1815. Converted at the age of 16, he was baptized at Soham, 8 m. s.e. of Ely, and in 1775 the church chose him to be its pastor. In 1782 he removed to Kettering, where he spent the rest of his life. Mainly through his instrumentality the Baptist Missionary Society was formed in his study, Oct. 2, 1792, and he was appointed its first secretary. His labors for this cause were indefatigable; he travelled over all England many times; five times he traversed Scotland; once he visited Ireland. He was tall, massive of form, and earnest of speech. He had few of the graces of oratory, but his force of mind and spiritual fervor made him a powerful preacher. Naturally combative, he engaged heartily in controversies, in which his logical mind and sledge-hammer style made him a formidable adversary. The paralyzing hyper-Calvinism of Gill found in him its most effective antagonist. By voice and pen he labored to substitute for this theology doctrines more consonant with the Scriptures. He was a Calvinist of the moderate type, but maintained the universality of the Atonement and the free agency of man. His theological views had a great influence on the Baptists of England and America, nor was this influence circumscribed by denominational limits. Mr. Fuller was a voluminous writer. His *Calvinistic and Socinian Systems* (1794) gives no aid and comfort to Arminianism, while his *Gospel of Christ Worthy of All Acceptation* (1795) is a deadly blow to hyper-Calvinism, as his *Gospel its Own Witness* (1799) is to Deism. The latter is pronounced by Robert Hall to be Fuller's greatest work, but of the three treatises it may fairly be said that they are works which not only had a great contemporary effect, but are of permanent value. They do not rank with the great works, such as Calvin's *Institutes* or Edwards' *On the Will*, but among works of the second class they will always have an honorable place. Two American colleges (Princeton in 1798, and Yale in 1805) conferred the degree of D.D. on Mr. Fuller, but he declined both

honors from conscientious scruples about the wearing of titles. Among the English Baptists of the 18th century, Andrew Fuller easily stands first. Not the most learned, he was superior to all his contemporaries in natural eloquence, in shrewd common-sense, in the gifts of leadership, in capacity to do the work of three ordinary men. There are many editions of Fuller's works; the most available is published, with a memoir, by the American Baptist Publication Society, Philadelphia, no date. (See also Ryland's *Life of Andrew Fuller*, London, 1816, and the biography by Fuller's grandson, Thomas Ekins Fuller, London, 1863.) H. C. VEDDER.

Fuller, Richard, D.D. (Columbian University, Washington, D. C., 1844; Harvard, 1853), Baptist; b. at Beaufort, S. C., April 22, 1804; d. in Baltimore, Md., Oct. 20, 1876. He entered Harvard in 1820 and stood among the first of his class, being especially proficient in general culture and debate, but was compelled by ill health to leave college in his Junior year. He was, however, given the B.A. degree at his class's graduation in 1824. Admitted, in 1824, to the South Carolina bar, he became one of the most successful lawyers and orators of the State. He was converted (1831) during a revival conducted by Rev. Daniel Barber, an evangelist of celebrity in the South. Hitherto a member of the Episcopal Church, he was led, by study of the Scriptures, to adopt Baptist views, and was baptized into the Baptist Church of Savannah, Ga., although he had previously been immersed by the Episcopal rector when he was admitted into that denomination. Immediately on his conversion he felt himself called to preach the gospel; became a minister (1832) and pastor in Beaufort, and at once took rank among the first preachers of the South. From 1847 he was pastor in Baltimore of the Seventh Baptist Church, and since 1871 of the Eutaw Place Church (an offshoot). Here he became famous as one of the greatest preachers of his generation, and probably the most influential leader among Southern Baptists. He was tall and of commanding presence, his voice was rich and flexible, his mind was logical, yet imaginative, and his style was chastened, correct, and elegant. As a controversialist he had no superior. Like most extempore preachers, he was unequal, but at his best he was worthy to be numbered among the few great pulpit orators of America. No man was more respected and trusted by Southern Baptists, and none had greater influence in moulding denominational policy or in leading every good movement. (See his life by J. H. Cuthbert, New York, 1879, and *Sermons*, 1860; *Scriptural Baptism*, n.e., Philadelphia, 1883.) H. C. VEDDER.

Fuller, Thomas, D.D. (by royal mandate, 1660), Church of England; b. at Aldwinckle, Northamptonshire, in June, 1608; d. in London, Aug. 16, 1661. He entered Queen's College, Cambridge, 1620; became B.A., 1624; M.A., 1628; perpetual curate of St. Benet's, Cambridge, 1630, and was a popular preacher; prebendary of Salisbury, 1631;

rector of Broad Windsor, Dorsetshire, 1634; member of convocation, 1640; lecturer of the Savoy, London, 1641; chaplain in the king's army, 1643. After holding another London lectureship, he was made perpetual curate of Waltham Abbey, Essex, 1648, and rector of Crawford, Middlesex, 1658. At the Restoration he regained his prebend and his place at the Savoy; was made a royal chaplain, and narrowly escaped bishopric. His works include a poem, *David's Hainous Sinne*, etc., 1631, rep., 1869; *The History of the Holy Warre*, 1639, rep., 1840; *The Holy State and the Profane State*, 1642, rep., 1841; *Good Thoughts in Bad Times*, 1645; *Good Thoughts in Worse Times*, 1647; *Misc Contemplations in Better Times*, 1660, the three in 1 vol., 1863 (Boston); *Andronicus*, 1646; *A Pisgah-Sight of Palestine*, 1650, rep., 1869; *The Church History of Britain*, 1655, rep., 1863; *The Appeal of Injured Innocence*, a supplement to the last-named, 1659, rep., 1840, and *The History of the Worthies of England*, 1662, rep., 1840. These two histories and several of his devotional works are still widely read, and famous for wit, quaintness, and wisdom. Coleridge inclines to rank him "next to Shakespeare" in exciting "the sense and emotion of the marvellous;" "one sentence out of every three deserves to be quoted as a motto or as a maxim." Fuller's personal character stood high; his memory was wonderful. His life has been best written by John Eglinton Bailey, London, 1874. F. M. B.

Fundamental Doctrines. The Roman Catholics deny the distinction implied in this phrase, but nearly all Protestants admit that some doctrines of Scripture are of more importance than others and may justly be called fundamental. This does not mean that they are essential to salvation, for a living faith in Christ as the Saviour is enough for this (Acts xvi. 31); nor that they are the only articles a church ought to hold, for it is expedient to hold some views, e.g., the apostasy of angels, the double procession of the Spirit, the sacraments, which are not fundamental; nor that they are those which distinguish Christianity from natural religion, for some of the latter (the existence of God) are essential, and some of the former (e.g., the existence of Satan) not; nor are they the peculiar tenets of any one denomination, for these may be true and useful (views of the sacraments or of polity), and yet by no means of radical importance; nor is the Apostles' Creed a fair summary of them, for that venerable symbol, just because of its antiquity, failed to set forth all the church has learned from the Word.

Fundamental doctrines, then, may be fairly described as those which make Christianity what it is, and without which it could not well maintain itself or discharge the ends of its being. Of course this definition leaves room for difference of opinion. Some would expand comprehension to latitudinarianism; others would contract the scale to a narrow bigotry. The following is offered as a tentative list: (1) The Scriptures as the rule of faith and practice; (2) The Trinity; (3) The Incarnation; (4) The Atonement; (5) Justification

by Faith; (6) The General Resurrection; (7) Heaven and Hell. The omission of any one of these would affect the whole system, and yet, on the other hand, a church (Rome) may hold them all and yet combine with them such errors as to modify or even nullify the truth expressed.

LITERATURE.—Chillingworth, *Religion of Protestants*; Waterland, *A Discourse of Fundamentals*; Tholück, *D. Luth. Lehre v. d. fundam. Artikeln*. T. W. C.

Funeral. See BURIAL.

Funk, Franz Xaver, Ph.D., Lic. Theol., D.D. (all Tübingen, 1863, 1871, 1875, respectively), Roman Catholic; b. at Abtsgmünd, Würtemberg, Oct. 12, 1840; studied at Tübingen and Rottenburg; became professor of theology at Tübingen, 1870. He edited the 5th ed. of Hefele's *Opera patrum apostolorum*, Tübingen, 1878-81, 2 vols.; w. supplement, *Doctrina XII. Apostolorum*, 1887; and has written *Die Echtheit der Ignatianischen Briefe aufs neue verteidigt*, 1883; *Lehrbuch der Kirchengeschichte*, Rottenburg, 1886.

Funk, Isaac Kaufmann, D.D. (Wittenberg College, Springfield, O., 1882), Lutheran (General Synod); b. at Clifton, Greene County, O., Sept. 10, 1839; graduated at Wittenberg College, 1860; entered the ministry, 1861; was pastor in Brooklyn, N. Y., 1865-72; associate editor of the *Christian Radical*, Pittsburg, Pa., 1872-73; editor of the *Union Advocate*, New York, 1873-75; of the *Metropolitan Pulpit* (1876) and *Complete Preacher* (1877), combined in *Homiletic Monthly* (1878), now enlarged and called *Homiletic Review* (1885). He is the head of the firm of Funk & Wagnalls (started 1877).

Furness, William Henry, D.D. (Harvard, 1847), LL.D. (Columbia, 1887), Unitarian; b. in Boston, Mass., April 20, 1802; graduated from Harvard College, 1820; became pastor of the First Unitarian Congregational Church, Philadelphia, 1825, and so remained until 1875, when he retired. The life of Jesus had always a great attraction for him, and his published writings are almost exclusively upon that theme, and yet his view is that of the extreme humanitarian school. Of them may be mentioned, *Remarks on the Four Gospels*, Philadelphia, 1835; *Jesus and His Biographers*, 1838; *A History of Jesus*, 1850, 2d ed., Boston, 1853; *Thoughts on the Life and Character of Jesus of Nazareth*, Boston, 1859; *The Veil Partly Lifted and Jesus Becoming Visible*, 1864; *The Unconscious Truth of the Four Gospels*, Philadelphia, 1868; *Jesus*, 1871; *The Power of Spirit Manifested in Jesus of Nazareth*, 1877; *The Story of the Resurrection Told Once More*, 1885. He also translated Schenkel's *Character of Jesus Portrayed*, Boston, 1866, 2 vols.

Fürst, Julius, Hebrew; b. at Zerkowo, 38 m. s.e. of Posen, May 12, 1805; d. at Leipzig, Feb. 9, 1873. He studied at Berlin, Posen, and Breslau; became *privat-docent* at Leipzig, 1839; *lector publicus* of Oriental languages, 1857; nominal professor, 1864. His fame rests upon two great works, his Latin Concordance to the Hebrew Bible (Leipzig,

1837-40), in which he was aided by Delitzsch, and his *Hebrew and Chaldee Lexicon to the Old Testament* (1857-61, 2 vols., 3d ed. by Victor Ryssel, 1876, Eng. trans. by Samuel Davidson, Leipzig, 1865, 4th ed., 1871).

G.

Gab'-ba-tha (*an elevation*), the tessellated pavement outside the judgment hall, or prætorium, from which Pilate pronounced sentence upon Christ (John xix. 16). This name indicates its raised position rather than its structure.

T. W. C.

Gäbler, Johann Philipp, German rationalist; b. at Frankfort-on-Main, June 4, 1753; d. at Jena, Feb. 17, 1826. He studied theology and philosophy at Jena; became *repentant* at Göttingen, 1780; professor of philosophy and pro-rector in the chief gymnasium at Dortmund, 1783; *diaconus* and ordinary professor of theology at Altdorf, 1785; the latter at Jena, 1804. In his inaugural at Altdorf, *On the Proper Discrimination Between Biblical and Dogmatic Theology and the Limits of Each*, he for the first time made the distinction and established the historic character of the first. His literary work was mainly in journals, but he edited the 2d ed. of Eichhorn's *Urgeschichte*, Altdorf, 1790-93, 2 vols. (Cf. life by W. Schröter, Jena, 1827.)

Ga'-bri-el (*a hero of God*), one of the chiefs of the angels. He was sent to the prophet Daniel (Dan. viii. 16, ix. 21) to explain his visions. In the later economy he was sent to Zacharias to announce the future birth of John the Baptist, and 6 months later, to Nazareth, to the Virgin Mary, to declare the great honor to be conferred on her (Luke i. 11-19, 26-38).

T. W. C.

Gabriel Stenita, D.D. (Paris, 1620), Maronite; b. at Edden, on Mt. Lebanon, Syria, 1577; d. in Paris, 1648. His fame as an Orientalist rests upon his share (the Syriac and Arabic versions) in Le Jay's Polyglot Bible, Paris, 1645, 9 vols.

Gad (*fortune*). 1. The 7th son of Jacob and first-born of Zilpah, Leah's handmaid (Gen. xxx. 11). 2. A prophet who came to David when he was in the cave of Adullam (1 Sam. xxii. 5), and was his friend and counsellor, being called "David's seer" (2 Sam. xxiv. 11, 13). He appears to have written a history of his reign (1 Chron. xxix. 29). 3. The tribe of this name dwelt east of the Jordan, in a fine pastoral region north of Reuben, and reaching to the Sea of Galilee. They were warlike (1 Chron. xii. 8), as their exposure compelled them to be. Two famous men came from Gad, Barzillai (2 Sam. xvii. 27) and Elijah (1 Kings xvii. 1).

T. W. C.

Gad'-a-ra, now **Um-Keis**, a fortified city of Decapolis, about 7 m. s.e. of the Sea of Galilee, upon the level summit of a steep limestone hill, in the sides of which are many tomb-caverns, some of them still inhabited by Arabs. The country of the Gadarenes (Matt.

viii. 28, R. V.) extended to the Jordan and the lake; and in the part bordering on the lake occurred the miracle of the healing of two demoniacs. The precise spot is supposed to have been midway of the lake, and near Gerasa, or the modern *Kersa*, where the hills approach within 40 feet of the water.

T. W. C.

Galatia, a central province of Asia Minor, consisting chiefly of the high table-land between the two rivers Halys and Sangarius. Its name came from the Galati or Gauls, several tribes of whom migrated hither about 280 B.C., and mingled with the former inhabitants. Conquered by Rome 180 B.C., they remained self-governed till Augustus made them a Roman province with a proprætor. They retained much of the mercurial and impulsive disposition of the Gallic race. Paul visited them (Acts xvi. 6), and again, "went through the region of Galatia" (Acts xviii. 23).

T. W. C.

Galatians, Epistle to. Written by Paul from Corinth "with his own hand" (ch. vi. 11), about A.D. 57-58. The Galatians had received Paul with much enthusiasm, "as an angel of God" (iv. 14), but had been perverted by Judaizing teachers, who insisted that they should observe Mosaic rites and ceremonies, and impeached Paul's authority. He writes therefore with great warmth and earnestness, omitting the commendations with which his epistles usually open. In chapters 1 and 2 he insists upon his apostolic commission and claims equal authority with the other apostles. In the next two chapters he presents the great doctrine of Christianity, justification by faith, appealing (as he did in the Epistle to the Romans) to the example of Abraham (iii. 6-29), and showing that the works of the law could not save, using the allegorical illustration of Sarah and Hagar (iv. 21-31). In the two concluding chapters he sets forth the true liberty of the sons of God, and at the same time guards it against abuse. His contrast of the works of the flesh with the fruits of the Spirit (v. 16-24) is very striking. The epistle is one of the few whose genuineness has never been contested.

The best commentaries are those of Luther, Bishop Lightfoot, and Meyer.

T. W. C.

Gale, Theophilus, Nonconformist; b. at King's Teignmouth, Devonshire, 1628; d. at Newington Green, near Holborn, London, in March, 1678. He entered Magdalen College, Oxford, 1647; became B.A., 1649; fellow, 1650; M.A., 1652, and was eminent for learning. Ejected 1661, he acted as tutor to Lord Wharton's sons till 1666, and then as assistant pastor of a congregation at Holborn. His library was bequeathed to Harvard College. His chief work, *The Court of the Gentiles*, Oxford and London, 1669-71-77, 4 parts, 2d ed., 1672-82, is full of curious erudition and mystical philosophy, and aims to trace the wisdom of heathen sages to a biblical source.

F. M. B.

Galerius, Roman emperor, 305-11, was made Cæsar of the East by Diocletian in 292, and was the real instigator of that persecution

which, in 303, suddenly broke loose upon the Christians and generally is marked by the name of Diocletian. His enmity against Christianity was neither political nor philosophical, but arose from an intense moral hatred. His rough and violent nature found full play in the Phrygian orgies, in which he had been initiated by his mother, and the severe restraints demanded by Christianity he did not understand, though he understood very well that, if legitimate, they made him out a beast. The first edicts of Diocletian can be traced directly back to his influence—twice he set fire to the palace in Nicomedia, in order to convince the emperor of the existence of a plot among the Christians against his life—and after Diocletian's abdication, in 305, the persecution became only more cruel and more general. But in 310 Galerius was attacked by a frightful and incurable disease, and on May 30, 311, was posted in Nicomedia the curious edict which restored to the Christians their religious, political, and social rights, and also commanded them to pray to their God for the sick emperor. He died a few days afterward.

C. P.

* **Galilee** (*circle*), originally a small district around Kedesh Naphtali (Josh. xx. 7), near the northern limits of Palestine, called by Isaiah (ix. 1) "Galilee of the nations." In the time of our Lord Galilee was the most northern of the three provinces into which Palestine was divided. It included the region from the plain of Jezreel to the Litany (Leontes) River. It was famed for its fertility, pastures, and forests, and is said to have had in the Roman period a very large population. This, however, was of a mixed character, being comparatively rude and unpolished and using a peculiar dialect and pronunciation (Mark xiv. 70). Here our Saviour resided till he was 30 years of age, and here was the scene of the greater portion of his teachings and miracles. Most of his disciples were from this region (Acts i. 11). (See Selah Merrill, *Galilee in the Time of Christ*, London, 1885.)

T. W. C.

Galileo, a popular term, perhaps derived from the passage, Mark xvi. 70, and corresponding to the technical term *narthex*, denotes in early mediæval church buildings in England a place at the entrance, either a separate chapel or the deep porch, or otherwise defined, which was considered less sacred than the rest of the building, and therefore used by penitents and catechumens, or by the monks when they had some business with women, or as a temporary resting-place for dead bodies awaiting burial, etc. There are three examples of such constructions found among the English cathedrals, at Durham, Lincoln, and Ely.

Galileo Galilei (gal-a-lee'-o ga-la-lä-ea), astronomer, mathematician, and scientist; b. at Pisa, Feb. 18, 1564; d. at Arcetri, near Florence, Jan. 8, 1642. He was professor of mathematics at Pisa, where he had been educated, 1589-92; at Padua, 1592-1610, and at Florence, 1610 till his death. In the last city he first came out as the advocate of the Copernican system, and thus fell into ill-favor with

the Dominicans, who had declared Copernicus a heretic. In 1615 he went to Rome of his own accord to purge himself of the charge of heresy, and to endeavor to secure permission, from the ecclesiastical authorities, to teach the Copernican theory. But so far from accomplishing his ends, he was compelled to renounce his own belief in it and promise not further to teach the "heresy" that the earth moved. In 1632 he published his *Systeme of the World, in Four Dialogues, wherein the Two Grand Systemes of Ptolemy and Copernicus are . . . Discoursed of* (Eng. trans., London, 1681), and the next year he was summoned before the Holy Inquisition in Rome, and on June 22, 1633, was condemned to imprisonment during the pleasure of the holy office, for having maintained the false and anti-scriptural doctrine that the sun was the centre of the world and did not move from east to west, while the earth moved and was the centre of the universe. He was only in prison from June 21 to June 24; then he was permitted to live in a villa of the grand duke of Tuscany, and on July 6 to leave Rome for Siena, whence, in December, he returned to Florence, and in the Villa Martellini at Arcetri passed in retirement, under the strict surveillance of the holy office, the remainder of his days. In his last years he was blind.

His astronomical discoveries and mechanical inventions raise him to the highest place among famous men; while his treatment by the Inquisition is frequently cited as something disgraceful to the Church of Rome. It should be borne in mind that he was condemned for teaching doctrines contrary to Scripture, and they really were to the *interpretation* generally put upon Scripture. The Roman Church believes that it is right to prosecute to the death those who teach contrary doctrine, and so in persecuting Galileo was consistent. It is only in our day that Protestants are agreed as to the unrighteousness of such a proceeding. The prohibition of all books which taught the mobility of the earth and the immobility of the sun remained upon the Index until 1757. (See Galileo's writings, Florence, 1842-56, 15 vols.; *Private Life of Galileo*, London, 1870; Gebler, *Galileo Galilei and the Roman Curia*, orig., Stuttgart, 1876, Eng. trans., London, 1879; F. R. W. Prosser, *Galileo and his Judges*, London, 1889.)

Gall, St. (German, *Sanct Gallen*), a city of Switzerland, capital of the canton of the same name, 18 m. s.e. of Constance, arose around the monastery of St. Gall, founded in the first half of the 7th century by an Irish monk, Gallus, a pupil of Columbanus. In the 8th century the monastery grew very rapidly, the rules of St. Benedict were substituted for those of St. Columban, a church was built in honor of St. Gall, a hospital for lepers was established, and a school was opened. In the 9th century the institution was made a free abbey, exempted from the authority of the bishop of Constance, and under the guidance of Notker Labeo and the Ekkehardts its school reached its highest celebrity. It had an excellent library. The monks of St. Gall were

famous as transcribers. They also cultivated the fine arts with success, especially music. The Reformation passed lightly over the place, but under the Revolution its estates were confiscated, and in 1798 its territory was formed into a bishopric. (See Ildephons von Arx, *Geschichte des Kantons St. Gallen*, St. Gallen, 1810-13, 3 vols.; Greith, *Der heilige Gallus*, 1864.)

Gal'li-o, Junius Annæus, a brother to Seneca, the philosopher, and probably put to death by order of Nero, though Jerome tells us that he committed suicide; was Roman proconsul of Achaia when Paul first visited Corinth (Acts xviii. 12).

Gallândius, Andreas, Roman Catholic; b. at Venice, Dec. 7, 1709; d. there, Jan. 12, 1779. He was an oratorian and is justly famed for his *Bibliotheca veterum Patrum antiquorumque scriptorum ecclesiasticorum*, Venice, 1765-81, 14 vols. fol., noted for the accuracy of its text and the excellence of its dissertations.

Gallaudet, Thomas Hopkins, LL.D. (Western Reserve College, 1851), pioneer in deaf-mute instruction; b. in Philadelphia, Dec. 10, 1787; d. at Hartford, Conn., Sept. 9, 1851. He graduated at Yale, 1805, and at Andover, 1814, after studying law and acting as tutor at Yale. Having examined the systems of instruction for the deaf and dumb in Europe, 1815-16, he began at Hartford, Conn., April 15, 1817, with 7 pupils and 1 assistant. The work grew abundantly, though he was compelled by illness to resign his charge in 1830. From 1838 he was chaplain of the Connecticut Retreat for the Insane. He edited *Annals of the Deaf and Dumb*, 6 vols., and published several other books. His life has been written by H. Humphrey, 1858, and by one of his sons, 1888. F. M. B.

Gallican Confession, prepared by John Calvin and his pupil, Antoine de la Roche Chandieu; revised and approved by the Parisian Synod of 1559; presented by Beza to Charles IX. at the religious colloquy of Poissy in 1561; adopted, after further revision, by the Synod of Rochelle, in 1571, over which Beza presided, and solemnly sanctioned by Henry IV., who was present. It is also called the "Confession of Rochelle." It is the oldest of the official confessions of the Reformed Church of France. It is a faithful summary of Calvinism. (Cf. Schaff, *Creeds*, i., pp. 491 sqq., iii., 356 sqq.)

Gallicanism, the general term for the body of ecclesiastical principles which governed the conduct of the French Catholic Church toward the papal chair. It was a vigorous declaration that the French Church had certain "liberties" which even the pope must not touch. The Pragmatic Sanction of Bourges, 1438, adopted by the Synod of Bourges and confirmed by the French Parliament on July 13, 1439, is the foundation of these claims, since the Pragmatic Sanction of Louis IX., 1268, is demonstrably a forgery. It lays down the two great principles that the pope could not handle the temporalities of the French Church, nor act in a way contrary to

the ancient laws and usages of that church confirmed by its councils. This Pragmatic Sanction was, of course, hateful to the papacy, and the popes endeavored in vain to nullify it. In 1461 Louis XI., on political grounds, recalled it, and it was finally abrogated by Francis I., in his concordat with Pope Leo X., in exchange for certain enlargements of kingly rights in ecclesiastical affairs granted by the pope.

But the spirit which had moved that Synod of Bourges was still alive, and in 1594 it showed itself in Pithou's *Liberties of the Gallican Church*, and in 1682 in *The Declaration of the Gallican Clergy*, inspired by Bossuet. The latter expressly asserted, (1) the power of the church is limited to temporalities; (2) according to the decisions of the Council of Constance (q.v.), councils have supremacy over the pope; (3) the power of the pope in France is limited by the Gallican "liberties;" (4) papal decisions without the affirmation of the General Council cannot be considered infallible. The "liberties" referred to are those asserted in the so-called Pragmatic Sanction of Louis IX. (1268), now proved to be a forgery. The chief are as follows: (1) the prelates of the churches [in France], patrons, and collators of benefices shall have full rights, and each shall be sustained therein; (2) cathedrals and other churches shall have untrammelled elections and be guaranteed their carrying out; (3) the entire abolition of simony; (4) promotions, collations, provisions, and depositions of prelates, dignities, and other ecclesiastical benefices and offices, whatsoever they may be, shall be made according to the institutions of common law, of the councils, and of our ancient fathers; (5) the collection of the taxes of the Roman Curia, except for extraordinary reasons, is forbidden. The great advocate of Gallicanism is Bossuet (q.v.). He sent the *Declaration*, spoken of above, to the pope, with a commendatory address. Awed by the papal opposition, the twelve signers, by permission of the king, Louis XIV., retracted in 1693. The king, however, and Louis XV. still approved of its principles, and in 1810 they were made laws of the state under Napoleon. But their advocacy by De Maistre and Lamennais was declared heretical, and since the Vatican Council it is impossible for a loyal Roman Catholic to defend any such thing. Gallicanism is mere ancient history. (See, for the proofs of the forgery of the so-called "Pragmatic Sanction of St. Louis," Scheffer-Boichorst in *Mittheilungen des Instituts für österreichische Geschichtsschreibung*, 1887; for the later history see Gérin, *Recherches historiques sur l'assemblée du clergé de France de 1682*, Paris, 1869, 2d ed., 1870; in general cf. W. Henley Jervis, *The Gallican Church from 1516 to the Revolution*, 1872, 2 vols.; do., *The Gallican Church and the Revolution*, 1882. Cf. Zoepffel's art. *Gallicanismus*, in Holtzmann and Zoepffel's *Lexikon für Theologie u. Kirchenwesen*, 2d ed., the basis of the above.)

Gallienus, Roman emperor, 260-68, revoked some of the edicts of his father, Valerianus, against the Christians, and is praised by

Eusebius (*Hist. Eccl.*, vii., 23), as if thereby he introduced a new policy, though the fact seems to be that he simply fell back into the old Roman tradition of impassivity and indifference, from which men like Decius and Diocletian desperately tried to break loose.

Gallitzin (properly Galizyn), **Adelheid Amalie, Princess of**, b. in Berlin, Aug. 28, 1748, daughter of the Prussian general field-marshal Count Samuel von Schmettau; d. at Münster, April 27, 1806. Educated at an atheistic girls' school in Berlin, she married at Aachen, Aug. 10, 1768, Prince Dimitri Alexejewitsch Gallitzin, Russian minister to the Hague. In 1786 she entered the Roman Catholic Church, and until her death made her house at Münster, where she had lived since 1779, the centre of religious influences in counteraction to the court. Among her guests was Goethe, who highly esteemed her. (See her life by Galland, Cologne, 1880.)

Gallus, Roman emperor, 251-54. Under him the horrors of the Decian persecution ceased, though local and individual persecutions of a milder character still continued. Thus the Roman bishop, Cornelius, as also his successor, Lucius, was expelled from his see and died in exile.

Ga-ma'-li-el (*recompense of God*), the name of a prince of Manassah in the desert (Num. ii. 20), and also of a distinguished member of the Sanhedrin in the generation after Christ (Acts v. 34). He was the preceptor of Paul (Acts xxii. 3), and possessed great influence among his countrymen. His wise and prudent counsel saved the apostles from an ignominious death. The Talmudists say that he was a grandson of Hillel, the celebrated teacher of the law. T. W. C.

Games. There are a few references in Scripture to the games for children and youth which were no doubt practised among the Hebrews (Ex. xxxii. 6, Ps. xix. 5, Eccl. ix. 11, Zech. viii. 5, Matt. xl. 16), but they had no national games such as were common among the Greeks and Romans. Indeed, these were considered disreputable. Herod the Great introduced them at Jerusalem and Caesarea, but greatly to the displeasure of all devout Jews. The Apostle Paul drew frequent illustrations from the Grecian contests. In 1 Cor. ix. 24-27 he compares the Christian life to a race which he does not run as uncertainly (without a steady aim), and to a pugilistic struggle in which he does not fight as beating the air (striking at random), and says that he buffets his body (subdues the old man) lest he should be rejected by the umpire. In 2 Tim. iv. 7 he says, "I have fought the good fight [an *athletic*, not a warlike contest], I have finished the course [run the race]." His words, "I fought with beasts at Ephesus" (1 Cor. xv. 32), are best understood figuratively. The statement (1 Cor. iv. 9), "God hath set forth us the apostles last of all, as men doomed to death," doubtless was meant to compare them to a band of gladiators fighting for life in the presence of a vast multitude. T. W. C.

Gangra, **The Council of**, the capital of Paphlagonia, was probably held in 358 and condemned the Eustathians, who held extreme views of asceticism, forbidding marriage, the eating of meat, etc. The council recognized marriage as a Christian institution, not only for laymen, but also for priests.

Gardens, among the Hebrews, were enclosures upon the outskirts of towns, and were chiefly devoted to fruit and shade trees, with aromatic plants and herbs (Song iv. 12-v. 1). They were placed beside a river or fountain and enclosed by walls or hedges, or else had a keeper who occupied a hut or booth in the centre (Job xxvii. 18, Isa. i. 8). They were used for banqueting (Isa. li. 3), for religious retirement (Isa. i. 29, John xviii. 1), and for burying-places (2 Kings xxi. 18, John xix. 41). Solomon's gardens (Eccl. ii. 5, 6) were in Wady Urtâs, south of Bethlehem. "The king's garden" (2 Kings xxv. 4) was near the pool of Siloam. T. W. C.

Gardiner, Frederic, D.D. (Bowdoin College, Brunswick, Me., 1869), Episcopalian; b. at Gardiner, Me., Sept. 11, 1822; d. at Middletown, Conn., July 17, 1889. He graduated at Bowdoin College, 1842; was rector of Trinity Church, Saco, Me., 1845-47; assistant minister of St. Luke's, Philadelphia, 1847-48; rector of Grace Church, Bath, Me., 1848-53, and of Trinity Church, Lewiston, Me., 1855-56; professor in the Protestant Episcopal Theological Seminary, Gambier, O., 1865; rector at Middletown, Conn., 1867, and professor in the Berkeley (Episcopal) Divinity School there, 1868 (first of Old Testament and literature, then, 1883, of New Testament and interpretation). He prepared a *Harmony of the Gospels in Greek* (Andover, 1871, 7th ed., 1884) and in English (1871, 3d ed., 18—); a *Diatessaron* (1871, 2d ed., 18—); *The Principles of Textual Criticism* (1876); *The Old and New Testaments in their Mutual Relations* (New York, 1885); *Commentaries on Jude* (Boston, 1856), *Leviticus* (Lange series, New York, 1876), *Second Samuel and Ezekiel* (Ellicott's Commentary, 1883 and 1884).

Gardiner, James, b. at Carriden, Linlithgowshire, Scotland, Jan. 11, 1688; killed at Prestonpans, Sept. 21, 1745. Entering the army, he rose to a colonelcy, and in 1726 married Lady Frances Erskine, daughter of the earl of Buchan. His early life had been dissolute, till he was converted by a midnight vision in July, 1719, while reading *The Christian Soldier*; thenceforth he was a model of piety and virtue. Dr. Doddridge wrote a sermon on his death and *Some Remarkable Passages in his Life*; the latter has passed through sundry editions. F. M. B.

Gardiner, Stephen, Roman Catholic bishop; b. at Bury St. Edmund's, Suffolk, 71 m. n.e. of London, in 1483; d. in London, Nov. 12, 1555. He was educated at Cambridge; became master of Trinity Hall and secretary to Wolsey; was employed by Henry VIII. in negotiating the divorce with Catherine, and on various embassies; was made secretary of state, 1529; bishop of Winchester,

1581, and chancellor of Cambridge University, 1540. He defended the king's supremacy in a tract, *De vera obedientia*, 1534, but opposed the Reformation, and was imprisoned under Edward VI. Mary restored him to his see and made him lord chancellor. He took some part in persecuting the Reformers, but not so virulently as Bonner. F. M. B.

Garnier (gar'-ne-e'), **Joan**, Roman Catholic, Jesuit; b. in Paris, 1612; d. at Bologna, Oct. 26, 1681, having been professor of theology in the Jesuit college at Clermont, France, since 1643. His principal work was his edition of *Mariæ Mercatoris Augustino æqualis opera quæcunque exstant*, Paris, 1678, 2 vols., with its 7 excellent dissertations on Pelagianism.

Garucci (ga-roo-tsee), **Raffaele**, Roman Catholic; b. at Naples, Jan. 23, 1812; d. at Rome, May 5, 1885. He entered the Society of Jesus in 1826, gave himself especially to the study of the catacombs of Rome, and ranked next to De Rossi. Of his numerous writings upon his chosen field may be mentioned *Les mystères du syncrétisme phrygien dans les catacombes romaines de Prétextat*, Paris, 1854; *Il crocifisso graffito in casa dei Cesari*, 1857; *Vetri ornati di figure in oro*, Rome, 1858, 2d ed., 1864; *Storia dell' arte cristiana nei primi otto secoli della chiesa*, Prato, 1872-81, 6 vols.; *Inscriptiones veteres Rente quæ exstant*, Brussels, 1884; *Le monete dell' Italia antica*, Rome, 1885.

Gasparin (gas-pa-ran'), **Count Agénor Étienne de**, one of the founders of the French Free Church; b. at Orange (Vaucluse), France, July 12, 1810; d. at Rivage, near Geneva, Switzerland, May 14, 1871. He was educated at Paris; studied law; entered the Chamber of Deputies, 1842; retired, 1846; took up his abode in Switzerland, 1848. He took prominent part in all the movements of French Protestantism. When the war between France and Germany broke out he was much concerned for his native country and exerted himself in the care of the French wounded, and died from a contagious disease thus contracted. His numerous writings were mostly ephemeral productions, but some, e.g., *Innocent III.* (1859), *La famille* (1865), *Luther et la Réformé* (1873), had a large sale. He opposed slavery and defended the Union cause in his *America before Europe* (1862, Eng. trans., New York, 1862, 3 edd.).

Gataker, Thomas, Church of England; b. in London, Sept. 4, 1574; d. at Rotherhithe, 2 m. e. of London, July 27, 1654. He entered St. John's College, Cambridge, 1590; became fellow of Sidney College, 1599; preacher at Lincoln's Inn, 1601, and rector of Rotherhithe, Surrey, 1611. He was a member (according to Echard, "the most celebrated") of the Assembly of Divines, 1643, but preferred a moderate episcopacy. He declined the mastership of Trinity College, Cambridge, owing to continual ill health. He published *Of the Nature and Use of Lots*, 1616; *A Discussion of Transubstantiation*, 1624; *Annotations upon Isaiah, Jeremiah, etc.*, 1645; *Cinnus*, 1651; an edition of Marcus Aurelius, 1652, and other learned works.

Autobiography in *Adversaria Miscellanea*, 1659. F. M. B.

Gate. In Oriental cities there are usually at the gates open spaces which were used as market-places and also for judicial proceedings, and, of course, were frequented by idlers. As a city was taken when its gates were won (Judges v. 8), "gate" came to mean power. Hence the gates of Hades (Matt. xvi. 18) mean its power. The government of Turkey is called "the Sublime Porte" (gate). T. W. C.

Gath (*wine-press*), one of the 5 cities of the Philistines, and the nearest to Jerusalem. It was the home of Goliath (1 Sam. xvii. 4); a refuge for David (xxi. 15); fortified by Rehoboam (2 Chron. xi. 8); dismantled by Uzziah. Its people were called Gittites (Josh. xiii. 3), and one of them, Ittai, with 600 companions, faithfully served David (2 Sam. xv. 18-22). Its site has long been lost. T. W. C.

Gaul, Conversion of. This is referred by tradition to bishops ordained by St. Peter; but in fact it is entirely obscure. There was a bishopric at Vienne in 118, another at Auxerre in 132, and another at Lyons in 179. Christianity was probably introduced from the East, and we early find the Gallic churches in connection with Asia Minor. The persecution of 177 was reported to the churches of Asia, and Irenæus, who was bishop of Lyons till 202, was a pupil of Polycarp of Smyrna. In his day there were present at one synod at Lyons 13 bishops. By the middle of the 3d century there were bishoprics as far north as Toul and Verdun; and in the year 303 we hear of martyrs at Embrun, Agen, Soissons, St. Quentin, Brioude, Nantes, Ales, Rheims, Beauvais, Agde, and other places. Under the Frankish kings, who were Catholics from the time of Clovis' conversion (496), the church escaped the troubles which fell upon her in Italy under the Arian Lombards. (See for the literature on the subject E. Ruelle, *Bibliographie générale de la Gaule*, Paris, 1879.)

F. H. F.

Gausson (go-son), **François Samuel Robert Louis**, Reformed theologian; b. in Geneva, Aug. 25, 1790; d. there, June 18, 1863. In 1816 he became pastor at Satigny, near Geneva, and so remained until 1834, when he was deposed for his advocacy of "evangelical" Christianity, and for founding with Merle d'Aubigné the "Evangelical Society" and its theological seminary in Geneva for instruction in such views. In this seminary he was professor of theology from 1836 till his death. He is best known as the author of *Theopneustia; the Plenary Inspiration of the Holy Scriptures* (a defence of verbal inspiration, orig., Paris, 1840, 2d ed., 1842, 14th ed., 1850, Eng. trans., London, 1841, 4th ed., 1856); *The Canon of the Holy Scriptures from the Double Point of View of Science and Faith* (orig., Lausanne, 1860, 2 vols., Eng. trans., London, 1862); *The Prophet Daniel* (orig., 1839-49, 3 vols., Eng. trans., 1840, again, 1873-74, 2 vols.).

Gautama, or **Gotama**, commonly called **Sakya Muni** ("the Sakya sage"), the founder of Buddhism. See INDIA.

Gavazzi (ga-vat'-see), **Alessandro**, founder of the Free Christian Church of Italy; b. of Roman Catholic parents, at Bologna, March 21, 1809; d. in Rome, Jan. 9, 1889. In 1825 he entered the order of the Barnabites; became professor of rhetoric and belles-lettres in Naples, 1829; entered the priesthood and preached in different cities. In consequence of his liberal expressions suspected he was transferred to the states of the church as a punishment, 1840. When Pius IX. came to the papal chair, 1846, Gavazzi, on the strength of the pope's protestations, made patriotic speeches in Rome, and took the field as chaplain of the Republican troops against Austria, 1848. It was not, however, long before he was imprisoned, for he was in advance of the hierarchy in his ideas. When Rome fell into the hands of the French, 1849, he voluntarily exiled himself, and in the British Isles and America made burning speeches against the priesthood and Jesuitism. In 1855 he came out squarely as a Protestant. In 1860 he accompanied Garibaldi as chaplain, but after the defeat at Mentana (1867) he withdrew from politics and devoted himself thenceforth to establishing the Free Church of Italy (1870). In 1875 he became professor of dogmatics, apologetics, and polemics, in its theological college in Rome. In 1881 he made his last visit to America. He was a man of great eloquence. (See his *Memoirs*, London, 1851; *Recollections of the Last Four Popes*, 1859; *No Union with Rome*, 1871; *The Priest in Abolution*, 1877.)

Gay, Ebenezer, D.D. (Harvard, 1785), Congregationalist; b. at Dedham, Mass., Aug. 26, 1696; d. at Hingham, Mass., March 18, 1787. He graduated at Harvard, 1714, and was pastor at Hingham from June 11, 1718, to his death. His sermons were much valued in his day, especially one preached on his 85th birthday, and called *The Old Man's Calendar*. His Tory sympathies brought him into trouble during the Revolution. Dr. Chauncy called him "one of the greatest and most valuable men in the country."

F. M. B.

Ga'-za (*strong*), the chief of the Philistine cities and one of the oldest in the world, being mentioned in Gen. x. 19. It was assigned to Judah (Josh. xv. 47), but was independent in the time of the Judges. Samson carried away its gates, and afterward perished under the ruins of its temple. It was subdued by David (2 Sam. viii. 1), but afterward became independent. For 5 months it withstood Alexander the Great. It was taken by Moslems A.D. 634, regained by the Crusaders A.D. 1149, plundered by Saladin A.D. 1187. It is often referred to by the prophets (Amos i. 6, 7, Zeph. ii. 4, Jer. xxv. 20, Zech. ix. 5), but is mentioned only once in the New Testament (Acts viii. 26).

T. W. C.

Ge'-ba (*hill*), a Levitical town of Benjamin, near Ramah and not far from the northern border of Judah. Here was the scene of Jonathan's exploit (1 Sam. xiii. 3). It was 6 miles from Jerusalem, and was separated from Michmash on the north by a deep valley

(1 Sam. xiv. 4, 5), which is now identified with the *Wady Suweinit*.

T. W. C.

Ge'-bal (*mountain*), a seaport near Tyre, 10 m. n. of Beirut (Ez. xxvii. 10). Its inhabitants were called Giblites, and are the "stone squarers" of 1 Kings v. 18. It is now called *Jebail*.

T. W. C.

Ged-a-lî'-ah (*Jehovah is my greatness*), son of Ahikam, appointed by Nebuchadnezzar to govern Judaea. Like his father, he was a friend of Jeremiah (Jer. xl. 5). He began well, but did not rule long, for in 2 months he was treacherously slain by Ishmael (2 Kings xxv. 22-26).

T. W. C.

Gebhardt, Oscar Leopold von, Ph.D. (Tübingen, 1873), Lic. Theol. (hon., Leipzig, 1883), D.D. (hon., Marburg, 1883), Lutheran; b. at Wesenberg, Estland, Russia, June 22, 1844; studied at Dorpat, 1862-66, Tübingen, Erlangen, Göttingen, and Leipzig, 1867-70; was assistant in the university library of Leipzig, 1875-76; sub-librarian of Halle, 1876-79; of Göttingen, 1880-84, and since 1884 librarian of the Royal Library in Berlin. He edited the 11th to 14th ed. of Thiele's Greek Testament, Leipzig, 1875-85; with Harnack and Zahn, *Patrum apostolicorum opera*, 1875-77, 3 vols.; with Harnack the gospel codex 2. (1880), and with the same *Texte u. Untersuchungen zur Geschichte der altchristlichen Literatur*, 1882 sqq.

Geddes, Janet, or **Jenny**, an active Presbyterian (said to have been an aged vender of herbs), who raised a riot in St. Giles' Cathedral, Edinburgh, on Sunday, July 23, 1637, by throwing her stool at the dean's head as he was reciting what she supposed to be the Romish mass. The action had important religious and political results, in suppressing Laud's attempt to introduce the English liturgy and the Episcopal system into Scotland, and turning the people of that country against Charles I. Some ascribe the exploit to one Barbara Hamilton.

F. M. B.

Ge'-ha'-zi (*valley of sight*), the confidential servant of Elisha (2 Kings iv. 14-37, viii. 4). He by deception got from Naaman the gifts his master had refused, and his covetousness and falsehood were punished by a perpetual leprosy (2 Kings v. 20-27).

T. W. C.

Ge'-hen'-na, the name of a valley south and west, or (as Warren and Stanley say) east of Jerusalem, a deep ravine, the wider part of which opening to the Kedron was called Tophet (Jer. vii. 31, 32), where Ahaz and Manasseh made their children pass through the fire (2 Kings xvi. 3, 2 Chron. xxxiii. 6), to end which Josiah polluted it with human bones (2 Kings xxiii. 10). The name was applied by the later Jews to the place of eternal suffering for lost angels and men, and in this sense it is used in the New Testament (Matt. v. 22, 29, 30, x. 28, xxiii. 15, Mark ix. 43, Luke xii. 5, James iii. 6).

T. W. C.

Geiler (gi-ler) von Kaisersberg, Johannes, D.D. (Basel, 1474), church orator; b. at Schaffhausen, Switzerland, March 16, 1445; d. at Strassburg, March 10, 1510. He studied philosophy at Freiburg; began to lecture

there himself in 1465; about 1470 he entered the priesthood, and in 1471 removed to Basel as member of both the philosophical and theological faculties, but in 1475 became professor in the latter. In 1476 he was recalled to Freiburg and became rector of the university in 1477. But preaching and not teaching was, after all, his forte, and his fame rests upon this work as a preacher in the Strassburg cathedral, to which he came in 1478. All classes flocked to hear him, and to all, high and low alike, he spoke the unvarnished truth. He takes rank with Abraham a Sancta Clara (q.v.) and Luther (q.v.) as a popular preacher in the best sense of the term. He spoke in German, and uses homely, colloquial expressions. He used all the resources of his wit, learning, satire, and zeal to portray the evils of the time. But with all his denunciation of the corruptions of the clergy, monks, and nuns, it is doubtful if he can be properly called a forerunner of the Reformation, since in theology he adheres to the Catholic faith. Yet he was put in the Index, and when De Lorenzi issued his selected edition of Geiler's writings (Trier, 1881-83, 4 vols.) he was compelled to expurgate them. The most famous, but from the Roman Catholic standpoint most objectionable work of his, is his course of sermons on Brant's *Ship of Fools*. For editions of his works see Lorenzi (above) and L. Dacheux, Freiburg, 1882; biography by the former.

Gelasius is the name of two popes. 1. March 1, 492-Nov. 19, 496, a Roman by birth, was deeply engaged in the controversy with the see of Constantinople concerning the primacy of Rome. He held that the bishop of Rome had the right to receive appeals from other bishops, while no appeal from Rome was possible, and the right to confirm or cancel the decisions of other bishops, while his own were final. His *Decretum de libris recipiendis et non recipiendis* is the first *Index librorum prohibitorum*, and among the authors forbidden are Tertullian, Clement of Alexandria, Lactantius, and Origen. His writings are found in A. Thiel, *Epist. Rom. Pontif.*, Brunsberg, 1867. 2. 1118-Jan. 19, 1119, John of Gaeta, was seized by the Frangipani and just released by the people when he had to flee to Gaeta for Henry V. He excommunicated the emperor and the anti-pope, Gregory VIII., but when he returned to Rome he was seized a second time by the Frangipani and fled to France, where he died on the way to Clugny. His life in Watterich, *Pont. Rom. Vita*, ii.

Gellert, Christian Fürchtegott, hymnist; b. at Hainichen, Saxony, July 4, 1715; d. at Leipzig, Dec. 13, 1769, where he had studied and been professor of poetry and eloquence since 1751. He wrote comedies, but these are forgotten; fables, which are immortal; and hymns, some of which are now popular in German, and one, "Jesus lives: no longer now," is found in our hymn-books. (See his works, Leipzig, 1867, 10 vols., and life by Luthardt, Leipzig, 1870; Karl Breul, *Lessings und Gellerts Fabeln*, with English notes, London, 1887.)

Gem. Mention is made in the Bible of about 20 different precious stones, many of which it is impossible to identify certainly with modern gems, ancient mineralogy being vague and often using the same term for different substances having some common property. Thus, "adamant," unconquerable, might mean steel or some very hard stone, and "crystal" (*kerack*), either ice (Job vi. 16) or transparent quartz (Ezek. i. 22). Precious stones were early known and valued (Gen. ii. 12). The 12 stones of the high-priest's breastplate were engraved with the names of the tribes of Israel (Ex. xxviii. 21), but the identification of some of these (diamond, sapphire, emerald, ruby, and topaz) is still in dispute, because the art of engraving the harder gems was unknown in Moses' time. Precious stones were collected by David for the temple (1 Chron. xxix. 2). Tyre traded in them and used them extensively (Ezek. xxvii. 16, 22), obtaining them from Syria and Arabia and India. In figurative language, precious stones are used in the Bible to denote peculiar value, beauty, brilliancy, and durability (Song, v. 14, Isa. liv. 11, 12, Lam. iv. 7, Ezek. i. 22, Rev. iv. 3, xxi. 10-20). T. W. C.

Genealogy, a record of one's ancestors, either the line of natural or of legal descent, or that laid up in the public records. The Hebrews were particularly careful to preserve their genealogies, for on them rested the distinction of tribes, the ownership of lands, and the right to office (1 Chron. v. 1-17, Ezra ii. 62). Hence their public tables of genealogies were kept secure amid all vicissitudes. They were a record of inherited rights rather than of natural descent, and the "sons" of a patriarch were not necessarily his own children by birth (Gen. xlviii. 5, Num. xxvi. 41). The lists were often abridged by the omission of one or more generations, as in Levi's register (Ex. vi. 16-20), David's (Ruth iv. 18-22), Ezra's (Ezra vii. 1-5). And there were, of course, clerical errors. Yet the records bear the evidence of substantial truth, and there is no reason to doubt the statement of Josephus that they were scrupulously preserved down to his day. Naturally when the temple fell and the priesthood was no more they perished.

The genealogy of Jesus Christ is the only one given in the New Testament. There are two lists of his ancestors (Matt. i. 1-17, Luke iii. 23-38). The latter, writing for Gentile Christians, goes back to Adam; the former begins with Abraham, to prove to Jewish Christians that Jesus is the promised Messiah and show the connection of the Old Testament with the New. Both lists are incomplete, and require some names to be supplied. They coincide till David, when Matthew takes the reigning line through Solomon, but Luke the younger and inferior line through Nathan. The greatest of the differences between the two is that Matthew calls Joseph the son of Jacob, while Levi calls him the son of Heli (or Eli). He cannot have been *naturally* the son of both, nor is it likely that the two names denote the same person. The easiest explanation of this discrepancy, and the

one accepted by most modern scholars, is that Matthew gives the genealogy of Joseph, Luke that of Mary. Heli may have been the father of Mary and the father-in-law of Joseph, and consequently the grandfather of Jesus. Luke traces the *natural* or real pedigree of Jesus through his mother Mary in the line of Nathan, while Matthew gives his *legal* pedigree (which was always reckoned in the male line) through Joseph, his legal father, in the line of Solomon. This is supported by the fact that in Matthew's history of the infancy Joseph is most prominent; in Luke's, Mary. Jesus, then, was both legally and really the son and heir of David, alike in law and in fact, from his reputed father and from his natural mother. The Davidic descent of Jesus is a mark of his Messiahship (Rom. i. 3, 2 Tim. ii. 8, Heb. vii. 14, John vii. 42, Acts xiii. 23). T. W. C.

General, of a Roman Catholic order, the head of the order, elected usually for some fixed term, but in the Society of Jesus for life. The Benedictine order as such has no general, but most of the congregations have which have sprung from it or grown up within it. Generals have certain special powers and privileges, *e.g.*, power of absolution in reserved cases; they sit in general synods as judges and subscribe its decrees. They are forbidden by law to enter without necessity the convents of nuns subject to them; their visitations of such convents are, as a rule, to be made not oftener than once a year; nor can they hear the confessions of such nuns without the approbation of the bishop; nor can they, on pain of excommunication, grant any office or dignity, or remit any punishment, to one of their subjects at the instance of any person outside the order, whatever the rank of that person may be.

General Assembly. See PRESBYTERIANISM.

General Baptists. See BAPTISTS.

Generation denotes the averation of human life, but in Scripture means a genealogical register (Gen. v. 1), or a family history (Gen. vi. 9), or a history of the origin of things as well as persons, *e.g.*, of the earth (Gen. ii. 4). T. W. C.

Genesis, the first book of the Bible, so called from the Septuagint title, meaning "the book of the generation" (creation) of all things. The first 11 chapters are occupied with an account of the creation; the primeval state of man and his fall; the institution of the Sabbath and of marriage; the history of Adam and his descendants, with the progress of religion and the arts; the general corruption of the race; the deluge, with the preservation of Noah; the repopling of the earth; the building of Babel, the confusion of tongues, and the dispersion of mankind. In the 12th chapter general history gives way to the special history of Abraham, Isaac, Jacob, and Joseph, down to the removal into Egypt. It is a religious history, and was written, like the rest of Scripture, "by inspiration of God."

There is no sufficient reason for denying the Mosaic authorship. No doubt use was made

of ancient documents and traditions, but Genesis is certainly no loose and careless composition, but a carefully prepared history, showing unity of plan and purpose throughout. It tells us how this planet was prepared as an abode for man; and the order of created things which it narrates is substantially that of geology and biology. Both begin with the formation of the earth and proceed from vegetable to animal life, and both stop with man. Genesis lays the foundation for all the subsequent books of the Bible, and it is cited as an inspired record 33 times in the course of the Scriptures. Its prophecies are the germ of all following predictions. It is the most ancient of human records, and its value for the history of the earth, of man, and of religion cannot be overestimated. Its first page teaches a child more than all philosophers could learn in thousands of years. For literature see PENTATEUCH. T. W. C.

Genesius, a comedian in Rome, who, while representing in mere mockery a Christian catechumen at baptism, was suddenly seized by terror of what he was doing and confessed himself a Christian. But his conversion created a complete fury among the people, and he was tortured to death, as he would not abjure, Aug. 25, 285. C. P.

Geneva, beautifully situated on Lake Lemman, in sight of Mt. Blanc, the chief city of Switzerland, was the seat of Farel's, and later of Calvin's extraordinary influence on morals and religion. The latter carried out a rigorous reform which necessitated great changes in the conduct of the people. By the hearty welcome he and his friends accorded to refugees from papal tyranny, the Genevans made their city endeared to all the Protestant world. From it also flowed the stream of Calvinistic teaching which has had such mighty influence. But the modern city is comparatively little affected by Calvin, for the state church is rationalistic, and there is quite a Roman Catholic population, also many Old Catholics. There is, however, a Free Church, which is evangelical. Here the Genevan version of the Bible was made by the English refugees. See art. BIBLE.

Geneva Bible, The. See BIBLE, p. 105.

Geneviève (jen eh-ve-ev'), St., b. at Nanterre, a town of France, 7 m. n.e. from Paris, 419; d. Jan. 8, 512, in Paris, whose patroness she became by averting the attacks of Attila from that city by her prayers. (See Butler's *Lives of the Saints*, Jan. 3.)

Gennadius, patriarch of Constantinople, 1453-59, accompanied the Emperor Johannes to the Council of Florence-Ferrara, in 1438, as his counsellor, and worked with great zeal for the union of the Greek and Roman churches, but afterward became an ardent opponent of the idea. Mohammed II. installed him as patriarch of Constantinople, but he abdicated after a few years and retired to a monastery. He was the last representative of Byzantine learning, and wrote, it is said, more than 100 books. His confession of faith, presented in Turkish translation to Mohammed II., a dialogue between a Turk and

a Christian, etc., are found in Migne, *Pat. Gr.* CLX. (See Schaff, *Credo of Christendom*, i., 46.) C. P.

Gentiles (*nations*), sometimes including Israel (Gen. x. 1, Luke vii. 5), but generally signifying other nations, with the implied idea that they were idolaters, whereas the Hebrews were the chosen people of God. In the New Testament "Greeks" is often used for Gentiles (Acts xiv. 1, Rom. i. 16). Paul is called the "Apostle to the Gentiles" because of his special mission to them (Gal. ii. 8). T. W. C.

Gentilis (jen-tee-less), **Giovanni Valentino**, b. at Cosenza, in Southern Italy, about 1520; d. at Bern, Switzerland, Sept. 10, 1566; fled from his native country because he had embraced Protestantism, but found no safe refuge in any Protestant country because he held anti-Trinitarian views, and was finally seized at Bern, imprisoned for heresy, and beheaded. (See Trechsel, *Die protest. Antitrinitarier*, Heidelberg, 1839-44.)

Genuflectentes (from the Latin, *genuflectere*, "to bend the knee"), denotes the third class of catechumens in the early church, thus called because they were allowed not only to stand and listen to the sermon, but also to kneel and pray with the congregation.

Genuflection. Among the Jews standing was the more common posture in prayer, though they also knelt or prostrated themselves. Among the Christians kneeling or prostration, between which there originally was made no distinction, became more general. See Acts vii. 60, ix. 40, xx. 36, xxi. 5.

Geoffrey (jef-ree) of **Monmouth**, b. at Monmouth, England, about 1100; d. at Llandaff, Wales, 1154; was made bishop of St. Asaph, 1152, and wrote the celebrated *Chronicon sive Historia Britonum*, first printed in Paris, 1508, critical edition by J. A. Giles, London, 1844; Eng. trans. by Aaron Thompson, London, 1718, revised and corrected edition by J. A. Giles, London, 1842.

Georgian Version of the Bible, The, was made in the 6th century from the Septuagint, first printed in Moscow, 1743, and widely circulated by the St. Petersburg Bible Society, but is of very little critical value on account of its corrupt state.

Georg von Polentz, b. in Saxony, 1478; studied in Italy; was secretary to Julius II.; entered the service of Maximilian I.; became a friend of Margrave Albrecht of Brandenburg, grand-master of the Teutonic Order; accompanied him to Prussia, and was in 1519 made bishop of Samland. He was the first bishop who actually joined the Reformation. In 1525 he delivered up the whole secular authority belonging to his seat to Duke Albrecht and married. But he succeeded in thoroughly organizing the Reformation, not only in his own diocese, but in the whole province of Prussia, before he died, in 1550. (See his life by G. von Polenz, Halle, 1858, and by P. Tschackert, Leipzig, 1888.)

George, St., a native of Cappadocia, a Christian by education, and a soldier by training, was beheaded at Nicomedia, April 23, 303, on account of his open protest against the persecutions of Diocletian. His worship as a martyr and saint is very old, both in the Eastern and Western Church, but his life in *Act. Sanct.*, iii., Apr. 100-63, is evidently spurious. After the battle of Antioch, June 28, 1089, the Normans adopted him as their patron, and in 1222 a council of Oxford made his day a festival throughout England. After the battle of Calais, in 1349, he even came to be considered the patron saint of the country. (See J. Hogg, *Notes on St. George*, London, 1862.)

Gerah. See MEASURES, HEBREW.

Ge'-rar (*residence*), a city and district near Beersheba, visited by Abraham (Gen. xx. 1), and by Isaac (Gen. xxvi. 1). It was a fertile region (Gen. xxvi. 12). It is mentioned in Asa's time (2 Chron. xiv. 13). T. W. C.

Gerbert. See SYLVESTER II.

Gergerene. See GADARA.

Gerhard Groot. See GROOT.

Gerhard (ger'-hart), **Johann**, b. at Quedlinburg, 31 m. s.w. of Magdeburg, Saxony, Oct. 17, 1582; d. at Jena, Aug. 20, 1637. He studied at Jena and became professor of theology there, 1616. His advice was sought in secular, ecclesiastical, and theological matters by the duke of Weimar and other important personages far and near. "He was the most learned of the heroes of Lutheran orthodoxy, and among scholars the most lovable on the side of his religious character" (Tholuck). His principal works are, *Divine Meditations* (orig. ed., Latin, Leipzig, 1606, Eng. trans., 9th ed., London, 1695, 3d ed., Ger. trans., Leipzig, 1876); *Loci communes theologici*, Jena, 1610-22, 9 vols., n.e., Frank, Leipzig, 1885, 9 vols.; *Confessio catholica*, 1634, 3 parts, 2d ed., 1679; *Enchiridion consolatorium* (Ger. trans., Leipzig, 1877); *Postille*, n.e., Berlin, 1869-78, 4 vols. (See his life by C. J. Böttcher, Leipzig, 1858.)

Gerhard Segarelli. See APOSTOLIC BROTHERS.

Gerhard von Borgo San Donnino. See EVERLASTING GOSPEL; FRANCISCANS.

Gerhard Zerbolt. See ZERBOLT.

Gerhardt, Paul, Lutheran; b. at Gräfenhainichen, 27 m. n.e. of Halle, Prussian Saxony, March 12, 1607; d. at Lützen, on the Spree, 40 m. s.w. of Frankfurt, June 7, 1676. He studied at Wittenberg; became *diakonus* in the Nicholas Church, Berlin, 1637; was removed, in 1666, because he declined to subscribe the declaration that he would withdraw from all polemics against the Reformed Church, and although restored the next year, resigned and became archdeacon at Lützen, 1669. His 131 spiritual songs give him the rank of the greatest evangelical poet of Germany. Many of them are familiar in English translation, e.g., "O sacred head, now wounded;" "Jesus, thy boundless love to me;"

"Give to the winds thy fears;" "All my heart this night rejoices." For modern edition of his hymns see Wackernagel, Stuttgart, 1843, n.e., Gütersloh, 1876, and Gerok, Stuttgart, 1878, 3d ed., 1883; for life see Wildenhahn, Basel, 1844, 4th ed., 1877, 2 vols., Eng. trans., Philadelphia, 1881.

Ger'-i-zim, a mountain in Ephraim, between which and Ebal lay the city of Shechem (Judges ix. 7). From the two opposite hillsides, the people, 6 tribes on each of them, responded to the blessings and curses of the law as they were read by Moses (Josh. viii. 30-35), a very solemn scene. No other such amphitheatre is found in all Palestine. A remnant of Samaritans still performs the yearly Paschal sacrifice on the summit.

T. W. C.

Gerlach (ger-läk), **Karl Friedrich Otto von**, b. in Berlin, April 12, 1801; d. there, Oct. 24, 1849; was appointed pastor of the Elizabeth Church in his native city in 1835, and court preacher in 1847. He was an intimate friend of Hengstenberg and very active for the inner mission in Berlin. He wrote *Ueber den religiösen Zustand der anglikanischen Kirche*, . . . in 1842. Potsdam, 1845, and translated Chalmers' *Charity and the Church*, *Die Kirchliche Armenpflege*, Berlin, 1847, etc.

German Catholics, the followers of the secession from the Roman Catholic Church in Germany in consequence of the exhibition of the so-called holy coat at Treves by Bishop Arnoldi. The first to go from the church on this account was one Czerski, a priest at Schneidermühl, on the border of Posen, Aug., 1844. But much more excitement was caused by the defection of Johannes Ronge, who, in October of that year, wrote a letter from his parish at Laurahütte, near the Polish frontier, to the bishop of Treves, in which he denounced the exhibition as idolatrous. At once separate congregations sprang up in different parts of Germany, some orthodox, like that at Berlin, under the lead of Czerski, and others, like that at Breslau, free thinking. It was evident at the first council of the German Catholics, held at Leipzig, March, 1845, that the free-thinkers had the decided majority. So, at the second council, held at Berlin, May, 1847, and attended by 70 delegates representing 142 congregations, the orthodox left the body. In 1850 the free-thinking part of the German Catholics went over bodily to the Free Congregations (q.v.), and the others have since disappeared. (See Edwin Bauer, *Geschichte der Gründung und Fortbildung der deutschkatholischen Kirche*, Meissen, 1845, and F. Kampe, *Gesch. d. relig. Bewegung d. neueren Zeit*, Leipzig, 1852-60, 4 vols. (vol. iv.).

German Baptists. See BAPTISTS (DUNKERS) and MENNONITES.

German Methodists. See UNITED BRETHREN.

German Reformed Church. See REFORMED CHURCH OF THE UNITED STATES.

Germanus, St. (St. Germain d'Auxerre), was bishop of Auxerre, about 100 m. s. of Paris; visited England to fight the Pelagians,

and Ravenna to defend the Armoricans, and died in the last place, July 31, 448. (See *Act. Sanct.*, July 31.)

Germanus, St. (St. Germain de Paris), was bishop of Paris, where he died, May 28, 576, as a staunch defender of the church against the Merovingian despots. His life was written by Fortunatus Venantius. (See *Act. Sanct.*, May 28.)

Gerok, Karl Friedrich von, D.D. (hon., Tübingen, 1877), Lutheran; b. at Vaihingen, 15 m. n.w. of Stuttgart, Württemberg, Jan. 30, 1815; d. at Stuttgart, Jan. 14, 1890. He studied at Tübingen; became *diakonus* at Stuttgart, 1849; superintendent, 1852; chief ecclesiastical councillor, chief court preacher and prelate, 1868. Renowned as a preacher and religious poet, his publications, in prose and verse, are very popular. Of the latter the best known is his *Palm Leaves*, orig., Stuttgart, 1st series, 1857, 62d ed., 1888, Eng. trans., London, 1869, 2d ed., 1885; 2d series, 1882, 9th ed., 1885.

Gerson, Johannes, reputed author of the *Imitation of Christ*, usually attributed to Thomas à Kempis (q.v.).

Gerson (zher-son), **Jean Charlier de**, called Gerson from his birthplace, a village in the diocese of Rheims; b. Dec. 14, 1363; d. at Lyons, July 12, 1429; came to Paris in 1377, and began the study of theology in 1382 under D'Ailli. His progress was such that he was made a member of the embassy which the university sent to the pope in 1387, and thus became acquainted with the corruptions of the papal court. In 1392 he was made Doctor of Theology and Chancellor of the University. In this office he began the reformation of academic study, and particularly of theology. He preferred the mystics to the scholastics. He was also engaged from the first in attempts to reform the external order and government of the church. The papal schism was a source of constant scandal, and the university, with Gerson at its head, was constantly seeking to contrive ways for its termination. In 1407 two embassies were sent to the two popes to induce them to come to an agreement. Then Gerson began to make efforts to obtain the calling of a general council. When these efforts were crowned with success and the Council of Pisa (q.v.) assembled, 1409, Gerson and D'Ailli were the chief members of the deputation of the university. Here Gerson announced the doctrine that the true head of the church is the general council, and that it has authority to depose a pope. After the failure of this council, Gerson was still writing upon the theme, and setting the church above the pope. He also distinguishes between the visible and the invisible church. At Constance (q.v.), again, he was the soul of the reforming party. After this council's close, finding it unsafe to return to Paris, he first spent some time in Southern Germany, and wrote some of his most valuable treatises here. His final place of refuge was Lyons. Here he spent 10 years in literary labor and in good deeds, for which he was greatly beloved. The completest edition of his works

is that of Dupin, Antwerp, 1706, 5 vols. folio. Life by Lécuy, Paris, 1835, and by Schwab, Würzburg, 1858. F. H. F.

Gervase (jer-vase) of **Canterbury**, b. about 1141; d. about 1210; was received as a monk of Christ Church, Canterbury, by Thomas Becket, 1163, and wrote a *Chronica, Gesta Regum, Actus Archiepiscoporum*, etc., which have been edited, with prefaces, by Bishop Stubbs, London, 1879-80.

Gervasius and **Protasius** were martyred at Ravenna under Nero, but were then entirely forgotten until their history and burial-place were revealed to Ambrosius in a dream. Their legend, found in *Act. Sanct.*, June 19, is very fanciful and has given rise to much adverse criticism.

Gesenius (ge-zä-ne-us), (**Friedrich Heinrich**), **Wilhelm**, D.D. (Göttingen? 1814), Orientalist; b. at Nordhausen, 38 m. n.n.w. of Erfurt, Feb. 3, 1796; d. at Halle, Oct. 23, 1842. He studied at Göttingen under Eichhorn (q.v.); became *docent* there, 1806 (and had Neander as a pupil); professor at the gymnasium of Heiligenstadt, 1809; professor extraordinary of theology at Halle, 1810; ordinary, 1811. He was rationalistic in theology, and as such denounced by the Halle faculty in 1830. From him and Ewald (q.v.) dates the new era in Hebrew study. Of his numerous linguistic works, all standards, the most important are, *Hebrew Lexicon* (orig., Leipzig, 1810-12, 2 vols., 10th ed., Mühlau and Volk, 1886, Eng. trans., Christopher Leo, Cambridge, 1825-28, 2 parts; J. W. Gibbs, Andover, 1824, London, 1827; Edward Robinson, Boston, 1836, 20th ed., 1868; S. T. Tregelles, London, 1847); *Hebrew Grammar* (orig., Leipzig, 1813, 24th ed., Kautzsch, 1885, Eng. trans., Moses Stuart, Andover, 1821; T. J. Conant, Boston, 1839, London, 1840; B. Davies, London, 1846, ed. by B. Davidson, 1852, 3d ed., 1876, 4th ed. by E. C. Mitchell, Andover, 1880); *Thesaurus philologicus . . . Heb. et Chal. V. T.* (completed by Roediger), Leipzig, 1829-58, 3 Tom.

Ge'-shur (*bridge*), a small district east of the Jordan and northeast of Bashan, allotted to Manasseh (Deut. iii. 14). David married a daughter of its king (2 Sam. iii. 3), and thither Absalom fled after the murder of Amnon (2 Sam. xiii. 37). It is supposed to be a part of the rocky region now known as *El Lejah*.

T. W. C.

Gesta romanorum (*the deeds of the Romans*), the collection of moral tales made by monks in the 14th century for use by way of illustration and allusion in preaching. In it are found the germs of many famous stories. (See for orig. Latin ed., Aesterley, Berlin, 1872, Eng. trans. by C. Swan, London, 1877.)

Geth-sem'-a-ne (*oil-press*), a garden or olive grove at the foot of Mt. Olivet, to which our Saviour often resorted and in which he endured his agony (Luke xxii. 39, 44). Tradition places it on the lower slope of the hill, about 100 yards east of the Kidron. It is now enclosed by a high wall, and has 7 or 8 aged olive-trees. The Latins control it, and the

Greeks have set up a Gethsemane of their own, farther up Mt. Olivet. (See G. Philip, *The Garden of Gethsemane*, London, 1881.)

T. W. C.

Ge'-zer (*precipice*), a royal city of Canaan, whose king was slain by Joshua (Josh. x. 33). It is noticed in the wars of David, and was given by Pharaoh to Solomon's Egyptian wife. It was an important place in the time of the Maccabees. It is now identified with *Tell el-Jezer*, 4 miles from Nicopolis.

T. W. C.

Gfrörer, August Friedrich, Roman Catholic; b. at Calw, 20 m. w.s.w. of Stuttgart, March 5, 1803; d. at Carlsbad, 70 m. n.n.w. of Prague, July 10, 1861. He studied at Tübingen, where he was *repetent*, 1828; became state librarian at Stuttgart, 1830; professor of history at Freiburg, 1846; declared himself a Roman Catholic, 1853, and was a leader of the German ultramontane party. His best books are, *Philo*, Stuttgart, 1831, 2 parts; *Gustav Adolph*, 1835-37, 2 vols., 4th ed., 1863; *Geschichte des Urchristenthums*, 1838, 3 vols.; *Allgemeine Kirchengeschichte*, 1841-46, 4 vols. (revealed his Romanistic leanings); *Geschichte der ost u. westfränkischen Carolinger* (840-918), Freiburg, 1848, 2 vols.; *Papst Gregorius VII. und sein Zeitalter*, Schaffhausen, 1859-64; *Byzantische Geschichten*, Grätz, 1872-77, 3 vols.

Ghetto, or **Getto**, an Italianized form of a Hebrew word meaning "separation" or "seclusion," was the name of that quarter of Rome in which alone the Jews were allowed to live. The arrangement was made by Pius IV. in 1569, and not abolished until 1847 by Pius IX. See **Jews**. (Cf. L. Kompert, *Scenes from the Ghetto*, London, 1882.)

Ghibellines. See **GUELFs**.

Ghiberti (ge-ber'-tee), **Lorenzo**, b. in Florence, 1378; d. there, 1455; was one of the great sculptors of the Italian Renaissance; but though his studies were ancient pagan art, his inspirations sprung from Christianity, and his celebrated bronze doors in the baptistery of Florence, representing scenes of the Bible, belong among the highest achievements of Christian art.

Ghislain, or **Guilain**, **St. (Gislenus)**, was a native of Athens; became a monk according to the rules of St. Basil; went to Rome, and thence to Belgian Gaul, and founded, by the aid of King Dagobert, a monastery in the province of Hainault, which he called Cella, and which gave rise to the present town St. Ghislain. When he died at Cella, in 681, many miracles took place at his grave; especially a number of epileptics were cured, and the disease is ever after called St. Ghislain's evil in Belgium. (See *Act. Sanct.*, Oct. 4.)

Ghost, the spirit or principle of life in man. To "give up the ghost" (Gen. xxv. 8, Luke xxiii. 46) means to expire.

T. W. C.

Giant, a man of extraordinary stature, such as the king of Bashan (Deut. iii. 11) and Goliath (1 Sam. xvii. 4). The sons of Anak are usually considered giants because the

spies were "as grasshoppers" in comparison, which, however, may refer to strength rather than size. There were giants before the flood (Gen. vi. 4), and also after it. See REPHAIM. Now it is only in very exceptional cases that men exceed 7 feet in height. T. W. C.

Gib'-e-ah (*hill*). 1. The name of a city of Judah (Josh. xv. 57). 2. A city of Benjamin, called Gibeon of Saul because it was his birth-place (1 Sam. x. 26). Here 7 of his sons were sacrificed (2 Sam. xxi. 6). 3. The place of the ark after its return by the Philistines (2 Sam. vi. 3, 4). T. W. C.

Gibbons, His Eminence James, Cardinal, D.D. (St. Mary's University, Baltimore, 1868), Roman Catholic; b. at Baltimore, Md., July 23, 1834; graduated at St. Charles' College, Ellicott City, Md., 1857; studied philosophy and theology at St. Mary's Seminary of St. Sulpice, Baltimore, and was ordained a priest there, June 30, 1861; assistant pastor of St. Patrick's Church, Baltimore, 1861; pastor of St. Bridget's, Canton, 1861; assistant pastor of the cathedral of Baltimore and secretary to the archbishop, 1865; vicar apostolic of North Carolina, 1866; consecrated bishop, Aug. 16, 1868; translated to the see of Richmond, Va., 1872; coadjutor to the archbishop of Baltimore, 1877, and archbishop himself, Oct. 3, same year; cardinal, 1886. He was present at the Vatican Council, 1869-70, and presided as apostolic legate over the Council of Baltimore, 1884. He wrote, *The Faith of Our Fathers*, New York, 1874 (enormous sale); *Our Christian Heritage*, Baltimore, Md., 1889.

Gib'-e-on (*hill city*), a considerable place belonging to the Hivites. Its people made a league by stratagem with Israel, and when attacked were defended by Joshua (Josh. ix., x.), "and the sun stayed in the midst of heaven, and hasted not to go down about a whole day" (x. 13). Here the tabernacle was set up for many years (2 Chron. i. 3, 4). Its people helped to rebuild the walls of Jerusalem (Neh. iii. 7). Its site is found in *El-Jib*, a small village 6½ miles from Jerusalem, on a hill below which are the remains of a pool, possibly the "pool of Gibeon" (2 Sam. ii. 13). T. W. C.

Gichtel (gik-tel), **Johann Georg**, enthusiast and mystic; b. of prominent parents at Regensburg, May 14, 1638; d. at Amsterdam, Tuesday, Jan. 21, 1710. Already as a child he showed remarkable linguistic attainments, and was proficient in mathematics. Later on he spoke Hebrew fluently. From the school of his native city he went to Strassburg to study theology, but not finding in it that which he sought, he turned to jurisprudence, and after his graduation he settled in Speier as legal assistant to an old lawyer. After the death of his employer he returned to Regensburg, when he fell in with the Theosophists, and henceforth gave himself up to theosophy (1664). Incited by the Hungarian Baron Justinian Ernst von Weltz and Friedrich Breckling, in 1665, he accused the local Lutheran ministers of falsehood, hypocrisy, and godlessness. In consequence he was

thrown into prison and exiled. He went to Vienna, where he practised law, then to Zwolle, Holland (1667), where Breckling was, for defending whom he was the next year banished for 25 years. Henceforth he lived most of the time in Amsterdam, where he first became acquainted with Jacob Boehme, whose greatest disciple he was. He had visions. He taught that man's only guide is the inner voice, "God in us," and no one should care for temporal necessities. He laid the greatest stress on the writings of Boehme, and brought out the first collected edition of them (Amsterdam, 1682). His followers, under the leadership of Ueberfeld (d. 1732), in 1674 formed a sect, without his desire to have them do so, called "The Angelic Brotherhood," because it strove after "angelic purity," and were married to the "Divine Sophia." The upper class was called the "Melchisedec Priesthood," in obedience to a "revelation" of Gichtel's. The members abstained from marriage, renounced labor of every kind, gave themselves up to prayer and devout meditation, and lived off the gifts of the rest. This sect was extant in the early part of the 19th century. It must be said about Gichtel that he was honest in regard to his convictions, and lived up to them. He persistently refused to marry, though he had the most tempting offers. He spent much of his time in prayer, and lived very solitarily. His face shone with a supernatural air of joy, and his deportment was quiet and sober, very much the opposite of most mystics. (See Gichtel's collected works, ed. J. W. Ueberfeld, in 7 vols., under the title of *Theosophia practica*, Leyden, 1722; G. C. A. von Harless, *J. Böhm und die Alchymisten, Nebst [einem] Anhang, J. G. Gichtel's Leben und Irrthümer*, Berlin, 1870, 2d ed., Leipzig, 1882 [pp. 117-185].)

Gid'-e-on (*a hewer*), the 5th judge of Israel, n.c. 1249-1209. Summoned by the angel of the Lord he destroyed the altar of Baal and sacrificed to Jehovah the bullock intended for Baal (Judges vi. 11-33). Afterward, having secured tokens of the divine favor in the matter of the dew and the fleece (vv. 36-40), he reduced his army from 32,000 to 300, and gained a complete victory over the foe (Judges vii.). In soothing the jealousy of the Ephraimites and in declining the crown offered by the Jews, he showed admirable qualities, and became a hero of faith (Heb. xi. 32); but in the matter of the golden ephod (Judges viii. 27) he fell into a deplorable snare. Under his rule the nation enjoyed peace for 40 years. T. W. C.

Gieseler (gee-zeh-ler), **Johann Karl Ludwig**, Ph.D. (Halle, 1817), D.D. (Bonn, 1819), church historian; b. at Petershagen, on the Weser, 7 m. n.e. of Minden, Westphalia, Prussia, March 3, 1792; d. at Göttingen, July 8, 1854. He studied in the Latin school of the Orphanage at Halle; taught there and elsewhere; became professor of theology at Bonn, 1819; at Göttingen, 1831. His fame rests upon his *Text-book of Church History* (orig. Bonn, 1823-52, 8 parts in 3 vols., 4th ed. of 1st 4 parts, 1844-48, 2d ed. of 5th part, 1849; posthumous ed., Redepenning, vols. 4

and 5, 1854-55; vol. 6 is a history of doctrine; Eng. trans. by Francis Cunningham, Philadelphia, 1836, 3 vols.; by Samuel Davidson and J. W. Hull, Edinburgh, 1846-50, 8 vols.; by Henry B. Smith, New York, 1855-80, 5 vols. [vol. v. completed by Miss Mary A. Robinson]. It is a standard work of reference, but quite unreadable, except in its last volume, being a sort of atoll—a narrow slip of rocky text enclosing a great lagoon of notes. It is these notes, however, so copious, so exact, so impartial, which give the history permanent place. (Cf. sketch of Gieseler's life by Redepenning in vol. i. of Smith's trans.)

Gifts. The word denotes the special endowments bestowed upon the early disciples. The gift of tongues seems to have been of a twofold nature. One was the power of speaking in unknown languages for the benefit of foreign hearers (Acts ii. 4-11). This both attested the divine origin of the gospel and facilitated its diffusion. Yet it does not seem to have continued long. The other was an ecstatic form of utterance, chiefly in praise, and unintelligible, save to those who had the gift of interpretation (Acts x. 46, 1 Cor. xiv.). Hence Paul advised that where no interpreter was present there should be no speaking (1 Cor. xiv. 28), otherwise unfriendly hearers would consider them "mad." The exact meaning of this *glossolaly* is still a matter of dispute. Some (Drs. Edward Robinson and C. Hodge) considered that this spiritual gift consisted in the power of using a language previously unknown, and that this applied to all the passages that mention the gift, while others (Stanley, Beet, etc.) hold that in every case the reference is to an ecstatic utterance.

The other "spiritual gifts" mentioned in the New Testament were of healings, of workings of miracles, of prophecy (or speaking by inspiration), of discernings of spirits (1 Cor. xii. 4-11), all supernatural endowments peculiar to the apostolic age. T. W. C.

Gil'-hon (fountain). 1. One of the 4 rivers of Eden (Gen. ii. 13). 2. A place near Jerusalem where Solomon was anointed king (1 Kings i. 39). Hezekiah stopped the upper watercourse of Gihon, leading it into the city (2 Chron. xxxii. 30). The precise site of these streams is not yet determined. T. W. C.

Gilbert (zhel-bair), de la Porrée, Gilbertus Porretanus, b. at Poitiers, France, 1070; d. there, 1154; was educated in the school of Chartres; became a teacher there himself, and was elected bishop of his native place in 1142. As a dialectician he aroused the suspicion of the mystics. Walter of St. Victor called him, Abelard, Pierre of Poitiers, and Lombardus the "four labyrinths of France," and Bernard of Clairvaux accused him of heresy. He passed unmolested, however, through the Councils of Paris and Rheims, 1148. But his commentary to Boethius' *De Trinitate*, in Migne, *Pat. Lat.* LXIV., has not impressed modern readers.

Gilbert of Sempringham, b. at Sempringham, Lincolnshire, England, about 1083; d. there, Feb. 4, 1189; founded several monas-

teries, which at the time of his death numbered 700 male and 1500 female inmates, and which existed till the time of Henry VIII. The order was called the Gilbertines, or Sempringenses, and he wrote a set of rules for them, *Gilbertinorum Statuta*. (See *Act. Sanct.*, Feb. 4.)

Gil-bo'-a (bubbling spring), a mountain ridge about 10 miles long, running southeast of the plain of Jezreel. From here Saul went to consult the witch of Endor (1 Sam. xxviii. 4), and near here he and his sons were slain (2 Sam. i. 21). T. W. C.

Gildas, a monk in the monastery of Bangor, Wales, living in the 6th century, the only extant historian of the ancient Britons; wrote a *Historia* and an *Epistola* which together give an outline of the history of the Britons under the Romans and up to the latter part of the 6th century. Best edition by Stevenson, London, 1838, Eng. trans., with introduction, by J. Habington, London, 1638, and Giles, London, 1841.

Gil'-e-ad (rocky), a mountainous region adjoining the east side of the Jordan valley and extending from Moab to Bashan, about 60 miles long and 20 wide. It furnishes rich pastures and extensive forests, and was famous for its aromatic gums and spices (Num. xxxii. 1, Jer. viii. 22, xlv. 11). Jacob fled toward Gilead (Gen. xxxi. 21). As a border land it was somewhat exposed and isolated, but Jephthah and Elijah were both Gileadites. Here Ishbosheth made his headquarters (2 Sam. ii. 8), and here David found refuge (2 Sam. xvii. 24-26). Now a Turkish governor resides at *Ea-Salt*, the Ramoth-Gilead of Scripture. T. W. C.

Giles, St. (Greek, *Aiyidiag*, Latin, *Agidius*, Italian, *Egidio*, Spanish, *Gil*, French, *Gilles*), was a native of Greece; b. about 640; came to the coast of Provence about 865; founded a monastery on the Rhone about 673, and d. there before 725. He is the patron saint of cripples. His day is Sept. 1.

Gil'-gal (rolling). 1. The first station of Israel after crossing the Jordan, where they were circumcised and set up the 12 stones (Josh. iv. 19, v. 2). Here the ark remained till it was taken to Shiloh (Josh. xviii. 1). Here Samuel judged and Saul was crowned (1 Sam. vii. 16, x. 8, xi. 15). 2. A place north of Bethel where a school of the prophets was established which Elijah visited (2 Kings ii. 2, iv. 38). It afterward became a seat of idolatry (Hos. iv. 15, ix. 15, xii. 11, Amos iv. 4, v. 5). T. W. C.

Gill, John, D.D. (Aberdeen, 1748), Baptist; b. at Kettering, Northamptonshire, 74 m. n.w. of London, Nov. 23, 1697; d. at Cumberwell, Surrey, south of London, Oct. 14, 1771. He was pastor at Horsleydown, Southwark, from 1719 till 1757, when he followed the congregation to a chapel near London Bridge. Though mainly self-educated, he attained great learning, and became a prominent defender of extreme Calvinistic doctrines. His *Exposition of Solomon's Song*, 1728, led to a similar treatment of the

entire Bible: the New Testament, 1746-48, 3 vols.; Old Testament, 1748-63, 6 vols. Among his other works are *The Cause of God and Truth*, 1735-38, 4 vols., and *A Body of Divinity*, 1769-70, 8 vols. His *Memoir* was written by Dr. Rippon. F. M. B.

Gillespie, George, Church of Scotland; b. at Kirkcaldy, Fifeshire, 11 m. n. of Leith, Jan. 21, 1613; d. there, Dec. 16, 1648. He was educated at St. Andrew's, and became pastor at Wemyss, 1638, and Edinburgh, 1642. He was the youngest member of the Westminster Assembly, 1643, but not the least able or active, and the only one (according to tradition) who was willing to define God; moderator of the Scottish General Assembly in 1648. Among his works are *English Popish Ceremonies*, 1637, and *Aaron's Rod Blossoming*, 1646. He was one of the warmest and strongest champions of the Scottish theology and ecclesiasticism. Some of his works were reprinted, 1844-46, 2 vols., with a memoir by Dr. W. M. Hetherington. F. M. B.

Gillies, John, D.D. (Glasgow [?], 17—), Church of Scotland; b. at Careston, near Brechin, Forfar County, Scotland, in 1712; d. at Glasgow, March 29, 1796. From 1742 he was minister of the New College Church, Glasgow. He published *Historical Collections of the Success of the Gospel*, Glasgow, 1754, 2 vols., with an appendix, 1761, and a supplement, 1786; *Life of Whitefield*, London, 1772; *Essay on the Prophecies Relating to the Messiah*, Edinburgh, 1773; an edition of *Paradise Lost*, with texts, London, 1788; and *Devotional Exercises on the New Testament*, 1769. An edition of the last, 1810, has a memoir by Dr. W. Nicol. F. M. B.

Gilpin, Bernard, "Apostle of the North"; b. at Kentmere Hall, Westmoreland, in 1517; d. at Houghton-le-Spring, Durham, March 4, 1583. He entered Queen's College, Oxford, 1533; became M.A. and fellow, 1541; B.D., 1549, and vicar of Norton, Durham, 1552. This he presently resigned, and during two years' residence in Flanders became fixed in the principles of the reformers. Returning in 1556, he was made archdeacon of Durham and rector of Easington, posts soon exchanged for Houghton. Repeatedly accused of heresy, and for a time protected by his great-uncle, Bishop Tonstall, he narrowly escaped martyrdom when accused before Bonner. Under Elizabeth he declined the bishopric of Carlisle and the provostship of Queen's College. He founded a grammar school, educated many poor children, and was a model of justice, hospitality, fearless frankness, and philanthropic zeal. He published a few sermons. His life was written by Bishop Carleton, in Latin, 1628, in English, 1629, and in English by William Gilpin, 1753. F. M. B.

Giraldus Cambrensis, b. at the castle of Maenor Pyr, in Wales, about 1146; d. after a very checkered career in retirement after 1216, probably 1220. He studied and afterward taught in Paris, was twice elected to the see of St. David, etc., and played a conspicuous part in the life of the church in England

at his time. He was also a prolific writer. Best editions of his works by Brewer and Dimock, London, 1860-77, 7 vols. His *Itin. Cambr.* was translated into English by R. C. Hoare, London, 1806, 2 vols.

Girdle. See CLOTHING.

Gir'-gash-ite, a tribe of the Canaanites who inhabited a region east of the Sea of Galilee, whence the name of the city of Gergesa (Gen. x. 16, xv. 21). T. W. C.

Gittite. See GATH.

Gladden, Washington, D.D. (Roanoke College, Salem, W. Va., 1884), LL.D. (University of Wisconsin, Madison, 1881), Congregationalist; b. at Pottsgrove, Pa., Feb. 11, 1836; graduated at Williams College, 1856; since 1888 pastor in Columbus, O. He wrote, *Workingmen and their Employers*, Boston, 1876, 2d ed., New York, 1885; *The Lord's Prayer*, 1881; *The Young Men and the Churches*, 1885; *Applied Christianity*, 1886.

Glas, John. See SANDEMAN, ROBERT.

Glass was known to the Egyptians at the time of the patriarchs, as is proven both by actual remains, cups, beads, etc., and by mural paintings representing the process of glass-blowing. As it also formed a conspicuous article of Phœnician commerce, it must have been familiar to the Hebrews in Old Testament times, though it is mentioned only once (Job xxviii. 17 [R. V.; A. V. "crystal"]). In the New Testament allusions become more frequent, though the mirrors referred to in 1 Cor. xiii. 12, 2 Cor. iii. 18, etc., were not made of glass, but of metal. For window-panes glass was used among the Romans as early as the 1st century of the Christian era, as the excavation of Pompeii has abundantly shown, and the beads and flasks and lamps of glass of the early Christians are found in the catacombs.

Gloria in Excelsis and Gloria Patri. See DOXOLOGY.

Glory, the distinctive excellence of any person or thing, the glory of Lebanon being its forests (Isa. lx. 13), that of a man his soul or his tongue (Ps. xvi. 9, lvii. 8). The glory of God is the sum of all his perfections. To glorify God is to exalt him and show forth his praise by obedience to his law.

T. W. C.

Glosses. I. *Biblical*.—The word "gloss," *glossa*, was very early applied by the grammarians to any note put down in the margin or between the lines of a manuscript for the purpose of explaining or illustrating some word or phrase of the text. As the Bible was the most read book, and as, on its wandering from nation to nation and from age to age, it soon also became the one which most needed explanation, its leaves became covered with glosses, short philological, historical, archaeological notes in the margin, longer notes of exposition or interpretation between the lines. The evil hereof was felt as soon as the glosses by the transcriber's carelessness or misapprehension were allowed to creep into the text. But the advantage, not to say the necessity,

of having glosses was still more palpable, and already in the 9th century a collection of such *glossæ marginales* was made by Walafrid Strabo, which, under the name of *Glossæ Ordinaria*, became the exegetical storehouse of the Middle Ages. A similar collection of *glossæ interlineares* was made by Anselm of Laon in the 12th century, and though the latter, on account of the peculiar character of its contents, proved much less valuable than the former, they were generally found together, both in manuscripts and when printed. In the course of time the number of such *glossæ*, to the Old and to the New Testament, Hebrew, Greek, Latin, English, German, etc., became, of course, very great. Glosses or marginal notes were inserted in the English version of Geneva and formed one reason why James I. assented to the proposal for a new translation.

II. *Canonical*.—When the law school of Bologna was established in the beginning of the 12th century, and soon began to gather pupils from all parts of Europe for the study of the Roman law, it was quite natural that glosses should be found useful also in this field, both in the form of short explanations, *distinctiones*, *questiones*, etc., and in the form of elaborate illustrations, historical or fictitious, of facts and relations, *casus*. The decretists or canonists adopted the method from the legists. Pupils of Gratian wrote glosses on his *decretum*, and in 1212 Johannes Teutonicus gathered all these notes into a continuous commentary, the so-called *Glossa Ordinaria*, or *Apparatus*. Similar commentaries were written on the decretals of Gregory IX., the *Liber Sixtus*, the Clementines, the Extravagantes, and the decretals of John XXII., by which the first and most important problem was to reconcile, or at least smooth over, the contradictions between the various decretals. On biblical glosses there is a rich literature (Fabricius, Harenberg, Rosenmüller, etc.) illustrating the subject from various points of view. See especially Ernesti, *Glossæ Sacræ*, Leipzig, 1785. For canonical glosses see Schulte, *Geschichte der Quellen und Literatur des kanonischen Rechts von Gratian bis auf die Gegenwart*, Stuttgart, 1875. C. P.

Gnat, a small but troublesome insect, somewhat like a mosquito, and common in hot countries, is mentioned in Matt. xxiii. 24, where the Revised Version properly reads "strain out."

Gnosticism may be defined as an eclectic philosophy of religion, containing elements derived from Oriental, Jewish, and Greek sources, seeking to procure the redemption of man from the defilement produced by contact with matter by imparting to him a knowledge of the universe and of himself.

When Christianity emerged from its first obscurity and began to extend its influence throughout the civilized world, it found that world seething with all sorts of religious ideas, and filled with indefinite but profound religious aspirations and desires. Under such circumstances, within the circle of the Christian Church itself, faith had to be defined and defended upon all the points raised by the cur-

rent speculations; and this was done by the Apologists, who added the attempt to make Christianity intelligible to the heathen world. But similar efforts were put forth without the pale of the church, and under the promptings of the intellectual impulse to know the truth about God and the world, there came forth the various forms of Gnosticism, which, seizing upon Christian and other religious systems, and combining the ideas derived thence with those of the Greek philosophy, sought to give a satisfactory answer to the religious problems of the times. It thus originated in circles which were in a certain sense Christian, and it sought the same end as contemporary Christian speculation, but it sought this in a way subversive of the fundamental ideas of Christ and his apostles.

With all their great and confusing diversity, the Gnostic systems all have certain distinctive common features. They all borrow, but in different ways, from the different systems of Greek philosophy. In them all is to be found a more or less pronounced dualism, or the assumption that there exist two eternal principles in the universe, the good and the evil. The different forms which dualism takes in different systems range all the way from that of Plato, where the "idea of the ideas" is opposed to the "non-existent," to the strongest Persian dualism, in which the two principles seem to have almost equal power. The methods of Greek philosophy were of great influence upon all those forms of Gnosticism which come in any way in living contact with Christianity. With this Greek element are associated the cosmological ideas of the Semitic peoples. Here comes in the idea of emanation, or necessary evolution, by which all beings are produced from the original being by a process of development, generally from above downward (Oriental), or from beneath upward (Greek, system of Basilides). Another Oriental peculiarity is that the Gnostics, instead of expressing the steps of the development by general concepts, clothe them in mythological forms (Æons, etc.). In all the systems matter is associated with evil. The first question is, therefore, how the human race has fallen into the chains of matter, or how has evil originated. The answer given by Gnosticism is the history of creation. Redemption comes through the communication of the knowledge of their true nature and destiny to those who have some spark of the higher being in them. The Redeemer is Christ, but his historical character is little emphasized. The reality of his human body is denied ("Docetism"). Since Christ comes to bestow the knowledge of the true God, the God of the Jews, known before his coming, is distinguished from the highest God, and sometimes made even antagonistic to him.

We shall not attempt to classify or describe all the systems of Gnosticism. The reader should consult the church histories, particularly those of Neander and Schaff. A good idea of their scope and form will be best obtained by the examination of two of them, representing distinct types.

Basilides.—We follow the account given by

Hippolytus and Origen, not that of Irenæus and Tertullian. God is so exalted above all earthly forms of existence that he is not merely above all our conception and every form of designation, but he is non-existent. Here may be the Buddhistic idea of the Nirvana. All expressions used to describe the activities of God labor under anthropomorphism, but Basilides can say that God willed to create the world. He therefore rejects the idea of the eternity of matter, and in a sense that of emanation. God casts the "seed" of the world down far beneath himself, from which the series of beings proceeds by development upward. In this "seed" there are three elements, pneumatic, *i.e.*, of similar nature with God; hylic, or akin to matter; and psychical, holding an intermediate position. The most ethereal of these wings its way with the swiftness of thought up to the immediate presence of God, and finds its rest in the fullest enjoyment of him. Here are the seven personified ideas which form with the Father the "Ogdoad." Under these comes a second class of spirit, then the "Firmament," then the Holy Spirit, the office of which is to convey the divine powers to the forms beneath. Now from the psychical element in the "seed" the Archon of this world proceeds, and rises to the place next below the Holy Spirit, and then forms the seven Genii, thus constituting a second Ogdoad, like the first, though he has no knowledge of it. The Archon then forms 365 heavens, in the lowest of which there is the lower Archon. Both of these Archons are the instruments of God for the redemption of the third class of being from the bonds of matter. The lower Archon adopts the Jewish people and reveals himself to them in the prophets of the Old Testament. The divine power now descends through these regions and makes known to these Archons for the first time the existence of the spiritual world. Coming to the earth, this power operates upon the Virgin Mary, from whom Jesus is born. After his baptism, endued with new powers, Jesus imparts new wisdom to his hearers, till he is slain by the Jews. Upon his death, the corporeal fell away, and was without further form, but the psychical ascended to the heaven of the Archons, the divine element to the highest Ogdoad. After this pattern, the separation of the various elements of the world goes on, and when all is completed, ignorance is shed over them from above, so that each class of beings shall deem itself the highest class of existence.

Valentinus (according to Irenæus).—The great and original existence is so exalted above all thought as to be indescribable by human names. The word *Buthos*, abyss, is taken to represent it, not as a name, but as indicating immeasurable profundity of being. Endless ages he remains in silent contemplation of himself. He is thus upon the one side "Thought," and upon the other "Silence." Abstractly considered, this being contains in himself the antithesis of the sexes, the presupposition of all development and of all being. From him proceeds by a necessary process, the basis of which is a pantheistic conception, a descending series of beings,

called *Æons*. The Christian idea enters somewhat into the scheme, since the motive said to move the Father thus to express himself is love. The *Æons*, or personified ideas, descend in pairs, and form the Ogdoad. From different members of this proceed two other groups of *Æons*, which with the Ogdoad form the Pleroma, beneath which the highest being sets a Limit. These *Æons* all have a desire for the closest possible communion with the Father, and this is another Christian element in the scheme. That one farthest removed from the divine being, *Sophia*, filled with burning desire for him (*Pathos*), gives up its connection with its companion and attempts to regain immediate communion with God. In this it is restrained by the Limit, which returns it to its place, and having separated its *Pathos* from it, casts the latter out of the Pleroma into regions beneath. Here *Pathos*, or daughter of *Sophia*, a second *Sophia*, becomes the mediator of the creation, and the source of the pneumatic element here, though introducing the psychical and the hylic also. The creation is effected through the agency of the *Demiurge*, which is of a psychical nature. From *Sophia* proceeds the lower Ogdoad, and from the *Demiurge* the lower Hebdomad, which together form a lower Pleroma. The *Demiurge*, who knows no being higher than himself, selects the psychical people, the Jews, as his own peculiar people. He sees certain pneumatic men whom he does not understand, but whom he admires, and he makes them his prophets and kings. Some of these prophets are inspired by the *Sophia*, some by the *Demiurge*, and some speak through the inspiration of their own pneumatic nature. (This is a kind of theory of the Old Testament.) They prophesy the coming of Christ. The Messiah sent by the *Demiurge* can therefore serve as the substratum of the higher Christ, who takes his abode in him at his baptism, and leaves him at his crucifixion. The Christ communicates knowledge of their true nature to the disciples after his resurrection. Pneumatic men are sure of their return to their own place in consequence of their nature, psychical men attain it by asceticism. When the redemption shall have been accomplished, the Saviour will carry back the *Sophia* to the Pleroma, the *Demiurge* and the psychical men will come up to a point immediately beneath this, and then a fire will break out of the *Pathos*, a part of *Sophia* left behind, and will consume itself, all matter, and with itself the hylic men and the psychical triflers.

Gnosticism had a great following, since it afforded an easier way of salvation (by knowledge) than the humiliating path prescribed by the gospel. It was found in all parts of the world, and drew its followers out of the Christian Church itself. But it was thoroughly discussed, its inner contradictions and insufficiency exhibited, and finally it was driven into secret and concealed forms of life, in which it continued long to exist. Kindred systems were the Manichean, the Cathari, the Albigensian, etc. In our own day, "Christian Science" presents points of similarity.

The principal sources of our information

are the Fathers of the Ante-Nicene period, for which see the Ante-Nicene Library of the Christian Literature Publishing Company. (See Mansel's *Gnostic Heresies*, 1875; Hilgenfeld, *Ketzergeschichte des Urchristenthums*, Leipzig, 1884, and Harnack's *Dogmengeschichte*, Freiburg im Br., 1886. F. H. F.

Goad. A pole 6 or 8 feet long with a sharp point at one end to urge and guide oxen, and at the other a chisel-like iron to clear a ploughshare from clods and earth. A formidable instrument in the hands of a strong man like Shamgar (Judges iii. 31). It is still used in Palestine. T. W. C.

Goar, St., a priest from Aquitaine, who in the 6th century settled on the Rhine, near Oberwesel, where the town of St. Goar now stands, and led a holy life, but suffered very much from one Rusticus, bishop of Treves, who was instigated by the devil. There was, however, never a bishop of Treves of that name, and the legend (*Act. Sanct. Julii*, vol. iii.) was written in the 9th century.

Goat. A clean animal by the Jewish law and one much used in sacrifices. Its milk was valuable for food (Prov. xxvii. 27); its hair for various manufactures (Ex. xxv. 4), and the skin for bottles (Josh. ix. 4). The he-goat, leader of the flock (Prov. xxx. 31), symbolized leaders in wickedness (Isa. xiv. 9, Zech. x. 3). Wild goats were the ibex or bedouin of the Arabs, and their habits are alluded to in Job xxxix. 1 and Ps. civ. 18.

The scapegoat was one of the two goats offered on the Day of Atonement (Lev. xvi.). Over it the sins of Israel were confessed and it was driven off into the wilderness. The name means Azazel = removal, and indicates the person to whom the sin-laden goat was sent. This was doubtless Satan, and the meaning was that the sins of the people were sent where they belonged, while they themselves were freed from their penalty. The two goats represented but one point, the removal of sin. T. W. C.

Gobat (go-bà), Samuel, missionary in Abyssinia and bishop of Jerusalem; b. at Crémone, Canton Bern, Switzerland, Jan. 26, 1799; d. at Jerusalem, May 11, 1879. He was educated at the mission house at Basel; went thence to Paris and London for the study of Arabic, Æthiopic, and Amharic; in the employ of the London Missionary Society, labored in Egypt and Syria, 1826-29; and in Abyssinia, 1829-32; and, again, 1835-36. In 1840 he became bishop of Jerusalem, and was very successful in planting schools and other religious institutions in Jerusalem, Bethlehem, Jaffa, and elsewhere. He wrote *Journal of Three Years' Residence in Abyssinia*, London, 1834, 2d ed., 1847. (See his life [attributed to H. W. J. Thiersch], orig., Basel, 1884, Eng. trans., London, 1884, New York, 1885.)

Goch, Johannes, or **Johannes Pupper**, b. at Goch, near Aix-la-Chapelle, in the beginning of the 15th century; studied at Paris and founded the priory of Thabor at Mechlin, where he died in 1475. His *De Libertate Christiana* was not published until 1521, but afterward attracted great attention.

God. The name (of uncertain derivation) given to the Creator and Ruler of all things. The Bible assumes and asserts his existence, and clearly reveals his nature and perfections. The names given him in Scripture are all expressive. 1. *El*, the Mighty One (Gen. xiv. 18, etc.). 2. *Elôhim* (Gen. i. 1), the plural form of *Elôah* (used in Job and Daniel), to express his majesty as the Almighty Creator. 3. *Jehovah*, the Self-existent and Ever-living One, used to denote him as the covenant God of Israel. This is represented in the Greek version and in the New Testament by *Kurios*, usually translated Lord. 4. *Elyôn* (Gen. xiv. 22, etc.), the Most High. 5. *Shaddai* (Gen. xlvii. 1, etc.), the Almighty. 6. *Adonai*, Lord. This the Jews substitute for *Jehovah*, which they never pronounce. The meaning of *Jehovah* is shown in Ex. iii. 14, where God tells Moses his name as *I Am that I Am*.

The Bible reveals him as one God, and yet existing in three persons, the Father, the Author of creation; the Son, of redemption; the Holy Ghost, of sanctification; but all three concur in all divine works. This distinction of persons in the Godhead is fully brought out in the New Testament (Matt. xxviii. 19, 2 Cor. xiii. 14), but it always existed and is distinctly intimated in the Old Testament, where, however, the unity of God is particularly emphasized (Deut. vi. 4, 2 Kings xxiii. 25), in order to discountenance "the gods many and lords many" of the heathen. Belief in the one living and true God was always a chief feature of the Jewish religion.

His nature is represented as that of an infinite and eternal Being in whom all conceivable perfections are united. He is a spirit and must be worshipped as such (John iv. 24); everywhere present (Ps. cxxxix. 7-10); unchangeable (Mal. iii. 6); omniscient (Heb. iv. 13); invisible (John i. 18); incomprehensible (Job xl. 7-9); righteous (Ps. xcii. 15); wise (Rom. xl. 33); faithful (Deut. vii. 9); good (Ps. xxxiii. 5); merciful (Ex. xxxiv. 6); holy (Isa. vi. 3); and, finally, light and love (1 John i. 5, iv. 16).

He is the Supreme Ruler of the universe, working all things after the counsel of his will. He sees the end from the beginning, and his wise and holy providence includes all persons and events, controlling alike the fall of a sparrow and the stars in their courses. From him cometh down every good gift and every perfect boon, and at his bar shall every man one day give account. True religion consists in the right knowledge of God, accompanied with hearty obedience to his revealed will (John xvii. 3).

(Cf., besides the theologies, Robert Flint's *Theism*, Edinburgh, 1877, 5th ed., 1886; Samuel Harris, *Self-Revelation of God*, New York, 1887.) T. W. C.

Godet, Frédéric (Louis), D.D. (hon., Basel, 1868), Reformed; b. at Neuchâtel, Switzerland, Oct. 25, 1812; studied theology at Bonn and Berlin, and was ordained in 1836; preceptor of the crown prince of Prussia, afterward Emperor Friedrich of Germany, 1838-44; pastor in Neuchâtel, 1851-66; professor of exegetical and critical theol-

ogy in the theological school of the national church of the canton, and afterward in the independent faculty of the Church of Neuchâtel. He wrote commentaries upon John (Neuchâtel, 1863-65, 2 vols., 3d ed., 1881-85, 3 vols., Eng. trans. of 3d ed. by T. Dwight, New York, 1886, 2 vols.), Luke (1871, 3d ed., 1888-89, 2 vols., Eng. trans., ed. John Hall, New York, 1881), Romans (1879-80, 2 vols., 2d ed., 1883, Eng. trans., ed. T. W. Chambers, New York, 1883), First Corinthians (1886, 2 vols., Eng. trans., Edinburgh, 1886-87, 2 vols.); *Conférences apologetiques* (1869, Eng. trans., *Lectures in Defence of the Christian Faith*, Edinburgh, 1881, 2d ed., 1883); *Études bibliques* (1873-74, 3d ed., 1876, Eng. trans., *Old Testament Studies*, Oxford, 1875, 4th ed., 1886, *New Testament*, London, 1876, 6th ed., 1885); *Studies on the Epistles* (Eng. trans., New York, 1889).

Godfather, Godmother. See SPONSORS.

Godfrey of Bouillon, b. at Baisy, a town of Belgium, about 1060; d. in Jerusalem, July 15, 1100; took the cross in 1095; became the leader of the first crusade; led an army of 80,000 infantry and 10,000 horse through Europe and Asia Minor to Jerusalem, which he took, after a siege of 5 weeks, July 15, 1099. When a Christian kingdom was founded in Jerusalem, he was unanimously elected to the throne. The title, however, he refused to assume; he was simply called the defender of the Holy Sepulchre.

Godhead, the nature or essential being of God (Acts xvii. 29, Rom. i. 20, Col. ii. 9).

T. W. C.

Godliness, the spirit that gives to God the supreme place in the heart and life (Micah vi. 8, 2 Peter i. 6, iii. 11). In 1 Tim. iii. 16 the "mystery of godliness" means the substance of revealed religion.

T. W. C.

Godwin, Thomas, D.D. (Oxford, 1626), Church of England; b. at Wookey, Somersetshire, 1587; d. at Brightwell, Berkshire, March 20, 1642. He entered Magdalen Hall, Oxford, 1602; became head-master of the free school at Abingdon, 1609, and later rector of Brightwell, Berkshire, 1616. He wrote on Roman and Hebrew antiquities, 1614-16, on Latin grammar, and on election. His chief work is *Moses and Aaron: the Civil and Ecclesiastical Rites used by the Ancient Hebrews*, 1625. This went through many editions (12th, 1685) and was translated into Latin.

F. M. B.

Goerres, Johann Joseph von, Roman Catholic, layman; b. at Coblenz, Jan. 25, 1776; d. at Munich, Jan. 29, 1848. He was brought up a Protestant; studied medicine at Bonn, 1793-97; threw himself with great zeal into the liberal movement among the Rhenish youth; established two (short-lived) papers in its interest. In 1801 he married Katharina von Lassaulx, the most intellectual, beautiful, and amiable maiden in Coblenz, according to the testimony of her contemporaries. His married life was very happy, but his fortunes were varied, until, in 1827, he became pro-

fessor of history at Munich. By this time he had lost his political enthusiasm, and its successor, enthusiasm for the philosophy of Schelling, and had become a Roman Catholic, because he believed that this church's mission was to heal the national troubles, and clothing her with every imaginable virtue he became one of the leading German ultramontanists. His wife remained true to the Protestant faith. He wrote *Mythengeschichte der asiatischen Welt*, Heidelberg, 1810; *Germany and the Revolution* (orig. [Coblenz], 1819), Eng. trans., London, 1820; *Der Heilige Franciskus von Assisi ein Troubadour*, 1826; *Emanuel Swedenborg*, Strassburg, 1827; *Die christliche Mystik*, Regensburg, 1836-42, 4 vols. (from which has been translated *The Stigmata: a History of Several Cases*, London, 1883). (See his life by Joseph Galland, Freiburg im Br., 1876.)

Gog and Magog, usually spoken of together in Scripture. Magog was the name of one of Japheth's sons (Gen. x. 2), but in Ezek. xxxviii. 39 it apparently means a country north of the Caucasus, of which Gog was king. In Rev. xx. 8 they represent all Christ's foes.

T. W. C.

Gogerty, Daniel John, Wesleyan; b. in London, Aug., 1792; d. at Colombo, Ceylon, Sept. 6, 1862. He went to Ceylon in 1818; took charge of the mission press at Colombo, and mastered Pali, the sacred language of the Buddhists. He wrote a book on Christian doctrines and evidences, in Cingalese (1862), translated large portions of the Bible into that tongue, and contributed to the *Journal of the Royal Asiatic Society*.

F. M. B.

Go'-lan (exile), a Levitical city of Manasseh and the most northerly of the three cities of refuge east of the Jordan (Josh. xx. 8). It was probably in Gaulonitis, now *Jaulan*, but its exact site is unknown.

T. W. C.

Gold. Although much in use among the Hebrews, it was never coined till after David's time. It was obtained from Ophir (Job xxviii. 16), Arabia (2 Chron. ix. 14), Sheba (Ezek. xxvii. 22). Parts of the tabernacle furniture were of pure gold, and others overlaid with the precious metal.

T. W. C.

Golden Calf. See CALF.

Golden Legend (*legenda aurea*), a collection of legends of saints by Jacobus de Voragine (q.v.), from the 13th century, last edition by Groese, Dresden, 1846, was a favorite book during the Middle Ages and of interest to the student of the mediæval state of mind.

Golden Number, The, is the number of any given year in the Metonic cycle of 19 years. It is found by adding 1 to the current number of the year—for instance, 1891—and dividing the sum by 19; the remainder gives the place of that year in the cycle, its golden number, and if there be no remainder, the number is 19. The golden number is used in ecclesiastical computation of the starting-point of the movable church festivals since the 6th century.

Golden Rose, The, is a rose of pure gold, set with diamonds, blessed by the pope on

Lætare Sunday, the fourth Sunday in Lent, and used by him in blessing the people. It is then often sent to some person or institution as a token of special regard. Pius IX. presented it to Napoleon III. and Isabella II.

C. P.

Golgotha. See JERUSALEM.

Go-li'-ath (*an exile*), a celebrated giant of Gath, over 9 feet high, who defied Israel and was slain by David (1 Sam. xvii.). Another of the same name "whose spear was like a weaver's beam," is mentioned in 2 Sam. xxi. 19 as being slain by Elhanan.

T. W. C.

Gomarists, followers of Gomarus (q.v.).

Gomarus, Franciscus, B.D. (Cambridge, 1584), D.D. (Heidelberg, 1594), Reformed Church of Holland; b. at Bruges, 55 m. n.w. of Brussels, Belgium, Jan. 30, 1563; d. at Groningen, 92 m. n.e. of Amsterdam, Holland, Jan. 11, 1641. He studied at Strassburg, Neustadt, Oxford, Cambridge, and Heidelberg; became pastor at Frankfort-on-the-Main, 1587; professor of theology at Leyden, 1594. At Leyden he had Arminius for a colleague, but took opposite sides on justification, freedom of the will, and predestination. The strifes between the two attracted widespread interest. Arminius accused Gomarus of making God the author of sin; the strongly supralapsarian Gomarus accused Arminius of Pelagianism. Arminius died in 1609; Gomarus resigned in 1611 because an Arminian was chosen his successor. In 1614 he became professor of theology at Saumur, but in 1618 at Groningen. His influence at the Synod of Dort (1618-19) led that body to express itself strongly against Arminianism. (See his collected works [*Opera theologica omnia*], Amsterdam, 1643, 2d ed., 1664.)

Gomer (*completion*). 1. A son of Japheth (Gen. x. 2, 1 Chron. i. 6), who is believed to have given name to the ancient Cimmerians and the present Celtic peoples of Europe. 2. The woman whom Hosea (i. 3) married in prophetic vision.

T. W. C.

Gomorrhah. See SODOM.

Goncius (Goniadzki, Conyza), Petrus, Polish Unitarian; b. at Goniadz, now in Russia, 32 m. n.w. of Bialystok, on the Bober, 1525; d. after 1565. At first a zealous Roman Catholic, on his journey through Switzerland he fell in with Servetus' writings and was greatly influenced by his views. On his return, 1556, he denied the Trinity, but affirmed the eternity of the Logos, which he did not identify with the Son, but called "the seed of the Son," since it was in Mary's womb converted into flesh. He rejected all the creeds save the Apostles'. Repeatedly condemned by Polish synods, he continued to labor for his views, but when the split in the Reformed Church into Trinitarians and Unitarians took place, 1565, he found himself in opposition to the latter, who went far beyond him in denial.

Good, in general, is whatever increases pleasure or diminishes pain in us. *Moral good* is the voluntary choice of what is best for man as a responsible being.

The chief good (*summum bonum*) is what constitutes the perfection of human nature and the happiness of human condition. The search after this was the aim of all ancient religion and philosophy, and Varro enumerated 288 modes of attaining it. The summary answer of the godly is that the chief good lies in the discharge of duty (Eccles. xii. 13).

T. W. C.

Goodell, William, D.D. (Hamilton College, 1854), Congregational foreign missionary; b. at Templeton, Mass., Feb. 14, 1792; d. in Philadelphia, Monday, Feb. 18, 1867. He graduated at Dartmouth College, 1817, and at Andover Theological Seminary, 1820, and from 1822 to 1865 he labored as a missionary of the American Board in the Turkish Empire; from 1831 at Constantinople. He translated the Bible into Armeno-Turkish, New Testament, 1830, Old Testament, 1841. His life by E. D. G. Prime (New York, 1876) is one of the most interesting of missionary biographies.

Good Friday, the anniversary of the crucifixion of Christ, was observed in a sombre way and with rigorous fast in the earliest days of the Christian Church. In the Greek and Roman churches the bells of the towers are still silent on that day, the candles on the altar-table are not lighted, and the altar itself is clad in mourning.

Goodness of God, as shown in his kindness to all sentient creatures, in his love to persons, in his compassion to the miserable, in his grace to the ill-deserving, has no limit outside his own perfections. "This is as good a world as was consistent with the end God had in view."

T. W. C.

Goodwin, John, Independent; b. in Norfolk, about 1594; d. in London, 1665. He entered Queen's College, Cambridge; became a fellow, 1617, and vicar of St. Stephen's, Coleman street, London, 1633; was ejected, 1645, for opposition to the Presbyterians, and restored by Cromwell. *His Right and Might Well Met*, 1648, defended the doings of the army against the Long Parliament, and his *Obstructors of Justice*, 1649, justified the condemnation of Charles I. The latter (with two tracts of Milton) was burned by the hangman, Aug. 27, 1660, and the author pronounced incapable of office. His *Treatise of Justification*, 1642, *Divine Authority of Scripture*, 1648, and *Redemption Redeemed*, 1651, have been highly valued; the latter is strongly Arminian, and provoked answers from Owen and others. Wesley abridged his *Justification. Christian Theology*, selected from his works by S. Dunn, appeared 1836, and a life of him, by T. Jackson, 1839. He has been called "the Wiclif of Methodism."

F. M. B.

Goodwin, Thomas, D.D. (Oxford, 1653), Nonconformist; b. at Rollesby, Norfolk, Oct. 5, 1600; d. in London, Feb. 23, 1680. He entered Christ Church College, Cambridge; became a fellow of Catharine Hall, 1620; was made lecturer of Trinity Church, Cambridge, 1628, and vicar of the same, 1632. He left the university in 1634, and was pastor at Arn-

heim, in Holland, 1639-40. Returning to London on Laud's downfall, he took a charge there (1640) and was one of the Assembly of Divines, 1643, and among the "dissenting brethren." In 1650-60 he was president of Magdalen College, Oxford. Ejected at the Restoration, he lived and preached in London. Addison is thought to have described him in the *Spectator*, No. 494, and Wood called him a "patriarch of Independency." His works appeared in 5 vols. folio, 1681-1704, and again in 12 vols. 8vo, 1861-66, with memoir by Robert Hall. He was a high Calvinist. F. M. B.

Good Works, according to the Scripture, are such as are done according to God's will as the standard of duty, out of love to God as an acknowledgment of his claims, and with a desire to promote his glory. The obligation to perform these, so far from being weakened by the doctrine of gratuitous justification, is rather strengthened by that cardinal truth.

T. W. C.

Gopher-wood, the material of which the ark (Gen. vi. 14) was constructed. Many suppose it to be the cypress, while others consider it a general name for any resinous tree, as the cedar, the fir, and the pine.

T. W. C.

Gorham Case, important case affecting the Established Church of England, arose from refusal of Bishop Philpotts, of Exeter, to institute Rev. G. C. Gorham in the living of Brampford Speke, Devonshire, because he denied baptismal regeneration, which the bishop affirmed was the doctrine of the Church of England. The bishop was sustained by the Court of Arches (1849), but the decision was reversed (March 8, 1850) by the Privy Council, whose judgment "proceeded on the assumption that the court had no jurisdiction or authority to settle matters of faith, or to determine what ought in any particular to be the doctrine of the Church of England; the duty extends only to the consideration of that which is by law established to be the doctrine of the Church of England, upon the true and legal construction of her Articles and formularies." Benham (s.v.).

Gorton, Samuel, founder of a sect of "Gortonians;" b. at Gorton, 3½ m. s.e. of Manchester, Eng., about 1600; d. at Warwick, R. I., between Nov. 27 and Dec. 10, 1677. He was a linen-draper in London, but emigrated to Boston, 1636; removed to Plymouth, and was expelled from the colony for contumacy, in the winter of 1637-38. At Aquidneck (now Newport), R. I., he was whipped for defaming the clergy and magistrates. He took refuge with Roger Williams at Providence (1641); fell into difficulties again, and in Sept., 1642, settled at Shawomet, now Warwick. Thence he and seven of his followers were taken to Boston, Oct., 1643, condemned as heretics, and put in irons. Released in Jan., 1644, he went to England, obtained protection from the earl of Warwick, and thenceforth lived in peace. His sect, which held perfectionist opinions, lasted nearly a century. His *Simplicities Defence*, 1646, etc., were re-

printed in Force's *Tracts*, Washington, 1836-46, 4 vols.; vol. iv., nos. 6, 7. (See his life by J. M. Mackie, in Sparks' Lib. Am. Biog., 2d ser., vol. v., 317-411, 1848.) F. M. B.

Goshen, the portion of Egypt assigned by Pharaoh to Israel (Gen. xlv. 5, 10). It was probably the tract bordering on the Tanitic branch of the Nile, hence called Zoan, or Tanis (Ps. lxxviii. 12). It was well suited to pastoral life, being evidently better watered and more fertile than now. It contained the store-cities, Rameses and Pithom. It was near the capital (Gen. xlv. 10), and was the starting-point of the journey to Canaan. T. W. C.

Gospel (*good news*), the glad tidings of redemption secured by the life, death, and resurrection of our Lord. Scripture speaks simply of "the gospel" (Matt. xxvi. 13), or else of "the gospel of the kingdom" (Matt. ix. 35); of "Jesus Christ" (Mark i. 1); of "peace" (Rom. x. 15); of "God" (1 Thess. ii. 9); and of "the grace of God" (Acts xx. 24). It is also called "glorious" (1 Tim. i. 11) and "everlasting" (Rev. xiv. 6).

The four biographies of our Saviour by Matthew, Mark, Luke, and John are called canonical gospels. They were received very early as authentic narratives, and were appealed to as such by friends and foes. They were written in the 1st century, the first three before the destruction of Jerusalem, A.D. 70, and were known in the church as "the Four Evangelists" before the year 200, if not before 150. Their genuineness is supported by the testimony of the writers of the 2d century (Justin Martyr, Tatian); by the quotations found in the Fathers; by the ancient versions, the Itala and the Peshitto dating from the 2d century; and by the position of heretics (Basilides, 125, Marcion, 150) and heathen opposers (Celsus, 180), who admitted the records, but denied in whole or in part the credibility of their contents.

They are independent recitals, and there is no evidence that any one of them got his facts from another. But the fourth gospel seems to have been composed in part to supplement what was lacking or only partially given in the other three. It dwells on the deity of our Lord and the opposition he met from the Pharisees (v.-xii.). It recites the resurrection of Lazarus (xi.) and details the last discourses of Christ (xiii.-xvii.), but omits the circumstances of his birth, the institution of baptism, and the Lord's Supper, most of the miracles and all the parables found in the first three accounts. There are differences in the narration of the same events as given by the four authors, but, with few exceptions, they are only verbal, and such as would naturally be expected from different writers. Indeed, these variations argue strongly for the truth of the narrative, for they show conclusively that there was no collusion or secret agreement among the evangelists.

There is a number of spurious accounts of our Lord's life, called *Apocryphal Gospels*, which give puerile accounts of his parents, of his miracles when a child, and of his experience in Hades, but they are not sustained by any external evidence, are legendary, trivial,

and wholly out of harmony with the spirit of Christ's life, and are of use only as confirming the authority of the canonical gospels, just as a counterfeit always presupposes the existence of the genuine coin. For the several gospels, see their authors' names. The best harmony of the gospels is Riddle's *Robinson*, New York, 1885; the best general work is by Westcott, London, 7th ed., 1888.

T. W. C.

Gospel Side of the Altar, whence the gospel is read, is the north side, it being understood that the chancel is at the east end of the church.

Gospeller, a name formerly given to the followers of Wiclif; to evangelists; to the reader of the gospel during the communion service; and, in the 16th century, to those in the English Church who were given to Bible reading and preaching.

T. W. C.

Gossner, Johannes Evangelista, b. at Hausen, near Augsburg, Dec. 14, 1773; d. in Berlin, March 20, 1858. His parents were Roman Catholics, and he entered the priesthood of that church in 1796, and although, like Boos (q.v.), permeated with evangelical truth, remained in it till 1826, in which year he quietly went over to Protestantism. From 1829 to 1846 he was a Protestant pastor in Berlin; from then till his death he devoted himself to private labors. He deserves remembrance, especially for his missionary society. In 1808 his attention was first called to the religious condition of the heathen, and from that time on it lay upon his mind. Even while a Roman Catholic he had more or less to do with establishing the Basel Missionary Society; but when he became a Protestant he was more actively interested, and in 1836 started the missionary society which bears his name. It limits itself to India, labors especially among the Kôls, and occupies two fields of labor. In 1886 it reported an annual income of about \$40,000, 13 foreign and 17 native missionaries, and 12,200 communicants. (See Gossner's life by Dalton, Berlin, 1874, 2d ed., 1878; *Fünfzig Jahre Gossnerscher Mission*, Berlin, 1886.)

Gotama. See GAUTAMA.

Gothic Architecture. See ARCHITECTURE, CHURCH.

Goths, Conversion of. The Goths settled, in the early part of the 3d century, upon the Lower Danube, whence they constantly threatened the Roman Empire. By the middle of this century they made raids into the Roman territory, from which they brought back at various times Christian prisoners. These preached the gospel among their captors, won their friendly regard by kind services, and were reputed to work miracles of healing. In the early part of the 4th century there were many Christians as the result of these efforts, and a Gothic bishop appeared at the Council of Nice (325). But the chief work of Christianizing these peoples was done by Ulphilas (q.v.), who belonged to one of these captive families, and had grown up among the Goths. In 348 he was made bish-

op, and from that time the missions among the Goths grew with great rapidity. The West Goth Athanaric, however, began persecutions, and Ulphilas was obliged to cross the Danube into the Roman territory in 355. He settled at Nicopolis, in Mœsia, and from this point carried on a work, by means of the pupils he trained, for 38 years. Ulphilas taught the Arian doctrines which were at that time in great favor, and this determined the faith, and often the political relations, of the Goths. In 370 Christianity had got so firm a footing that though Athanaric was stirred up to persecute it, he was unable to make any impression upon it. The nation divided, and Fritigern, Athanaric's rival, protected the Christians. After the year 370 the whole nation was open to missionary labor, and after the victory of 378 and the settlement of the Goths within the Roman Empire, they were substantially Christian, though Arians, Athanaric himself having finally yielded to the Christian movement and confessed himself a Christian. The conversion of the West Goths to Catholic Christianity occurred after their occupation of Spain, of the East Goths after their amalgamation with other nations in Italy.

F. H. F.

Gottschalk (properly Godeschalk, *servant of God*), was a son of Count Beruo of Saxe, but educated in the school of Fulda, and by Rhabanus Maurus forced to take the monastic vows and become a monk, 829. While living in the monastery of Arbais, in the diocese of Soissons, he found consolation in the study of Augustine, whose ideas he developed into extremes, assuming a predestination not only to blessedness, but also to damnation. On a journey to Italy, Switzerland, and Germany he was incautious enough to divulge his peculiar views, and when within the reach of Rhabanus Maurus, now archbishop of Mayence, he was seized, placed before a synod, 848, condemned, whipped, and sent back to his own metropolitan, Archbishop Hincmar of Rheims. Here the condemnation and the whipping were repeated, and he was finally sentenced to imprisonment for life, and shut up in a dungeon in the monastery of Hautvilliers. Meanwhile, Prudentius of Troyes, Servatus Lupus, Ratramnus and others espoused his cause, and in 863 even the pope, Nicholas I., took occasion to call Hincmar to account for the manner in which he had treated the monk. But a few years after, 868, Gottschalk died. On his death-bed the sacrament was offered him on the condition that he should recant, but he refused. (See V. Borrasch, *Der Mönch Gottschalk*, Thorn, 1868.)

Gottschalk, a son of Uto, ruler of the Wends, was educated in a monastery, but forgot everything he had learned when he heard that his father had been killed by a Saxon. Unable to accomplish his revenge, he fled to King Canute of Denmark, and with Danish aid he was able, in 1043, to take possession of his paternal heritage and form a great Wendish kingdom. He now showed himself as zealous for Christianity as he formerly had been for blood-revenge, but by his missionary

activity he only exasperated his subjects, who hated Christianity as a Saxon institution, and June 7, 1066, they rose against him and killed him.

Gouge, Thomas, Nonconformist; b. at Bow, near London, Sept. 29, 1609; d. in London, Oct. 29, 1681. He went from Eton to King's College, Cambridge, 1625, and became a fellow, 1628; rector of Couladon, Surrey, about 1635, and of St. Sepulchre's, London, 1638-62. After his ejection he founded schools and circulated Bibles, etc., in Wales, which he visited annually. He said he had "two living," Wales and Christ's Hospital, London. Tillotson called him a "truly apostolical man," and Cotton Mather, "the excellent Gouge—my honored Gouge!" His works were collected in 1706. A sketch of his life by T. Binney is prefixed to a reprint, 1836, of his *Word to Sinners*, 1672. F. M. B.

Gouge, William, D.D. (Cambridge, 1628), Puritan; b. at Stratford-le-Bow, Middlesex, Nov. 1, 1575; d. in London, Dec. 12, 1653. He passed from Eton to King's College, Cambridge, 1595; became M.A., 1602, and B.D., 1611. From June, 1608, he was minister of St. Anne's, Blackfriars, London, "laborious, exemplary, and much loved." Though imprisoned for 9 weeks on suspicion of heterodoxy in 1621, he came to be regarded as "father of the London divines, and the oracle of his time." He sat in the Westminster Assembly, and was one of its assessors from 1647; was prolocutor of the first Provincial Assembly of London, May 3, 1647, and opposed the execution of Charles I. His earlier works appeared 1627, 2 vols.; his *Commentary on Hebrews*, 1655, containing the substance of nearly 1000 sermons, with a life by his son Thomas (q.v.), 1655, 2 vols. folio, rep., 1866, 3 vols. F. M. B.

Goulburn, Very Rev. Edward Meyrick, D.D. (Oxford, 1856), D.C.L. (Oxford, 1850); b. in England, 1818; was educated at Eton and studied at Oxford; ordained deacon in 1842 and priest in 1843; curate of Holywell, Oxford, 1841-50; head-master of Rugby, 1850-58; one of her majesty's chaplains and incumbent of St. John's, Paddington, London, 1859-66; dean of Norwich, 1866; resigned in the year 1889. He wrote *The Resurrection of the Body* (Bampton Lectures of 1850); *Introduction to the Devotional Study of the Holy Scriptures*, London, 1854, 10th ed., 1878; *Thoughts on Personal Religion*, 1862, 17th ed., 1885; *The Pursuit of Holiness*, 1869, 5th ed., 1873; *The Holy Catholic Church*, 1873, 2d ed., 1875; *The Administration of the Lord's Supper*, 1875, 2d ed., 1875; *Everlasting Punishment*, 1880, 2d ed., 1880; *Thoughts on the Liturgical Gospels for the Sundays*, 1883, 2 vols.; *Three Counsels of the Divine Master for the Spiritual Life*, 1888, 2 vols.

Gourd. The plant which shaded Jonah (iv. 6) was probably the castor-oil plant (*Ricinus communis*), which grows rapidly to the height even of 15 feet. The wild gourds eaten by the sons of the prophets (2 Kings iv. 39) were doubtless the poisonous colocynth, still found about Gilgal. T. W. C.

Go'-zan, the district of Mesopotamia to which captive Israel was carried (2 Kings xvii. 6, 1 Chron. v. 26), and which was watered by the Habor, the modern Khabour, a tributary of the Euphrates. T. W. C.

Graal, The Holy. The word is evidently a corruption, probably from *graduate* or *gradale*, a liturgical collection of psalms and scriptural texts, or from *sanguis realis, sangreal*. In the mediæval legend, which, in England, dates back to the 12th century, and probably had Walter Map for its author, the Holy Graal, or St. Grail, is the name of the bowl out of which our Lord ate the Paschal lamb on the night of his betrayal, and which Joseph of Arimathea used to catch the blood from the wounds of Christ. Joseph carried it to Britain, where it was lost, but recovered by Arthur and the Knights of the Round Table. (See E. Hucher, *Le St. Graal, Le Mans*, 1875-79, 3 vols.)

Grabe, Johann Ernst, D.D. (Oxford, 1706), Church of England; b. at Königsberg, Prussia, July 10, 1666; d. in London, Nov. 13, 1711. He went to England in 1697; became chaplain of Christ Church, Oxford, 1700. He is famous for his *Spicilegium SS. Patrum ut et hæreticorum sæculi post Christum natum I.-III.*, Oxford, 1698-99, 2 vols.; *Justinian's apologia prima*, 1700; *Irenæi adversus hæreses libri v.*, 1702; *V. T. juxta LXX.*, 1707-20, 4 vols.

Grace (*favor, mercy*) is the undeserved favor of God toward sinful men, especially as shown in the redemption through Jesus Christ, and its application by the Holy Ghost. It has been distinguished into *common* grace, which all men have in the light of nature, convictions of conscience, and the ordinary workings of the Spirit, and *special*, which is peculiar to those who are chosen, renewed, sanctified, and finally received into heaven. It is, again, discriminated as *prevenient* (prior to repentance); *operating* when the soul is renewed; *co-operating*, in which the creature-will after its regeneration concurs. Calvinists also speak of *irresistible* or efficacious grace, by which they do not mean that the Spirit's influence is not resisted, but that, however long or severe the struggle, finally grace conquers, and the sinner freely gives his heart to God.

The *means of grace* are such exercises as public worship, reading the Bible, prayer, praise, meditation, doing good to others, etc., which the precepts of the Word, the example of Christ, and the experience of all believers show to be essential to progress in the divine life.

Grace at meals is a short prayer, the propriety of which is shown by God's command (1 Cor. x. 31, 1 Thess. v. 18, 1 Tim. iv. 5), by the example of Christ (Mark viii. 6, 7), by reason itself, and even by the practice of the better heathen. For the omission of it by Christians there is no excuse. T. W. C.

Gradual (*responsorium graduale*), the psalm chanted in the mass between the epistle and the gospel, and thus called because it was sung from the steps (*gradus*) leading up to the altar.

Graham, Isabella, philanthropist; b. at Eldersley, Lanarkshire, Scotland, July 29, 1742; d. in New York, July 27, 1814. She was a daughter of John Marshall, and married an army surgeon, who died at Antigua, 1774. Returning to Scotland, she taught at Paisley and in Edinburgh. At the advice of her former pastor, Dr. Witherspoon, of Princeton, she removed to New York in 1789 and opened a successful school. Here she joined Dr. Mason's church, was active in Bible distribution and in all forms of charitable work, and bore a prominent part in organizing an Indian missionary society, 1796, one for the relief of widows, 1797, the first orphan asylum, 1806, a Magdalen society, 1811, and others. Her *Life and Writings*, by Rev. Dr. J. M. Mason, N. Y., 1816, was widely circulated; her *Letters*, N. Y., 1838, were edited by her daughter, the mother of Rev. Dr. G. W. Bethune. F. M. B.

Grandmont, or Grammont, The Order of, was founded in 1073 by Stephanus, who, b. in 1046, at Tigerno, the present Thiers, in the Department of Puy de Dôme, France, was educated by the bishop of Benevento, and on his return obtained permission of Pope Gregory VII. to form a French order after the model of the Calabrian monks. The order settled at Grammont, in East Flanders, Belgium, 21 m. s. of Ghent, but it always suffered from internal dissensions, never became of importance, and was finally dissolved under the Revolution. (See Helyot, *Histoire des Ordres Monastiques*, Paris, 1714-19, 8 vols.) C. P.

Grant, Asahel, M.D., missionary; b. at Marshall, Oneida County, N. Y., Aug. 17, 1807; d. at Mosul, Asiatic Turkey, April 24, 1844. A physician in Utica, he was sent by the American Board, in 1835, to Persia, where he labored successfully among the Nestorians at Oroomiah and elsewhere, and witnessed their sufferings during the Kurdish attack of 1843. His book, *The Nestorians, or the Lost Tribes*, New York, 1841, won much praise. His memoir was written by A. C. Lathrop, 1847. (See also *Grant and the Mountain Nestorians*, Boston, 1853, by T. Laurie, his associate in the mission.) F. M. B.

Grapes, the fruit of the vine. The grapes of Palestine were large and fine (Num. xlii. 23), and still grow in clusters of such size that a single man cannot safely carry them. The best vines grow in the environs of Bethlehem and in the vale of Esheol near Hebron. The Jews were forbidden to gather grapes till the vine was three years old (Lev. xix. 23), and then must leave the gleanings for the poor. A passer-by could pick some to eat, but could not carry any away (Deut. xxlii. 24). A vineyard nearly stripped was a frequent image of desolation (Isa. xvii. 6, xxiv. 13). Besides drying them into raisins, the people boiled grapes down into a syrup called *dibs* (Hebrew, honey). 'This honey of grapes (and not bees' honey) is what Jacob sent down to Egypt (Gen. xliii. 11) and the men of Tyre traded in (Ezek. xxvii. 17). "Wild grapes," the fruit of a wild vine, never ripen and are good only for verjuice (Isa. v. 2). T. W. C.

Grasshopper, a kind of locust, and so called in 2 Chron. vii. 13. It was sometimes used for food. Their feebleness furnishes a striking comparison in Num. xlii. 33 and Isa. xl. 22, yet when they come in great numbers they are very destructive (Amos vii. 1).

T. W. C.

Gratian, Roman emperor, in the West since 375, in the East since 378; d. 383. He stood under the influence of Ambrosius and showed himself very severe to all deviations from the strictest Catholicism. In 376 he forbade all heretics to assemble for religious purposes, confiscated the estates of their churches, and transferred the buildings to the Catholics. In 377 he exempted all officers of the Catholic Church from municipal services and personal taxes. In 381 he chose Theodosius as his co-regent and the imperial severity was extended also to paganism. Apostates from Christianity to paganism lost their right to make a will. All sacerdotal privileges and all state support were withdrawn from paganism, and the estates of the pagan temples were confiscated, etc.

Gratian, a monk of the Camaldolensian order, in the monastery of St. Felix, Bologna, and the author of that *corpus decretorum* or *decretum* which bears his name, lived in the middle of the 12th century, and gave a new and powerful impulse to the study of canon law, but nothing further is known about his life. See CANON LAW.

Gratry, Auguste Joseph Alphonse, Roman Catholic; b. at Lille, France, March 30, 1805; d. at Montreaux, on Lake Geneva, 14 m. s.e. of Lausanne, Switzerland, Feb. 7, 1872. He studied at Paris; entered the Redemptorist order; became vicar-general to the bishop of Orleans, 1861; professor of moral theology in the Sorbonne, 1863, and member of the French Academy, 1868. He founded, in Paris, the Oratory of the Immaculate Conception, 1851-52. He was renowned for his eloquence, and exerted all his powers of rhetoric and learning in opposition to the infallibility dogma (cf. his *Letters to Mgr. the Bishop of Orleans and Mgr. the Archbishop of Malines*, orig., Paris, 1870, Eng. trans., London, 1870), but submitted Nov. 25, 1871. Besides philosophical works and a commentary on Matthew (Paris, 1863-65) he wrote *The Month of Mary Conceived without Sin* (Eng. trans., London, 1860); *Jesus Christ: a Reply to M. Renan* (Paris, 1864, Eng. trans., London, 1868); *Henri Perreyve* (Paris, 1866, Eng. trans., 1872, 3d ed., 1877); *La morale et la loi d'histoire*, 1868, 2 vols. (a justification of the French Revolution). (See his life by B. Chauvelot, Paris, 1862, and Perraud, *Last Days of Father Gratry*, orig., Paris, 1873, Eng. trans., London, 1872.)

Graul (growl), **Karl**, D.D. (Leipzig ?), Lutheran; b. at Wörlitz, near Dessau, in the duchy of Anhalt, Prussian Saxony, Feb. 6, 1814; d. at Erlangen, Nov. 10, 1864. He studied at Leipzig, 1834-38; became director of the Dresden Missionary Society, 1844; transferred to Leipzig in 1849, where it now is; resigned, 1860, on account of his health.

He travelled to India by way of Palestine and Egypt, 1849-53, and published the results of his observations, *Reise nach Ostindien* (Leipzig, 1854-56, 5 vols.). He paid particular attention to the Tamuls, and mastered their language. He differed from most missionary directors in that he tolerated distinctions of caste among the converts, and aimed at national rather than individual conversions; hence his missionaries were instructed to acquaint themselves with the literature of the people they worked among. One of his general works, *Unterscheidungslehren der verschiedenen christlichen Bekenntnisse* (a treatise on denominational differences), had a large circulation (Leipzig, 1845, 11th ed., 1884). (See life by G. Hermann, Halle, 1867.)

Graven Image. See IDOLATRY.

Greek Church. This name is employed to designate all those churches, though they may now be separated from one another, which are descended from the one church of the Greek-speaking East, as their common origin. It thus includes the Greek Church which still centres in Constantinople and has a patriarch there; the Church of Greece, the modern nation of that name; and the Russian Church.

The gospel, as soon as it left Jerusalem upon its universal mission, came in contact with Greek civilization and began to use the resources of Greek culture. The language used by its missionaries, and employed to commit its sacred truths to permanent written form, was the Greek, the universal language of the East. Its first extra-canonical written productions were in Greek, and with the elements of Greek thought its apologists were themselves imbued or had, in other directions, to struggle. During the 2d century there are traces here and there of those Greek communities whose names first meet us upon the pages of the New Testament. Corinth appears in the Epistle of Clement, Ephesus, Smyrna, Philippi, Hierapolis, Laodicea, Sardis, in various writings or controversies of the times. Greek communities are founded even as far away as Gaul, and Irenæus writes there his great work in Greek. Still, no schism or perceptible difference of feeling seems to exist between East and West, and Irenæus can speak in the highest terms of Rome. After a time Alexandria comes into prominence through the beginning of the line of her great teachers. A distinct type of theology begins to be outlined, which perpetuates itself in a homogeneous development.

The second period of the Greek Church extends from the beginning of the 4th to the beginning of the 7th century. This is the period of the rise of Constantinople and the formation of several patriarchates, of which Constantinople was one, and in some respects the first. The division in the empire divided the church in some respects, and while the West tended to consolidate about its one patriarchate, Rome, and thus the monarchical tendency was introduced there, the East tended to a closer association among the patriarchates as opposed to Rome, but no monarchical tendencies appeared. The course of the theologi-

cal controversies helped maintain this condition of affairs in the East. The Arian controversy, which began in Alexandria, had its chief discussion in Asia, and its influence extended from Syria to Italy. So the Christological controversy engaged Alexandria and Antioch on opposites sides, but resulted in the unconditional victory of neither party. On the other hand, the controversies of the West were little known to the East. While the Latin writers translated Greek treatises, and the results of the Greek investigations were made its own by the Latin Church, but few Latin works were rendered into Greek. The Greeks had a literature of their own, in which Athanasius, the Gregories, Cyri, Chrysostom, and John of Damascus are but a few of the noted names, and they were content with this.

The third epoch is that of the attack of Islamism, from the early part of the 7th century to the fall of Constantinople in 1453. In this period the separation of the two churches is made, and it seems inevitable from the very beginning. The ways begin now to part. The controversies of the one half of the church, as the controversy upon the worship of images in the East (726-842), do not affect specially the other. The Greek Church has its special trials after the Moslems come into Syria and Egypt, and thus the patriarchates of Alexandria, Jerusalem, and Antioch are extinguished. Photius (q.v.) begins the doctrinal separation of the two churches (see FILIOQUE) which is consummated in 1054. But the pretensions and claims of the papacy form the great obstacle to the retention, as now to the renewal, of the ancient fellowship. The Greek comes out of the contest with Rome with the feeling that he alone represents the ancient constitution and doctrine of the Christian Church, and as learning decays under the trials of the times, he grows more and more conservative and rigid, even lifeless, till his conception of religion is embraced in the word "orthodoxy," and his conception of orthodoxy is faithfulness to the traditional doctrine. Once again, in the time of the Latin patriarchate in Constantinople (1204-61), were the two churches face to face, but not in a way to re-establish affection. At Ferrara-Florence (q.v.) but an apparent union could be made. In literature in this period there is little to mention. The church had relinquished the effort to learn, and only sought to repeat its old stores of wisdom. It receives little stimulus from the West, only a few extracts of Latin writers being translated into Greek.

The fourth period extends from the fall of Constantinople to modern times. While this event conferred the greatest blessing upon the West, since it gave her the rich materials of Greek science, which, receiving and employing as a basis for independent research, she converted into the foundation of the learning and progress of modern times, the East took no part in the movement, or in the subsequent reformation of the church, and failed to reap any considerable profit. The Reformers were inclined to look toward the East, for here was a church which had existed for ages in-

dependent of Rome. The original languages of the Scriptures were also studied by the Reformers, and the Greek Fathers used. Certain of the Reformers therefore hoped to see a similar movement among the Greeks, and translated Luther's Smaller Catechism into Greek. But all was in vain. Cyril Lucar had, indeed, some points of contact with Calvinism; but his efforts resulted in nothing. On the contrary, the Greek Church asserted its separateness more vigorously, and styled itself now, for the first time, the Eastern Church, making for itself in the Confession of Mogilas (1642) a basis upon which it should stand in distinction from all other churches.

The Greek Church under the rule of the Turks has in general enjoyed religious liberty, though greatly oppressed by the arbitrary and despotic nature of the government. It has scarcely maintained itself through the centuries, but in recent times it is beginning to show considerable mental activity. It has now two theological seminaries through which all its future bishops must pass. It has also come into considerable contact with the West, and has had a number of its sons educated in the universities of Germany, of whom Bryennios, the discoverer of the *Didache*, is now the most famous.

The Greek Church in Greece, the so-called "Orthodox Oriental Church of Greece," separated itself from the Greek patriarch in Constantinople, July 23, 1833. It is governed by a synod, and in recent times has also put itself in contact with the Protestant learning of the West.

The Russian Church is a child of the Greek in so far as its original impetus, the forms of its worship, and the standards of its doctrine are concerned. The chief difference, which, however, has been enough to give the Russian Church a distinct character of its own, lies in the relation of the church to the state, which in Russia has been the closest conceivable union.

There are four periods in the history of the Russian Church, of which the first is that of the Foundation, 1000-1400. There was a cathedral church in Kiew as early as 900. The Princess Olga went to Constantinople and was baptized in 955. Her grandson, Vladimir, introduced Christianity into Russia by accepting it himself, and inducing his people, who followed, with true Russian docility, the lead of their prince, to be baptized. This was in 988. From this time the progress of Christianity was rapid and easy. The Bible had already been translated into Russian. The liturgy was also Russian. The natural inclinations of the people, the influence of the princes, and the broad policy of the Greek Church all helped to make the process as easy as possible.

The second period is that of consolidation, 1400-1650. It is the period in which the Czar, as a national deliverer and the necessary centre of national unity and safety, gains that enthusiastic and instinctive veneration the relics of which form his power even to-day. It is the period also of the separation of the Russian Church from Constantinople. This was effected in 1587, when the metropolitan

of Kiew was made patriarch in the place of the patriarch of Rome, who was adjudged to have lost his place by his schism. This is the period also of the Tartar invasion, when the monasteries, particularly the Troitza, saved the nation by their dogged resistance. For more than two centuries (1205-1472) the history of Russia was one of constant crusades, as in Spain against the Moors. The Poles, too, invaded the country from the West (1606-13), and got possession even of the city of Moscow. The Troitza was again a seat of the resistance and sustained a siege. This invasion excited the same hostility to the Latin Church that the former had to Mohammedanism.

The third period was one of transition (1650-1700) and was followed by a period of reformation (1700 to the present), which was begun by Peter the Great. This monarch, who had remained a faithful son of his church, even when investigating the condition of religion at Rome, brought with him many ideas derived from the West. He did not wish to displace the Greek Church, but he was no friend of superstition. He abolished the patriarchate for a government by synod, which was subsequently recognized by the Greek patriarch as "patriarchal." He introduced music from Germany, pictures painted by Western artists, cutting the beard, and remodelled the calendar to agree with the rest of Europe. Many other minute changes in ecclesiastical customs were made, in all of which the substance and the errors of the Greek Church were left untouched, and it is now substantially what it was from the first. Yet they led to the formation of a dissenting body (the Rascolinks). (See Stanley's *History of the Eastern Church*, 1861.) F. H. F.

Greek Language. See HELLENISTIC GREEK.

Greeks in Scripture are either Greeks by lineage (Acts xvi. 1, xviii. 4), or else Gentiles as opposed to the Jews (Rom. ii. 9, 10, Gal. iii. 28). "Grecians" were simply foreign-born Jews (Acts vi. 1, xi. 20). T. W. C.

Green, Ashbel, D.D. (University of Pennsylvania, 1792), LL.D. (University of North Carolina, 1812), Presbyterian; b. at Hanover, N. J., July 6, 1762; d. in Philadelphia, May 19, 1848. He served in the Revolutionary army; graduated at Princeton, 1783; was tutor and professor of mathematics there; pastor of the Second Presbyterian Church of Philadelphia, 1787-1812; chaplain of Congress, 1792-1800; a founder of the first Bible society, 1809, and of Princeton Seminary, 1812; president of Princeton College, 1812-22; editor of the *Christian Advocate*, 1822-34. He was eminent as a leader of the Old School, and published several volumes of sermons, etc. His life was completed by J. H. Jones, 1849. F. M. B.

Green, William Henry, D.D. (College of New Jersey, Princeton, 1857), LL.D. (Rutgers College, New Brunswick, N. J., 1873), Presbyterian; b. at Groveville, N. J., Jan. 27, 1825; graduated at Lafayette College, Easton, Pa., 1840; studied theology in Prince-

ton Theological Seminary; teacher of Hebrew in the seminary, 1846-49; pastor of the Central Presbyterian Church, Philadelphia, 1849-51; professor of Oriental and Old Testament literature since 1851; chairman of the American Old Testament Company of the Anglo-American Bible Revision Committee. He wrote *A Grammar of the Hebrew Language*, New York, 1861, rev. ed., 1889; *The Argument of the Book of Job Unfolded*, 1874; *Moses and the Prophets*, 1883; *The Hebrew Feasts in their Relation to Recent Critical Hypotheses Concerning the Pentateuch*, 1885.

Gregorian Calendar, The, was, according to the decision of the Council of Trent, introduced into and made obligatory upon the Roman Church by a bull of Gregory XIII., Feb. 24, 1582. It was consequently immediately adopted in all Roman Catholic countries, but in Germany and Denmark not until 1700, and in England not until 1752; Russia still uses the Italian calendar, and is 11 days behind in all dates. For the differences between the Julian and the Gregorian calendars see CYCLE and GREGORIAN YEAR.

Gregorian Chant. The Christians were from the very first a singing people, and the method they adopted was the Grecian, at that time current throughout the civilized world. It was fully established in the Latin Church and artistically carried out in all its details by Ambrose, bishop of Milan, 374-98. But in the course of the next two centuries the song of the Christian Church deteriorated, probably from the influence of the invading barbarians. The revival, however, which church music experienced under Gregory I., 590-604, was not a simple restoration of the Ambrosian order, but a radical reform and a far-reaching development. Gregory was himself a master of the art, and though the details of his reform cannot be made intelligible to readers who are not fully acquainted with the theory of music, their general character may be designated as a transition from simple rhythm, the Ambrosian hymn, to real melody, the Ambrosian chant.

Gregorian Mass, The, denotes that liturgical arrangement of the celebration of the Lord's Supper which was established by Gregory I., 590-604, including the *orationes et preces* which were to be inserted as proper to a given day or object.

Gregorian Year, The, denotes that change in the calendar which was introduced by Gregory XIII., in 1582, correcting an error in the Julian calendar, which made the year 11 minutes too long, and thus in the progress of time had caused the day of the vernal equinox to retrograde from the 21st of March to the 11th.

Gregory, popes of that name. 1. (**The Great**) pope 590-604. He was b. at Rome between 540 and 550; d. there, March 12, 604. Canonized; day March 12. Of a prominent Roman family, Gregory was educated in rhetoric and the law, and rose to the position of a prefect of Rome (about 574). The pomp connected with his office seemed to create an inward conflict, and in the society of certain

pious abbots the purpose matured to change his course of life. His father dying and leaving him a large property, he employed it in establishing 6 Benedictine monasteries in Sicily, and a 7th in his own house at Rome. He finally became a monk himself, and would have killed himself with asceticism had he not been made deacon by force, and then sent (579) to Constantinople as papal emissary. He was recalled, after a successful career, in 585; became abbot of his own monastery, and was employed in difficult missions by the pope. About this time he saw Anglo-Saxon youths in the market-place of Rome, and formed the purpose of going upon a mission to their country, which he attempted in two or three years to carry out. But he was recalled by the pope, and in 590 elected pope by clergy and people. He resisted, but in vain. He immediately began to improve the relations with the Lombard royal family, and secured their external conversion to Catholic Christianity. All his life he was engaged in various complications with the civil powers, Lombards, Greeks, Franks, or Goths. His own administrative duties were many, for from the estates of the church, which were found in all parts of Italy, and also in Dalmatia, Gaul, and North Africa, he had to provide for the building of churches, the care of the poor of the city of Rome, the bribing of the Lombards, and the purchase of slaves and prisoners. Gregory was an ardent champion of the prerogatives of the papacy. Yet he blamed the patriarch of Constantinople for accepting the title "universal patriarch," though this was common with all patriarchs, and called himself the "servant of the servants of God." He skilfully applied the canons of Sardica to secure an ascendancy in Africa. In Italy he called the Abbot Claudius before his bench; and when he refused, yielded only enough to change the place of trial to Ravenna. Of greater benefit to the world was the establishment of the mission to England, in which Gregory took the greatest interest, but in which he seemed to favor too great laxity, as when he recommended the use of the heathen temples and feasts, and seemed too little to insist upon the true conversion of the heathen heart. In the church at large he labored to better the condition of the monasteries, and sought to separate them from the control of the bishops, and subject them more immediately to himself. He also raised the condition of the clergy, and laid emphasis upon the office of preaching, in which he himself set a good example. As a theologian, he takes his place among the four Latin fathers; but though in general Augustinian, he helped the superstitious tendencies of the times by his own emphasis of the marvellous. He advanced the doctrine of purgatory, and taught that the services of the living benefit the dead. He taught that the eucharist is a true offering, and explained the atonement of Christ as a price paid to the devil for the souls of men, in which God deceived the devil, using the grossest images to bring out the idea. His character, however, forbids us to believe that when he wrote his letters of congratulation to Phocas he was aware of the murders com-

mitted by this tyrant, or that he knew the character of Brunhilde, whom he so highly commends. Works in Migne, *Pat. Lat.* LXXV.-LXXIX. The most characteristic work is the *Magna Moralia*, an allegorical exposition of the Book of Job. (See Pfahler, *Gregor der Grosse und seine Zeit*, Frankfurt, 1852; F. W. Kellelt, *Gregory the Great and his Relation to Gaul*, London, 1889.) 2. Pope May 19, 715-Feb. 10, 731. 3. Pope Feb. 11, 731-Nov. 28, 741, held a council at Rome, 732, which sanctioned the practice of image worship in the West. He also gave the pallium to Boniface, the missionary to Germany. 4. Pope 827-Jan., 844. 5. Pope May 3, 996-Feb. 18, 999. The first German pope. 6. Pope 1044-1046. Having purchased the papacy, though to save it, he was convinced of the impropriety of this, laid aside the papal insignia, and retired to Germany, dying in 1048. Also an anti-pope of the same number, 1012. 7. Pope June 29, 1073-May 25, 1085. Hildebrand, an Italian, b. in either Saona or Rome, was chaplain of Gregory VI., then a monk at Cluny, and was recalled to Rome by Pope Leo IX. His influence upon papal affairs began with the year 1058. At this time, in opposition to the Roman nobility, he caused the election by the clergy of Nicholas as pope, and seated him firmly in the chair of Peter, thus putting an end to the influence of the laity upon the papal elections. Nicholas made him archdeacon. In like manner, in 1081, he caused Anselm of Lucca to be elected pope, without the consent of the imperial authority, and even against the nomination of the empress, supported by the imperial arms. In his own case also, he contrived to be consecrated without the imperial approval. Thus he wrested the right of confirming a pope from the hands of the emperor. But his great efforts were in the more purely ecclesiastical sphere. He sought to maintain the celibacy of the clergy. Previous efforts in this direction had been without any great result, but Hildebrand, taking advantage of a hint derived from the disturbances over the subject in Milan, called the people to his help, by forbidding them to receive the sacraments from the hands of married priests, and stirring them up to compel the priests to dismiss their wives. By these means he finally conquered. His great contest was upon the subject of investiture (q.v.). In the spring of 1075 he called a synod in the Lateran, and formulated a law by which all the clergy were forbidden to receive an office from the hands of a layman, and all princes forbidden to bestow any ecclesiastical office. In consequence of this Henry IV. came into collision with him, and was summoned to answer for his crimes before an ecclesiastical tribunal. Henry answered by deposing Gregory at Worms. Put therefore under the ban of the church, Henry was obliged to make his peace with Gregory in order to retain the loyalty of his subjects, and so humbled himself to sue three days in penitential garb at Canossa for an audience with the pope. But absolved, he gained power enough to attack the pope in Rome, and to drive him from the city. The quarrel really undecided, Gregory died at Salerno.

He was the personification of the claims of the papacy to supremacy in even the temporal sphere, and gave the key-note to the following efforts of the extreme papalists. (See life by Villemain, 1872; Langeron, 1874; Minkwitz, 1875; Meltzer, 1876, etc.; Delarc, *St. G. VII. et la réforme de l'église au XI^e siècle*, vol. 1., 1889.) 8. (**Albero**) pope Oct. 21-Dec. 17, 1187. Also an anti-pope of this number, named Mauritius Burdinus, nominated by Henry V., March 8, 1118; d. 1125. 9. (**Ugolino of Segni**) b. in Anagni, pope March 19, 1227-Aug. 22, 1241. Noted for his contest with Frederick II., German emperor. For Frederick's return from a crusade without sufficient reason, Gregory excommunicated him, and when, in 1228, he really departed for Palestine, and crowned himself in Jerusalem, the excommunication still followed him, so that he was deserted by the clergy and knights. Returned to Italy, Frederick could not come to an understanding with the pope, who died in Rome while it was beset by the imperial troops. (See Dr. J. Marx, *Die Vita Gregorii IX. quellenkritisch untersucht*, Berlin, 1890.) 10. (**Tebaldo de Visconti**) pope Sept. 1, 1271-Jan. 10, 1278. 11. (**Pierre Roger de Beaufort**) elected pope at Avignon, Dec. 30, 1370; entered Rome, Jan. 27, 1377, and d. March 27, 1378. 12. (**Angelo de Corrado**) pope Dec. 2, 1406-June 5, 1409, when he was deposed at Pisa. He abdicated at Constance, July 4, 1415, and lived as cardinal bishop of Porto till his death, Oct. 18, 1417. 13. (**Ugo Buoncompagno**) pope May 13, 1572-April 10, 1585. He celebrated the massacre of St. Bartholomew. His fame rests upon his completion of the *Corpus Juris Canonici* and his reformation of the Julian Calendar (1582). 14. (**Niccolo Sfondrato**) pope Dec. 5, 1590-Oct. 15, 1591. 15. (**Alessandro Ludovisi**) pope Feb. 9, 1621-July 8, 1623. 16. (**Bartolommeo Alberto Cappellari**) pope Feb. 2, 1831-June 1, 1846. B. Sept. 18, 1765, he rose rapidly to be, in 1823, general of his order, the Camaldulians. In 1826 he was made cardinal, and soon set over the Propaganda. In this position he gained that view of the general sphere of the church which made him distinctively a churchly rather than an Italian pope. He improved the relations of the papacy with all the European governments, and founded numerous bishoprics, sending out missionaries in great numbers. In the affairs of the States of the Church he was not so successful, for he left their finances in a condition of great confusion. F. H. F.

Gregory of Nazianzus (a small town in S. W. Cappadocia). b. at Arianzus, a neighboring village, about 330; d. there 389 or 390. His mother, Nonna, was a pious woman, and was the means of the conversion of his father, who afterward became the bishop of Nazianzus. Gregory, in pursuit of a thorough education, travelled widely and studied at Alexandria and Athens. In the latter city he was engaged upon grammar and philosophy for 10 years. Returned to Cappadocia in 360, he first engaged in literary pursuits, but was drawn into the active

service of the church, being suddenly ordained priest by his father. Though he at first fled to escape the office, he finally engaged in its duties, assisted Basil (q.v.) in his labors, and promoted his election to the bishopric of Cæsarea. He was in turn made bishop of Sasima by Basil, but preferring the retirement and labors of the scholar, soon fled again. For some time he assisted his father in the bishopric of Nazianzus, and then, upon the request of the hard-pressed orthodox in Constantinople in 379, he went thither and began his career as preacher. Here, in the little church of the Resurrection, he preached his 5 orations upon the deity of Christ, which have occasioned his title, the Theologian. In 380 he was called to the bishopric of Constantinople by Theodosius, and in 381 acknowledged as bishop by the Council of Constantinople. But soon we find him laying down his office, for reasons not altogether clear, and retiring to Nazianzus, near which he spent the remainder of his life. Gregory belonged to the Nicene party. His principal works are his orations, 45 in number. For life see Ullmann, *Gregorius von Nazianz der Theologe*, Darmstadt, 1825, and Weiss, *Die drei grossen Kappadozier*, Braunsberg, 1872. Works in Migne, *Pat. Gr.* XXXV.-XXXVIII. F. H. F.

Gregory of Nyssa, brother of Basil the Great; b. in Cæsarea, Cappadocia, between 340 and 350; d. after 394. He owed his education chiefly to his older brother Basil, but nothing further as to this period of his life is known to us. He became a reader in the church, and then for a time turned aside to the profession of a rhetorician, but was recalled by the earnest efforts of Gregory of Nazianzus. His talents for dogmatic discussion, so valuable at that time of theological controversy, were such that his brother Basil got him elected bishop of Nyssa. This only attracted the attention of the Arian party to him, and he was brought before Demetrius, governor of Pontus, upon charges of irregular consecration and of wasting the property of the church. He was sent into exile, where he suffered much, but was returned to his bishopric in 378. In 381 he was at the Council of Constantinople, where he must have been an important personage. He was appointed as one of those bishops who, on account of their eminence, were given a certain authority of oversight over neighboring dioceses. In 379 he went into Arabia upon ecclesiastical business, and on account of what he saw at Jerusalem, wrote a tract dissuading from laying too great value upon pilgrimages. In 383 he was in Constantinople, and again in 385. We find him there for the last time at a synod in 394, after which he disappears from our sight. As a dogmatic writer he stands next to Athanasius. His works are in Migne, *Pat. Gr.* XLIV.-XLVI. (See Weiss, *Die drei grossen Kappadozier*, Braunsberg, 1872.) F. H. F.

Gregory Illuminator, the apostle of Armenia; b. about 257, at Valarshabad, in the province of Ararat, Armenia; d. in the wilderness of Manyea, in the province of Taran,

332; was educated in the Christian faith at Cæsarea, Cappadocia, and succeeded, on his return, in converting King Teridates III. and a great number of his countrymen. In 302 he was consecrated bishop of Armenia by the bishop of Cæsarea, and thus Armenia became the first kingdom in which Christianity was adopted as the religion of the state. One year before he died he retired from public life and lived as a hermit in the wilderness. His life has been written by Agathangelos and by Simeon Metaphrastes. The former is found in Victor Langlois' *Historiens de l'Arménie*, Paris, 1867; the latter in Migne, *Pat. Gr.* CXV.

Gregory Thaumaturgus (he who did wonderful things), b. at Neo-Cæsarea in Pontus, about 210; was converted to Christianity by Origen, with whom he lived in Palestine for 8 years, and became, in 240, bishop of his native city, in which he died in 270. His surname he acquired from the wonderful success of his missionary activity. His writings are found in Migne, *Pat. Gr.* X.; his life was written by Gregory of Nyssa, and by Victor Rysel, Leipzig, 1880.

Gregory of Tours, b., according to some, in 538, according to others, in 543, at Clermont, Auvergne, S. E. France; d. at Tours, Nov. 17, 594; sprung from a distinguished senatorial family; was educated by his uncle, Bishop Gallus, of Clermont, and was, in 573, elected bishop of Tours. A lofty character and a man of talent and courage, he stood for 20 years as the representative of order and justice amid the direst confusion and violence, and exercised a decisive influence throughout Gaul. His works, the principal one of which is a history of the Franks, are found in Migne, *Pat. Lat.* LXXI., and in Latin and French, ed. by H. L. Bordier, Paris, 1857-64, 4 vols. His *Historia Francorum* (best ed. by Arndt and Krusch, Hannover, 1884, 2 vols.) is the first instance in the Latin literature of the influence of the historical style of the Old Testament. (See Löbell, *Gregor von Tours*, Leipzig, 1839, 2d ed. 1869.)

Gregory, Caspar René, Ph.D. (Leipzig, 1876), Lic. Theol. (Leipzig, 1884), Lutheran; b. in Philadelphia, Pa., Nov. 6, 1846; graduated at the University of Pennsylvania, Philadelphia, 1864, and at Princeton Theological Seminary, 1870; was secretary to Dr. C. Hodge during the preparation for the press of his *Systematic Theology*, 1870-73; bibliographer of Schürer and Harnack's *Theologische Literaturzeitung*, 1876-84; privat docent in Leipzig University, 1884-89; since professor extraordinary there. On the basis of personal examination of the uncials and of the chief cursive mss. of the Greek Testament he prepared the Prolegomena to the 8th ed. of Tischendorf's Greek Testament, Leipzig, 1884-89.

Grellet, Stephen (Etienne de), b. at Limoges, in the Department of Haute-Vienne, France, Nov. 2, 1773; d. at Burlington, N. J., Nov. 16, 1855. He was of noble birth; was educated at the Military College of Lyons, and became one of the king's body guard in 1790. Escaping from the Revolution, he

came to New York in 1795, joined the Society of Friends, ministered to the sufferers by yellow fever in Philadelphia, 1798, and became a New York merchant. His preaching tours began in 1800, and extended through North America and Europe, lasting till 1834, and embracing Pope Pius VII. and the Czar as objects of his exhortations. (See his memoirs by B. Seeborn, Philadelphia, 1860, 2 vols., and by S. W. Guest, New York, 1883.)

F. M. B.

Griesbach (greess-bak), **Johann Jakob**, Bible critic; b. at Butzbach, 11 m. s. of Gies-sen, Hesse, Jan. 4, 1745; d. at Jena, March 24, 1812. He studied at Tübingen, Halle, and Leipzig; was early interested in the critical study of the Greek text of the New Testament, and in 1769 and 1770 made a scientific journey in its interest through Germany, Holland, England, and France. He became *privat docent* at Halle, 1771; professor extraordinary of theology, 1773; ordinary professor at Jena, 1776. His is one of the most honored names in the line of distinguished scholars who have brought the Greek text of the New Testament to its present excellence. His *Novum Testamentum*, which marked "the beginning of a really critical text, based upon fixed rules," appeared, Halle, 1774-75, subsequent edd. (See his life by Köthe, Jena, 1812. Cf. Schaff, *Companion to the Greek Testament*, pp. 250 sqq.)

Griffin, Edward Dorr, D.D. (Union, 1808), Congregationalist; b. at East Haddam, Conn., Jan. 6, 1770; d. at Newark, N. J., Nov. 8, 1837. He graduated at Yale, 1790; studied theology under Dr. Jonathan Edwards, Jr., and was pastor at West Hartford, 1795-1801, when he was transferred to the First Presbyterian Church, Newark, as colleague of Dr. A. McWhorter. After two years at Andover as professor of pulpit eloquence, 1809-1811, he became pastor of Park Street Church, Boston, and in 1815 of the Second Presbyterian Church, Newark. From 1821-36 he was president of Williams College; there, as in his previous charges, he was eminent as a preacher and revivalist. He published *Lectures*, 1813, and *Extent of the Atonement*, 1819. His *Sermons*, with a memoir by Dr. Sprague, appeared in 2 vols., 1838.

F. M. B.

Griffis, William Elliot, D.D. (Union College, Schenectady, N. Y., 1884), Congregationalist; b. in Philadelphia, Pa., Sept. 17, 1843; graduated at Rutgers College, New Brunswick, N. J., 1869; was in the educational service of the Japanese Government at Fukui and Tokio, 1871-74; graduated at Union Theological Seminary, New York City, 1877; became pastor of the First Reformed Church, Schenectady, N. Y., 1877; of the Shawmut Congregational Church, Boston, Mass., 1886. Of his books may be mentioned, *The Mikado's Empire*, New York, 1878, 4th ed., 1886; *Corea, the Hermit Nation*, 1882, 3d ed., 1888; *Life of Commodore Matthew Calbraith Perry*, 1886, 2d ed., 1890; *The Lily Among Thorns* (a study of Canticles), 1889.

Grindal, Edmund, archbishop of Canterbury; b. at Hinsingham, Cumberland, about

1519; d. at Croydon, Surrey, 10 m. s. of London, July 6, 1588. He entered Magdalene College, Cambridge; became fellow and president of Pembroke Hall; chaplain to Ridley, bishop of London, 1550, and to the king, 1551, with other preferments. On Mary's accession he fled to Strasburg, and collected the writings and histories of the Protestant martyrs. Returning to England in 1559, he was employed upon the liturgy, and in Dec. made bishop of London, whence he was translated to York in 1570, and to Canterbury in 1575. Incurring the displeasure of Elizabeth, he was sequestered by the Star Chamber 1577-82. Being blind and infirm, he had almost completed arrangements to resign his see when he died. His writings were collected by the Parker Society, 1843; his life has been written by Strype, 1710, and others.

F. M. B.

Groningen School of Theology, The, originated from the philosophy of P. W. von Heusde, who taught in Utrecht from 1804 to 1849, and found many followers both there and in Groningen. The theology which developed from that philosophy was characterized by its independence of the symbolical books of the Reformed Church, which very soon led to open deviations from the old doctrines. It met with considerable opposition: the Synod of 1834, the mammoth petition of 1841, the Haag protest of 1843, etc. Nevertheless, under the wise leadership of Clarisse, Hofstede de Groot, Pareau, etc., a powerful middle party was formed at Groningen as far from the old, stiff Calvinism on the one side as from the modern Unionism of Leyden on the other.

Groot (grōt), **Geert, Gerhardus Magnus**, b. at Deventer in the Netherlands, 1840; d. there from the plague, Aug. 20, 1884; studied in Paris and Cologne; was a teacher in the latter city; held several ecclesiastical benefices, and led a rather gay life, when he suddenly gave up his position with its pleasures and its emoluments, and devoted himself entirely to a life of asceticism, study, and charity. In 1879 he became an itinerant preacher in the diocese of Utrecht, and made a deep impression by his eloquence and enthusiasm. But in 1882 he retired altogether from public life and founded at Deventer, together with Florentius Radewins, the community of the Brethren of the Common Life. His life was written by Thomas à Kempis, who belonged to it. (See Bonet-Maury, *Gérard de Groote*, Paris, 1878.)

Grosseteste (gros-test), or **Grossetête** (**Greathhead**), **Robert**, b. at Stradbroke, Suffolk, Eng., about 1175; d. at Buckden, Oct. 9, 1253. He was educated in the University of Oxford; became afterward one of its principal teachers and its chancellor, and was, in 1235, elected bishop of Lincoln. As such he instituted a regular and rigorous visitation of his diocese, demanded that the monks should lead moral and pious lives, insisted that the ecclesiastical institutions should procure efficient spiritual care for the parishes from which they drew their revenues, deposed corrupt or unfit incumbents (7 abbots and 4 priors), etc. The monks tried to poison him,

and even his own chapter rose in rebellion against him. He went in person to Lyons, 1245, and laid the case before Innocent IV., and he returned with the full recognition and support of the pope. It would seem, however, that he had been compelled to make considerable concessions himself, and the papal exactions soon became so enormous that he felt obliged to protest. When, in 1253, Innocent appointed one of his Italian favorites, Frederic di Lavagna, to a canonry in the cathedral of Lincoln simply in order to provide for him, Grosseteste refused to induct him, and made the whole question of appointing Italians to offices in the English Church the subject of some very plain advice to the pope. Innocent was furious, but the popularity of Grosseteste was so great that he dared not do anything. Besides a great number of mathematical, philosophical, and theological works, there also exists a series of letters by Grosseteste which are of the greatest interest for the right understanding of his opposition to the pope, the king, the monks, etc. They were edited by Luard, London, 1861. His life was written by Perry, London, 1871, and Felten, Leipzig, 1887.

Grotius (Hugo de Groot), famous statesman, philologist, jurist, and theologian; b. at Delft, Holland, April 10, 1583; d. at Rostock, Germany, Aug. 28, 1645. He was as a child very precocious, editing Marcianus Capella at the age of 16. About the same time he became doctor of laws, and entered upon his profession, advancing to high positions. He was soon involved in the controversies upon Arminianism, in which he took the side of the Arminians. This led finally to his imprisonment upon a life sentence (1619). In this confinement he occupied himself with literary labors. Escaped to France, he was for some time in great privation. Richelieu was opposed to him and had him sent out of the country. But in 1634 he was appointed minister of the queen of Sweden at Paris, and spent the following 10 years in this employment. He died while returning from a journey to Sweden. Grotius' principal theological services were rendered in his commentaries upon the Scriptures, which are philological and free from dogmatic perversions, though not always true to the biblical style of thought. His apologetic work, *On the Truth of the Christian Religion*, has been most widely commended. It has been frequently translated. His treatise *Upon the Satisfaction of Christ* (translated by Foster, Andover, 1889) presents the governmental theory of the Atonement adopted in New England theology (q.v.). Theological works, Amsterdam, 1679. Life by Butler, London, 1626, and by Luden, Berlin, 1806. F. H. F.

Grove (Hebrew, *asherah*). The word thus translated in the common version means a wooden image or idolatrous pillar (no doubt often set up in groves), which Israel was commanded to destroy (Ex. xxxiv. 13, Deut. xvi. 21), but often refused to do (Judges iii. 7, vi. 25, 1 Kings xv. 13). T. W. C.

Grundemann, Peter Reinhold, Ph.D. (Tübingen, 1856), D.D. (hon., Berlin, 1885),

German Protestant; b. at Bärwalde, Brandenburg, Prussia, Jan. 9, 1836; studied at Tübingen, Halle, and Berlin, 1854-58; became preacher at Pouch, 1861; chaplain at the jails of Frankfort-on-the Oder, 1863; cartographer at Gotha, 1865; pastor at Mörz, 1866. He visited Greece, 1858-59; Norway, 1860; Holland, 1863, 1865, 1867; England, 1865-67; United States, 1868; is member of the Berlin and Jena Geographical Society; prepared *Allgemeiner Missionsatlas*, Gotha, 1867-71; *Kleiner Missionsatlas*, 1883, 2d ed., 1886; edited the 2d ed. of Burckhardt's *Kleine Missionsbibliothek*, Bielefeld, 1876-81, 4 vols.; wrote *Die Entwicklung der evangelischen Mission im letzten Jahrzehnt*, 1890.

Grundtvig (groont-vig), **Nicolai Frederik Severin**, Danish theologian, scholar, and poet; b. at Udby, Southern Seeland, Sept. 8, 1783; d. in Copenhagen, Sept. 2, 1872. He was educated at Copenhagen, and lived there since 1813. From 1822 to 1826 he was preacher in the Church of the Redeemer at Christianshavn, a suburb of Copenhagen. His violent attack upon the elder Clausen, the head of the rationalistic party of the state church and his avowal of a desire to see that church replaced by a people's church, which had no other confession than the Apostles' Creed, "the only condition of salvation," cost him his position, but proved the death-blow to rationalism in Denmark. Until 1831 he lived in enforced literary retirement, but in that year he began to preach on Sunday afternoons to those who gathered in the Frederick Church at Christianshavn, although he held no position respecting this independent, self-supporting congregation, and kept up the practice for 18 years. From 1839 till his death he was pastor of the workhouse church of Vartou Hospital in Copenhagen. In 1861 he received the title of bishop, without a see, mainly through the influence of the queen dowager, the mother of Frederick VII., who was one of his converts. He married three times, and two of his wives were sisters.

As a theologian he influenced all Scandinavia; as a scholar he has laid the learned world under great obligations by his studies in Anglo-Saxon and Norse literature and language, and as a poet he will live forever in Danish hymns and spiritual songs.

The Grundtvigian movement he started was political, social, and religious in character. Its tap-root was the personality of Grundtvig, vainglorious and headstrong. He never refused to be called the "Apostle of the North," and encouraged the follies of his followers. Politically the famous preacher, Wilhelm Birkedal, of Ryslinge, was the most extreme. It was he that proclaimed loudest that the Danes were God's chosen people for the promulgation of a new civilization—a form that sprung from Grundtvig's mixing Norse mythology and religion into one. The Grundtvigians sided with the National-liberal party and brought about the war of 1864 with Germany, which ended in the dismemberment of Denmark. Socially, the Grundtvigians deserve much credit throughout the North. It is to them the Scandinavians owe

the introduction of the high schools for the people, which have been of so much good in purifying national morals and customs and raising the standard of knowledge among the country people to that high degree it now holds—something entirely unknown elsewhere in Europe. Religiously the Grundtvigian movement rests upon its founder's assertion that the Apostles' Creed was taught the apostles by the risen Lord during the 40 days he wandered upon earth, and is the foundation of Christianity. It is generally understood that it was this new-fangled idea which caused Caspari to begin those remarkable researches which have resulted in his *Ungedruckte, unbeachtete, und wenig beachtete Quellen zur Geschichte des Taufsymbols und des Glaubens regels* (1866-79, 4 vols.). But aside from this theory of Grundtvig's, to him and his followers must be given the credit of having killed rationalism, then rampant in Denmark, and introducing and maintaining sound evangelical teachings. To be sure they were occasionally inclined to use Norse mythology in illustrating the Bible, thus creating some sad misconceptions, but, on the whole, their influence has been and still is good and beneficent. Their optimism has proved a great boon to the nation as an offset against the sickly pietism preached by William Beck. The Grundtvigians call themselves "the glad Christians," and are readily recognized in the community by their happy countenances, their singing, and somewhat peculiar dress.

Other results of the Grundtvigian movement have been: (1) In 1842, the right to have one's children confirmed by other than the parish minister; (2) in 1849 denominational parity before the law; (3) in 1857, the abolition of compulsory baptism; (4) in 1868 and 1873, permission to 20 or more householders to gather a congregation and call a minister. (See his life by J. Kaftan, Basel, 1878.)

C. H. A. BJERREGAARD.

Grynæus (properly Gryner), **Simon**, Reformed theologian; b. at Veringen, Swabia, Prussia (Hohenzollern), 1493; d. at Basel, Switzerland, Aug. 1, 1541. He formed in early life an intimate friendship with Melancthon, but embraced the sacramental views of Zwingli. He studied at Vienna and taught there; became professor of Greek at Heidelberg, 1524; also of Latin, 1526; of Greek, at Basel, 1529 (in succession to Erasmus), in connection with professorship extraordinary of theology (exegetical lectureship on the New Testament), 1531; ordinary professorship, 1536. He visited England in 1531, and was commissioned by Henry VIII. to get the opinion of the Reformed theologians on the continent upon his divorce. He himself first favored, later disavored it. In 1534 he was commissioned by Duke Ulrich of Württemberg to reform the University of Tübingen. He was the only Swiss delegate who participated in the Religious Colloquy of Worms, 1540. He was a scholar of the first rank, and in character very attractive. (See his *Epistola*, ed. Streuber, Basel, 1847.) His nephew, **Thomas** (b. at Veringen, 1512; d. superintendent at Rötelen, 1564, having held the office

since 1556); his grand-nephew, the son of Thomas, **Johann Jacob** (b. at Bern, Oct. 1, 1540; antistes at Basel, 1585; d. there, Aug. 13, 1617), and his descendants, **Johann** (b. 1705; d. at Basel, 1744) and **Simon** (b. 1725; d. pastor in Basel, 1799), rendered the name Grynæus illustrious in Switzerland for 200 years.

Guardian Angel, the angelic guide and protector who is supposed to be man's attendant from birth till death. The idea claims scriptural support from Matt. xviii. 10 and Heb. i. 14.

Guelf (German, *Welf*), the ducal house of Saxony, and *Ghibelline* (German, *Waiblingen*), the imperial house of Hohenstaufen, designated as party-names the princes with their aspirations of independence and the emperor with his demands of authority. Transplanted into Italy, many and very different ideas were introduced into the platforms.

Guericke (ger-ik-keh), **Heinrich Ernst Ferdinand**, Ph.D. and Lic. Theol. (Halle, 1824, 1825), D.D. (Tübingen, 1833), Lutheran; b. at Wettin, 10 m. n.w. of Halle, Prussian Saxony, Feb. 25, 1803; d. at Halle, Feb. 4, 1878. He studied at Halle; became professor extraordinary of theology, 1829; ordinary, 1833; was removed for opposing the union of Lutheran and Reformed churches, 1835; restored, 1840. He is best known by his life of A. H. Francke (orig., Halle, 1827, Eng. trans., London, 1837), *Manual of Church History* (orig., 1833, 9th ed., 1866-67, 3 vols., Eng. trans., Andover, 1860-70, 3 vols.), and *Manual of the Antiquities of the Church* (orig., 1847, 2d ed., 1859, Eng. trans., London, 1851).

Guibert (ge-bair) of **Parona** was the chancellor of Henry IV. for the kingdom of Italy, and thus by his very office placed in opposition to Hildebrand. Nevertheless, when the latter ascended the papal throne, in 1073, as Gregory VII., and a reconciliation was effected between him and Henry IV., Guibert was made archbishop of Ravenna and all former enmity was buried. He could, however, not brook the papal policy of using the monks and the laity to enforce authority over the clergy, and when the contest between Henry IV. and Gregory VII. broke out again, he sided with the former. Gregory was deposed by Henry IV., and in 1080 Guibert was elected anti-pope by 30 bishops assembled at Brixen, and assumed the name of Clement III. In 1084 he was able to crown Henry IV. emperor in Rome, but in spite of the support of the emperor he was never able to establish his authority in Rome. Cursed and condemned successively by Gregory VII., Victor III., Urban II., and Paschalis II., he died at Ravenna in 1100, and after the death of Henry IV., Paschalis II. had his bones dug up from his grave and thrown into the sea.

Guido (gwee-do, Guy, Wido) **de Brès**, Walloon, Protestant martyr; b. at Mons, Hainault, Belgium, 1522; hanged at Valenciennes, France, 31 m. s.e. of Lille, May 31, 1567, for dispensing the eucharist in the Reformed congregation. He was brought up a

Roman Catholic, embraced Protestantism, 1547; took part in the preparation of the Belgic Confession, 1561; travelled as an evangelist in Southwestern Belgium and Northern France. (See his life by Rahlenbeck, Paris, 1878; Van Langeraad, Amsterdam, 1884.)

Guizot (ghe-so), **François Pierre Guillaume**, Reformed Church of France, layman; b. at Nîmes, Oct. 4, 1787; d. at Val Richer, Normandy, Sept. 12, 1874. He studied law in Paris; became professor of modern history in the Sorbonne, 1812; secretary-general of the minister of justice, 1815; councillor of state, 1816; but his opposition to M. de Villèle led to his deprivation of his professorship (1825) and all other offices. In 1828 he was, however, restored. Under Louis Philippe he was minister of public instruction, 1832-36; ambassador in London, 1840; later in the same year minister of foreign affairs, and so remained until the Revolution of 1848 drove him into exile, and he never again played any part in politics. He had been chosen, in 1836, a member of the French Academy, and to the Institute of France and to the Reformed Church he gave henceforth his time and strength. Besides being a great statesman and church leader, he was a great writer, and by his *History of Civilization in Europe*, Edinburgh, 1856, 3 vols.; *History of France*, London, 1870-81, 8 vols.; *Meditations on the Essence of Christianity*, London, 1864, he has won a high place in modern literature. (See his life by his daughter, Madame Guizot de Witt, London, 1880.)

Günther (gün-ter), **Anton**, Roman Catholic; b. at Lindenau, Bohemia, Nov. 17, 1788; d. in Vienna, Feb. 24, 1868. He studied at Prague; entered the Jesuit order, 1820, but left it after a two years' novitiate and remained ever afterward in private life, although called to professorships in different places. He wrote books of speculative theology, all of which were put upon the Index, because, in his attempt to refute Hegel's and Schelling's pantheism, he taught a doctrine of Cartesian dualism. "He admits the principle of development, enounced by Schelling and Hegel, as applied to 'nature,' in which he includes the 'soul' as subject of sensation and representative consciousness and framer of conceptions. But he distinguishes from this 'soul' the 'spirit,' which he elevates above it as an independent being, separable from the body, and in like manner, and in opposition to pantheism, he teaches that God is distinct from and superior to the world, maintaining that the world was created by God, not by the way of emanation, but by 'contraposition.'" (Ueberweg, Eng. trans., ii., 306.) He submitted to the papal action. His books had, as a rule, fanciful titles. (See his life by Knoodt, Vienna, 1881, 2 vols.)

Gurney, Joseph John, Quaker, philanthropist; b. at Earham Hall, near Norwich, Eng., Aug. 2, 1788; d. there, Jan. 4, 1847. He became a preacher of the Society of Friends in 1818; labored with his sister, Mrs. Elizabeth Fry (q.v.), in behalf of prison reform, and with Clarkson, Wilberforce, and Buxton, for the abolition of the slave trade; travelled ex-

tensively in Europe and America; advocated the cause of total abstinence; gave liberally of his abundance, and exemplified in his life the principles he professed. Among his works are, *Notes on Prisons*, London, 1819; *Religious Peculiarities of Friends*, 1824; *Evidences of Christianity*, 1827-32-34; *The Sabbath*, 1831; *Sabbatical Verses*, 1837; *A Winter in the West Indies* (in letters to Henry Clay), 1840. The three years preceding 1840 he spent in the United States. He was the founder of the modern Orthodox Friends, in distinction to the Hicksite party. Memoirs of him were written by J. Alexander, London, 1847, J. B. Braithwaite, 1844, 2 vols., 2d ed., 1854, and others. F. M. B.

Gury, Jean Pierre, Jesuit; b. at Mailleroncourt, Franche-Comté, Eastern France, Jan. 23, 1801; d. at Mercœur in the Auvergne, 17 m. s.e. of Tulle, April 18, 1866. He entered the Society of Jesus, 1824; became professor of moral theology in their seminary at Vals, France, 1833; in the same capacity was transferred to the college at Rome, 1847. His chief work is *Compendium theologiae moralis*, Lyons, 1850, ed. Ballerini, Rome, 1874, 6th ed., 1882, Ger. trans., Regensburg, 1857, 5th ed., 1874; French trans., Annecy, 1875 (a system of moral theology for the guidance of priests in absolution and penance which revived the old Jesuitical casuistry; on it cf. A. Keller, *Die Moraltheologie des Jesuiten Pater Gury*, Aarau, 1869, 2d ed., 1870; and Döllinger u. Reusch, *Geschichte der Moralstreitigkeiten in der römisch-katholischen Kirche*, Nördlingen, 1889, 2 vols. [vol. i.]). (See his life [anonymous], Le Puy, 1867.)

Gustavus Adolphus Association, started in 1832 by the Leipzig superintendent, Rev. Dr. Christian Gottlob Leberecht Grossmann, has for its object the advancement of Protestant interests generally, especially the protection of Protestants living in the midst of Roman Catholic populations, and therefore exposed to various injustices. It has contributed powerfully to strengthen the feeling of brotherhood among Protestant Germans. (See its history by von Criegern, Leipzig, 1882.)

Guthrie, Thomas, D.D. (Edinburgh, 1849), Free Church of Scotland; b. at Brechin, July 12, 1803; d. at St. Leonard's, Feb. 24, 1873. Educated at Edinburgh, he was licensed in 1825; became pastor in Edinburgh 1837; retired 1864. He was famous for his success in establishing ragged schools. He was also a noted pulpit orator, especially fertile in illustration. (See his autobiography and memoirs, London and New York, 1875.)

Gützlaff, Karl Friedrich August, German missionary in China; b. at Pyritz, 24 m. s.e. of Stettin, Pomerania, Prussia, July 8, 1803; d. at Hong-Kong, China, Aug. 9, 1851. He was trained in Jänike's missionary institute in Berlin (1821), and in that of the Netherlands Missionary Society in Rotterdam (1823), and sent by the latter society to Batavia, 1826. In 1828 he severed his connection with it and went to Singapore, then to Bangkok; in 1834 he entered the service of the British Government as interpreter and secretary to the minister. In 1841 he established at Hong-Kong,

in connection with the American missionary Roberts, a society for propagating the gospel in China through trained native preachers. His extensive journeys through China, his great labors and widespread influence, have given him the title of "the Apostle of China." His principal works in English—he wrote much in Chinese—are, *Journal of Three Voyages Along the Coast of China*, London, 1834, 3d ed., 1840; *China Opened*, 1838, 2 vols.; *Life of Taou-Kwang, late Emperor of China*, 1852. (See his life [anonymous], Berlin, 1851.)

Guyon (gī-on), **Jeanne Marie Bouvier de la Mothe**, Roman Catholic mystic; b. of wealthy and noble parents at Montargis, 38 m. e. of Orleans, France, April 13, 1648; d. at Blois, 35 m. s.w. of Orleans, June 9, 1717. She showed in her youth great predilection for a contemplative life, which her conventual education and her acquaintance with the writings of St. Francis de Sales and Madame de Chantel strengthened so that she desired to become a nun. But her parents forced her to marry M. Jacques de la Mothe-Guyon, who was 22 years older than herself (1664), and by him she had 5 children. Her husband had no sympathy with her austerities, and her married life was not happy, although, after her "conversion," July 22, 1668, she attained internal peace. In her 28th year (1676) she was left a widow with 2 sons and an infant daughter. By this time her tendency to mysticism was fully developed, and under the direction of Father Lacombe, a Barnabite mystic, whom she made her confessor, she sought in the various places of her residence—Paris, Geneva, Southern France—to spread that form of mysticism known as Quietism (q.v.). For holding such opinions she was confined in the convent of Ste. Marie in the Faubourg St. Antoine, Paris, 1688; when released by the influence of Madame de Maintenon she continued to live in the city. There she formed a friendship with Fénelon, who commended her *Maximes des Saintes*. But the Quietism taught by her in writings and by word of mouth led to persecution, and she was repeatedly put in confinement. She was able to refute the scandalous charges brought against her; she recanted the errors discovered in her writings; still she was banished from Paris in 1702 and passed the rest of her days in retirement at her daughter's house near Blois. Her complete works, ed. Poiret, appeared in Paris, 1713-22, 42 vols.; 2d ed., 1767-91, 40 vols. The following have been translated: her *Autobiography* (orig., Paris, 1720), Bristol, 1772, 2 vols., rep., Philadelphia, 1886; *A Short and Easy Method of Prayer* (orig., 1688), London, 1775, n.e., with *Spiritual Torrents*, 1875; *Poems*, trans. by W. Cowper, Newport Pagnal, 1801, 4th ed., London, 1811, n.e., London and New York, 1887; *A Short Catechism of Genuine Christianity*, Glasgow, 1873; *Spiritual Torrents*, n.e., Philadelphia, 1886; *Mystical Sense of the Sacred Scriptures* (abridged), 1886. (See her life by Thomas C. Upham, New York, 1847, 2d ed., 1870; Guerrier [in French], Paris, 1881.)

Guyse, John, D.D. (Aberdeen, 1733). Non-conformist; b. at Hertford, 1680; d. in London, Nov. 22, 1761. He was pastor at Hertford till 1727, when he succeeded Matthew Clarke in New Broad Street, London. He published sundry sermons, and *The Practical Expositor*, a paraphrase of the New Testament, 1739-52, 3 vols.; rep., 1760, 1775, 1808, and 1814. His discourse on the Holy Spirit (1721) was reissued in 1840. F. M. B.

Gyrovagi were vagabond monks who roamed about from monastery to monastery, in black robes and with unshorn hair, stopping at each place as long as they could enjoy its hospitality, but leaving rather than conforming to its rules. They caused at one time considerable scandal and not a little trouble, and were condemned by the Trullan Synod of 691.

H.

Hab'-ak-kuk (*embrace*), one of the 12 minor prophets, of whose birth neither the time nor the place is known. He was contemporary with Jeremiah, and lived in the reign of Josiah or Jehoiakim. His prophecy consists of three chapters, in the first of which he predicts the terrible invasion of the Chaldeans and its woes, while the second describes the fearful humiliation to fall upon them. The third is a sublime and beautiful ode in which God's mighty deeds of old are recounted, and like succor is implored for the present. It is unequalled for the majesty of its language and imagery. For Lit., see art. MINOR PROPHETS. T. W. C.

Ha-ber'-ge-on, rendered in Revised Version of Neh. iv. 16 coat-of-mail, an ancient piece of defensive armor, in the form of a coat, covering the body (1 Sam. xvii. 5).

T. W. C.

Habit, ability acquired by frequent repetition of the same action. Man has been called "a bundle of habits." The good man avails himself of this great law of his nature to strengthen and mature his character, while the sinner grows worse and worse by the same law, till he can no more reverse the process than the Ethiopian can change his nature or the leopard his spots (Jer. xiii. 23).

T. W. C.

Hackett, Horatio Balch, D.D. (University of Vermont, 1845; Harvard University, 1861), LL.D. (Amherst, 1862), Baptist; b. at Salisbury, Mass., Dec. 27, 1808; d. at Rochester, N. Y., Nov. 2, 1875. He graduated at Amherst College, 1830; was tutor there, 1830-31; graduated at Andover Theological Seminary, 1834; became professor of Latin and Greek in Brown University, 1835; of Hebrew there, 1838; professor of biblical literature in the Theological Institution, Newton, Mass., 1839; resigned in 1868, but continued to reside at Newton; engaged in literary labors until 1870, when he became professor of biblical literature and New Testament exegesis in the Theological Seminary, Rochester, N. Y. He was one of the American Bible Revision Com-

mittee, New Testament Company. He edited, with Ezra Abbot, the American reprint of Smith's *Dictionary of the Bible*, 1868-70, 4 vols., and produced a valuable commentary on the Acts of the Apostles, Andover, 1851, 3d ed., 1877; *Illustrations of Scripture Suggested by a Tour Through the Holy Land*, Boston, 1855, 3d ed., 1882, and other volumes; also translated and edited Philemon (1868) and Philippians (1870) in Schaff's edition of Lange's Commentary. (See life by G. H. Whittemore, Rochester, 1876.)

Ha'-dad (*brave*), a member of the royal house of Edom, who fled to Egypt when his country was conquered (2 Sam. viii. 14), and was well received and married the queen's sister. After David's death he returned to Edom and became an adversary of Solomon (1 Kings xi. 14-25). T. W. C.

Ha'-dad-e'-zer (*Hadad's help*), a powerful king of Syria, reigning in Zobah even to the Euphrates. He was thrice defeated with immense loss by David, and his power overthrown (2 Sam. viii. 3, 4, x. 6-12). Ps. lx. commemorates David's first victory. T. W. C.

Ha'-dad-rim'-mon, a place named probably from two Syrian deities. It was in the valley of Megiddo, the scene of the national lamentation over Josiah's death in battle (2 Kings xxiii. 29, Zech. xii. 11). Modern explorers identify it with *Rummaneh*, 4 miles from Lejun. T. W. C.

Hadassah. See ESTHER.

Hades (*the unseen world*) occurs 11 times in the Greek New Testament, and is properly transferred by the Revised Version, as no one English word represents it. The word is found in the Septuagint version of the Old Testament, where it is used for *Sheol*. It never denotes the place of endless punishment, and therefore should not be translated *hell*. It is the common receptacle after death of all human spirits, godly or ungodly, but is never spoken of as the abode of Satan or fallen angels. Believers in Hades are happy, yet not as much so as they will be after the judgment, and unbelievers are unhappy with the same limitation. The two classes there are distinct and separated by an impassable chasm (Luke xvi. 23, 26). On the whole subject we know what Scripture reveals and nothing more, nor can the most acute speculations add a particle to our real knowledge. T. W. C.

Hadj (Arabic, *pilgrimage*), the name given to the pilgrimage to Mecca, which is obligatory on every Mohammedan, and so fatal to many of them. Those who survive bear the epithet Hadji.

Hadrian, Roman emperor, 117-38, had adopted the idea of Plutarch, that "there is only one god, though the conceptions of him may vary very much, Greek or barbarian, and only one religion, though the expression of it may be manifold, Osiris and Apollo." To Christianity as to any other positive religion he felt indifferent. The so-called persecution of Hadrian is probably a mere fiction, just as his edict of toleration is a simple mis-

take. It is evident that, local and incidental persecutions excepted, the Christian Church enjoyed peace during his whole reign, though the peace of indifference and contempt. The two apologies, presented to him in Athens by Quadratus and Aristides, are lost. His tomb, *Moles Hadriani*, forms the nucleus of the present castle of St. Angelo.

Haemstedius, Adrianus, Reformed Church of the Netherlands; b. on the island of Schouwen, the northernmost of the province of Zealand, about 1525; d. in Friesland, 1562. He became a Protestant pastor in Antwerp in 1557, and on Dec. 1 of that year sent a Latin letter to Henry II. imploring his clemency toward the persecuted Huguenots, and suggested a conference, like that held at Poissy in 1562. He was pastor of the Reformed (Dutch) church in London, 1559; banished for Anabaptist views (1560); recalled and again banished (1561). His *Book of Martyrs*, in Dutch, was the first published in Holland (Emden? 1559), and has been very often republished, e.g., Leyden, 1747.

Hæretico comburendo, de, "an act passed in the reign of Henry IV. against the Lollards, by which bishops were allowed to arrest and imprison all preachers of heresy, or owners of heretical books; and a refusal to abjure, or a relapse after abjuration, enabled them to hand over the heretic to the secular power, to be committed to the flames without waiting for the consent of the crown." Benham, *Dict. of Relig.* (s.v.). It was repealed under Charles II.

Haetzer (Hetzer), Ludwig, Anabaptist; b. at Bischofszell, near St. Gall, Switzerland, about 1500; beheaded for bigamy at Constance, Feb. 3, 1529. He was educated at Freiburg, in Breisgau; embraced the Reformation in its Zwinglian form, but after a time joining the Anabaptists he was expelled from the cities of the Reformed faith. See art. ANABAPTISTS, p. 29, col. 1.

Ha'-gar (*flight*), an Egyptian bondwoman in the household of Sarah, who being barren gave her to Abraham as a secondary wife, but afterward when she had borne a child treated her harshly. Twice she fled, and the second time did not return (Gen. xvi. xxi.). Paul refers to Hagar (Gal. iv. 25) as a type of the law and its bondage. T. W. C.

Ha'-gar-ones, a people dwelling east of the Jordan (1 Chron. v. 10, 19, 20, xxvii. 31). They are usually regarded as having been named after Hagar. In Ps. lxxxiii. 6 they are distinguished from the Ishmaelites. T. W. C.

Hagenau (16 m. n. of Strassburg), **Conference of** (1540), called by Charles V., or rather King Ferdinand, for the settlement of a plan of union between the Roman Catholics and Protestants. The former's deputation embraced the papal nuncio Morone, and the theologians Eck, Faber, and Cochläus; and the latter's Brenz, Capito, Osiander, Cruciger, and Myconius (considerations for Luther's safety prevented his attendance, and Melancthon was sick). The conference lasted from

June 12 to July 16, and although in itself fruitless, it prepared the way for the Worms' colloquy, Nov., 1540. (Cf. Reinhold Moses, *Religionsterhandlungen zu Hagenau und Worms*, 1540 u. 1541, Jena, 1889.)

Hagenbach, Karl Rudolf, D.D. (Basel, 1829), Swiss Reformed theologian; b. at Basel, March 4, 1801; d. there, June 7, 1874. He studied at Basel, Bonn, and Berlin; became *privat docent* at Basel, 1823; professor extraordinary, 1824; ordinary, 1829. From 1833 he delivered public lectures in Basel, and out of these sprang his popular church history (*Kirchengeschichte*, Leipzig, 1869-72, 7 vols., n.e. by Nippold, 1895 sqq.), from the earliest times to the 19th century (partially translated, *History of the Reformation*, Edinburgh, 1878, 2 vols.; *History of the Church in the Eighteenth and Nineteenth Centuries*, trans. by Bishop Hurst, New York, 1869, 2 vols.), so well known for its clear narrative and competent learning. From 1845 to 1868 he edited *Das Kirchenblatt für die reformierte Schweiz*. Two of his books have been very useful, *Theological Encyclopedia and Methodology* (Leipzig, 1833, 11th ed. by Kautzsch, 1884, Eng. trans. by Crooks and Hurst, New York, 1884) and *History of Christian Doctrines* (1840, 6th ed. by Karl Benrath, 1888, Eng. trans. from 5th ed., Edinburgh, 1880, 3 vols.). Many of his sermons have been published (Basel, 1858-75, 9 vols.), for he was an admired preacher, also poems (2d ed., 1863). (See his life by Finsler, Basel, 1874, and Eppler, Gütersloh, 1875.)

Hag'-ga-da, one of the two traditional methods of interpretation that prevailed among the Jews. It was illustrative and practical, and took in a great wealth of legend and allegory. It stood in contrast with the *Halakha*, which was strictly legal, and introduced innumerable casuistic distinctions designed to meet every conceivable case that might arise. Dr. Deutsch says, "If the *Halakha* was the iron bulwark around the nationality of Israel, the *Haggada* was a maze of flowery walks within those fortress walls." T. W. C.

Hag'-ga-i (*festive*), a post-exilic prophet of whose life nothing is known. He prophesied during the second year of Darius Hystaspes, B.C. 520. The rebuilding of the temple, begun by Zerubbabel 14 years before, had been interrupted by a royal decree, but when a new monarch ascended the throne, the Jews showed themselves indifferent and did not resume the work. Haggai severely rebuked them for their neglect and roused them into activity, whereupon they received the promise of Jehovah's presence and aid (ch. i. 1-15). Yet they became despondent, and Haggai assured them that the latter glory of the house would exceed the former, and it would be filled with the desirable things of all nations (ii. 1-9). Two months later he addressed them again, explaining past calamities as the fruit of sin, and promising henceforth a rich blessing (ii. 10-19). This was followed by a final address, predicting an overthrow of the surrounding nations and the preservation of Judah (ii. 20-23). The style of Haggai is prosaic, yet occasionally marked by passages of great vivacity and impressiveness.

The best exposition is that of McCurdy in the Schaff-Lange Commentary. T. W. C.

Hagiographa (*sacred writings*), the name given by the Jews to the third division of the Old Testament, consisting of the 5 poetical books, Ruth, 1 and 2 Chronicles, Ezra, Nehemiah, Esther, Lamentations, and Daniel.

T. W. C.

Hagiolatry (*the worship of saints*) is common alike in the Roman and Greek communions, but is properly rejected by Protestants as superstitious, illusory, and derogatory to the honor that is due to God alone.

T. W. C.

Hague, The, Apologetical Society of (*Haagsche Genootschap tot Verdediging van den Christelijken Godsdienst*), was founded in 1785 by a number of evangelical theologians to combat current deism and rationalism. It has done good service and issued many useful apologetical works. Prizes are given for such essays, and the lists are open to scholars of all lands.

Hahiroth. See PIRAHIROTH.

Hahn, Johann Michael, b. son of a peasant at Altdorf, Würtemberg (24 m. n.e. from Constance), Feb. 2, 1758; d. at Sindlingen, Würtemberg, 1819. Influenced by reading Boehme and Oetinger, he laid emphasis on sanctification and opposed the excessive stress put upon justification by Lutherans generally. For these views he was repeatedly publicly rebuked by the ecclesiastical authorities, and was therefore glad to leave his native town many years before his death. He advocated his views in books and addresses, and they are still held by many in Würtemberg who are called *Michelians*, but do not exactly form a sect, as they have not separated from the state church. They meet among themselves, and twice a year in convention.

Hail, the vapor of the upper air suddenly condensed into drops and frozen into irregular spheroids, which fall to the earth and are sometimes very destructive. It was one of the plagues of Egypt (Ex. ix.), and the more terrible because it rarely occurred there. It was used in the overthrow of the Amorites at Gibeon (Josh. x.), and is employed figuratively in Rev. xvi. 21 to represent awful judgments.

T. W. C.

Hair. In Egypt men cut their hair and shaved unless in mourning, and Joseph did likewise (Gen. xli. 14). The Hebrews cut their hair moderately short, and this was required of the priests (Lev. xxi. 5); but in case of a vow the hair was unshorn (Num. vi. 5). It was forbidden to round the corners (Lev. xix. 27), in imitation of the heathen. Absalom's hair, which weighed 20 shekels (not 200, a copyist's error), was plainly an exception. The apostle calls hair a woman's natural veil which it is a shame to put off (1 Cor. xi. 15). Lepers when cleansed and Levites on their consecration shaved the whole body (Lev. xiv. 8, 9, Num. viii. 7). On festive occasions the women plaited, perfumed, and decked their hair in many ways (Isa. iii. 24), which led to the apostolic rebuke (1 Tim. ii. 9, 1 Peter iii. 3).

T. W. C.

Ha'-lah, whither the 10 tribes were carried captive, is now probably identified with a province in the northwest of Gaulonitis, called Chalcitis by Ptolemy, near the *Khabour*.

Halakha. See HAGGADAH.

Haldane, James Alexander, Baptist; b. at Dundee, July 14, 1768; d. at Edinburgh, Feb. 8, 1851. He served in the navy, 1785-93, rising from midshipman to master, and then began an itinerant ministry and joined in the projects of his brother Robert. In 1799 he took charge of a congregation in Edinburgh, for which his brother built "the Tabernacle," 1801; here he preached till death. In 1808 he avowed Baptist opinions. Among his works are *Man's Responsibility*, Edinburgh, 1842; *The Atonement*, 1847, 5th ed., 1877, and an *Exposition of Galatians*, 1848.

Haldane, Robert, brother of James A.; b. in London, Feb. 28, 1764; d. in Edinburgh, Dec. 12, 1842. After three years in the navy, 1780-83, he retired to his estate of Airthrey in 1786, and in 1793 entered on a religious life of great activity and beneficence. Foiled in a plan for mission work in India, he returned to Scotland, organized in Dec., 1797, a society for the propagation of the gospel at home, erected many places of worship, expending \$350,000 before 1812, and educated 300 ministers. In 1816, at Geneva, he influenced Malan, Merle d'Aubigné, and numerous students; at Montauban, in 1817, he pursued a similar course. He published *Evidence and Authority of Revelation*, London, 1816, 2d ed. 1834, 2 vols.; *The Books of the Old and New Testament Proved to be Canonical and their Verbal Inspiration Maintained and Established*, Edinburgh, 1830, 7th ed. 1877; *Exposition of Romans*, 1835, 2d ed. 1874. The latter appeared first in French, 1819. (See memoirs of the brothers by A. Haldane, 1852, 2d ed. 1854.) F. M. B.

Hale, Edward Everett, S.T.D. (Harvard University, Cambridge, Mass., 1879), Unitarian; b. in Boston, April 3, 1822; graduated at Harvard College, 1839; studied theology privately; was pastor at Worcester, 1846-56, and since that time pastor of the South Congregational Church, Boston. He was chairman of the National Unitarian Council of American Churches, 1882-84. He is a power in various philanthropic enterprises, and by his *Ten Times One is Ten* (Boston, 1870) started the "Harry Wordsworth" and similar organizations for practical Christianity. He edited the *Christian Examiner*, the organ of his denomination, 1857-63; *Old and New*, a semi-theological magazine, 1870-75, and *Lead a Hand: a Record of Progress and Journal of Organized Charity*, since its establishment (1886). His writings are mostly short, humorous sketches, but two of them in a serious vein, *The Man Without a Country* (Boston, 1863) and *In His Name* (1874), are classical. He is also a historical scholar, and contributed to Justin Winsor's *History of Boston and History of America*; his most ambitious work in this line is *Franklin in France* (1887-88, 2 vols.).

Hale, Sir Matthew, Lord Chief Justice of England (1671); b. at Alderley, Gloucestershire, Nov. 1, 1609; d. there, Dec. 25, 1676. Bred in Puritan principles, and intended for the ministry, he was educated at Magdalen College, Oxford, and entered Lincoln's Inn, 1629. At first neutral between king and Parliament, he signed the League and Covenant, and sat in the Assembly of Divines. Cromwell made him a judge in 1653, and Charles II. knighted him, 1660, and placed him at the head of the court of exchequer. He executed two women as witches, and sent Bunyan to prison, but maintained the highest character professionally and personally, and was intimate with Baxter. His *Moral and Religious Works*, chiefly posthumous, were edited by T. Thirlwall, London, 1805, 2 vols., with a life by Bishop Burnet. (See also memoirs by J. B. Williams, 1835.) F. M. B.

Hales, John, "the ever-memorable"; b. at Bath, April 19, 1584; d. at Oxford, May 19, 1656. He entered Corpus Christi College, Oxford, 1597; became a fellow of Merton, 1606, and Greek professor, 1612; fellow of Eton, 1613, where he mostly lived. His *Letters from the Synod of Dort*, which he attended, 1618, explain his change from Calvinism to Latitudinarianism. His *Tract Concerning Schism* offended Laud, who afterward (1639) gave him a canonry at Windsor, whence he was ejected by the Puritans. He had vast learning, but disliked to display it. Clarendon called him "one of the least men in the kingdom, and one of the greatest scholars in Europe." His *Golden Remains* appeared, London, 1659, and again 1673, 1688, and 1750. His whole works were published, Glasgow, 1765, 8 vols., by Lord Hailes, who modernized the language. (See also Tulloch's *Rational Theology*, 1872.) F. M. B.

Half Communion, the withholding of the cup from the laity in the administration of the Lord's Supper.

Half-way Covenant, an arrangement in New England, after the year 1662, by which parents, themselves baptized, might present their children for baptism, by "owning the covenant," though not professing regeneration, and not gaining thereby the right of admission to the Lord's Supper. It was the result of an unexpected condition of things. The original principle of the immigrants into New England had been that none should be admitted to the churches who did not profess to have been regenerated, and that only the children of church-members should be baptized. It was, of course, expected that the successive generations would come forward and unite with the churches and have their children in due time baptized. But before the year 1650 it was evident that there were large numbers among the "children" of the first colonists who would not seek admission to the churches, and so the "grandchildren" were left without baptism, and were thus, according to the current view, out of the covenant, and in a condition little better than pagans. It is often said that the object of the arrangement was to open the doors of church-membership to larger numbers than they

might have the right of suffrage; but there is no trace of such a motive in the discussions of the times, nor any reason for such an one, since in 1662, before the half-way covenant had got any hold upon the churches, Charles II. compelled Massachusetts to give up the religious qualification for suffrage. It was a matter of the "covenant." Resistance to the proposed practice was obstinate, and the progress of the half-way covenant slow. The form used in the Old North in Boston after 1692 embraced the following clause: "You . . . do here give up yourself to God in Christ; promising with his help to endeavor a walk according to the rules of that holy religion all your days; choosing of God as your best good and your last end, and Christ as the prophet and priest and king of your soul forever." But this was taken without profession of regeneration! The gradual effect of the scheme was to maintain the sacrament of baptism, to be sure, but to lead to the neglect of the Lord's Supper, and so prepare for the final extinction of the churches. Hence Solomon Stoddard of Northampton proposed in a sermon, in 1707, to admit those confessedly unregenerate to the Lord's Supper in the hope of their conversion. Under this arrangement, which was extensively adopted, the churches declined greatly in piety, till in 1749 Edwards published his *Qualifications for Full Communion*. The controversy which resulted from his return from the position of Stoddard, his predecessor, to the old New England view terminated in his dismissal from Northampton; but his views, taken up by the disciples of the "new" or "Edwardean" divinity (see art. NEW ENGLAND THEOLOGY) gradually prevailed. Hopkins and Bellamy were especially active in establishing new churches upon the more ancient foundations. Still the half-way covenant continued to be practised in some churches till late in the present century (Cambridge till 1828), but was finally, with the close of the Unitarian controversy (1833), universally surrendered by orthodox Congregational churches. F. H. F.

Hall, (Christopher) Newman, LL.B. (London University, 1855), Congregationalist; b. at Maidstone, Kent, 35 m. e.s.e. of London, Eng., May 22, 1816; educated at Tottenham and at Highbury College; graduated B.A. at the University of London, 1841; was minister of the Albion Congregational Church, Hull, 1842-54; since that time minister of the Surrey Chapel (Rowland Hill's), Blackfriars Road, London, which in 1876 was removed to Christ Church, on the Westminster Bridge Road. He is the author of the tracts *Come to Jesus* (London, 1846; of it nearly 3,000,000 copies have been circulated in upward of 20 languages), *It is I* (1848, of the English ed. 139,000 copies up to 1885), *Follow Jesus* (246,000 copies of the English ed. up to 1885); and of the volumes *The Land of the Forum and the Vatican* (travels), 1852, n.e., 1859; *Conflict and Victory* (biography of his father, J. V. Hall), 1865, n.e., 1874; *The Lord's Prayer: a Practical Meditation*, 1883, 2d ed., 1889.

Hall, Gordon, Congregationalist, first American missionary to Bombay; b. at Tolland

(then West Granville), Mass., April 8, 1784; d. at Bombay, March 20, 1826. He graduated at Williams College, 1806; studied theology at Andover, 1810; was ordained for the foreign work at Salem, Feb. 6, 1812, and, after being refused permission to labor at Calcutta, reached Bombay Feb. 11, 1813. With S. Newell he wrote *The Conversion of the World*, Andover, 1818. He had just finished revising the New Testament in Mahratta when, after 18 years' faithful service, he was attacked by cholera. His memoir, by H. Bardwell, appeared, Andover and Glasgow, 1834. F. M. B.

Hall, John, D.D. (Washington and Jefferson College, Washington, Pa., 1866), LL.D. (College of New Jersey, Princeton, 1885, and Washington and Lee University, Lexington, Va., 1885), Presbyterian; b. in County Armagh, Ireland, July 31, 1829; graduated from the Royal College and then from the General Assembly's Theological College, both in Belfast; was licensed to preach in 1849, and labored for three years as the "students' missionary" in the West of Ireland; became pastor of the First Presbyterian Church at Armagh, 1852; collegiate pastor of Mary's Abbey, Dublin, 1858, and pastor of Fifth Avenue Presbyterian Church, New York City, 1867. Since 1882 he has also been chancellor of the University of the City of New York. He receives, however, no salary, and the administration is carried on by the vice-chancellor. He is the author of several volumes, of which may be mentioned *God's Word Through Preaching* (Lyman Beecher lectures at Yale Seminary), New York, 1875; *A Christian Home, How to Make and How to Maintain It*, 1883.

Hall, John Vine, Congregationalist layman, b. at Diss, Norfolk, 19 m. s. of Norwich, March 14, 1774; d. at Maidstone, Kent, 34 m. e.s.e. of London, Sept. 22, 1860. He zealously advocated total abstinence and wrote a tract, *The Sinner's Friend* (London, 1836), of which over a million copies have been circulated in 23 languages and 290 editions. His autobiography, edited by his son, Newman Hall, appeared 1865.

F. M. B.

Hall, Joseph, D.D. (Cambridge, 1612), bishop of Norwich; b. at Ashby de la Zouche, Leicestershire, 13 m. s. of Derby, July 1, 1574; d. at Higham, near Norwich, Sept. 8, 1656. While at Emmanuel College, Cambridge, he published his *Satires* (London, 1597), which Pope praised extravagantly. He became rector of Halsted, Suffolk, 1601, and of Waltham, Essex, 1612. His *Epistles* appeared 1608-11, and his *Contemplations* 1612-15. James I., whom he flattered grossly, made him dean of Worcester in 1617, and the next year sent him as commissioner to the Synod of Dort. His *Via Media*, 1622, exhibits his moderation and desire for peace. He declined the see of Gloucester, 1624, but accepted that of Exeter, 1627, and was translated to Norwich, 1641. His Protestantism was set forth in *The Old Religion*, 1628, and his church principles in *Episcopacy by Divine Right Asserted*, 1640. He was in favor neither with Laud nor with

the Puritans, and gained little advantage from his last see, being imprisoned in 1642 with 10 other prelates, and his revenues soon after sequestered. In 1647 he retired to a farm at Higham. His later books are, *Explication of all the Hard Texts*, 1634; *Christian Meditations*, 1640, and *Mundus alter et idem*, a Latin romance, 1643. His complete works have been edited in 10 vols. by J. Pratt, 1808, and in 12 vols. by his descendant P. Hall, 1839. His *Life and Times*, by J. Jones, appeared 1826. Bishop Hall is much valued for eloquence, learning, wisdom, and piety, and has been compared to Jeremy Taylor.

F. M. B.

Hall, Robert, Baptist; b. at Arnsby, near Leicester, May 2, 1764; d. at Bristol, Feb. 21, 1831. Feeble in body but precocious in mind, at 9 he had read Butler's *Analogy* and Edwards *On the Will*. After studying at Northampton and Bristol, and receiving ordination at 16, he entered King's College, Aberdeen, and graduated 1785. He was at Bristol 1785-90 as classical tutor and assistant pastor to Dr. Evans; pastor at Cambridge, 1790-1806; at Leicester, 1806-25, and thenceforward at the Broadmead Chapel, Bristol. A disease of the spine and kidneys, which inflicted frequent torture, could not destroy his industry and cheerfulness; his mental powers, clouded for a time about 1805, emerged more brilliant than before. At 60 he learned Italian in order to read Dante. He was a fascinating talker, and unsurpassed in the pulpit; the few sermons which he put forth from time to time gained him great reputation. He was an orthodox liberal, holding Calvinistic opinions, but opposed to close communion, an early supporter of missions, and interested in every movement of the times. His position as the foremost preacher of his day was hardly disputed. Dugald Stewart credited him with "language in its perfection," and the *Quarterly* called him "more massive than Addison, more easy and unconstrained than Johnson, more sober than Burke." His works were collected by Dr. O. Gregory in 6 vols., London, 1831-32. *Fifty Sermons*, reported by T. Grinfield, appeared 1843. *Reminiscences*, etc., of him have been published by J. Greene, 1832; J. W. Morris, 1848, and F. Trestrail, 1879. (See also a life by E. P. Hood, 1881.)

F. M. B.

Hal'-lel (*praise*), the name of a part of the Jewish hymnal service, viz., Ps. cxiii.-cxviii., sometimes called the Egyptian Hallel, because chanted when the Paschal lambs were slain according to the ordinance first made in Egypt. The Great Hallel meant the response repeated after every verse in Ps. cxxxvi. The "hymn" sung by our Lord and his disciples (Matt. xxvi. 30) was doubtless the second part of the Hallel.

T. W. C.

Hal-le-lu'-jah (*Praise ye Jehovah*) is a phrase occurring at the beginning, or the end, or both, of many Psalms (civ. 35, cvi. 1, cxlii. 1, 9), and therefore naturally used as a formula of praise. It was sung by the Jews on solemn days of rejoicing, and readily passed over into the Christian Church (Rev. xix. 1, 3, 4, 6).

T. W. C.

Haller, Berthold, the Reformer of Bern; b. at Aldingen, near Rottweil, on the Neckar, Württemberg, 1493; d. at Bern, Switzerland, Feb. 25, 1536. He studied theology at Cologne (1510-12) and took the degree of bachelor in divinity; became teacher at Rottweil, 1512; in Bern, 1513; there preacher, 1519; canon and "people's priest," 1520. In early life (1507) he formed a friendship with Melancthon, and in 1521 with Zwingli, and in 1523 he openly defended the cause of the Reformation; took part in the Baden Colloquy of 1526, and in the Bern Disputation of 1528, and drew up the Reformation edict for the latter city, Feb. 7, 1528. (See his life by Kirchhofer, Zürich, 1828, and by Pestalozzi, Elberfeld, 1861.)

Halo, an astronomical term, denoting the luminous circle seen around the sun or moon, and thus applied to the circle of light, the nimbus, surrounding the head of a saint in all mediæval representations.

Ham (*hot or multitude*), a son of Noah, noted for his irreverence to his father (Gen. ix. 22), and as the father of Cush, Mizraim, Phut, and Canaan (Gen. x. 6), who founded many nations. Egypt is called "the land of Ham" (Ps. lxxviii. 61, cv. 27, cvi. 22).

T. W. C.

Ha'-man (*splendid*), prime minister of Ahasuerus, king of Persia. To revenge himself on Mordecai he plotted the extermination of the Jews, but failed and the evil fell on himself, and he was executed on the gallows prepared for Mordecai (Esther iii.-vii.). He is called an "Agagite," and is supposed to have been of the race of the Amalekites.

T. W. C.

Hamann, Johann Georg, "the Magus of the North," German Protestant layman; b. at Königsberg, Aug. 27, 1730; d. at Münster, June 21, 1788. He studied in his native city; was first merchant, then editor of a newspaper there, and exerted a wide influence by reason of his pamphlets full of ardent piety. His collected writings appeared, Berlin, 1821-43, 8 vols. (See his life by Poel, Hamburg, 1874-76, 2 vols.)

Ha'-math (*fortress*), an important city of Syria in the valley of the Orontes, founded by a son of Canaan (Gen. x. 18), the key of Northern Palestine. It is often noticed as Israel's northern boundary (Num. xiii. 21, Josh. xiii. 5). Independent in David's time, it came under Solomon's control (2 Chron. viii. 4). It became independent afterward, but was recovered by Jeroboam II. (2 Kings xiv. 28). It was taken by the Assyrians (2 Kings xviii. 34, Isa. x. 9). Amos (vi. 2) calls it "Hamath the Great." It is now a Turkish city, is built on both sides of the Orontes, and has 30,000 inhabitants.

T. W. C.

Hamath-Zobah, a city which Solomon conquered (2 Chron. viii. 3), but which cannot now be identified.

T. W. C.

Hamilton, James, D.D., Presbyterian; b. at Londond, Paisley, Nov. 27, 1814; d. in London, Nov. 24, 1867. From 1841 he was minister in Regent's Square, London, and

eminent both as a preacher and an author. Of his *Life in Earnest* (London, 1844) and *Mount of Olives*, the 65th 1000 appeared 1852-53. His other books are, *Harp on the Willows*, 1843; *Church in the House*, 1846; *Royal Preacher*, 1851; *Lamp and Lantern*, 1853; *Lives of Bunyan, Henry, and Hall*, 1853; *Emblems from Eden*, 1855; *Happy Home*, 1861. His works were collected in 6 vols., 1853. His life was written by William Arnot, 1870. F. M. B.

Hamilton, Patrick, first martyr of the Scottish Reformation; b. about 1504, at Kincauld, Linlithgow, or Staneshouse, Lanark (his father's estates), or, as some say, at Glasgow; d. at St. Andrews, Feb. 29, 1528. He was of noble and even royal descent, his mother being a granddaughter of James II. Two of his cousins were bishops; he was intended for the same dignity, and at 13 made abbot of Ferne, Rosshire. After studying at Paris, where he became M.A. in 1520, and at Louvain, where he was influenced by Erasmus, he entered the University of St. Andrew's, 1523, and was admitted to the Faculty of Arts, Oct. 8, 1524. Accused of heresy, he retired in 1526 to Marburg in Hesse, where his reforming views were confirmed by intercourse with Tyndale and Lambert. Imprudently returning to Scotland in 1527, he preached about Linlithgow, and married. Enticed by Archbishop Beaton to St. Andrew's, under pretence of a conference, in Jan., 1528, he was for some weeks treated courteously and allowed full freedom of speech. Arrested Feb. 28, he was tried next day in the cathedral for "detestable opinions," condemned, given over to the secular power, and at once burned before the gate of St. Salvador's College. His death gave a powerful impetus to the Reformation; as one of Beaton's retainers said, his "reck infected as many as it did blow upon." His *Patrick's Places*, written in Latin, was translated by J. Frith, London, 1532, n. e. 1807. His story has been told by Dr. P. Lorimer, Edinburgh, 1857, and T. P. Johnston, London, 1882. F. M. B.

Ham'-math (*hot springs*), a fortified city in Naphtali (Josh. xix. 35), probably identical with the *Hammath*, or "warm springs," about one mile south of Tiberias, whose waters are used for bathing and considered to have great medicinal qualities. T. W. C.

Hammond, Henry, D.D. (Oxford, 1630), Church of England; b. at Chertsey, Surrey, 20 m. w. by s. of London, Aug. 26 (or 18), 1605; d. at Westwood, Worcestershire, April 25, 1660. He went in 1618 from Eton to Magdalen College, Oxford, and became a fellow, 1625; rector of Penshurst, Kent, 1633; archdeacon of Chichester, 1643; chaplain to Charles I., 1645-47; canon of Christ Church, 1645, and sub-dean, 1648, but soon deprived, and retired to Westwood. His appointment to the see of Worcester was prevented only by his death. He was a man of great learning and high character. His *Catechism* appeared, London, 1644; *Paraphrase and Annotations upon the New Testament*, 1653; *On the Psalms*, 1659; his works, 4 vols. folio, 1674-84, with a life by Bishop John Fell, 1661. F. M. B.

Hampden, Renn Dickson, D.D. (Oxford, 18—), bishop of Hereford; b. in Barbadoes, 1793; d. in London, April 23, 1868. He entered Oriel College, Oxford, 1810; became a fellow, 1814; tutor, 1828; principal of St. Mary's Hall, 1833; professor of moral philosophy, 1834; regius professor of divinity, 1836, and bishop of Hereford, 1847. His Bampton lectures on *Scholastic Philosophy in its Relation to Christian Theology*, Oxford, 1833, 3d ed. 1848, caused his orthodoxy to be impeached, and his elevation was bitterly opposed. Among his other writings are *Philosophical Evidence of Christianity*, London, 1827; *Sermons*, 1836; *Fathers of Greek Philosophy*, 1862, and contributions to *Encyc. Britannica* and *Encyc. Metropolitana*. F. M. B.

Hampton Court Conference, Saturday, Monday, and Wednesday, Jan. 14, 16, and 18, 1604, between Prelates and Puritans, under the presidency of James I., to discuss the abuses complained of by the Puritans. It had for its upshot the revision of the English Bible, now known as the Authorized Version, which was the suggestion of Dr. John Reynolds, cordially seconded by the king. Hampton Court is a royal palace, on the Thames, 15 m. w.s.w. of London.

Händel, Georg Friedrich, musician, Protestant layman; b. at Halle, Saxony, Feb. 23, 1685; d. in London, April 18, 1759. In his 7th year he was a skilful player on the piano and organ, and therefore it is not to be wondered that he turned from the study of law to that of music. He rose to eminence in Germany, but in 1712 he went to England, where he received more appreciation. In 1751 he became blind. He is now chiefly remembered by his oratorios of "Esther" (1720), "Israel in Egypt" (1738), and especially the "Messiah" (1741).

Handicraft. This was more honorable among the Jews than among the heathen, who delegated manual labor to slaves, whereas the Rabbins said, "He who does not teach his son a trade makes him a footpad." Among the craftsmen known to the Jews were apothecaries (Ex. xxx. 25, Eccles. x. 1), or rather perfumers; bakers; barbers (Ezek. v. 1); carpenters, using such tools as the rule, the measuring line, the plane, the compass, etc.; carvers in wood and stone, employed in the tabernacle and the temple; dyers, colored fabrics being often mentioned; engravers on wood and stone (Ex. xxviii. 9-11); fullers (Isa. vii. 3); masons, cities antedating the flood (Gen. iv. 17); miners (Job xxviii. 1-6); potters (Jer. xviii. 2-6); ship-builders, only for a limited period (1 Kings x. 22); smiths or workers in metal, among whom were many skilled artisans in gold and silver and bronze; tanners and leather-dressers, with one of whom Peter lodged when in Joppa (Acts ix. 43); tent-makers, to which class Paul belonged and gained his living by the art; and weavers, especially women, of whom frequent mention is made (2 Kings xxiii. 7, 1 Chron. iv. 21, Prov. xxxi. 13, 19). T. W. C.

Handkerchief. (Acts xix. 12.) The use of such articles was common among the He-

brews, and to this day the people of the Orient carry them in their hands. Often they are beautifully wrought with the needle.

T. W. C.

Hands, Laying on of, was of a twofold nature. In the Mosaic ritual, the offerer of a sacrifice, whether an individual or a body of elders, laid hands on the head of the victim (Lev. iv. 4, 15, 24, 29, etc.), in token of the transfer of their guilt and penalty to a divinely appointed substitute. On the great day of Atonement this was accompanied by an oral confession of all the sins of the offerer and those whom he represented. On the other hand, the ceremony was used at the consecration of persons to high and holy undertakings, as when Moses (Num. xxvii. 18, 23) formally set apart Joshua to be his successor, thus giving official recognition of Jehovah's choice. In the New Testament the rite was used to indicate the bestowment of eminent spiritual gifts (Acts viii. 17, 19), evidently of a supernatural character, and also to indicate the setting apart to ministerial office (Acts xiii. 3, 1 Tim. iv. 14, 2 Tim. i. 6). As such it is a formal acknowledgment on the part of all concerned that grace for the fulfilment of the duties assumed or undertaken must come from above.

T. W. C.

Han'-nah (*grace*), one of the wives of Elkanah, a Levite of Ramathaim-zophim, and the mother of Samuel, whom she received in answer to prayer, and for whom she uttered an admirable song of praise. She was afterward blessed with 3 sons and 2 daughters (1 Sam. i. ii.). Compare Luke i. 46-55.

T. W. C.

Haph-ta-rah (plural, *haphtaroth*) were reading lessons or paragraphs taken from the prophets for use in the synagogues on the Sabbath and feast days, in connection with sections from the law (Luke iv. 17, Acts xiii. 15).

T. W. C.

Ha-ran, or **Charran** (*parched*), an ancient city in Mesopotamia, where Abram dwelt till his father, Terah, died, and then moved to Canaan. Nahor remained, and Haran was the early home of Rebekah (Gen. xii., xxvii.). It is generally identified with *Harran*, the Roman Carrae, on the Belik, about 50 miles above its entrance into the Euphrates.

T. W. C.

Harbaugh, Henry, D.D. (Union, 1860) (German), Reformed; b. near Waynesborough, Franklin County, Pa., Oct. 28, 1817; d. at Mercersburg, Pa., Dec. 28, 1867. After laboring as a farmer, carpenter, and teacher, he studied at Marshall College, Mercersburg, 1840-43; became pastor at Lewisburg, 1843, Lancaster, 1850, and Lebanon, 1860; professor of theology at Mercersburg, Jan., 1864. He represented the advanced or "Mercersburg theology." He edited the *Guardian*, 1850-66, and the *Mercersburg Review*, 1866-67, and published *Heaven*, Philadelphia, 1848; *Heavenly Recognition*, 1851; *Heavenly Home*, 1853; *Fathers of the Reformed Church*, 1857, and other prose works, besides *Poems*, 1860, and *Hymns and Chants*, 1861. One or two of

his hymns are rather widely used. His poems in the "Pennsylvania German" dialect were collected as *Harbaugh's Harfe*, 1870.

F. M. B.

Hardouin, Jean, Jesuit; b. at Quimper, in Brittany, France, 36 m. s.s.e. of Brest, 1646; entered the Society of Jesus in his 16th year; devoted himself to literature in Paris, where he d. Sept. 3, 1729. He was very learned, but so whimsical that it has been wittily said, "he tried for full 40 years to ruin his reputation for scholarship, but he did not quite succeed." His edition of the acts of the councils (*Collectio . . . Conciliorum*, Paris, 1715, 12 vols., 2d ed. by Coletto, 1728-32, 23 vols.) is his best theological work.

Hardwick, Charles, Church of England; b. at Slingsby, Yorkshire, Sept. 22, 1821; d. near Luchon, France, Aug. 18, 1859. He became fellow of St. Catharine's Hall, Cambridge, 18—; was ordained, 1846-47; professor of theology in Queen's College, Birmingham, 1853; divinity lecturer in (King's College) Cambridge, 1855, and archdeacon of Ely, 1859. He was killed by a fall in climbing the Pyrenees. He was an eminent scholar in history and divinity. His chief works are a *History of the (39) Articles*, Cambridge, 1851, 3d ed., 1876; a *History of the Christian Church* (Middle Age, 1853, 6th ed., Stubbs, 1888; Reformation, 1856, 9th ed., Stubbs, 1888); *Christ and other Masters*, 1855-59, 4 parts, 2d ed., 1863, 2 vols.

F. M. B.

Hardy, Robert Epence, Wesleyan missionary; b. at Preston, Lancashire, July 1, 1803; d. at Headingley, Yorkshire, April 16, 1868. He joined the Wesleyan Conference in 1825, and was soon after sent to Ceylon, where he labored 23 years, and afterward preached in England. He published *The British Government and the Idolatry of Ceylon*, London, 1841; *Eastern Monachism*, 1850; *A Manual of Buddhism, Translated from Singhalese MSS.*, 1853, 2d ed. 1880; *Legends and Theories of the Buddhists*, 1866. He was among the best of Pali scholars, and his books bear authority.

F. M. B.

Hare, Augustus William, Church of England; b. in Rome, Nov. 17, 1792; d. in Rome, Feb. 18, 1834. He was a fellow of New College, Oxford, and from 1829 rector of Alton Barnes, Hampshire, where he won much repute as a preacher. His *Sermons to a Country Congregation* appeared in 2 vols., London, 1837, and reached a 7th ed. in 1851. With his brother, J. C. Hare (q.v.), he wrote the first series of *Guesses at Truth*, 1827, and is celebrated in *Memorials of a Quiet Life*, 1872, by his son.

F. M. B.

Hare, Julius Charles, Church of England; b. in the valley of Valdarno, about 50 m. w. of Venice, Italy, Sept. 13, 1795; d. at Hurstmonceaux, Jan. 23, 1855. Much of his youth was spent abroad; at Weimar, 1804-5, he knew Goethe and Schiller. From the Charterhouse, London, he passed, in 1812, to Trinity College, Cambridge, of which he became a fellow and tutor, 1818; here Maurice, Trench, and Sterling were among his students.

After some legal studies he took orders, 1826; wrote part of *Guesses at Truth* (1827, second series, 1848), and with his old schoolmate, Thirlwall, translated vols. i. and ii. of Niebuhr's *History of Rome*, 1828-32. During a visit to Rome, in 1832, he met Bunsen. In 1834 he entered upon the rich family living of Hurstmonceaux, where he gathered a library of 12,000 volumes, notably rich in German theology and literature. He became archdeacon of Lewes, 1840; prebendary of Chichester, 1851, and chaplain to the queen, 1858. He was an evangelical Broad Churchman, who disliked Tractarianism more than dissent, and thoroughly knew and loved the Germans; an admirer and follower of Coleridge, and strongly in sympathy with Dr. Arnold. His character was high, and he was honored by a wide range of acquaintance. His chief works are, *Victory of Faith*, London, 1840; *Contest with Rome*, 1842; *Mission of the Comforter*, 1846, 2 vols.; *Memoir of John Sterling*, 1848; *Vindication of Luther*, 1854, 2d ed. 1855; and *Charges*, 1856, 3 vols. The last contains a prefatory essay by Maurice. His memoir, by E. H. Plumptre, is prefixed to the latest edition of *Guesses at Truth*, 1871. (See also *Memorials of a Quiet Life*, by A. J. C. Hare, 1872.) F. M. B.

Harless, Gottlob Christoph Adolf von, German Lutheran theologian; b. at Nuremberg, Nov. 21, 1806; d. in Munich, Sept. 5, 1879. He was educated at Erlangen and Halle; became professor in the former university, 1833; in Leipzig, 1845; councillor in church affairs at Dresden, 1850; president of the Protestant Upper Consistory in Munich, 1852; retired on account of blindness, Jan. 1, 1879. He was a tower of strength to the strict Lutherans. Of his numerous books there has been translated his *System of Christian Ethics* (orig., Stuttgart, 1842, 7th ed., 1875, Eng. trans., Edinburgh, 1868).

Harmer, Thomas, Independent; b. at Norwich, in 1715; d. Nov. 27, 1788, at Wattesfield, Suffolk, where he was pastor from 1735. His fame rests on *Observations on Various Passages of Scripture, Placing Them in a New Light*, etc. The first two volumes, which appeared, London, 1764, were translated into German by J. E. Faber, 1772. Gaining much help from Chardin's mss., lent him by Bishop Leroth, Harmer enlarged his book in 1776, and published two more volumes in 1787. The edition by Adam Clarke, 1808-16, has a life of the author. He also wrote *Outlines of a New Commentary on Solomon's Song*, 1768. F. M. B.

Harmonists, a colony of Germans founded by George Rapp (b. in Württemberg, 1770; d. at Economy, Pa., Aug. 7, 1847), who, on the idea of restoring "primitive Christianity," gathered followers and emigrated to Pennsylvania (1803) and established the village of Harmony, Butler County; moved to Indiana, and, on the Wabash river, established New Harmony (1815); sold out to Robert Owen (1824), and removed to Beaver County, Pa., on the Ohio, where they laid out Economy, 17 m. n.w. of Pittsburg. They practise com-

munity of goods and strict celibacy. They have accumulated great wealth. They numbered in 1890 only 30 members, all old.

Harmony of the Gospels. The narratives of the evangelists, although independent, yet agree in the main and not rarely relate the same incident in almost the same words. But they occasionally exhibit what seem to be grave discrepancies, whether of facts or of circumstances. This difficulty was felt at an early period, as appears by the work of Tatian (2d century), styled *DIATESSARON* (through four), which combined the four accounts into one continuous narrative. In the next century Ammonius Saccas made a new work of the same kind, which was the basis of the well-known work of Eusebius, entitled the Ten Indexes or Canons, which arranged the contents of the gospels in a series of tables, showing clearly the agreements and the differences. The convenience and utility of such a scheme led in later times to many useful compilations, Roman Catholic as well as Protestant.

It seems now to be agreed that none of the evangelists designed to observe a strict chronological arrangement, as appears from the fact that their notes of time are so few and so vague, as "then," "at that time," "in those days." In each case the facts themselves, not the order of their occurrence, were the object of attention. No one singly can be taken as a guide or a standard, but all are to be put together and selections made from the whole, as the exigencies of each particular case may require. The 4th gospel, which is so unlike the other three, is of special value to the harmonist, because, by mentioning the various Passovers which our Lord attended, it enables us to determine the length of his ministry, which was at least three years. The theory of a *urevangelium*, or primal gospel, from which the evangelists drew, is now pretty generally given up. So also is the notion that one of them served as a source or pattern to the others. The only defensible position is that they drew from a common tradition, and were guided by the Holy Spirit in accordance with the aims they had in view. They were therefore strictly independent, being so many credible witnesses to the one life on earth wholly without sin. The 4th gospel, being supplementary, differs largely from the others, but its contents are needed to complete the picture. In adjusting discrepancies, harmonists are compelled to assume that our Lord repeated the same saying at different times. T. W. C.

Harms, Claus, evangelical Lutheran; b. at Fahrstedt, Schleswig-Holstein, March 25, 1778; d. in Kiel, Feb. 1, 1855. After education at Kiel, he was a private tutor from 1802 to 1806, when he became successively assistant pastor at Lunden, 1806; chief assistant in the Nicolai church in Kiel, 1816; chief pastor, 1835; retired on account of eye troubles, 1840. He was a pronounced evangelical, and exerted a great counteracting influence to the rationalism of his day. Besides sermons may be mentioned his 95 theses to match Luther's (Kiel, 1817, rep. in *Bibliothek theologischer Klassiker*, Gotha, 1888); *Pastoraltheologie*

(Kiel, 1830, 3 vols., 3d ed., 1878, rep. in *Bib. theol. Kl.*, 1888, 2 vols. See his autobiography, Kiel, 1851, rep. in same vol. with his 95 theses, Gotha, 1888).

Harms (Georg) Ludwig (Detler Theodor), evangelical Lutheran; b. at Walsrode, 85 m. n. of Hanover, May 5, 1808; d. at Hermannsburg, still nearer to the same, Germany, Nov. 14, 1865. He studied at Erlangen, 1827-30; taught for some years as private tutor; became the assistant of him who was pastor at Hermannsburg, 1844, and succeeded him, 1849. He was not only a popular and most successful pastor and preacher, but so deeply interested in missions that he founded the Hermannsburg Evangelical Lutheran Mission in 1849; organized a training school for missionaries at Hermannsburg, and chartered a ship, in 1854, to convey the first 12 missionaries and 8 colonists to the stations in South Africa among the Zulus and Basutos. The society still exists, and in 1887 supported 52 stations in Africa, 11 in India, 1 in Australia, and 2 in New Zealand, and had 70 missionaries. His missionary journal was widely circulated in Germany. (See his life by Theodor Harms, Hermannsburg, 1868, 5th ed., 1877.) **Theodor**, his brother and successor in the church and in the direction of the mission; b. in 1819; d. at Hermannsburg, Feb. 16, 1885. His refusal to consider civil marriages as valid led to his deposition in 1877. He then founded the Hanoverian Free Church. He was a voluminous writer; some of his books passed through several editions.

Harnack (Karl Gustav), Adolf, Ph.D. (Leipzig, 1873), Lic.Theol. (Leipzig, 1874), D.D. (hon., Marburg, 1879), German Protestant; son of Theodosius H.; b. at Dorpat, 157 m. n.e. of Riga, Livonia, Russia, May 7, 1851; studied theology there and in Germany, and was appointed professor of church history at Leipzig, 1876; Giessen, 1879; Marburg, 1886; Berlin, 1889. He published *Zur Quellenkritik der Geschichte des Gnosticismus*, Leipzig, 1873; *Die Zeit des Ignatius und die Chronologie der antichristlichen Bischöfe*, 1878; *Das Mönchtum, seine Ideale und Geschichte*, Giessen, 1881, 3d ed., 1886; *Lehrbuch der Dogmengeschichte*, Freiburg im Br., 1886-87, 2 vols., 2d ed., 1888; *Grundriss der Dogmengeschichte*, 1889; *Das Neue Testament um das Jahr 200*, 1889, etc.

Ha'-rod (trembling), a spring by which Gideon encamped and where he tested his men (Judges vii.). Now called 'Ain Jalud, on the northern slope of Mt. Gilboa.

T. W. C.

Ha-ro'-sheth (working in wood) of the **Gentiles**, so called from its mixed population, a city in North Canaan, the home of Sisera and the place where Jabin's army assembled (Judges iv. 2, 13, 16). Thomson places it at the base of Mt. Carmel, the entrance to the narrow pass through which the Kishon flows from the plain of Esdraelon to the plain of Acre.

T. W. C.

Harp. See MUSICAL INSTRUMENTS.

Harper, William Rainey, Ph.D. (Yale Col-

lege, New Haven, Conn., 1875), Baptist layman; b. at New Concord, O., July 26, 1856; graduated at Muskingum College in his native place, 1870; was principal of the preparatory department of Denison University, Granville, O., 1876-79; professor of Hebrew in the Chicago Baptist Union Theological Seminary, Morgan Park, Ill., 1879-86, and since that time professor of Semitic languages in Yale College. He is the editor of *Hebraica* and of the *Old and New Testament Student*. No one has done as much as he to popularize the study of Hebrew, and his inductive method of studying that language (Chicago, 1882, 7th ed. 1886) has been successfully applied to biblical Greek (with Rev. Prof. R. F. Weidner, D.D., 1889) and classical Greek and Latin (with J. B. Burgess, 1880).

Hartmann, Karl Robert Eduard von, b. in Berlin, Feb. 23, 1842; received a military education, but resigned in 1865 his position as a lieutenant of artillery on account of a knee trouble, and began, in 1869, with his *Philosophy of the Unconscious*, 9th ed., 1882, Eng. trans. by W. C. Coupland, 1884, an extensive and important literary activity. *Phänomenologie des sittlichen Bewusstseins*, 1878, is another of his principal works, giving a clear and definite view of his standpoint. In his *Die Selbstersetzung des Christenthums*, 1874, and *Die Krisis des Christenthums in der modernen Theologie*, 1880, he attacked Christianity, and was met, among others, by A. Schweitzer, *Nach Rechts und Links*, 1876, and O. Pfleiderer in his *Religionsphilosophie auf geschichtlicher Grundlage*, 1883.

Hase, Karl August von, b. at Steinbach, Saxony, Aug. 25, 1800; d. at Jena, Jan. 8, 1890; studied theology at Leipzig and Erlangen, and was appointed professor at Jena in 1830, from which position he retired as *professor emeritus* in 1883. His principal works are, *Hutterus Redivivus*, Leipzig, 1828, 12th ed., 1883, a systematic exposition of the Old-Lutheran, orthodox dogmatics, such as one of its representatives from the 16th century might have given it if he had had the 19th century for his audience, and consequently brimful of indirect criticism; *Life of Jesus*, 1829, 5th ed., 1865, Eng. trans. by J. F. Clarke, Boston, 1881; *History of the Christian Church*, 1834, 11th ed., 1886, Eng. trans. from the 7th ed. by Wing and Blumenthal, New York, 1856; originally laid out on an entirely new plan, by which much new material, formerly found only in special treatises on Christian art, ecclesiastical government, etc., was incorporated with the general historical representation, while other material which, in course of time, had become completely perfunctory was eliminated; *Neue Propheten* (Maid of Orleans, Savonarola, the kingdom of the Anabaptists), 1851; *Franz von Assisi*, 1856; *Miracle Plays and Sacred Dramas*, 1858, Eng. trans., London, 1880; *Handbuch der protestantischen Polemik gegen d. röm. kath. Kirche*, 1862, 4th ed., 1886; *Caterina von Siena*, 1864; *Rosenkronen* (Bar Kochba, Gregory VII., Pius II., Krell, etc.), 1880; *Kirchengeschichte auf der Grundlage akademischer Vorlesungen*, 1885 sq., 3 vols.

Generally his standpoint may be designated as a mild and conscientious rationalism distinguished by moral nobleness and æsthetic refinement. C. P.

Hasse, Friedrich Rudolf, b. at Dresden, June 29, 1808; d. at Bonn, Oct. 14, 1862; studied theology at Leipzig and Berlin, and was appointed professor of church history at Greifswald, 1836, and Bonn, 1841. His *Anselm von Canterbury*, first volume giving his life, Leipzig, 1843, second giving an exposition of his theology, 1852, is considered as a model monograph. His *Kirchengeschichte*, 3 vols., was published after his death by Köhler, 1864, 3 vols., 2d ed., 1872. (See his life by Krafft, Bonn, 1865.) C. P.

Hastings, Thomas, Mus. Doc. (University of New York, 1858), composer and hymn-writer; b. in Washington, Conn., Oct. 15, 1784; d. in New York, May 15, 1872. His life was devoted to the improvement of church music. Beginning to teach in Oneida County, N. Y., 1806, he removed to Troy, 1817, Utica, 1823, and New York City, 1832. He compiled many volumes of tunes and wrote several hundred hymns, very many of which have been more or less widely used. They are found chiefly in his *Spiritual Songs*, New York, 1831-33; *Mother's Hymn-Book*, 1834; *Christian Psalmist*, 1836; *Devotional Hymns and Poems*, 1850, and *Church Melodies*, 1858. His co-editor in the last-named was his son, Rev. Dr. T. S. Hastings, now president of Union Theological Seminary. F. M. B.

Hatch, Edwin, D.D. (University of Edinburgh, 1883), Church of England; b. at Derby, Eng., Sept. 4, 1835; d. at Oxford, Nov. 10, 1889. He was educated at Pembroke College, Oxford; graduated B.A., 1857; M.A., 1867; was ordained deacon, 1858, and priest, 1859; professor of classics in Trinity College, Toronto, Can., 1859-66; vice-principal of St. Mary's Hall, Oxford, Eng., 1867, and, in addition, rector of Purleigh, 1883; secretary to the boards of faculties, 1884, and reader in ecclesiastical history, Oxford. His extraordinary learning and ability received too tardy recognition. He was Bampton lecturer, 1880, Grinfield lecturer, 1882-84. As the former he produced the remarkable volume on *The Organization of the Early Christian Churches*, London, 1881, 3d ed., 1888, Ger. trans., Giessen, 1883; as the latter, his *Essays in Biblical Greek*, 1889; he also wrote *The Growth of Church Institutions*, 1887, Ger. trans., 1888; both Ger. trans. are edited by Adolf Harnack. (See memorials, edited by his brother, 1890.)

Hattemists, a Dutch sect of distinctly antinomian character, founded by Pontianus van Hattem, who was deposed from his pastorate in Zealand in 1683 and died in 1706. He was a disciple of Spinoza, from whose ideas he developed a mystical pantheism in which there was no room for any distinction between good and bad. The sect was suppressed by the Dutch Government in 1733.

Hauge, Hans Nielsen, b. on the Hauge

farm, Smaalenene County, Norway, April 8, 1771; d. on the Bredtvedt farm, Aker County, March 29, 1824; was a peasant's son, and received only a common peasant education; but from his study of the Bible and the common popular religious literature of the Lutheran Church, he came to feel it as his duty to try to awaken his countrymen from that spiritual sleep into which they had fallen under the reign of rationalism. In 1795 he began to preach, walking from place to place, and publish religious tracts of a somewhat pietistic but by no means sectarian character. He made a deep impression, and though his followers, called "Haugians," or "Readers," never separated from the established church, nor even attacked it, the authorities meant that such a thing as a preaching peasant could not be tolerated. He was imprisoned in 1804, and kept waiting for trial 10 years. When, in 1814, he was set free his health was broken. Nevertheless, his influence was so wide as to become almost a national feature, and in course of time the church itself came to understand and acknowledge its mistake. His life has been written by A. Chr. Bang, Christiania, 1874, and Belsheim, Christiania, 1881. C. P.

Hau'-ran (*caves*), a country east of the Jordan and south of Damascus (Ezek. xlvii. 16, 18), the Auranitis of the Greeks and Romans. At the time of the conquest it was subject to Og, king of Bashan, and a large portion of it was allotted to Manasseh. Explorations in the last half century show it to have had an astonishing number of fortified cities, the stone buildings of which are in a remarkable state of preservation. Its population must once have been very dense and very prosperous. T. W. C.

Havelock, Sir Henry, bart., K.C.B.; b. at Bishop-Wearmouth, near Sunderland, Durham, April 5, 1795; d. at Alum-Bagh, near Lucknow, India, Nov. 25, 1857. After studying at the Charterhouse and reading law, he entered the army, 1815, and was sent to India, 1823. His views changed on the voyage, and after marrying, in 1829, a daughter of the missionary Marshman, he became a Baptist, gave religious instruction to his men, and was zealous and blameless in the devout life. He served with distinction in Burmah, 1824-26, and in the Afghan war, 1838-42, of which he wrote a narrative. He was made adjutant-general, 1853, and brigadier, 1857, while commanding a division in Persia. On the news of the Indian mutiny he hastened to Calcutta, organized a movable column, and won 8 victories over the Sepoys. Re-enforced by General Outram, he accomplished the memorable relief of Lucknow, and soon after died of dysentery, brought on by the fatigues of the campaign. His commission as major-general came too late, but the baronetcy passed to his son, and a pension of £1000 to his widow. He has been generally accepted as the model of a Christian soldier. His memoirs were written by J. C. Marshman, London, 1860.

F. M. B.

Havergal, Frances Ridley, b. at Astley, Worcestershire, Dec. 14, 1836; d. at Caswell

Bay, Swansea, South Wales, June 3, 1879. Her father, the Rev. W. H. Havergal (1793-1870), was a well-known musician and hymn-writer. Educated at Düsseldorf, she was a diligent student, and active through life in Sunday-school, temperance, hospital, and missionary work. She began to write at 7, and to publish her verses in *Good Words* about 1860. Among her books are, *Morning Bells and Little Pillows*, 1875; *My King*, 1877; *Kept for the Master's Use*, 1879; *Swiss Letters*, 1881; and in verse, *Ministry of Song*, 1871; *Under the Surface*, 1874; and *Under His Shadow*, 1879. Some of her hymns are coming into extensive use. Her memorials, by her sister, appeared, London and New York, 1880; abridged later. F. M. B.

Hav-i-lah (*circuit*), a region abounding in gold, bdellium, and onyx-stone (Gen. ii. 11). According to one theory, it was at the south-east end of the Black Sea; according to another, at the head of the Persian Gulf.

T. W. C.

Haweis, Hugh Reginald, Church of England; b. at Egham, Surrey, Eng., April 3, 1838; graduated at Trinity College, Cambridge, B.A., 1859; M.A., 1864; curate of St. Peter's, Bethnal Green, 1860-63; of St. James the Less, Westminster, 1863-66; of St. James, Marylebone, since 1866, all in London. He has organized the penny readings and holds Sunday evening services, in which he seeks to impress religious truths by the aid of music, paintings, and other such means, so much the more effective because so very unfamiliar to the minds of the humbler classes. He is a pronounced Broad Churchman. Of his numerous books may be mentioned *Music and Morals*, London, 1871, 15th ed., 1888; *Thoughts for the Times*, 1872, 14th ed., 1886; *Poets in the Pulpit*, 1883; *Key of Doctrine and Practice*, 1884, 15th 1000, same year; *My Musical Life*, 1884, 3d ed., 1888; *Christ and Christianity* (an early church history), 1886 sqq., 5 vols.

Hawk, a strong-winged and rapacious bird, unclean by the Levitical law (Lev. xi. 16), but so sacred among the Egyptians that to kill one, even unwittingly, was a capital crime. Its migrations illustrate the wisdom of the Creator (Job xxxix. 26).

T. W. C.

Hawks, Francis Lister, D.D. (Columbia, 1832). LL.D. (University of North Carolina, 1861 [?]), Episcopalian; b. at New Berne, N.C., June 10, 1792; d. in New York City, Sept. 26, 1866. He graduated at the University of North Carolina, 1815; attained eminence at the bar, published two legal works, and sat in the North Carolina legislature, but turned to the ministry, 1827. His principal charges were, St. Thomas, New York, 1831-43; Christ Church, New Orleans, 1844-49; Church of the Mediator (afterward Calvary), New York, 1849-61, and Christ Church, Baltimore, 1862-65. He declined three elections to the episcopate—the Southwest (missionary), 1835; Mississippi, 1844, and Rhode Island, 1851. As historiographer of his church, he published *Contributions to the Ecclesiastical History of the United States*, New York, 1820-10,

and *Documentary History*, 1863. Among his varied activities were several editorships, the founding of St. Thomas' Hall at Flushing, L. I., etc. He was a brilliant preacher and voluminous writer. His memorial, by E. A. Duyckinck, appeared 1871. His brother, Rev. Dr. Cicero Stephens Hawks (b. in New Berne, N. C., May 26, 1812; d. in St. Louis, April 19, 1868), was bishop of Missouri from 1844.

F. M. B.

Haydn, Joseph, German composer; b. at Rohrau, on the Austro-Hungarian frontier, March 31, 1732; d. at Vienna, May 31, 1809. He sang in the cathedral choir at Vienna till 1747, and soon after became a pupil of Porpora. His symphonies were composed for Prince Esterhazy, whose chapel-master he was, 1760-90. His genius was first adequately recognized in London, 1791-92 and 1794-95. His oratorio, *The Creation*, was written in 1797; *The Seasons* came later. He was of devout spirit; each of his mss. is headed "*In nomine Domini*" or "*Soli Deo gloria*," and ends "*Laus Deo*." There are sundry lives of him in German, French, and English.

F. M. B.

Haymo, b. about 778, of Frankish or Anglo-Saxon descent; was a fellow-student and friend of Rabanus Maurus, in Fulda and Tours, and was, in 840, appointed bishop of Halberstadt, where he died in 853. He wrote commentaries on several books of the Old Testament and on the epistles of Paul; devotional tracts, *De christianarum rerum memoria*; and theological treatises, *De corpore et sanguine Domini*, which have attracted considerable attention and are found in Migne, *Pat. Lat.* CXVI.-CXVIII.

Haz'-a-el (*God sees*), an officer of the king of Syria. His accession to the throne was revealed to Elijah (1 Kings xix. 5), and years afterward was told him when he came to consult Elisha about his master's recovery from sickness (2 Kings viii. 7-15). His discomposure under the prophet's eye showed that he was already meditating the crime which he committed the next day. Having usurped the throne, he waged cruel and successful war against Israel and Judah, and reigned 46 years, but his conquests were lost during the reign of his son and successor, Benhadad (3 Kings xiii. 25).

T. W. C.

Ha'-zor (*enclosure*), the name of several cities, the chief of which was that of King Jabin, who was defeated by Joshua (Josh. xi. 1-13). It revived, however, and oppressed Israel, but was again subdued by Barak (Judges iv.), was fortified by Solomon (1 Kings ix. 15), and remained in the possession of Israel till the invasion of Tiglath-pileser. Its site is supposed to be found at *Tell Hara*, 2½ miles southeast of Kadesh, where are ancient ruins.

T. W. C.

Head-dress, an occasional adornment among the Hebrews, the head being usually uncovered. It was covered in mourning (2 Sam. xv. 30). The priests' "bonnets" (head tires, R. V.) were "for glory and for beauty" (Ex. xxviii. 40). The diadem, or turban, seems to have been worn only by eminent persons

or on festive occasions (Job xxix. 14, Isa. iii. 23, lxii. 3). The mitre was worn by priests (Ex. xxxix. 28), by women in full dress (Isa. iii. 20), by a bridegroom (Isa. lxi. 10), and by others on gala days (Isa. lxi. 3, Ez. xxiv. 17, 23).

T. W. C.

Heathen. This term, derived from *heath*, originally meaning those who live on heaths or in the woods, is applied in the English Bible to all the nations save Israel (Ps. ii. 1, Jer. x. 2). It now denotes all except Jews, Christians, and Mohammedans.

T. W. C.

Heave-Offering, one that was lifted up and down in token of its presentation to Jehovah (Num. xv. 20).

T. W. C.

Heaven (*heated up, high*), either the material realm above us or the abode of God and holy spirits. In both cases the plural is often used. In the former sense heaven is spoken of as a broad expanse or firmament (Gen. i. 6, 8), having doors and windows (Gen. vii. 11, Ps. lxxviii. 23), and from which comes the rain (James v. 18) and the frost (Job xxxviii. 29). In it are set the sun, moon, and stars (Gen. i. 14, Deut. iv. 19), and in the midst of it the fowl fly. It is to perish with the earth (2 Ps. iii. 10) and to give place to "a new heaven and a new earth" (Rev. xxi. 1). In the latter sense the term denotes an invisible realm where God especially dwells (1 Kings viii. 9, Matt. v. 45), whence Christ descended (John iii. 13) and whither he ascended (Luke xxiv. 51), the abode of angels (Matt. xxii. 30), where God's will is done (Matt. vi. 10), where Christ intercedes for his people (Heb. ix. 24) and has a place prepared for them (John xiv. 2). The believer's heaven is not merely a state but a place (Eph. i. 3).

From it all sin and sorrow are forever excluded. Its blessedness is set forth by the liveliest images man can conceive—gardens of delight, rivers of pleasure, trees of life, songs of joy, crowns of glory. It is a social state, collecting together all that is holy and crowning all other joys with that of a perfect and unbroken fellowship of saints. But its chief joy is the presence of Christ, for his people are then to be like him (1 John iii. 2), both in their spirits and in the resurrection body (1 Cor. xv. 49), and the fellowship of believers with their Saviour will bring a joy unspeakable and full of glory.

"The third heaven" (2 Cor. xii. 2), into which Paul was rapt in a vision, is probably only another expression for the highest heavens, or what is called "the heaven of heavens" (Deut. x. 14).

The phrase in Deuteronomy (xi. 21), "as the days of heaven upon the earth," does not express a quality, but is a measure of time, the sense being that the days of the people shall be "as long as the days of the heavens above the earth."

T. W. C.

Hebrews, a name derived either from **EBER**, the last of the long-lived patriarchs (Gen. x. 24, xi. 16, 17), or from the Hebrew verb **ABAR**, *to pass over*, applied by the Canaanites to Abraham as the man from beyond the Euphrates. It was the name used by the chosen people themselves in their relations with foreigners (Gen. xl. 15, Ex. ii. 7).

1. **THE PEOPLE.**—They were descended directly from Abraham through Isaac and Jacob. Their government at first was patriarchal, but after the migration of Jacob into Egypt, where they expanded during 400 years from a family or clan into a nation, they were subjected to gross and cruel oppression (Ex. i. 11-14). But God raised up a deliverer in Moses, by whom they were led across the Red Sea, and in the desert received the Law and a complete ritual and political constitution. A theocratic government was established, under which they were led across the Jordan and put in possession of Canaan. For a long period they were ruled by judges, the last of whom, Samuel, anointed Saul as king, who, being disobedient, perished, and the monarchy was firmly established in the person of David, under whom and his son Solomon the kingdom attained its highest prosperity. The folly of the next king, Rehoboam, led to the division into a northern kingdom, Israel, and a southern, Judah. These came into conflict with the surrounding nations, and grew weaker and weaker until both fell—the former captured and exiled by the Assyrians B.C. 721, the latter by the Babylonians, B.C. 588. But under Zerubbabel and others a portion came back from Babylon, and re-established the temple worship under Persian protection. After the death of Alexander the Great they were controlled in turn by the monarchs of Egypt and of Syria, regained independence under the Maccabees, and finally fell, like the rest of the world, under the power of the Romans. After repeated insurrections they were subdued and expatriated, and, though never regaining their own land, have maintained their separate and distinct existence to this day. They have distinguished themselves in all occupations except agriculture and manufactures, have furnished many great statesmen, scholars, and artists, and have been the chief bankers of the world. Their numbers are variously estimated from 6 to 9 millions. See **JEW**s.

2. **THE LANGUAGE.**—It belongs to the Semitic family, and occupies a middle position between the Aramaic and the Arabic. It is written from right to left, and consists of consonants, above or below which the vowel-points are written; the roots of the language are in general words of three letters; the verbs have but two tenses, the past and the future or the perfect and the imperfect. It lacks the variety of forms and the fulness of inflections of the Arabic, as well as its abundant vocabulary, and yet has a simplicity, conciseness, and sensuous force which well fitted it for its purpose as the tongue of the chosen people. Its origin is lost in remote obscurity, the presumption being that it was the language of Canaan when Abraham first entered it. The earliest original trace of its form is found in the Moabite stone, which dates from the former part of the 9th century B.C. That there were differences of pronunciation and expression in Palestine appears from the *Shibboleth* incident (Judges xii. 6). Dialectical differences are mentioned in Neh. xiii. 23, 24. The language must have undergone changes during the centuries from Abra-

ham to Malachi. Yet it is not easy to trace them, because the present Hebrew points are of comparatively late origin, and, although faithful to an old tradition, were uniformly applied to all portions alike of the earlier and the later Old Testament. The only sure note of time is the Aramaic influence, which began at the end of the 7th century B.C., and gradually increased until, at the close of the exile, it became dominant.

8. THE POETRY.—Of this we have only such remains as were incorporated in the history or were used for worship. It has neither rhyme nor rhythm, or if it had the latter the fact cannot now be known, as the ancient Hebrew pronunciation is lost. Its chief feature is the parallelism—i.e., the placing side by side of similarly constructed clauses. The symmetry lies in the relation of the expression to the thought. The same idea is repeated several times synonymously in different words, or else antithetically by two opposite sentences. The parallelism may extend to two or three or even four lines. All these varying forms are often mingled together, and hinder the poem from being monotonous. In the first four of Jeremiah's Lamentations the elaborate structure is best seen. This feature of Hebrew poetry is so inwrought in its nature that it cannot be lost in translation. As to contents, a discrimination has been made of the lyric and the didactic, although the two frequently shade into each other (e.g., Ps. xix., xxiv.). The lyrics are written in every key, and run the whole gamut of human feeling. Joy and sorrow, defeat and triumph, personal and national experiences, views of nature and of life—all find in them expression.

T. W. C.

Hebrews, Epistle to the. The importance of this portion of the New Testament cannot be overestimated. It was designed to show to Jewish Christians the deity, humanity, atonement, and intercession of Christ; his pre-eminence over angels and over Moses; the superiority of the Gospel to the Law; the real meaning and design of the Mosaic ritual, and so to fortify them against the danger of apostasy when under persecution. It is a key to the Old Testament Scriptures and an inspired demonstration of the doctrine of atoning sacrifice as imbedded in the Mosaic institutions.

The name of the writer is nowhere mentioned, and the authorship is still in dispute, as it has been from the earliest times, Origen having said, "As to the author God only knows." The weight of the argument and of authority is against its ascription to Paul, but as to whether it came from Apollos, Luke, or Barnabas, scholars are hopelessly divided. It is generally supposed to have been written in Italy about the years 62-64. Recent excellent commentaries are those of F. W. Farrar (Cambridge, 1888, 2d ed., 1889); F. Rendall (London, 1888, 2d ed., 1888); T. C. Edwards (1888, 3d ed., 1889); B. F. Westcott (1889); C. J. Vaughan (1890).

T. W. C.

He-bron (*friendship*), one of the most ancient cities in the world, built 7 years before Tanis (Num. xiii. 22); often the residence of Abraham, Isaac, and Jacob, and the place

where they were buried; the seat of David's government while he reigned over Judah alone. It is not mentioned in the New Testament.

T. W. C.

Heckewelder, John Gottlieb Ernestus, Moravian missionary; b. at Bedford, Eng., March 12, 1748; d. at Bethlehem, Pa., Jan. 21, 1823. He came to Pennsylvania in 1754, and was missionary to the Indians in Ohio, 1763, and in Pennsylvania, 1765-71. After being assistant of the missionary Zeisberger for 15 years, he was appointed agent in Ohio for the "Society of the United Brethren for Propagating the Gospel," 1788. As assistant commissioner with General Rufus Putnam, 1792, he negotiated a treaty with Indians at Vincennes, Ind. With General Lincoln, Colonel Pickering, and Beverly Rudolph, 1793, he treated with Indian tribes at Niagara. He surveyed the reserve granted to the Christian Indians in the Tuscarawas Valley, O., 1797, and the next year led thither the remnant of them. In 1810 he retired to Bethlehem, Pa., to devote himself to literary work. He was a member of the American Philosophical Society at Philadelphia. Chief among his works are, *An Account of the History, Manners, and Customs of the Indian Nations who once Inhabited Pennsylvania and the Neighboring States*, Philadelphia, 1818; *A Narrative of the Missions of the United Brethren among the Delaware and Mohican Indians*, 1822, and *Names which the Lenni-Lenape, or Delaware Indians, gave to Rivers, Streams, and Localities, etc.*, 1822. (See *Life of Heckewelder*, by Rev. Edward Rondthaler, Philadelphia, 1847.)

J. TAYLOR HAMILTON.

Hedio, Kaspar, b. at Ettlingen, Baden, 4½ m. s. of Carlsruhe, 1493; d. at Strassburg, Oct. 17, 1552; studied theology at Freiburg and Basel; was by Capito drawn toward the reformation; became court preacher at Mayence in 1520, and preacher in the cathedral of Strassburg in 1523. In this latter place he was very active for the introduction of the reformation; married in 1524; abolished the mass in 1529, but resigned his position at the cathedral in 1548, as he would not accept the Interim. His works are mostly of historical interest. He edited (1537), then translated from the Latin, and continued from 1230 to 1548 Conrad of Ursberg's *Chronicon* (Strassburg, 1543), and wrote a *Chronicon Germanicum* till 1545.

Heermann (här-män), **Johann**, b. at Randten, Silesia, 43 m. n.w. of Breslau, Oct. 11, 1585; d. at Lissa, in Polish Prussia, 43 m. s.w. of Posen, Feb. 16, 1647; was Protestant pastor at Köben, 38 m. n.w. of Breslau, from 1611 to 1634, and wrote a great number of hymns, which are still in use in Germany, and of which some have been translated into English in Miss Winkworth's *Lyra Germanica*, London, 1855, later edd., and Schaff's *Christ in Song*, New York, 1869.

Hefe (hä-feh-leh), **Carl Joseph von**, Ph.D. (hon., Bonn, 1868), D.D. (Tübingen, 1838), Roman Catholic bishop; b. at Unterkochen, Württemberg, March 16, 1809; studied theology at Tübingen and in the Rottenburg semi-

nary; was ordained a priest in 1833; became professor of theology at Tübingen in 1837 and bishop of Rottenburg in 1860. In 1868 he was called to Rome to help in making the necessary preparations for the Vatican Council, which he attended, and in which he opposed the dogma of the infallibility of the pope, though after its official promulgation he accepted it. He was a very prolific writer, but his principal work was his *Conciliengeschichte*, of which the first volume appeared in Freiburg, 1855, and the seventh, reaching down to the Council of Ferrara-Florence, in 1874. In 1873 a new edition was begun, of which the first four volumes were supervised by the author himself, the next two and the first part of the third by his disciple, Dr. Knöpfler; the rest of the seventh volume was edited by Cardinal Hergenröther, who finished the work (1891) in three more volumes, bringing it down to and including the Council of Trent. An English translation, *History of the Councils of the Church*, was begun in 1871 in Edinburgh; vol. iii., bringing the history down to 451, appeared in 1882. There is a complete French translation, Paris, 1869-78, 12 vols.

Hegel (hä'-gel), **Georg Wilhelm Friedrich**, b. at Stuttgart, Aug. 27, 1770; d. in Berlin, Nov. 14, 1831; was professor of philosophy at Jena, 1805-8; president of the Aigidien Gymnasium at Nuremberg, 1808-16; again professor of philosophy at Heidelberg in 1817, and in Berlin since 1818. In accordance with his method of moving from a position through its negation to the mediation of this contradiction, Hegel treats the idea first as *logic*, then as *nature*, and finally as *spirit*. Then, again, he treats the idea as spirit first under the form of *religion*, then under the form of *art*, and finally under the form of *philosophy*, religion being the lowest and most imperfect form of spiritual life. To this verdict no objection has been raised in Germany; on the contrary, it has been allowed to establish itself quietly there in the mind of modern education as a self-evident truth. Quite otherwise, when, in his *Philosophy of Religion*, Hegel came to analyze the relation between the religious idea and the actually existing religions. Here the right wing of his pupils, Daub, Markeinecke, Hotho, Röthscher, Rosenkranz, etc., declared that he had demonstrated the existence of the most perfect harmony between philosophy and Christianity, between the Prussian state and the Protestant Church, while the left wing, D. F. Strauss, L. Feuerbach, Bruno Bauer, Arnold Ruge, etc., protested that he had dissolved the historical foundation of Christianity into mythology and its moral contents into delusions. Of course, only one of these parties can be right, but they could be both wrong. There is a collected edition of Hegel's works in 18 vols., Berlin, 1832-40; English translations are, *Subjective Logic*, by Sloman and Wallon, London, 1855; *Philosophy of History*, by Sibree, 1857; *Philosophy of Fine Art*, by B. Bosanquet, 1886; *Philosophy of State and History*, by G. S. Morris, Chicago, 1887, and selections in *Journal of Speculative Philosophy*, by W. T. Harris, i.-v., St. Louis, 1867-71. (See

Edward Caird, *Hegel*, London, 1883; A. Seth, *Hegelianism and Personality*, 1887; J. M. Sterrett, *Studies in Hegel's Philosophy of Religion*, New York, 1889.) C. P.

Hegesippus, an ecclesiastical writer from the 2d century. His work has not come down to us, but it was frequently quoted, especially by Eusebius, and the fragments thus preserved have been gathered together by Routh, Schulthess, and others, and are of interest with respect to the true character of the primitive church. Eng. trans. of the fragments in *Ante-Nicene Fathers*, Christian Literature Company ed., vol. viii., 762-65. (See H. Dannreuther, *Du Temoignage d'Hegesippe*, Nancy, 1878.)

Hegira (Arabic, "flight") designates the point from which the Mohammedan computation of time starts—namely, the flight of Mohammed from Mecca to Medina, July 15, 622.

Heidegger (hi'-dek-er), **Johann Heinrich**, b. at Bärentschwell, 15 m. s.e. of Zurich, July 1, 1633; d. at Zurich, Jan. 18, 1698; studied at Marburg and Heidelberg, and was professor at Heidelberg in Hebrew and logic, and since 1665 of theology in Zurich. He published some strongly polemical works against the Roman Church, but was very anxious to bring about an agreement between the various Protestant churches. (See his *Demonstratio de Augustana confessionis cum fide Reformationum consensu*, Zurich, 1664; *Historia papatus*, Amsterdam, 1684; *Manuductio in viam concordiam Protestantium ecclesiastica*, 1686; *Corpus theologiæ christianæ*, 1700, 2 vols., etc.)

Heidelberg Catechism. Made by Ursinus and Olevianus in 1563, at the request of the elector, Frederick III. At first opposed by parties outside the Palatinate, it prevailed, and speedily met with great success, being adopted or approved by nearly all the Reformed, and translated into all the tongues of Europe and into Hebrew, Arabic, Malay, Singalese, and others. Along with Luther's Smaller Catechism and the Westminster Shorter, it makes the three historic and most widely used catechisms of Protestantism. It is devout, evangelical, and experimental, following the order of topics in the Epistle to the Romans (1) man's ruin, (2) his redemption, (3) the thankfulness due for the same, and stating these as justifying the answer to the question, "What is thine only comfort in life and in death?" T. W. C.

Heir. Among the Hebrews the sons had priority of right, the eldest having a double portion; but if there were no sons the daughters inherited. Believers in Christ have for their inheritance salvation (Heb. i. 14) and the kingdom of heaven (James ii. 5). As children of God they are "joint-heirs" with Christ, their elder Brother (Rom. viii. 17). T. W. C.

Helena, **St.**, the mother of Constantine the Great, was repudiated by her husband, Constantius Chlorus, but held in great honor by her son. Very little is known with certainty

about her life, but a great number of legends have clustered around her name. (See *Act. Sanct.*, May 21, and her life by Lucot, Paris, 1876.)

Hellogabalus. See ELAGABALUS.

Hell. In the English version of the Old Testament this word is used 31 times to render *She'ol*, the realm of the dead, but inaccurately. *She'ol* at first simply denoted the common subterranean abode of all human spirits, godly and ungodly (Gen. xxxvii. 35, Num. xvii. 30), but afterward came to be viewed as having in it two distinct regions, one for the righteous (Ps. xvi. 11, xvii. 15), the other for the wicked (Ps. ix. 17, xlix. 14). All the dead are alike in *She'ol*, but in widely different circumstances. This explains the Scriptures, which speak of it as a place of restraint and gloom, and one to be delivered from.

In the New Testament the case is different. Hell is used to translate both Hades and Gehenna, whereas the distinction between the two is marked. Hades, the unseen world, is simply equivalent to *She'ol*, and denotes what that denotes, which is to be determined by the circumstances in each case. On the other hand, Gehenna, according to the usage of the Jews, denotes the place of final and endless punishment. It is referred to by our Lord in solemn and awful tones (Matt. v. 22, 29, 30, x. 28, Mark ix. 43-48, Luke xii. 5), and with such accompaniments as indicate everlasting and remediless ruin. Retribution will have degrees (Matt. x. 15) in character, but none in duration.

The misery of hell will consist in the loss of God's favor and exclusion from his presence, separation from all sources of joy, perpetual sin, remorse of conscience, malevolent passions, the sense of God's just anger, and whatever positive inflictions God's justice may require. Many shrink from so fearful a statement, but it rests upon the words of him who was truth itself, and who surely would not give men needless alarm. T. W. C.

Hellenists. These were Jews who had lost their exclusive spirit by constant intercourse with the Gentiles, and who habitually spoke Greek and read the Scriptures in Greek. In the A. V. the term is rendered "Grecians," and in the R. V. "Grecian Jews" (Acts vi. 1, ix. 29, xi. 20). They are not to be confounded with the *Hellenes*, who were native Greeks alike in religion and language. T. W. C.

Hellenistic Greek is a term to denote that modification of the Greek language which resulted from its use to translate Hebrew writings and express Semitic modes of thought. The Old Testament was put into Greek in Alexandria, and oftentimes the Greek idiom was entirely sacrificed to the Hebrew, so much so as to be unintelligible save to those who thought in Hebrew. But gradually there grew up a literature in which the foreign modes of thought and speech became naturalized. The vocabulary received incessant enlargement. Old words received new forms and new meanings. And this change was wonderfully increased by Christianity itself, for the fresh ideas it introduced and their

manifold applications demanded appropriate expressions, and they were furnished. Thus there was provided for the New Testament writers a vehicle in which they could easily and naturally convey the weighty truths they had to communicate. The language was not classical, as some vainly contended after the revival of letters, but it was exactly fitted for its purposes. It was a providential preparation not only to maintain the life of religion at the beginning, but to give it that combination of Greek inflection and Hebrew syntax, that reconciliation of antagonistic tendencies which was required to set forth the essence and the glories of the Christian system. The Hellenistic diction, too, is of no small weight as an apologetic force. It fixes the time when the New Testament was produced, because the idiom did not exist long before, and soon after was absorbed in later dialectic peculiarities. T. W. C.

Helvetic Confessions. I. The first Helvetic confession, *Confessio Helvetica Prior*, is also called the second confession of Basel, *Confessio Basiliensis Posterior*. There was, namely, a first confession of Basel, drawn up in 1534, but it had never been formally adopted by the whole Reformed Church in Switzerland, and it was for the purpose of producing such an instrument, that delegates from Zurich, Bern, Basel, Schaffhausen, St. Gall, Mülhausen, and Biel assembled at Basel, Jan. 30, 1536. The moment was also considered very favorable for an attempt to unite the Reformed and Lutheran churches, and Butzer and Capito from Strassburg were present, but this circumstance proved very unfortunate. The document was drawn up in Latin and immediately translated into German by Leo Judæ; but though it was formally adopted by all the delegates, Feb. 26, 1536, it never acquired any authority. People found or believed that they found in it an altogether too decided leaning toward Lutheranism. II. The second Helvetic confession, *Confessio Helvetica Posterior*, was drawn up by Bullinger, the first sketch in 1562, the final revision in 1564. Jan. 14, 1566, the elector-palatine, Friedrich III., laid it before the diet of Augsburg as expressing his faith, but already before that time it had been published both in Latin and German. It gave general satisfaction, and was formally adopted in the same year by the Reformed churches of Zurich, Geneva, Bern, Schaffhausen, Mülhausen, Biel, St. Gallen, the Grisons, Glarus, Appenzell, Thurgau, and Scotland; 1567, in Hungary; 1571, in France; 1578, in Poland, and later also by the Reformed Church in Bohemia. (See Philip Schaff, *Creeds of Christendom*, i., 390-420; iii., 234-306.)

Helvetic Consensus. See CONSENSUS.

Helvetius, Claude Adrien, b. in Paris, Jan., 1715; d. there, Dec. 26, 1771; was a farmer-general and very rich; since 1751 chamberlain to the queen and a man of high social standing. He had a taste for philosophy; studied Cartesius and Locke; belonged to the circle of the encyclopædists, and published in Paris, in 1758, *De l'esprit* (Eng.

trans., London, 1807), in which all psychological phenomena are explained from simple mechanical processes in the body and all morality reduced to a mixture of cynicism and utilitarianism. The book was condemned by the Parliament of Paris, confiscated and publicly burned, but read and admired by all France, nay, by all Europe. The author was compelled to recant, and left France in disgust, but was received with enthusiasm by George III., Catherine II., and Frederick the Great, and returned the lion of the day. He found it advisable, however, not to publish any more books. His *De l'homme* (London, 1773, 2 vols., Eng. trans, 1777, 2 vols.) did not appear until after his death, and nobody read it. (See his complete works in French, London, 1776, 4 vols.)

Helyot (he'-le-o'), **Pierre**, b. in Paris, 1660; d. there, Jan. 5, 1716; became a member of the Franciscan order in 1683 and entered the convent of Piepus, Paris, under the name of Père Hippolyte. He wrote *Histoire des ordres monastiques religieux et militaires*, Paris, 1714-19, 8 vols., which has been several times reprinted (incorporated in Migne's *Encyclopedie theologique*, vols. 20-23), and of which there exist both an Italian and a German (Leipzig, 1753-56, 8 vols.) translation.

Hemmingson, Niels, b. on the island of Lolland, Denmark, 1513; d. at Helsingore, 1600; studied at Wittenberg, and was successively professor of Greek, Hebrew, and theology in the University of Copenhagen, but, suspected of crypto-Calvinism on account of his *Syntagma Institutionum Christianarum*, Copenhagen, 1574, he fell a victim to the fanatical hatred of the Lutheran Church in Denmark to the Reformed Church; was dismissed in 1579, and lived afterward in humble retirement. His *Opuscula Theologica* appeared at Straasburg, 1586, but his attack on Andreæ was not published until after his death, 1615.

C. P.

Henderson, Alexander, Presbyterian; b. in the parish of Creich, Fifeshire, Scotland, in 1583; d. in Edinburgh, Aug. 19, 1646. He was educated at St. Andrews, and taught philosophy and rhetoric there. Presented by Archbishop Gladstones to the living of Leuchars in 1612, he met opposition at first, but was soon converted to the popular position by Bruce's preaching. For opposing the "five articles" he was summoned before the High Commission in 1619. When Charles I. attempted to impose the Episcopal system upon Scotland in 1636, he took a leading part in opposition; drew up a petition for the ministers, the bond for the National Covenant, which was eagerly signed by the people, Feb. 28, 1638; was moderator of the General Assembly which sat in the Glasgow cathedral (though promptly dissolved by royal authority) from Nov. 21 to Dec. 20; drew up the Remonstrance of the Nobility, and took part in the two treaties of 1639 and 1640. Somewhat against his will he was transferred, Jan. 10, 1639, from Leuchars to Greyfriars, Edinburgh, which he exchanged in 1642 for the East Kirk. In 1640 he was made rector of

the university. He was moderator of the General Assembly, 1643; drafted the Solemn League and Covenant, and bore a leading share in the Westminster Assembly. Desirous to reconcile the king and Parliament, he took part in the troubled politics of the time. In 1646 Charles I. sent for him, and they had a six weeks' discussion at Newcastle, from which he went home to die. Among the Scottish leaders he ranks next to Knox. His life was written by J. Aiton, Edinburgh, 1836.

F. M. B.

Henderson, Ebenezer, D.D. (Copenhagen, 1840), missionary and linguist; b. at Dunfermline, Fifeshire, Scotland, Nov. 17, 1784; d. at Highbury, near London, May 16, 1858. After studying two years in Robert Haldane's seminary in Edinburgh, he started in 1806 for India with J. Patterson, but paused in Denmark, and for 12 years preached and distributed the Scriptures throughout Northern Europe. Still in the employ of the Bible Society, he travelled in Russia, 1818-23. His later labors were chiefly scholastic, in training ministers and missionaries; at Hoxton, 1825-30, and from 1830 at Highbury. He knew at least 15 languages, and was eminent as a biblical critic. Among his books are *Iceland*, Edinburgh, 1818; *Biblical Researches and Travels in Russia*, London, 1826; *Divine Inspiration*, 1836; *Translation of Isaiah*, 1840, and of the other prophets, 1845-55. His memoir, by T. S. Henderson, appeared, London, 1859.

F. M. B.

Hengstenberg, Ernst Wilhelm, b. at Fronenberg on the Ruhr, Westphalia, Oct. 20, 1802; d. in Berlin, May 28, 1869. He studied Shemitic languages and theology at Bonn and Basel; became professor of theology at Berlin, 1826; and there, since 1827, edited the *Evangelical Church Times* (*Evangelische Kirchenzeitung*) in a most uncompromising, sometimes even in an intolerant spirit. He belonged originally to the Reformed Church, but gradually went over to the Lutheran, finding in the Augsburg Confession the expression of his personal views. He gave no uncertain sound respecting the prevalent rationalism, and by his newspaper and his numerous learned and able works was an important factor in founding modern Prussian orthodoxy. His commentaries have exerted great influence upon English and American Bible study. The following are in English, the first dates being those of original publication in Berlin; those after the period those of the Eng. trans., Edinburgh: *Commentaries on the Psalms*, 1842-47, 4 vols., 2d ed., 1849-52. 1844-48, 3 vols.; *Revelation*, 1849-51, 2d ed., 1862. . 1852, 2 vols.; *Ecclesiastes*, 1859. 1860; *Gospel of John*, 1861-63, 3 vols. . 1865, 2 vols.; *Ezekiel*, 1867. 1869; *Christology of the Old Testament*, 1829-35, 3 parts, 2d ed., 1854-57. from 2d ed., 1854-58, 4 vols.; *Beiträge*, 1831-39, 3 vols. . (in Eng., *Genuineness of the Pentateuch*, 1847, 2 vols.; and *Genuineness of Daniel and the Integrity of Zechariah*, 1848); *Egypt and the Books of Moses* (one of his most characteristic works), 1841. 1843; *The Lord's Day*, 1853. 1853; *Isaiah* (a lecture), 1855. 1855; *History of the*

Kingdom of God under the Old Testament, 1869-71, 3 parts, . 1871-72, 2 vols. His labor to establish a connection between the Old and New Testament so direct and close as to make them one divine revelation brought decisive results, though in details he neglected the true distinction, explication and application, and often abandoned himself to allegorization of a somewhat indifferent description. (See his life by Johann Bachmann, Gütersloh, 1876-78, 2 vols.) C. P.

Henke (henk'-eh), **Ernst Ludwig Theodor**, b. at Helmstädt, Feb. 22, 1804; d. at Marburg, Dec. 1, 1872; studied theology at Göttingen and Jena, and was appointed professor at Jena in 1833, and at Marburg, 1839. He made the first complete edition of Abelard's *Sic et Non*, Marburg, 1851, and wrote *Georg Calixtus und seine Zeit*, Halle, 1853-60, 2 vols., and a number of minor essays. After his death appeared his *Neuere Kirchengeschichte*, Halle, 1874-78, 2 vols. (See his life by Mangold, Marburg, 1879.)

Henke, Heinrich Philipp Konrad, father of the preceding; b. at Hehlen, Brunswick, July 3, 1752; d. at Helmstädt, May 2, 1809; studied theology at Helmstädt, and was appointed professor there of philosophy, 1777, and theology, 1780. He was a representative of the rationalism of his time, and published *Allgemeine Geschichte der christlichen Kirche*, Brunswick, 1790-1808, 6 vols., 5th ed., 1806-25, 9 parts. (See his life by Bollmann and Wolff, Helmstädt, 1816.)

Henotheism, a term used by Max Müller to characterize the Vedic religion. "A successive belief in single supreme gods, in order to keep it distinct from that phase of religious thought which we commonly call polytheism, in which the many gods are already subordinated to one supreme god, and by which therefore the craving after the one without a second has been more fully satisfied. In the Veda one god after another is invoked. For the time being, all that can be said of a divine being is ascribed to him. The poet, while addressing him, seems hardly to know of any other gods. But in the same collection of hymns, sometimes even in the same hymn, other gods are mentioned, and they also are truly divine, truly independent, or, it may be, supreme. The vision of the worshipper seems to change suddenly, and the same poet who at one moment saw nothing but the sun, as the ruler of heaven and earth, now sees heaven and earth, as the father and mother of the sun and of all the gods." (Max Müller, *Origin and Growth of Religion*, p. 261.) It is objected to this that plety everywhere, not merely in the Rig-Veda hymns, raises the object of its homage above everything and emphasizes it exclusively. No special phenomenon justifies a special name. (Whitney, *Revue de l'Histoire des Religions*, 1882.) Barth (*Religions of India*, p. 26) supports the view. Von Hartmann makes such a Henotheism the beginning of the whole course of religious development. Asmus defines it as the recognition of the unity of the divine essence in a multiplicity of divine persons. Pfeiderer

understands by it the national or relative monotheism preparatory to true monotheism. De la Saussaye condemns the word as expressing no fixed conception. (See also De la Saussaye, *Lehrbuch der Religions Geschichte*, i., 46; M. Müller, *History of Ancient Sanscrit Literature*, p. 532; *Chips*, vol. i.)

W. R. MARTIN.

Henotikon, an instrument of compromise or decree of union, drawn up by Acacius, patriarch of Constantinople, and issued by the Emperor Zeno in 482, in order to put an end to the controversy between the Monophysites (q.v.) and the Orthodox.

Henricians, **The**, were the followers of Henry of Lausanne, a revival preacher of the 12th century, working in Southeastern France. At one time he worked together with Pierre de Bruys, and after the death of the latter the Petrobrusians joined the Henricians. His activity came to an end, however, when Bernhard, of Clairvaux, began to preach against him. He was then taken prisoner, shut up in a dungeon, and died in 1184. After his death nothing more is heard about his followers.

Henry of Ghent (**Henricus Gandavensis**), taught philosophy and theology in the University of Paris during the latter part of the 13th century, and died in 1293; what else is told of his life is more or less uncertain. His *Summa* and *Quodlibeta* prove him a disciple of Plato and an opponent of Aristotle and Thomas Aquinas. (See K. Werner, *Heinrich von Gent als Repräsentant des christlichen Platonismus im 13. Jahrhundert*, Berlin, 1878, and Ehrle in *Archiv für Literatur- und Kirchengeschichte des Mittelalters*, 1885.)

Henry, Matthew, commentator; b. at Broad Oak, Flintshire, N. Wales, Oct. 18, 1662; d. at Nantwich, June 22, 1714, while on a journey. He was the second son of Philip Henry (q.v.). A precocious child, he was taught at home and at Islington. He studied law at Gray's Inn till toleration was granted to the Nonconformists, then (1687) took a charge at Chester, and in 1712 at Hackney, near London. His great work, *Exposition of the Old and New Testaments*, was begun 1704, and appeared in 5 vols. folio, London, 1710. He did not carry it beyond Acts. Its value is not critical but practical; he was content "to draw water for the congregation out of those wells of salvation." Whitefield "read it through four times, the last time on his knees." Doddridge wrote, "Henry is perhaps the only commentator so large that deserves to be entirely and attentively read through." Romaine found "no comment on the Bible, either ancient or modern, in all respects equal" to this. Robert Hall said, "I discern new beauties in Henry every day," and thought him eminent for "unction of spirit." Similar testimonies are abundant, justifying the continued popularity of the work, which has gone through many editions. The author's other writings, though comparatively unimportant, are "enriched and enlivened by the habit of sprightly and apt allusion to Scripture facts." They were collected,

with life by W. Tong, in 1726, and often reprinted. The editions of 1830 and 1855 contain more sermons and a preface by Sir J. B. Williams. F. M. B.

Henry, Philip, Nonconformist; b. in Whitehall, London, Aug. 24, 1631; d. at Broad Oak, Flintshire, June 24, 1696. His father was "page of the back stairs" to the Duke of York, afterward James II. Trained by a pious mother, he entered Westminster school, 1643, and Christ Church, Oxford, 1648, where he became M.A., 1652. In 1653 he became curate at Worthenbury, Flintshire, whence he was ejected in 1662, and retired to a farm near by. He was a model of apostolic purity and simplicity. His *Sermons* (ed. Williams, London, 1816) and *Remains* (1848) have gone through several editions; some of them are included, with a memoir by his son, in the latter's miscellaneous works, 1830. (Cf. *Diaries and Letters of Philip Henry*, ed. by M. H. Lee, London, 1882.) F. M. B.

Heppo (hep'-peh), **Heinrich Ludwig Julius**, Reformed; b. at Cassel, March 30, 1820; d. at Marburg, July 25, 1879, where he studied and was extraordinary (1850), and then ordinary (1864) professor of theology. Of his numerous learned historical works, chiefly respecting the Reformation, may be mentioned, *Geschichte des deutschen Protestantismus in den Jahren 1555-1581*, Marburg, 1852-59, 4 vols.; *Dogmatik des deutschen Protestantismus im 16. Jahrhundert*, Gotha, 1857, 3 vols.; *Geschichte der quietistischen Mystik in der Katholischen Kirche*, Berlin, 1875; *Kirchengeschichte beider Hessen*, Marburg, 1876; *Geschichte des Pietismus und der Mystik in der reformirten Kirche, namentlich der Niederlande*, Leipzig, 1879; his *Reformers of England and Germany in the 16th Century; their Intercourse and Correspondence*, Eng. trans., London, 1859; his biographies of Melancthon, Marburg, 18—, 2d ed., 1860, and of Beza, Elberfeld, 1861, and his edition of Soldan's *Geschichte der Hezenprozesse*, Stuttgart, 1880, 2 vols.

Heracleon, a Gnostic, a pupil and, as it would seem, a close follower of Valentinus, wrote commentaries on John and Luke, which obtain a special interest from their being the earliest known commentaries on the New Testament. They are often quoted by Origen and Clement of Alexandria, and the fragments which thus have come down to us have been collected by Grabe, *Spicileg.* ii. (Oxford, 1699).

Herb, a plant with a soft, not woody stem, which if annual dies entirely in the dry season, but if biennial or perennial, revives again after the autumnal rains or in the spring (*Gen.* ii. 5, *Ps.* lxxii. 16). T. W. C.

Herbart, Johann Friedrich, b. at Oldenburg, May 4, 1776; d. at Göttingen, Aug. 14, 1841; studied at Jena under Fichte; lived for several years in Switzerland as a tutor, and was appointed professor of philosophy at Königsberg in 1809, and at Göttingen in 1833. His system of philosophy is generally characterized as "realistic" or "exact," but it has as yet exercised only a very slight influence on theology or the church. The idea of God

he considers as altogether transcendental, and as, according to him, philosophy rests upon experience, the transcendental is outside its pale. Philosophy and theology meet each other only in the field of morals, and here he sets forth his peculiar idea of evil, which he defines as the mere result of circumstances, without any inherent necessity, and consequently possible of elimination. His works were edited by Hartenstein, Leipzig, 1850-52, 12 vols., 2d ed., Hamburg, 1883, sqq.; by Kehrbach, Leipzig and Langensalza, 1882, sqq. C. P.

Herbelot (her-be-lo), **Barthelemy d'**, b. in Paris, Dec. 4, 1625; d. there, Dec. 8, 1695; was the author of the celebrated thesaurus of Oriental learning, *Bibliothèque Orientale*, edited by A. Galland, Paris, 1697, and often reprinted.

Herbert, George, Church of England; b. at Montgomery Castle, Wales, April 3, 1593; d. at Bemerton, near Salisbury, in Feb., 1633. He was a descendant of the earls of Pembroke, and a brother of Lord Herbert of Cherbury. From Westminster school he passed to Trinity College, Cambridge; became a fellow, 1615, and orator for the university, 1619. In 1625 he took orders, was made prebend of Layton Ecclesia, 1626, and rector of Bemerton, 1630. *The Temple, Sacred Poems, and Private Ejaculations* (Cambridge, 1633, numerous later edd.) placed him at the head of the goodly list of minor sacred poets of his century. Genius and piety shine through his quaint conceits; a zealous Churchman, his lovely spirit has won admirers in every communion. His *Priest to the Temple* (prose) appeared 1652. His works were reprinted, 1846, with notes by Coleridge. Izaak Walton wrote his life, 1670. F. M. B.

Herd, Herdsman. Herds and flocks were a chief part of the valuable possessions of the Hebrews all through the national life. The herd supplied material for many sacrifices, besides furnishing milk, flesh-meat, horns, and hides. The occupation of herdsman was not inconsistent with high honor, as in the case of Doeg (1 Sam. xxi. 7), of David's herdsmasters, who were among his chief officers (1 Chron. xxvii. 29), and of the prophet Amos, who was a herdsman of Tekoah (*Amos* i. 1). T. W. C.

Herder, Johann Gottfried, b. at Mohrungen, East Prussia, Aug. 25, 1744; d. at Weimar, Dec. 18, 1803; studied theology, philosophy, literature, and languages at Königsberg, in rather pinched circumstances, but under the friendly influence of Kant and Hamann, and was in 1764 appointed teacher in the cathedral school of Riga, in the Baltic provinces of Russia, and afternoon preacher in one of the minor churches. Somehow or other life in Riga did not satisfy him, though promotion was offered, and in 1769 he returned to Germany, where in the meantime he had made himself known by several purely literary writings. In 1771 he was appointed superintendent and court preacher at Bückeburg, and in 1776, through the intercession of Goethe, superintendent-general and court

preacher at Weimar. But his own letters, as well as the memoirs of his life written by his wife and his son, show that he was not fully satisfied in any of these positions either. He was half a poet and half a historian, and in both fields he has left work of great consequence. But his religion was hardly anything more than an influence from Hamann, sufficient for personal wants, but not a mine to be worked. He contributed very much to explain what of poetry and history the Bible contains, and to make it interesting to a public which was about to forget the book altogether. But whether he actually reached the religious kernel of the Christian revelation is another question, which in our time has been very differently answered. The latest and best edition of his works is that which appeared in Berlin, 1877, sqq., in 32 vols., with a biography by Düntzer; the 12 first vols. contain his religious writings. His *Spirit of Hebrew Poetry* was translated by J. Marsh, Burlington, Vt., 1833. (Cf. Henry Nevins, *Herder and his Time*, London, 1884.) C. P.

Heresy (Greek, *selection*) denotes in the New Testament a party or school, and at first was used in reference to schism (1 Cor. xi. 19, Gal. v. 20), but afterward came to imply doctrinal departures from revealed truth (Titus iii. 10, 2 Peter ii. 1). Such departures were regarded by the early church as very serious, and after the church became united with the state were treated with great severity. The delusion that heresy ought to be repressed by the civil power led to horrible crimes in the name of religion. These were committed not only by the Roman Church, but also by various bodies of Protestants, and men suffered for their faith in the British Isles even to the close of the 17th century. But painful as this retrospect is, it is undeniable that in the conflict with successive errorists the church was led, step by step, to formulate the doctrines that now constitute the staple of the Christian faith. Nor while we repudiate all applications of force are we to deny the value of the truth or to look with tolerance upon any error that touches the foundations. A "heresy-hunter" is deservedly odious, but a heresy-favorer is not less so. Truth only is in order to godliness, and it is vain to expect the expansion or the establishment of the church from any unscriptural views, no matter how ably or eloquently enforced. T. W. C.

Heretical Baptism. See BAPTISM BY HERETICS, p. 73.

Hergenroether (her-gen'-rō-ter), **His Eminence Joseph, Cardinal**, D.D. (Munich, 1850), b. at Würzburg, Bavaria, Sept. 15, 1824; studied at Würzburg and in Rome, where he was ordained a priest in 1848; became successively *privat docent*, 1851; professor extraordinary, 1852; and ordinary professor of ecclesiastical law and history, 1855, in the University of Munich. In 1868 he went to Rome as one of the committee to prepare for the Vatican Council, and he was from the beginning a consistent defender of the dogma of papal infallibility. Pius IX. made him one of his domestic prelates and

Leo XIII. a cardinal (1879), and prefect of the apostolic archives. Of his numerous publications may be mentioned *Photius, Patriarch von Constantinopel. Sein Leben, seine Schriften, und das griechische Schisma*, Regensburg, 1867-69, 3 vols. (one of the great monographs); *Anti-Janus*, Freiburg-im-Br., 1870 (Eng. trans. Dublin, 1870, reply to the *Janus* of Döllinger and Friedrich); *Handbuch der allgemeinen Kirchengeschichte*, Freiburg-im-Br., 1876-80, 3 vols., 3d ed., 1884-86; *Catholic Church and Christian State* (Eng. trans., London, 1876, 2 vols.); *Cardinal Maury*, Würzburg, 1878. (See sketch of his life by Ludwig Steiner, Würzburg, 1887.)

Hermas, writer of a book called *The Shepherd*, the date of which is placed by different critics from the beginning to the end of the 2d century. It is ordinarily divided into three, but properly into two parts, the first of which is filled with visions seen under the conduct of the church, who in the second part gives way to an angel. The object is to preach to the church the duty of repentance, for which a brief interval is left. There have come down to us two manuscripts containing the Greek text in an imperfect condition, and two distinct Latin translations in a number of manuscripts. The Muratorian Canon mentions the work and refers it to the time of Pius, who was bishop of Rome 139 to 154; but it may have been written before he became bishop. Best edition, Gebhardt and Harnack, Leipzig, 1877; Eng. trans., Antiochene Library, Christian Literature Publishing Company, New York, 1885, vol. ii. (See T. Baumgartner, *Die Einheit des Hermas-Buchs*, Freiburg, 1889; E. Hückstädt, *Lehrbegriff d. Hirtens*, Leipzig, 1889.) F. H. F.

Hermeneutics (from the Greek, *to interpret*) is the science of interpretation, which lays down principles, of which exegesis is the application. Biblical Hermeneutics has been cultivated in all ages of the church. It began with the Jews of Alexandria and the school of Origen, who distinguished a threefold sense in Scripture, while Chrysostom and Jerome adhered to the natural sense. At present there are three main forms of Hermeneutics. One, called Philological, deals with the letter of the text and all matters of grammar and lexicography. This is the basis of all sound exegesis. The second seeks to draw out the divine thoughts and spiritual truths contained in the word, and arranges them according to their doctrinal and ethical bearing. This is the Theological method. The third is Practical and Homiletical—i.e., applies the text to the wants of the heart, and deduces the lessons of wisdom it conveys for the conduct of life. It belongs properly to the pulpit and to works intended for popular instruction. The attempt was made to unite all three in Lange's Commentary. Books on the subject worthy of recommendation are by Fairbairn, Edinburgh and Philadelphia, 1858; Immer, Eng. trans., Andover, Mass., 1877; Cellerier, Eng. abridged trans., by Elliott and Harsha, New York, 1881; M. S. Terry, 1883, 2d ed., 1885. T. W. C.

Hermes, **Georg**, Roman Catholic; b. at

Dreyerwalde, a village in the diocese of Münster, Westphalia, April 22, 1775; d. at Bonn, May 26, 1831. He studied theology and philosophy in the high school of Münster; was ordained a priest in 1799, and became professor of dogmatics at Münster in 1807 and at Bonn in 1819. By his writings, *Untersuchungen über die innere Wahrheit des Christenthums*, Münster, 1805; *Einleitung in die christkatholische Theologie*, I., 1819, II., 1829; *Christkatholische Dogmatik*, published after his death in incomplete form, 1834, and still more by his spirited lectures he exercised a wide influence, and at his death nearly all places as teachers in the Roman Catholic high schools and universities of southern and western Germany were occupied by his pupils. But he had been dead hardly one year before he and his party, the Hermesians, were vehemently attacked in the *Zeitschrift für Philosophie und katholische Theologie* and accused of heresy. A heated controversy followed, but was suddenly cut short by a papal brief of Sept. 26, 1835, which formally condemned the principal propositions of Hermes and put his works on the Index. He was orthodox in so far as there was no Roman Catholic dogma he rejected, but the terms on which he accepted them were dangerously heretical. He wanted to effect a reconciliation between Roman Catholic theology and German philosophy. But starting from doubt of and not from faith in tradition, and appealing to the authority of reason and not to the decision of the Roman Catholic Church, the effort could not recommend itself to that church, and was really impossible. As a party the Hermesianism soon disappeared, but it can still be felt as an element of fermentation, especially in the upper ranks of the laity. C. P.

Hermes Trismegistus is not the name of any single, individual writer, but the general designation of a whole series of writings. But though belonging to different authors, all these books date from the 2d and 3d century, and originated in Egypt under the influence of the Neo-Platonic school. The name refers to Hermes as the god of speech and the god of discoveries, and answers pretty well to the general sibylline character of the works. The two most prominent specimens of the series are *Pemander* and *Asclepius*, the former existing only in a Latin version. There is a complete translation into French by Louis Ménard, Paris, 1867, who has accompanied it with an interesting introductory on the hermetic books in general. Their object is to give a survey of the whole intellectual universe. The informing spirit of this survey is pantheism with a distinct coloring of gnosticism, and elements occur of undoubted Jewish and Christian origin. The whole ends in a passionate defence of heathenism or rather in a pathetic lamentation over its decay. (See Eng. trans. of the *Pemander* and of the excerpts from Hermes by Stobæus, by J. D. Chambers, Edinburgh, 1882, and of the *Virgin of the World*, by Anna Kingsford and E. Maitland, London, 1885.) C. P.

Hermias is the name of one of the Christian apologists, probably from the latter part of

the 2d century, whose work, written in Greek, not without a certain adroitness but without any scientific value, is found in *Corpus Apologet.*, vol. ix., Jena, 1872; Eng. trans. by J. A. Giles, London, 1857.

Hermits. See ANCHORITES.

Her'-mon (*prominent peak*), called also by the Amorites *Shenir*, and by the Hebrews *Sion* (Deut. iv. 48). It is the southern end of the Anti-Lebanon range, and its snow-capped peak, 9000 feet above the sea-level, is conspicuous from all parts of Northern Palestine. The view from the summit is a very extensive one in all directions. Its copious drenching dews are referred to (Ps. cxxxiii. 5) as an emblem of the divine blessing. It is not mentioned in the New Testament, but at its base is Cæsarea Philippi, where Peter made his noble confession (Matt. xvi. 16). The modern opinion is that somewhere on the side of this mountain the transfiguration occurred.

T. W. C.

Her'-od. The remarkable family of this name were all descended from the Idumæan, Antipater, whom Julius Cæsar made procurator of Judæa in 47 B.C. Seven years later Antipater's son was made king and became Herod the Great. He was a man of remarkable ability and ambition, and wholly unscrupulous in his proceedings. His ordering the destruction of the infants of Bethlehem (Matt. ii. 16) was only one of many acts of extreme cruelty. The second of the family was his son, **Herod Philip**, the first husband of Herodias (Matt. xiv. 3), who, however, never reigned. The third was **Archelaus**, who succeeded his father Herod the Great in part of his dominions, with the title of ethnarch (Matt. ii. 22), but after enjoying and abusing his power for 10 years was deposed and banished. The fourth was another son of Herod the Great, **Herod Antipas**, who on his father's death became tetrarch of Galilee and Peræa (Luke iii. 1), and was also called a king. He seduced his brother Philip's wife, Herodias, and when rebuked by John the Baptist, imprisoned him, and finally, at the instigation of Herodias, killed him (Matt. xiv. 1-12). When Pilate sent our Lord to him, Antipas mocked him and sent him back. The fifth was **Herod Philip II**, also a son of Herod the Great, who was tetrarch of Ituræa and Trachonitis (Luke iii. 1). The sixth was **Herod Agrippa I**, a grandson of Herod the Great, who by the favor of Caligula came to have a kingdom as large as his grandfather's, but died miserably, A.D. 44 (Acts xii. 1, 20-23). The seventh and last of the name mentioned in Scripture was **Herod Agrippa II**, son of the foregoing, who held a small kingdom in the north of Palestine, and in A.D. 60 heard the Apostle Paul's defence of himself (Acts xxv., xxvi.). T. W. C.

He-ro'-dians, a party among the Jews devoted to the Herods (Matt. xxii. 16) and willing subjects of the Roman Government. They were the court party of the time, but joined the Pharisees in opposing Christ (Mark iii. 6). T. W. C.

He-ro'-di-as, a granddaughter of Herod the Great and mother of Salome. See HEROD.

Hertzog, Johann Jakob, Lic. theol. (Basel, 1880), D.D. (—, 18—). Reformed; b. at Basel, Sept. 12, 1805; d. at Erlangen, Sept. 30, 1882, where he was professor 1854-77. He edited the standard *Real-Encyclopädie für protestantische Theologie und Kirche*, Gotha, 1854-68, 22 vols.; 2d ed., Leipzig, 1877-88, 18 vols.

Hervey, James, Church of England; b. at Hardingstone, 1 m. from Northampton, Feb. 26, 1714; d. at Weston-Favel, Dec. 25, 1758. He entered Lincoln College, Oxford, 1731; became his father's curate, 1736, and succeeded him, 1752, in the livings of Weston and Collingtree. He was a Calvinistic Evangelical of amiable character and moderate talent; his *Meditations and Contemplations*, 1746-47, long enjoyed immense popularity, though the thoughts were commonplace and the style extremely florid. The first part, *Meditations Among the Tombs*, is the best known. His works, with a memoir, were collected in 7 vols., 1797. His self-estimate was just: "I have not a strong mind; I have not powers fitted for arduous researches; but I think I have a power of writing in somewhat of a striking manner, so as to please mankind and recommend my dear Redeemer."

Hesh'-bon (*intelligence*), a city taken from Moab by Sihon and made his capital, but captured by Israel (Num. xxi. 25, 26). It was assigned to Reuben and made a Levitical city. In later times it was regained by Moab, and as such denounced by Isaiah (xv. 4, xvi. 1) and Jeremiah (xlviii. 2, xlix. 3). Its ruins, now called Hesbān, are 15 m. e. of the head of the Dead Sea and cover the circuit of a mile. Near by is a vast pool (Cant. vii. 4).

Hesshusen (hess-hoo'-sen), **Tilemann**, b. at Nieder-Wesel, Rhenish Prussia, Nov. 3, 1527; d. at Helmstädt in the duchy of Brunswick, Sept. 25, 1588; was successively superintendent at Goslar, professor at Rostock, professor at Heidelberg, preacher in Magdeburg, court preacher at Neuberg, professor at Jena, bishop of Samland, and professor of Helmstädt, but was regularly discharged, or dismissed, or deposed, or driven out of the city by force on account of his intolerant and intolerable interference with other people's opinions. He has, however, great historical interest as a typical character of his age. (See Helmolt, *Tilemann Hesshusen und seine sieben Exilia*, Leipzig, 1859; Wilkens, *Tilemann Hesshusen, ein Streittheologe der Lutherskirche*, Leipzig, 1860.)

Hesychasts, a mystic sect which arose among the monks of Mt. Athos in the 14th century, and caused considerable trouble, as the question of their orthodoxy became an issue in the great politico-religious problem of the age—the union between the Greek and Roman churches. Hesychasts had some ideas of a divine light, uncreated and eternal, which could be reached by mortals through a process of complete seclusion and uninterrupted introspection. At their head stood Palamas, afterward archbishop of Thessalonica, but they were attacked by Barlaam, a monk from Calabria. The latter was condemned by a synod of Constantinople, 1341, and though

others took up his objections, the doctrines of the Hesychasts were finally declared orthodox by the Eastern Church, 1351. C. P.

Hetherington, William Maxwell, D.D. (), LL.D. (). Presbyterian; b. at Troqueer, near Dumfries, June 4, 1808; d. in Glasgow, May 23, 1865. He was educated at Edinburgh, and was for a time minister at Torpichen, but passed to the Free Kirk, took charge of St. Paul's, Edinburgh, and became professor of systematic theology and apologetics in the college of his denomination at Glasgow. His chief works are, *History of the Church of Scotland*, Edinburgh, 1842, 7th ed., 1852, 2 vols., and *History of the Westminster Assembly*, 1843, 4th ed., 1878, rep., New York, 1890. His lectures on *Apologetics*, with a memoir by Dr. A. Duff, appeared, Edinburgh, 1867.

F. M. B.

Hetzer, Ludwig, b. at Bischofszell, near St. Gall, Switzerland, about 1500; d. at Constance, Feb. 3, 1529; worked for some time in Switzerland in harmony with Zwingli, (Ecolampadius, etc., but adopted Anabaptist views; was expelled from Zurich, Augsburg, Strassburg, etc., and was finally beheaded for bigamy. Together with Denck, he translated the prophets, Worms, 1527, which work was much esteemed and widely used.

Heusser (hois'ser), **Mrs. Meta**, Protestant religious poetess; b. in Switzerland, April 6, 1797; d. at Hirzel, near Lake Luzern, Switzerland, Jan. 2, 1876. Many of her poems have been translated by Miss Borthwick, *Alpine Lyrics*, London, 1875.

Heylyn, Peter, Church of England; b. at Burford, near Oxford, Eng., Nov. 29, 1600; d. in London, May 8, 1662; was graduated from Magdalen College, Oxford, and appointed chaplain to the king in 1629, but was by the Long Parliament deprived of all his preferments, and felt even compelled for some time to go about in disguise for safety's sake. His first publication was his lectures on geography, 1621, which reached several editions. His best work is his *Ecclesia restaurata; or, the History of the Reformation of the Church of England*, London, 1661, 3d ed., 1674. He was a High Churchman and extremely bitter against the Puritans. See also his *Adrius redivivus, or History of the Presbyterians*, Oxford, 1670, 2d ed., London, 1672, and *Historia Quinqu' Articularis, or a Declaration of the Judgement of the Western Churches*, London, 1660, 3 parts.

Hez-e-ki'-ah (*strength of Jehorah*), a pious king of Judah who succeeded Ahaz about 726 B.C. and died about 698 B.C. He abolished idol-worship, removed the "high places," and broke in pieces the brazen serpent of Moses which the people had come to worship (2 Kings xviii.). He repaired the temple and celebrated the Passover with more pomp than had been seen since Solomon (2 Chron. xxix., xxx.). He rebelled against Assyria, and at first ward off invasion by a tribute (2 Kings xviii. 13-16), but on the second attack had recourse to Isaiah, the prophet, who assured him of divine aid, and Sennacherib's immense army was routed (Isa. xxxvii.). His personal

career was noted for the prolongation of his life in answer to prayer, of which a miraculous sign was given in the recession of the degrees on the dial; and for the prediction of the overthrow by Babylon, occasioned by his ostentatious show of his treasures to the ambassadors of Merodach-Baladan (Isa. xxxviii., xxxix.). He collected some of the Proverbs of Solomon (Prov. xxv. 1). Contemporaneous with him in part were the prophets Hosea and Micah, and probably Nahum. Ps. lxxvi. is usually considered to commemorate the overthrow of Sennacherib. T. W. C.

Hicks, Elias, an eminent preacher of the Society of Friends; b. at Hempstead, L. I., March 19, 1748; d. at Jericho, L. I., Feb. 27, 1830. First a carpenter and afterward a farmer, he began about 1775 "to have openings leading to the ministry," and to be "deeply engaged for the right administration of discipline and order in the church." From 1781 he travelled largely, visiting the meetings and families of Friends throughout the country, always providing by his own labor for his expenses, and ministering to the poor. His fearless proclamation of his opinions, which were supposed to incline to Unitarianism, led to a secession in 1827 from the main body by the more liberal Friends, who were popularly called Hicksites, but never accepted the name. He published *Observations on Slavery*, New York, 1811; *A Doctrinal Epistle*, 1824; *Letters*, 1824; *Sermons*, 1825; and *Journal of Religious Life and Labors*, Philadelphia, 1828. His *Letters* appeared in 1834. Various answers to some of these and attacks on his position appeared, 1824-30. See FRIENDS, p. 308. F. M. B.

Hid-de-kol (*rapid Tigris*), the third of the rivers which issued from the Garden of Eden (Gen. ii. 14, Dan. x. 4). Its eastern source is in Kurdistan and the western in Armenia. The two branches unite at Tilleh and rush through a long and deep gorge into the Assyrian plain. At Mosul it is 300 feet wide, but lower down averages 600 feet. At Kurnah it meets the Euphrates, and they form the *Shat-el-Arab*, which flows 120 miles further to the Persian Gulf. Its banks, on which once stood Nineveh and other populous cities, are now covered with mounds and ruins. T. W. C.

Hi'-e-rap'-o-lis (*sacred city*), a city of Phrygia, beautifully situated above the junction of the Lycus and Meander, and not far from Laodicea and Colosse, with which two cities it shared the ministrations of the faithful Epaphras (Col. iv. 12, 13). Extensive ruins mark its site. T. W. C.

Hierarchy (from *ιερός*, "holy" or "sacred," and *ἄρχων*, "ruler") denotes a form of government in which the authority of the ruler or the whole governing body rests upon a divine injunction and is transmitted by some sacramental act. At one stage of development all government partakes more or less of the hierarchical character, as, for instance, the mediæval kingship, while at another it disappears altogether, as, for instance, in many American churches.

Hierocles, governor of Bithynia, 303; Alexandria, 306; and finally of Syria and Phœnicia; was one of the instigators of the persecution under Diocletian, and wrote a book against the Christians, which is lost, but was answered by Eusebius, *Contra Hieroclem*.

Hieroglyphs is the name of that peculiar kind of writing which was applied by the ancient Egyptians on their monuments or in other kinds of record, the figure of the object—tree, bird, sword, etc.—standing for the word by which it is denoted in speech, or only for a syllable of a word expressing an idea, etc.

Hieronymites is the name of several independent monastic orders which originated in Spain, Portugal, and Italy in the 14th and 15th centuries, and chose St. Jerome for their patron saint. None of them became important, and they are now all extinct.

Hig-ga'-ion, a term occurring thrice: Ps. ix. 16, Ps. xix. 14 rendered *meditation*, and Ps. xcii. 2 rendered *solemn sound*; probably a musical term which acquired the added meaning of solemn thought. T. W. C.

High Church is a term used to designate that party within the Anglican Church which claims an unbroken connection with the primitive church through the unbroken succession of the episcopacy and rests the sacerdotal view of the sacraments on the apostolic origin of orders and rites. The name and the party originated in the middle of Elizabeth's reign from the controversy with the Puritans. See ENGLAND, CHURCH OF.

High-Mass means—with reference to the distinction between masses public and private, sung and spoken, most solemn and less solemn—a mass which is public and sung and most solemn. The officiating priest appears before the high-altar in the magnificent mass-vestments, accompanied by at least two inferior officials, and the prayers are sung by a choir accompanied by music.

High Places, either natural eminences or artificial mounds, used for idolatrous worship by the Moabites (Num. xxii. 41) and the Canaanites (Num. xxxiii. 52), as by other ancient nations, as if the higher one rose from earth the nearer he came to God. All these places the Israelites were commanded to destroy, but they did not fully obey the command (Judges ii. 2). The high places continued to exist, and Solomon even increased them (1 Kings xi. 7). Even the pious kings, Asa, Jehoshaphat, etc., usually made no attempt to remove the evil, although the two former are stated (2 Chron. xiv. 8, xvii. 6, xx. 33) to have done it—i.e., in part, or, as some say those consecrated to idols and not those set apart for Jehovah. The prophets steadily denounced the custom (Hosea x. 8, Amos vii. 9, Micah i. 5). Hezekiah did remove these shrines of idolatry, but his son Manasseh renewed them again (2 Kings xxiii. 4, 22, xxi. 8), and it was reserved for Josiah to uproot them utterly (2 Kings xxiii. 13), so that never again were they used for Jehovah's worship.

They usually had their own priests, altars, and sacrifices (1 Kings xii. 31, 32).

T. W. C.

High Priest, the head of the Levitical priests, distinguished from others by his dress, functions, and mode of consecration. Aaron first filled the office and his descendants after him, in the line of Eleazar till Eli (1 Chron. xxiv. 3, 6), in whom it passed to the posterity of Ithamar. Solomon put it back to Eleazar's family in the person of Zadok (1 Kings ii. 35) because Abiathar was disloyal. When the Canon closed the office became a mere tool in the hands of the civil rulers. Herod appointed no less than 5, and we read in the New Testament of several living at the same time. See **ANNAS** and **CAPAPAS**.

The consecration of the high priest was distinguished by a peculiar anointing (Ex. xxix. 7). His dress was more magnificent and costly than that of other priests. Peculiar to it were the robe of the ephod (Ex. xxviii. 31-35), the ephod with its cunningly woven band (vv. 6-12), the breastplate with the Urim and Thummim (v. 30), and the mitre (vv. 36, 39).

His most solemn function was to officiate on the Day of Atonement to make expiation for the sins of the people (Lev. xvi.).

Jesus is the great High Priest, who once for all passed through the heavens with his own blood into the presence of God, and there ever lives to make intercession for his people (Heb. iv. 14, vii. 25, ix. 12).

T. W. C.

Hilary, pope, Nov. 19, 461-Sept. 10, 467, a Sardinian by birth; did something for the organization of the hierarchy by maintaining the establishment of metropolitan sees, and something for the consolidation of the church in general by supporting the institution of annual provincial synods.

Hilary, a deacon of the Church of Rome, an adherent of Lucifer of Cagliari, wrote about 380 a work, *De Hæreticis Rebaptizandis*, in which he declared that baptism by an Arian is invalid, but which now is lost. He is also, though erroneously, mentioned as author of the so-called *Ambrosiaster* (q.v.).

Hilary, bishop of Arles, 420-49, was metropolitan of the provinces of Viennensis and Narbonnensis, and this circumstance brought him in conflict with Leo I. Supported by the emperor, Valentinian III., the pope made him yield, but he stands in church history as the first defender of the rights of the Gallican Church. His works are in Migne, *Pat. Lat.* L.

Hilary of Poitiers, b. in that city, the present capital of the Department of Vienne, France, in the beginning of the 4th century; d. there, 366. He was of pagan descent, but of distinguished social standing, and received a careful education. He did not adopt Christianity until he had become a full-grown man, but rose rapidly as one of the shining lights of the church, and was elected bishop of his native place in 350. He was a staunch defender of the Nicene Creed against the Arians, who, just at that time, were very numerous in Gaul. He was even banished to Phrygia by the Arian emperor, Constantius, and lived

for several years in exile, but was finally allowed to return, and continued the fight by words and acts to his death. During his exile he wrote his principal work, *De Trinitate*, which is of much more than historical interest. His collected works were edited by Erasmus, Basel, 1523, and are also found in Migne, *Pat. Lat.* IX. and X. His life was written by Reinkens, Schaffhausen, 1864.

Hilda, St., grand-niece of Edwin, king of Northumbria; b. at Elmete, Yorkshire, 614; baptized, 627; became a nun, 647; abbess at Hartlepool, 649; founded the celebrated monastery of Whitby, 657; exerted wide and beneficent influence; d. at Whitby, Nov. 17, 680.

Hildebert, b. at Lanardin, near Vendôme, France, 1055; d. at Tours, Dec. 18, 1134; was elected bishop of Le Mans in 1096 and archbishop of Tours in 1125. He was a prolific writer, and his letters (to Bernard of Clairvaux, Anselm, William of Champeaux, etc.), hymns, moral and dogmatical treatises, etc., are found in Migne, *Pat. Lat.* CLXXI. His life was written by Hebert-Duperron, Paris, 1858, and Deservillers, 1877.

Hildebrand. See GREGORY VII.

Hildegard, countess vom Sponheim, b. in the castle of Bückelheim, near Frankfort-on-the-Main, 1098; d. as abbess of the monastery of Rupertsberg, near Mayence, 1178; had prophetic visions, which were recognized by the church, though she was never canonized, and are found in Migne, *Pat. Lat.* CXCVII. Her life was written by Richaud, Aix, 1876, and Schmelzeis, Freiburg, 1879.

Hill, Rowland, b. at Hawkstone, Shropshire, Eng., Aug. 23, 1744; d. in London, April 11, 1833; studied at Cambridge, and began while yet an undergraduate to preach in the neighboring villages; came under the influence of the Methodists, and experienced some difficulties in being ordained, but obtained, in 1773, the parish of Kingston, Somersetshire, and built, in 1783, the Surrey Chapel in London. But he continued to his death to spend the summers in wandering all over England as an itinerant preacher, and his open-air sermons everywhere drew enormous audiences—no less by their drollery and wit than by their fervent eloquence. His *Village Dialogues* have been reprinted over and over again. His *Spiritual Characteristics*, *A Warning to Professors*, etc., are satirical and polemical pamphlets. His life was written by Sidney, London, 1833.

Hillel, one of the most prominent rabbis during the period immediately preceding the advent of Christ. The dates of his life are uncertain. He was born in Babylon, but when he was 40 years old, in the time of Hyrcanus II., he moved with his whole family to Jerusalem to study the Law. He was very poor, and supported his family as a day-laborer, but he was gifted and energetic, and in the time of Herod the Great he stood at the head of a rabbinical school rivaling that of Shammai and embodying all the finest and mildest

elements of Pharisaism. He was for many years the patriarch of the Sanhedrin. A prudent, patient, sweet-tempered man, he was, no doubt, a power for good in the bad times in which he lived. The anecdotes about him, contained in contemporary Jewish literature, are quite pleasant, though they have sometimes a little touch of silliness. In history he was rarely spoken of until, in 1863, E. Renan, in his *Vie de Jesus*, introduced him as the teacher of Christ, the source of Christianity. These utterances, somewhat unguarded and fully unwarranted, induced Abraham Geiger, in his *Das Judenthum und seine Geschichte*, 1865, to represent Hillel as the great reformer of Judaism and the real originator of Christianity. (See Franz Deltizsch, *Jesus and Hillel*, Erlangen, 1866, 3d ed., 1879; E. Schröer, *History of the New Testament Times*, Eng. trans.) l. c.

Hincmar of Laon was made bishop of that city, the present capital of the Department of Aisne, 86 m. n.e. of Paris, in 858, but was deposed by the Synod of Donzi in 871, because he refused to obey both his metropolitan and his king. He appealed to the pope, but Charles the Bald had him shut up in a dungeon and blinded. In his defence he referred to the Pseudo-Isidorian Decretals, but his metropolitan and uncle, Hincmar of Rheims, declared them to be mere fraud, and the king protested that laws which allowed a subject to appeal from the king to the pope must be inspirations of the devil. Pope John VIII. gave him right to say mass again, and allowed him half of the revenue of his bishopric. He died in 882. A few letters from him are found among the letters of Hincmar of Rheims.

Hincmar of Rheims, archbishop: b. probably in 806; d. at Epernay, Dec. 21, 882. He was a friend of Charles the Bald, who had him made bishop of Rheims in 845. The see had been vacant since the deposition of Ebbo in 835, but, nevertheless, a number of bishops had been unlawfully consecrated by Ebbo. Trouble arose with these, and with Rothad of Soissons, in opposition to whom Hincmar took up the case of a priest. But the pope reversed his decision. In the contest upon this subject Hincmar did not take an essentially different position as to the Pseudo-Isidorian Decretals from the pope (see CANON LAW). His ambition to become primate of France was frustrated by the appointment of the archbishop of Sens. Hincmar was also engaged in the theological contests of his time, as with Gottschalk upon predestination. He succeeded in getting the Synod at Chiersy, in 858, to pronounce in favor of one predestination, and of general atonement. He also took the side of Paschasius Radbertus upon transubstantiation. (See his works in Migne, CXXV., CXXVI., and his life by Prichard, Littlemore, 1849, and by Schrörs, Freiburg, 1884.)

F. H. F.

Hinduism. See INDIA, RELIGIONS OF.

Hinnon. See GEHENNA.

Hippo Regius, a city of Numidia, the present Bona in Algeria, was the seat of several

councils, of which the first one, 393, is interesting, because it gave the first express definition of the New Testament canon as it now stands. Augustine was bishop there from 396 to 430.

Hippolytus appears in the earliest records as a bishop, and is said by Prudentius (A.D. 400) to have belonged to the Novatian party, and to have renounced them at the time of his martyrdom, when he was drawn apart by horses. New and more trustworthy information about him was, however, gathered, first, by the discovery, in 1551, at Rome of his statue, and then by the publication, three centuries later (1851), of his work, *The Refutation of all Heresies* (best ed., that of Duncker and Schneidewin, Göttingen, 1859), then recently discovered in a convent upon Mt. Athos (1842). This was at first referred to Origen, since it was the continuation of the *Philosophumena* printed in the works of that writer. But it has now been proved beyond reasonable doubt to be Hippolytus'. It seems tolerably clear from this work that Hippolytus was bishop of Portus, near Rome. The method of his martyrdom was drowning, and it took place 235 to 239. His work seems to have been written after 222. With other matter, it is occupied chiefly with the description and refutation of the principal heresies which had afflicted the church from before the time of the Gospel of John to that of Callistus. It reviews the Ophites, Simonists, Basilidians, Docetæ, and Nœtians. Hippolytus refutes these by showing that they are either derived from heathen doctrines, or that they are poorer representatives of tendencies found in heathenism. He has thus given valuable contributions to our knowledge of the Greek philosophers, as well as of the earliest period of Christianity. Incidentally he appears as a witness against the modern doctrine of papal infallibility, because condemning two popes, Zephyrinus and Callistus, as heretics. He was otherwise a voluminous writer. (See Migne, *Pat. Gr.* X., also Bunsen, *Hippolytus and His Age*, London, 1852-56; Döllinger, *Hippolytus and Callistus* [Eng. trans., Edinburgh, 1876], 1853; Erbes in *Jahrbüchern für protest. Theologie*, 1888, and Gwynn in *Hermathena*, vol. vii., 1889. Works are reprinted in the Ante-Nicene Library of the Christian Literature Publishing Company, 1886, vol. v.)

F. H. F.

Hiram, king of Tyre, reigned for 34 years, according to the computation of Winer, 1028-990; Ewald, 1033-999; Movers, 980-947. He was a friend of David and Solomon, and aided them in the building of their palaces and the temple, by furnishing them both with artisans and materials: gold, bronze, wood, marble, etc., for which he received in payment 20 towns in Galilee (1 Kings ix. 11). The relations between the Israelites and the Phœnicians were at that time very amicable; they made a joint expedition to Ophir, starting from a harbor on the Red Sea in possession of the Israelites, and maintained always a lively commercial exchange with each other. Hiram appears to have been an Oriental despot of great splendor and wisdom. Solomon

married one of his daughters (Clemens Al., *Stromata*, i., 21), and between him and his father-in-law there was a standing intellectual match, according to the fashion of the time (Josephus, *Contr. Apon.*, i., 17). There was a Hiram II., king of Tyre, toward the close of the Babylonian supremacy, 551-532, but he is not mentioned in the Bible.

Hirschau, or **Hirsau**, a Benedictine monastery in the diocese of Spire, Würtemberg, was founded in 830, and reached its highest point of importance in the 11th century, when its *Constitutiones Hirsaudienses* exercised considerable influence on other German monasteries, but it afterward fell into insignificance, and after the Reformation it was transformed into a theological seminary. *Chronicon H.* was printed at Basel, 1559; *Annales H.* at St. Gall, 1690.

Hitchcock, Roswell Dwight, D.D. (Bowdoin, 1855; Edinburgh, 1885), I.L.D. (Williams, 1873; Harvard, 1886), Presbyterian; b. at East Machias, Me., Aug. 15, 1817; d. at Somerset, Mass., June 10, 1887. He graduated at Amherst, 1836; studied theology at Andover and in Germany, and after brief pastorates at Waterville, Me., and Exeter, N. H., became professor of natural and revealed religion in Bowdoin, 1852, whence he passed, 1855, to the chair of church history in Union Theological Seminary, New York City, of which he became president in 1880. He went abroad in 1866 and 1869; was president of the American Palestine Exploration Society (1871) and vice-president of the American Geographical Society. He was one of the editors of the *American Theological Review*, New York, 1863-70; of *Hymns and Songs of Praise*, New York, 1875, and of *Carmina Sanctorum*, 1885. Eminent as a preacher, scholar, and instructor, he wrote comparatively little. *A Life of Edward Robinson*, New York, 1863; a *Complete Analysis of the Bible*, 1869, and annotations to a translation (with Dr. F. Brown) of *The Teaching of the Apostles*, 1884, are his chief works. F. M. B.

Hittites, **The**, thus called after Heth or Ceth, the second son of Canaan, were a Hamitic people, regarded as aliens by the Israelites, but much intermingling with them. Abraham bought Hebron from them. Isaac and Jacob dwelt among them. They joined the other Canaanite tribes in the contest with the conquering Joshua. After the conquest families belonging to them continued to live in Palestine. Solomon married their daughters, and so long enduring was the vitality of their race, that Ezra had occasion to warn the Hebrews against them. At one time they formed an independent empire to the northeast of Palestine, and their kings are mentioned both in the Assyrian inscriptions and in the Egyptian annals. So far, however, all knowledge of them depends upon scattered notices, with no substantial continuity; but in 1876 A. H. Sayce discovered Hittite monuments and inscriptions, which show that they had developed an original civilization, from which the Greek probably borrowed as much as from the Phœnicians. (See Perrot and

Chiperz, *History of Art in Sardina, Judæa, Syria, and Asia Minor*, translated by A. I. Goning, London and New York, 1890, which gives a full representation of the whole problem and the present state of its solution; John Campbell, *The Hittites*, N. Y., 1891, 2 vols.)

Hitzig (hits'-ig), **Ferdinand**, Protestant; b. at Haningen, Baden, June 23, 1807; d. at Heidelberg, Jan. 22, 1875, where he had been professor since 1861. He was learned and truth-loving, but so given to conjecture and bold assertions, that his books are not so weighty as they otherwise would have been. He belonged to the rationalistic school of Strauss and Schenkel. His best work is his commentary on Isaiah, Heidelberg, 1838.

Hivites, **The**, a Canaanite tribe dwelling under Mt. Hermon (Josh. xi. 3) and in Mt. Lebanon (Judges iii. 3); are mentioned in the history of Jacob (Gen. xxxiv. 25) and Joshua (Josh. xi. 3), but are otherwise not of any particular interest. C. P.

Hoadly, Benjamin, D.D. (Cambridge, 17—), a liberal prelate of the English Church; b. at Westerham, Kent, 21 m. s.e. of London, Nov. 14, 1676; d. at Winchester, April 17, 1761. He entered Catharine Hall, Cambridge, 1691; became fellow, 1697, and tutor; lecturer of St. Mildred, London, 1701; rector of St. Peter-le-Poer, London, 1704, and of Streat-ham, Surrey, 1710; bishop of Bangor, 1715, whence he was translated to Hereford, 1721; Salisbury, 1723, and Winchester, 1734. The celebrated Bangorian controversy began with a sermon before the king in 1717 on "My kingdom is not of this world" (John xviii. 36), in which he denied temporal jurisdiction to the clergy, and pleaded for the broadest toleration. The virulence of this controversy led to the suppression, in 1717, of convocation, which did not sit again till 1852. Burnet and Wake supported Hoadly. Atterbury, Law, and most of the clergy were opposed; but the Whigs were in power, and he received further promotion. He was engaged in other controversies, as when he defended "a calm, rational, and dispassionate manner of offering up our prayers" against Dr. Hare. Hoadly published a *Letter on Miracles*, London, 1702; *Reasonableness of Conformity*, 1703; *Defence of Episcopal Ordination*, 1707; *Rights of Subjects*, 1719; *Nature and End of the Lord's Supper*, 1735; and *Sermons*, 1754-55. His works were collected in 8 vols., 1773. Pope complained of his long sentences, and Aken-side celebrated his virtues in an ode. F. M. B.

Ho'-bah (*hiding-place*), the terminus of Abraham's pursuit of the confederate kings (Gen. xiv. 15), is generally located at Jobar, 2 m. n. of Damascus, where the Jews have a synagogue dedicated to Elijah.

Hobbes, Thomas, b. at Malmesbury, Wiltshire, 96 m. w. of London, April 5, 1588; d. at Hardwick Hall, Devonshire, Dec. 4, 1679. He studied at Magdalen College, Oxford, and spent his life in tuition and literary labor. His chief works in English (complete ed., London, 1839-45, 11 vols.) are, *Humane Nature*, London, 1650; *Leviathan, or the Matter, Forme,*

and *Power of a Commonwealth, Ecclesiasticall and Civill*, 1651, last ed., 1885; *Liberty and Necessity*, 1654, and *Behemoth, or An Epitome of the Civil Wars of England, from 1640 to 1660*, 1679, n.e., 1889. He wrote much in Latin, and translated Thucydides (1628), "to show the evils of popular government," and Homer (1674-77), to divert the attacks of his adversaries from his "more serious writings." He was a great thinker, but an enemy alike of liberty and of religion; his system was utilitarian, materialistic, and deistical. (Cf. work on him by George Croon Robertson, 1886.)

F. M. B.

Hodge, Archibald Alexander, D.D. (College of New Jersey, Princeton, 1862), LL.D. (Wooster University, Wooster, O., 1876), son of Charles Hodge; b. at Princeton, N. J., July 18, 1823; d. there, Nov. 11, 1886; graduated from the College of New Jersey, 1841, and from Princeton Theological Seminary, 1847; was missionary of the Presbyterian Board at Allahabad, India, 1847-50; pastor of Lower West Nottingham, Md., 1851-55; Fredericksburg, Va., 1855-61, and First Church, Wilkesbarre, Pa., 1861-64; professor of didactic and polemic theology in the Western Theological Seminary, Alleghany, Pa., 1864-77, and then at Princeton Theological Seminary. He published, besides a life of his father, New York, 1880, *Outlines of Theology*, New York, 1880, enlarged ed., 1878, translated into Welsh, New Greek, and Hindustani; *Presbyterian Forms*, Philadelphia, 1868, enlarged ed., 1882, etc.

Hodge, Charles, D.D. (Rutgers College, New Brunswick, N. J., 1834), LL.D. (Washington College, Pa., 1864), b. in Philadelphia, Dec. 18, 1797; d. at Princeton, N. J., June 19, 1878; graduated from Princeton Theological Seminary, 1816, and was in 1822 appointed professor there of biblical and Oriental literature. From 1826 to 1828 he studied in Europe, and heard De Sacy in Paris, Tholuck in Halle, and Neander in Berlin. In 1840 he was transferred to the chair of didactic and polemical theology, but he retained the department of New Testament exegesis. His principal work is the *Systematic Theology*, New York, 1871-73, 3 vols., generally considered the greatest work of its kind in the English language, but also his exegetical works, *Commentary on the Epistle to the Romans*, Philadelphia, 1835; *Ephesians*, 1856; *First Corinthians*, 1857, and *Second Corinthians*, 1859, enjoy great reputation and are extensively used. In 1840 he published *Constitutional History of the Presbyterian Church in the United States*; in 1841, *Way of Life*; in 1874, *What is Darwinism?*—his last book. He founded the *Princeton Review* in 1825, and was its editor for 40 years. Various selections of his contributions to that review have appeared from time to time, *Princeton Essays*, *Hodge's Essays* (1857), etc. (See his life by his son, A. A. Hodge, New York, 1881.)

Hody, Humphrey, Church of England; b. at Odcombe, Somersetshire, Jan. 1, 1659; d. at Oxford, Jan. 20, 1706. He entered Wadham College, Oxford, 1676; became a fellow,

1684; rector of St. Michael's, London, and chaplain to Archbishop Tillotson, 1693; regius professor of Greek at Oxford, 1693; archdeacon of Oxford, 1704. Among his books are, his Latin *Dissertation against Aristæus*, Oxford, 1685; *Resurrection of the Body*, London, 1694; *History of English Councils and Convocations*, 1701; *De bibliorum textibus*, etc., 1705. The latter "is the classical work on the Septuagint." *De Græcis illustribus linguis Græcæ instauritoribus*, explaining the beginnings of the Italian renaissance, was published, 1742, by Dr. S. Jebb, with a life of Hody.

F. M. B.

Hoß von Hoßnegg (ho-eh son ho-ehn-egg), **Matthias**, b. in Vienna, Feb. 24, 1580; d. in Dresden, March 4, 1645; studied in Wittenberg, and was in 1613 appointed court preacher in Dresden, where he exercised considerable influence on the elector, John George I. With his open declaration that an alliance with Rome was preferable to an alliance with Geneva, and his 99 points in which the Reformed agree with the Turks, he cuts a very characteristic figure in the religious life of his time, though it may not be true that from mere hatred of the Reformed Church he actually entered into the intrigues of the Jesuits. His *Evangelisches Handbüchlein*, Leipzig, 1603, ran through numerous editions, and was even reprinted in Dresden in 1871. His *Commentariorum in . . . Apocalypsin*, Leipzig, 1610-11, 2 parts, enjoyed also great reputation.

Hofacker (höf-ak-er), **Ludwig** (Gustav), and **Wilhelm**, two brothers who did very remarkable service in the evangelization of Württemberg. **Ludwig** was born at Wildbad, April 15, 1798; studied theology at Tübingen, and was in 1826 appointed pastor of Rielingshausen, near Marbach, where he died, Nov. 18, 1828. His *Predigten*, 1827, ran through many editions, and his life was written by Knapp, Heidelberg, 1830, 27th ed., 1866. **Wilhelm** was born at Gärtlingen, Feb. 16, 1805; studied theology at Tübingen, and was in 1835 appointed preacher at the Leonhardskirche in Stuttgart, where he died, Aug. 10, 1848. He, too, has published a collection of sermons, *Predigten* (Stuttgart, 1828-30, 7 parts), which was and is very much read. His life was written by his son, Ludwig Hofacker, Stuttgart, 1872.

Hoffmann, Daniel, b. at Halle about 1540; d. at Wolfenbüttel in 1611; was in 1576 appointed professor of theology at Helmstädt, but was twice compelled to leave the city and wander into exile. He was a theologian of the warlike type, though not so pronounced as Heshusen. His controversy with Caselius, concerning the true relation between theology and philosophy, the controversy between the *Duplicisten* and *Simplicisten*, has some interest, however, even to-day. On it see G. Thomasius, *De controversia Hoffmann*. Erlangen, 1844, and Schlee, *Der Streit des Daniel Hoffmann*, Marburg, 1870.

Hoffmann, Melchior, b. at Hall, Suabia, in the first years of the 16th century; was a wandering journeyman in the furrier trade;

joined the enthusiastic and revolutionary element of the Protestant party wherever he went; was driven out of Dorpat, out of Kiel, etc., and was finally imprisoned at Strassburg as one of the leaders of the Anabaptists, after which he disappeared; probably died in 1542. He published a number of tracts and treatises, and his life was written by Herrmann in French, Strassburg, 1852, and by Zur Linden in Dutch, Leyden, 1885.

Hofmann, Johann Christian Konrad von, Lutheran; b. at Nuremberg, Dec. 21, 1810; d. at Erlangen, Dec. 20, 1877. He studied theology and history at Erlangen and in Berlin, 1827-33, and became teacher, 1835; lecturer, 1838; professor extraordinary, 1841; and ordinary professor of theology, 1845, at Erlangen, representing a somewhat exclusive Lutheranism. His principal theological works are, *Weissagung und Erfüllung*, Nördlingen, 1841-44, 2 vols.; *Der Schriftbeweis*, 1852-56, 3 parts, 2d ed., 1857-60; *Schutzschriften für eine neue Weise alte Wahrheit zu lehren*, 1856-59, 4 parts; *Die Heilige Schrift des Neuen Testaments*, 1862-86, 11 vols. (3d ed., vol. i., 1869; vol. ii., 1872-77), besides several posthumous works. He formed a considerable school in theology, wrote several historical works, and took part in politics as a national progressist. (See memoirs on him by Volck, 1878, and Grau, 1879.)

Hofstede de Groot (höf-steh-deh-deh-gröt), **Petrus**, b. at Leer, in the district of East Friesland, belonging to the Prussian province of Hannover, Oct. 8, 1802; d. at Groningen, in the Netherlands, Dec. 7, 1886, where he was appointed professor of theology in 1829. His principal work is *Oproeding der Menschheid*, Groningen, 1846, 3 vols., 3d ed., vols. i. and ii., 1855, 2d ed., vol. iii., 1885. Among his other works, the following were translated into German: *Die Groninger Theologen*, Gotha, 1863; *Basilides*, Leipzig, 1867; *Die moderne Theologie in den Niederlanden*, Bonn, 1870. He was one of the leaders of the Groningen school of theology (q.v.).

Hoge, Moses, D.D. (Princeton, 1810), Presbyterian; b. at Cedar Creek, Va., Feb. 15, 1752; d. in Philadelphia, July 5, 1820. He became pastor at Hardy, Va., 1782, and at Shepherdstown, 1787; president of Hampden-Sidney College, 1807. His *Christian Panoply*, Philadelphia, 1799, was a reply to Paine's *Age of Reason*. His sermons were published, Richmond, Va., 1821.

F. M. B.

Hohenlohe-Waldenburg-Schillingsfürst, Alexander Leopold Franz Emmerich, Prince of, b. at Kupferzell, Württemberg, Aug. 17, 1794; d. at Vöslau, near Vienna, Nov. 14, 1849; was ordained a priest in 1816, and made a great sensation in Bavaria by the miraculous cures he effected at Munich, Bamberg, Würzburg, etc. As the papal court, however, maintained a rather reserved attitude with respect to those miracles, and the Bavarian police became more and more inquisitive, he left the country in 1825 and settled at Peterwardein in Hungary, where he was made a canon at the cathedral and re-

ceived the title of bishop of Sardica. His life was written by C. G. Scharold, Würzburg, 1822. C. P.

Holbach (dol-bak), **Paul Heinrich Dietrich, Baron d'**, b. at Heideisheim, in the Prussian province of Rhein-Hessen, 1723; d. at his estate of Grandval, Jan. 21, 1789; was educated in Paris, and lived most of his time there as the rich, hospitable, and brilliant host of the encyclopædist troop. His most famous work, *Système de la Nature*, Paris, 1770, n.e., 1821, 2 vols. (Eng. trans., London, 1884), issued under the name of Mirabaud, has interest only for the history of materialism. But his direct attacks on Christianity, *Le christianisme dévoilé* (Eng. trans., *Christianity Unveiled*, London, 1819), *L'imposture sacerdotale*, *L'esprit de clergé*, etc., did probably much harm, the more as the French Church and the French clergy at that moment were not very well prepared to withstand them. C. P.

Hollaz, David, b. at Wulkow, Pomerania, 1648; d. in 1713 at Jacobshagen, also in Pomerania, where he was pastor since 1692. His *Examen theologicum acroamaticum universam theologiam thetico-polemicam complectens*, Stargard, 1707, and afterward often reprinted, is considered the last expression of the strictly Lutheran orthodoxy, and was very much read, partly on account of the clearness of its expositions, partly on account of the geniality of its tone. C. P.

Holtzmann (holts-män), **Heinrich Julius**, Lic. Theol. (Heidelberg, 1858), D.D. (hon., Vienna, 1862). German Protestant; b. at Karlsruhe, Baden, May 17, 1832; studied theology at Heidelberg and Berlin; became *privat-docent* at Heidelberg, 1858; professor extraordinary, 1861; ordinary professor, 1865; removed to Strassburg in the same capacity, 1874. Of his writings may be mentioned *Die synoptischen Evangelien, ihr Ursprung und geschichtlicher Character*, Leipzig, 1863; *Kritik der Epheser und Colosserbriefe*, 1872; *Die Pastoralbriefe*, 1880; *Lehrbuch der historisch-kritischen Einleitung in das Neue Testament*, Freiburg-im-Br., 1885, 2d ed., 1886 (one of the most important works of the critical school); with R. O. Zoepffel he edited *Lexikon für Theologie und Kirchengeschichte*, Leipzig, 1882, 2d ed., Brunswick, 1888 sqq.

Holy, Holiness of God. The Hebrew word rendered *holy* in English signifies originally clean, pure, and the same idea attaches to the Greek word used in the New Testament. It denotes also that which is set apart to the service of God, as a holy utensil, etc. Used of God, the term holiness is one of several employed to designate his moral attributes. It represents his moral perfection in its separateness from sin considered as conveying defilement. But the term is also used to designate the divine character in its positive aspect as the embodiment of all virtue. This is designated by the Apostle John as love (1 John iv. 8). The holiness of God is presented as the reason why man should be holy (1 Peter i. 17), and holiness in man is reduced by our Saviour to supreme love to God and love of one's neighbor as of one's self (Matt.

xxii. 37). The holiness of God in its active aspect is therefore his perfect love.

F. H. F.

Holy Alliance. See ALLIANCE, HOLY.

Holy City. See JERUSALEM.

Holy Coat of Treves, The, preserved in the cathedral of Treves, is said to be the seamless garment worn by Christ, and mentioned in John xix. 23. Many legends cluster around it, some grotesque in their superstition, others charming by their naïveté, as when the relic was brought into the city all the bells began tolling by themselves. It is first mentioned in 1054; the mention in the *Gesta Trevirorum*, 467 or 327, is an interpolation from the 12th century. It was displayed for adoration in 1512, to which Luther refers with indignation. It was again displayed in 1844, which gave occasion to the German Catholic movement under Ronge. (See V. Sybel, *Der heilige Rock zu Trier*, Düsseldorf, 1844.)

Holy Family, The, often confined to the Virgin with her child, but often comprising also Joseph, Anna, and Elizabeth, and sometimes including even John the Baptist, the twelve apostles and their mothers, has formed one of the principal subjects for many of the greatest painters—Raphael, Da Vinci, Correggio, Murillo, Hans Holbein, etc.

Holy Fire, The, refers among the Hebrews to that fire which came down from heaven upon the altar of burnt-offering on the occasion of the first sacrifice after the giving of the Law (Lev. ix. 24), and which was to be kept ever burning (Lev. vi. 9), and among Christians to that fire which is kindled every Holy Saturday by sparks from a flint, and at which are lit all the lights and lamps of the church which have been extinguished on Good Friday. The ceremony is still observed in the Greek and Roman churches, and it is a pity that a symbol, in itself so beautiful and so just, shall give rise to scandal, as it does in the Church of the Holy Sepulchre in Jerusalem, where the priests claim that the new fire is brought miraculously down from heaven.

C. P.

Holy Land, The. See CANAAN.

Holy League is a name frequently applied in the 16th century to political combinations which sometimes had very little to do with religious affairs, and certainly never could lay any claim to holiness either in purpose or in means. Thus, in 1511, Pope Julius II. formed a Holy League between Spain, Venice, and himself against France. It was afterward joined by England and Germany, and served the purpose of its head and founder quite well—the extension of the territory of the papal states. On June 10, 1538, another Holy League was formed at Nuremberg between Charles V., his brother Ferdinand of Austria, the archbishops of Mayence and Salzburg, and the dukes of Bavaria, Brunswick, and Saxony to maintain the Roman Catholic interest in Germany over against the Protestant interest, represented by the League of Smalcald. A third Holy League was formed in 1576

between Philip II. of Spain, the pope, the Guisces, etc., for the purpose of suppressing the Reformation in France.

C. P.

Holy Office (*sanctum officium*), a term applied to the spiritual court of the Roman Catholic Church, the Inquisition.

Holy of Holies, or the Most Holy Place, formed the innermost and most sacred part of the Tabernacle and the Jewish Temple (q.v.), separated from the Holy Place by the Veil, containing the Ark, and entered only once a year, on the Day of Atonement, and by the high priest only. The term is also sometimes applied to the choir of the Christian Church, and by the Nestorians to a small recess at the eastern terminus of the church building, containing only a cross and never entered by anybody.

Holy Oil. See CHRISM.

Holy Place was originally the name of that part of the Tabernacle and the Jewish Temple (q.v.) which was located in front of the Holy of Holies, and contained the golden candlestick, the table of shewbread, and the altar of incense. From the beginning of the 3d century (Alexander's journey to Jerusalem falls in 212) such localities in Palestine as had been the scene of some prominent event in the life of Christ—his birth, crucifixion, resurrection, etc.—began to be designated as holy places and visited by pilgrims, and from the middle of the 4th century the name was also given to places which had witnessed the sufferings of the martyrs or contained their shrines.

Holy Rood, an ancient expression, from the Saxon *rode* or *rod*, is synonymous with Holy Cross. Holy Rood Day, Sept. 14, is a day of feast in the Roman Catholic Church, celebrated in commemoration of the second elevation of the cross after its recovery from the hands of the Persians in 629, the first elevation being that after its discovery by the Empress Helena, May 3, 326. With the Reformation the festival was abolished in all Protestant churches.

Holy Sepulchre, The. The localities in which Christ was crucified and buried are only loosely indicated in the gospels. From Matt. xxvii. 32, John xix. 17, Mark xv. 29, and Heb. xv. 12 it appears that the place of the crucifixion lay outside the wall; from Matt. xxvii. 39 and Mark xv. 29, that a public road ran by it; and from John xxix. 41, that there was a garden close by and in the garden a new tomb in which Christ was laid. These indications seem, however, not to agree with the actual localities pointed out by tradition, for they are situated some distance within the wall; and, indeed, doubts have been felt of the accuracy of the tradition since the 8th century. Robinson rejects it, *Biblical Researches*, Boston, 1841, and *Topography of Jerusalem in Bibliotheca Sacra*, 1846. But Sepp defends it (*Jerusalem*, Munich, 1864, 2 vols., 2d ed., 1873-75), as does Clermont-Ganneau (*L'Authenticité du Saint Sepulchre*, Paris, 1872). When it is remembered, however, that Jerusalem was totally destroyed by Titus, and that

it was rebuilt by Hadrian with the express purpose to obliterate every trace of its distinctly Jewish and Christian character, it does not by any means seem impossible that the tradition may be right and in complete harmony with the gospels. Constantine the Great built the first church over the holy sepulchre in 336, but that building was burnt down by Chosroes II. in 614. Rebuilt in 626, the new church was again burnt down in 936 by the Mohammedans. Again restored in 1048, the cathedral was utterly destroyed by the conflagration of 1808. The present building was begun in 1810, and was reared by the Greeks and the Arminians. See JERUSALEM.

C. P.

Holy Spirit, the third person of the Trinity, with the Father and the Son one God (see TRINITY). Opinions have been divided as to the Holy Spirit, and may be summed up in two classes, that which views him as merely the spiritual influence of God, and that which views him as truly personal and divine, consubstantial with the Father and the Son. The arguments which have usually been considered decisive in favor of the latter view are as follows: There are ascribed to him personal properties, understanding, as when he is said to search the deep things of God (1 Cor. ii. 10), volition (1 Cor. xii. 11), and affections (Eph. iv. 30); personal acts, as when he is said to distinguish between persons and divide gifts (1 Cor. xii. 11), to speak to persons (Acts xxi. 11), and through persons (Matt. x. 20) to guide and teach (John xvi. 13, 14), to command and forbid (Acts xiii. 2, xvi. 6, 7). He may be the object of personal acts, as when blasphemed against (Matt. xii. 31, 32). The personal pronouns are employed of him (John xiv. 16, 17), and he is in general spoken of as coming and being sent (John xiv.-xvi.), as Christ himself is. And he is distinctly spoken of in sharp distinction from influences, and as himself imparting them, when it is said that there are diversities of gifts, but the same Spirit, and different influences are then reviewed (1 Cor. xii. 4-11). Now, if he be properly viewed as personal, then there can be little hesitation to view him as divine, for divine attributes are ascribed to him, as omniscience (1 Cor. ii. 9-13), omnipotence (1 Cor. xii. 10), omnipresence; divine works, as regeneration (John iii. 5); divine honors, as when blasphemy against him is said to be a greater sin than that against even the Saviour of men; and he is joined with the Father and the Son in the name of the one Godhead into which the Christian is baptized (Matt. xxviii. 19) and by which he is blessed (2 Cor. xii. 14).

HISTORY.—The doctrine of the Holy Spirit was not at once developed in the church. That his deity was really acknowledged from the first is evident from the expressions which occur in those passages in the early writers in which it was sought to bring together a summary statement of the Christian faith, such as was finally made in what we call the Apostles' Creed. Thus Irenæus says the church believes in God the Father, in Jesus Christ, and in the Holy Ghost, and in one passage associates with the Father, the Son,

and the Spirit, separating the Spirit distinctly from the other persons of the Trinity, and also from everything created. Yet in this early period expressions are found in which the Spirit and the Son are confounded apparently, showing that the age of distinct reflection had not yet set in. Tertullian, who subordinates the Son to the Father, subordinates the Spirit to the Son.

With the Nicene age more distinct reflection upon the Holy Spirit began. The Nicene Creed of 325, following the Apostles' Creed of the time, had simply said, in the third article, "And in the Holy Ghost." But the "triad" had been frequently spoken of, and its necessary nature had been an argument for the divinity of the Son. Now it was seen that there could not be a triad in which the third element was anything but God, any more than one in which the second element was not God. The Scriptures were also studied in this connection. The experience of the church was called upon to testify, and from the divine character of the operations ascribed to the Spirit his divinity was easily inferred. Sanctification, the Spirit's work, was essentially the same as the work of salvation, which had been seen to require a divine Son. And thus it was that by the time of the second (Ecumenical Council, of 381, the church was ready to add those phrases which exalted the Spirit to equality of worship and glory with the Father and the Son. From this time no attack has been made upon the divinity of the Spirit which has not also been aimed against the divinity of the Son. Questions of his relation to the Father and the Son (procession) have agitated and separated Christians (see FILIOQUE), but the forms of statement which Augustine adopted, and which place the Spirit upon the plane of perfect divinity and identity of substance with the Father and Son, have been accepted as the true faith delivered to the church.

F. H. F.

Holy Thursday. See ASCENSION DAY.

Holy Water. The use of holy water by the Christian Church originated at once from Jewish and pagan customs. The Jew who had become legally unclean was restored to communion in prayer and sacrifice by bathing, washing his clothes, and being sprinkled with the water of separation. The courts of the heathen temples had their fountains and purification; washing of the hands before worshipping was obligatory. In the Christian Church such customs, no doubt, received a peculiar coloring from the superstitions very early connected with the baptismal water. The earliest mention of holy water—that is, water exorcised and blessed by a priest or bishop, occurs in the so-called Apostolical Constitutions, and the custom is still in use in the Greek and Roman Catholic churches, where vessels with holy water are always found at the entrance to the church building, and sprinkling with it forms the introduction to every ordinance.

C. P.

Holy Week, The, is the last week of Lent, commencing with Palm Sunday, and comprising the anniversaries of the institution of the

Lord's supper and of the passion of our Saviour.

Holzhauser, Bartolomæus. See BARTHOLOMITES.

Homiletics, Homily. The nature of Christianity is such, resting, as it does, upon the free decision of man for God and Christ, and calling for the exercise of love and other holy emotions, that the communication of the truth must form a large part of its public work. Hence, from the very first, with the service of prayer and praise has been joined the reading and exposition of the Scriptures, and the application of scriptural truth in forms adapted to convert the sinner and edify the saint. Naturally, the reading and the preaching were originally united, and the form which the address took was that of easy and conversational exposition. The Greek term *homily* was applied to such preaching, and after a time, when more formal preaching became common, another term corresponding to our discourse was appropriated to that. The supply of capable preachers did not increase as fast as the necessities of the Christian congregations, and hence the practice was common of reading the approved sermons of others. The term *homily* was finally applied to a sermon intended for this use. Collections of such were employed in the early Gallic and Anglo-Saxon churches. Charlemagne had a book of homilies prepared and issued between 776 and 784, which went through a number of editions. Two books of homilies were issued in 1547 and 1563 respectively in England, which have acquired, in a certain sense, symbolical character in the English Church.

Homiletics, as a science, treats of the principles of the composition and delivery of sermons. It is also an art, inasmuch as it contains practical instruction in various methods by which the principles of the science are to be applied. It is therefore closely akin to general rhetoric, and indeed only differs from it in that it has to do with a particular kind of the oral discourse to the consideration of which rhetoric is devoted. The peculiarities of homiletics are therefore all dependent upon the peculiarities of the sermon, and these are all suggested by the most marked feature to strike the attention of the casual observer, the fact that it is founded upon a text of the Bible. This is no meaningless phenomenon or the survival of an historical custom without special justification in our own day. The church is founded upon the truth revealed in Jesus Christ and recorded in the Bible. Its mission is to save men by imparting to them that knowledge of Jesus Christ which shall lead to repentance and faith. The truth with which it operates is contained in the Bible. And thus, as, in the beginning, preaching began with the exposition of the Bible, so it must now keep in immediate contact with the biblical truth, and also with the biblical forms of the truth. This is actually secured—and how can it better be?—by the use of a text. The text anchors the sermon in some degree to the Bible. It has a tendency to banish from the discussions of the pulpit those subjects which cannot be easily and naturally

connected with the doctrines of the Word of God. It keeps the church true to its peculiar mission. And hence the treatment which the text should receive in the sermon—another point which homiletics has to treat in distinction from ordinary rhetoric—is clear. As the Bible in general is the basis of the preaching in general, so the text chosen is the basis of the sermon which it precedes. It must be treated as the source of the truth to be developed, as the authority for the proposition laid down, as the suggestion, or the germ, or the illustration of the leading idea of the discourse. It must be honestly treated as a legitimate authority.

Most of the other parts of the sermon are also found in every oral discourse—the proposition, the development, etc.—and are to be written upon those general principles, as to proof, illustration, or ornamentation, which obtain elsewhere. There is, however, another peculiarity of preaching which distinguishes it from much other oral discourse, and leads to one peculiar portion of the complete sermon—its purpose to produce an immediate result, whether of conviction and conversion or of edification. Its purpose, if addressed to the sinner, is to lead to immediate repentance, or, with the saint, it seeks some new and immediate amendment at some point, some intensification of resolve, some enlargement of horizon, and hence of activity. Hence the application to the hearer of the truth presented in such a way as to lead to immediate action is an integral part of every complete sermon. Still, here also, the forms by which the application is to be made are infinite, and are to be determined by the general rules of the rhetorical art. The application may come at the end of the sermon, may be cumulative in structure and effect, or it may be dispersed throughout the sermon, or may sometimes be the sum and substance of the sermon, but in some way, and in some manner, it must be there, and homiletics has to provide the instruction which shall guide the inexperienced preacher in its effective use.

The first Christian homiletics was Augustine's *Christian Doctrine*. The Middle Age furnished nothing of great importance, but with the Reformation the art of preaching began to be cultivated anew. Erasmus was followed by Hyperius, and he by a long series. The best minds of the present age have not failed to make valuable additions to this science. In America the best recent works are by Hoppin, Phelps, Broadus, Beecher, Storrs, and Taylor; though, where excellent works are so numerous, distinctions seem almost invidious. F. H. F.

Homiliarium, a collection of *homiliae* and *sermones* for the whole year, from the works of the fathers, and for use in the churches on Sundays and holidays. Such collections were made already in the early middle ages, but the most celebrated is that one made by Paulus Diaconus, under the supervision of Alcuin, after the order of Charlemagne, 776-84.

Homily. See HOMILETICS.

Homologoumena (*accepted*) and **Antilego-**

mena (*disputed*) are the two terms applied by Eusebius to the books of the New Testament with reference to their authorship. Under the former head he ranges the 4 Gospels, the Acts, the 14 Epistles of Paul, the first Epistle of Peter, and the first Epistle of John; under the latter the Epistle of James, the second Epistle of Peter, the second and third Epistles of John, and the Epistle of Jude. The Apocalypse, however, he gives a place by itself.

Homo-ousian (*of the same substance*), **homolousian** (*of a similar substance*), and **heterousian** (*of another substance*) denote the three different standpoints in the great Christological controversy of the 4th century. The first term was employed by the orthodox Athanasius, the second by the great middle party, the semi-Arians, or Eusebius, and the third by the heretic Arius, when defining the relations between the first and the second person in the Trinity.

Hone, William, b. at Bath, June 3, 1780; d. at Tottenham, 5 m. n. of London, Nov. 8, 1842. He was a writer and bookseller, whose political satires and a parody on the Prayer-Book brought him more than once before the courts. His most useful publications were, the *Apoeryphal New Testament*, London, 1820; *Ancient Mysteries*, 1823; *Every-day Book*, 1826; *Table Book*, 1827-28, and *Year Book*, 1829. In his later years he often preached at Weigh-house Chapel, Eastcheap. (See *The Conversion of the late William Hone. With further particulars of his life*. London, 1853.) F. M. B.

Honey. Three different kinds of honey are mentioned in the Old Testament: the natural product of the bee, a vegetable honey exuding from certain trees which were very common in the neighborhood of Mt. Sinai, and a manufactured article, still known in the Orient under the name of *dibs*, and consisting of grape-juice boiled down to the consistency of honey.

Ho-no'-ri-us I., pope 625 to 638, was a disciple of Gregory I., and sought to extend the papal influence. He is chiefly important for the fact that in a letter to Sergius, patriarch of Constantinople, he coincided in forms of expression as well as substance of doctrine with the monothelitism of that bishop, and that in a letter in which he directed what Sergius should teach. Thus, though speaking *ex cathedra*, he uttered heresy, for which he was condemned by the Ecumenical Council of 681, which condemnation was ratified by Pope Leo II. Thus, though pope, he was fallible. (See Döllinger, *Fables Respecting the Popes*, Eng. trans. by H. B. Smith, New York, 1872, pp. 223-56; Willis, *Pope Honorius and the New Roman Dogma*, London, 1879.) II., anti-pope (*Cadalus*) 1061 to 1064. II., pope 1124 to 1130. III. (*Cencius Savelli*) pope 1216 to 1227. He succeeded Innocent III., and took up his struggle with Frederick II., which he did not wage with great success. He confirmed the Dominican and Franciscan orders. IV. (*Jacobus Savelli*) pope 1285 to 1287. F. H. F.

Honorius, Roman emperor 395-423, ordered in 399 all pagan temples to be destroyed, which was impossible; then, in 409, he placed the pagans on an equal footing with the Christians in religious as well as political and social respect; finally, in 416, he excluded them from all offices in the army and in the administration. More consistent was his treatment of the Donatists, whom he persecuted during his whole reign relentlessly.

Honthelm (*hont-hime*), **Johann Nikolaus von**, Roman Catholic; b. at Treves, Rhenish Prussia, Jan. 27, 1701; d. there, Sept. 2, 1790; studied history and canon law at Louvain and Leyden, and in Rome; entered the service of the church in 1728, and was in 1748 made suffragan bishop of Treves. His contributions to historical literature are still considered very valuable, but the work which made his name famous was *Justini Febronii Icti de statu ecclesie et legitima potestate Romani Pontificis liber singularis, ad reuniendos dissidentes in religione Christianos compositus*, Frankfort, 1763. Although published under the pseudonym of Febronius, everybody knew that it was written by Honthelm, and he never denied it; and though the title sets forth as the purpose of the work, to reunite all the various Christian denominations into one community, the book is in reality a direct attack on the papal authority, such as it has developed on the basis of the Pseudo-Isidorian Decretals. The positive standpoint from which this attack was made, the so-called Febronianism, was simply the episcopal independence of the Curia or Gallicanism, and was immediately met with wide and deep sympathy. The book was translated into German, Italian, and French, and ran through many editions. Clement XIII. characterized it as *pestilential* and put it on the Index, but for some time the author remained unmolested. Nevertheless, when those negotiations began which finally led to the Ems Punctations (q.v.), Pius VI. became alarmed, and Honthelm was compelled—by physical force, it is said—to recant. (See O. Mejer, *Febronius*, Tübingen, 1880.) C. P.

Hood, Edward Paxton, English Congregationalist; b. in Westminster, London, Dec. 18, 1820; d. in Paris, June 12, 1885. He was educated privately; began his ministry in 1852, and was pastor of Falcon Square Independent Chapel in London at the time of his death. He was editor of the *Eclectic Review* and of *The Preacher's Lantern* from 1871-75, and lectured on social, literary, and religious subjects in Great Britain, and, in 1881, also in the United States. His best known book is *Lamps, Pitchers, and Trumpets* (London, 1867), an interesting historical and anecdotal work on preaching. He was a voluminous author of probably ephemeral books. (See list in *Encyclopædia of Living Divines* [now called vol. iv. of the *Schaff-Herzog Encyclopædia*]; of them may be mentioned his biographies of Robert Hall [1881], and Christmas Evans [1881].)

Hooght (*hōgt*), **Eberhard van der**, a Reformed pastor at Nieuwendam, in the Nether-

lands; d. 1716; published in 1705, at Amsterdam and Utrecht, a *Biblia Hebraica*, with annotations of the various readings, which has been often reprinted, London, 1828; Leipzig, 1835. C. P.

Hoogstraten (hög-strá'ten), **Jakob van**, b. at Hoogstraten, near Antwerp, 1454; d. at Cologne, Jan. 21, 1527; studied at Louvain; entered the Dominican order; became professor of theology at Cologne, and was made inquisitor of the provinces of Mayence, Treves, and Cologne. As such he played an unenviable figure in the lives of Reuchlin, Erasmus, Luther, etc. The Humanists called him *Pestis Germaniæ*, and he is said to have died from rage after reading *Epist. Obsc. Vir.* (q. v.)

Hook, Walter Farquhar, D.D. (Oxford, 1837), F.R.S. (1863), Church of England; b. in London, March 13, 1793; d. at Chichester, Sussex, Oct. 20, 1875. His father was Dr. James Hook, dean of Worcester. He was educated at Winchester and Oxford, graduating 1821, and became chaplain to the king, 1827; vicar of Leeds, 1837, and dean of Chichester, 1859. He was a conservative High Churchman, extremely active both in clerical and in literary work. At Leeds he erected 21 churches, 30 parsonages, and 60 schools. Besides minor publications, he wrote or compiled a *Church Dictionary*, London, 1841, 12th ed., 1872; *Ecclesiastical Biography*, 1845-52, 8 vols., and *Lives of the Archbishops of Canterbury*, 1860-76, 12 vols. (See his life by W. R. W. Stephens, 1878.) F. M. B.

Hooker, Richard, Church of England; b. at Heavy-tree, near Exeter, 1533 or 1554; d. at Bishopsbourne, Kent, Nov. 2, 1600. Bishop Jewel sent him to Corpus Christi College, Oxford, where he became fellow, 1577, and Hebrew lecturer, 1579. He took orders 1581, and was soon after appointed to preach at St. Paul's Cross, in London. Guileless in worldly matters, he committed to a casual acquaintance the choice of a wife, who proved, says Wood, "a clownish, silly woman, and withal a mere Xantippe." In 1584 he became rector of Drayton-Beauchamp, Buckinghamshire; visited here by two of his pupils, Sandys and Cranmer, he was found tending sheep, and was presently called from their company to rock the cradle. Sandys' report induced his father, the archbishop, to make Hooker master of the Temple, London, in 1585. But he was happier with the pen than in the pulpit, and he had for a colleague Walter Travers, a Puritan; so that "the forenoon sermon spake Canterbury, and the afternoon Geneva," and "the congregation ebbed in the forenoon and flowed in the afternoon." Travers was silenced, and put forth a memorial; Hooker's answer to this was in some sense the germ of his great work. Tired of the strife of tongues and the noise of London, he asked Archbishop Whitgift to remove him "into some quiet parsonage," where he might continue and complete the "treatise" he had begun, and was in 1591 made rector of Boscomb in Wiltshire, and prebendary and sub-dean of Sarum. In 1593 the queen transferred him to Bishopsbourne. In the seclusion of these rural par-

ishes he pursued his studies with happy results to his fame. Four books *Of the Lawes of Ecclesiastical Politie* were entered at Stationers' Hall, London, March 9, 1592, and published 1594; a fifth followed in 1597. Of the rest only rough drafts were found after Hooker's death, and his widow was suspected of having burned his completed manuscripts. The sixth and eighth books appeared in 1648 the seventh in 1617; some doubt attends their authorship, especially that of the sixth; but the whole have been repeatedly reprinted as his. His works, including several sermons, were edited with a life by Bishop Gauden, 1662, and by J. Keble, 1836. The life by Isaak Walton, 1665, is well known. The *Lawes* aimed to defend Episcopacy against the attacks of Puritanism; but the spirit rises from the realm of official and partisan divinity to that of philosophic thought; "the judicious Hooker" was too temperate for a mere polemic. Macaulay assigns him "a middle place between the school of Cranmer and the school of Laud," and Green (the historian) "the highest rank among English prose-writers." Few theologians have known so well at once how to delve deep and soar high. A master of language as of thought, Hallam calls him "the finest writer of the Elizabethan period," and says, "he not only opened the mine, but explored the depths of our native eloquence."

F. M. B.

Hooper, John, reformer and martyr; b. in Somersetshire, 1495; d. at the stake, Gloucester, Feb. 9, 1555. He entered Merton College, Oxford, 1514; was admitted B.A., 1518, and became a Cistercian monk, but afterward returned to Oxford and embraced the doctrines of Geneva. He fled to France in 1539, returned, and was obliged to escape in disguise; married a Burgundian lady, and spent some time in Zurich with Bullinger. In 1549 he preached daily to crowds in London. Nominated in 1550 to the see of Gloucester, he refused to take the oath of consecration till Edward VI. removed the clause referring to the saints, and further resisted because of his deep distaste for vestments. This involved him in vehement controversy with Cranmer and Ridley, and caused his imprisonment in the Fleet. Submitting at length to the arguments of Bucer and Peter Martyr, he was consecrated, March 8, 1551, and continued his evangelical labors with such vigor as to call forth from Bullinger and others friendly warnings to exercise prudence. He was made bishop of Worcester *in commendam*, May 20, 1552, and showed "double diligence in his double diocese." On Mary's accession he refused to escape, saying, "Once I fled; now I will continue to live and die with my sheep." He was brought to London in Aug., 1553, kept in prison 16 months, often examined, urged vainly to recant, and tried, Jan. 21, 1555, by Bonner and Gardiner, on the three charges of marrying, allowing divorce and second marriage (where sanctioned by our Lord), and denying the bodily presence in the eucharist. Brought up the next day, he refused to acknowledge the pope as head of the church. Jan. 29 he was condemned and degraded with

John Rogers. Sent back to Gloucester to suffer, he told the magistrates that "he was not come there as one compelled to die, but as one willing to give his life for the truth." The stake was set near his own cathedral; some 7000 persons were present, but he was forbidden to address them. A pardon was offered if he would recant; he cried, "If you love my soul, away with it." The fagots were green, and the wind blew the smoke away from him; but he bore long torments with saintly constancy. Foxe gives a full account of his life and death in the *Book of Martyrs*. His writings were edited by S. Carr, Cambridge, 1843, 1852, 2 vols.

F. M. B.

Hopkins, Mark, D.D. (Dartmouth, 1837, Harvard, 1841), LL.D. (University of the State of New York, 1857, Harvard, 1886), Congregationalist; b. at Stockbridge, Mass., Feb. 4, 1802; d. at Williamstown, Mass., June 17, 1887. He graduated at Williams College, 1824; was professor of philosophy there from 1830 till his death, and was president 1836-72; pastor of the college church 1836-83; president of the A. B. C. F. M. 1857 till death. He was a gifted and beloved teacher. His best known books are *Evidences of Christianity*, Boston, 1846, 3d ed., 1875; *The Law of Love and Love as a Law*, New York, 1869, new ed., 1891; *An Outline Study of Man*, 1873, new ed., 1876; *The Scriptural Idea of Man*, 1883.

Hopkins, Samuel, D.D. (Brown, 1790), b. in Waterbury, Conn., Sept. 17, 1721; d. in Newport, R. I., Dec. 20, 1808. He entered Yale College in 1737, and was educated here in the Divinity, Hebrew, Greek, Latin, and logic, which constituted the regular course of instruction. His conversion was prepared by hearing Whitfield and Tennent, but David Brainerd was the principal instrument in effecting it. He studied theology a short time (8 months) with Jonathan Edwards, and was settled at Great Barrington, Mass., Dec. 28, 1743. He was by nature a teacher rather than a preacher. His parish labors and ministrations to the Indians were accompanied by deep studies in divinity in connection with Edwards and Bellamy. Dismissed in 1769, he was installed at Newport, in 1770. During the Revolutionary War his flock was scattered and Hopkins himself away, but he returned and clung to his post. Here his literary labors were performed, and he made efforts in behalf of the slave, and the Christianization of Africa by means of its colonization. His principal theological works are that upon Holiness and his *System of Theology* (1798). Best edition of his works, Boston, 1852, with memoir (embodying the *Autobiography*, 1805) by Professor Park, 3 vols.

F. H. F.

Hopkinsianism. See NEW ENGLAND THEOLOGY.

Hor, Mt., is the highest and most conspicuous mountain of the sandstone range stretching from the southern extremity of the Dead Sea to the Gulf of Akabah. It is situated about midway between those two points, and rises 4800 feet above the level of the sea.

Here died Aaron (Num. xx. 24-29), and over his tomb the Mohammedans have erected a memorial building. Another Mt. Horeb is mentioned (Num. xxxiv. 7), but has not been identified.

Hore Canonice. See CANONICAL HOURS.

Horeb. See SINAI.

Hor'-mah (*a desolate place*), a Canaanitish city, was first known as Zephath, "a watch-tower," but had its name changed after its destruction by the Israelites (Num. xxi. 1-8, Judges i. 17). Subsequently it was rebuilt (1 Sam. xxx. 30). The explorers do not agree with respect to its location. The most probable view, however, seems that of Palmer, who identifies it with the present Sebaitch.

Horn, The, was used by the Israelites as a vessel for liquids, oil, wine, etc. (1 Sam. xvi. 1), and as a trumpet (Josh. vi. 4-5). Being the chief means of attack and defence with many animals, and making an impression of strength, when well developed, it has furnished material for much figurative speech also in the Old Testament, as for instance, "to exalt the horn" (Deut. xxxiii. 17), "to cut off the horn" (Jer. xlviii. 25), "to defile the horn in the dust" (Job xvi. 15).

Horne, George, D.D. (Oxford, 1764), Church of England; b. at Otham, near Maidstone, Kent, Nov. 1, 1730; d. at Bath, Jan. 17, 1792. He entered University College, Oxford, 1746; became fellow of Magdalen, 1749, and president, 1768; chaplain to the king, 1771; vice chancellor of the university, 1776; dean of Canterbury, 1781; bishop of Norwich, 1790. He adopted the views of John Hutchinson (q.v.), and wrote much in defence of these doctrines and against Sir Isaac Newton (1751-52), Shuckford (1754), Kennicott (1756-60), Hume (*Letter to Adam Smith*, 1777, and *Letters on Infidelity*, 1784), and Priestley (1787). His *Commentary on the Psalms*, 1776, has been much valued as a devotional book. His collected works, with life by W. Jones of Nayland, appeared in London, 1795-99, 6 vols. and 1831, 4 vols.

F. M. B.

Horne, Thomas Hartwell, D.D. (University of Pennsylvania, 1841), Church of England; b. in London, Oct. 20, 1780; d. there, Jan. 27, 1862. He attended Christ's Hospital, 1780-95, and as a barrister's clerk diligently improved his leisure by private study. His *Necessity and Truth of the Christian Revelation*, written at 18, appeared 1800. He entered the Surrey Institution, 1809, as sub-librarian; became librarian, 1814, and in 1818 published, in London, *An Introduction to the Critical Study and Knowledge of the Holy Scriptures*, 3 vols. This work (revised and enlarged in 5 vols., 1846, and again 1856) is the most extensive and successful of its kind in the language, and has long borne an indispensable part in theological education. Bishop Howley considered it a sufficient title to holy orders, which the author received 1819. Aberdeen made him M.A., 1818, and Cambridge B.D., 1829. He became senior assistant librarian in the British Museum, 1824; prebendary

of St. Paul's, 1831; and rector of St. Edmund-the-King and St. Nicolas Acons, London, 1833. His minor publications are very numerous.

F. M. B.

Horses, The Use of, among the Hebrews, though not absolutely prohibited, was nevertheless discouraged (Deut. xvii. 16); their beasts of burden were the ox and the ass, and when finally the horse was introduced, in the time of David and Solomon, it was solely for warlike purpose, not in agriculture or for pleasure.

Horse-leech, occurring only once (Prov. xxx. 15), is a kind of worm very common in stagnant waters in Palestine, which fastens itself within the nostrils or mouth of animals while they drink, and sucks their blood until its own body is completely filled, giving at the same time much pain.

Horsley, Samuel, D.D. (Cambridge,), LL.D. (), F.R.S. (1767-84), Church of England; b. in London, 1733; d. at Brighton, Oct. 4, 1806. He passed from Westminster School to Trinity Hall, Cambridge; graduated, 1758; became rector of Newington Butts, Surrey, 1759; of Aldbury, Surrey, 1774; prebendary of St. Paul's, London, 1777; archdeacon of St. Alban's, 1780; rector of Southweald, Essex, 1782; prebendary of Gloucester, 1787; bishop of St. David's, 1788; bishop of Rochester and dean of Westminster, 1793; bishop of St. Asaph, 1802. His first see was a reward for vanquishing Dr. Priestley in a contest that grew out of the latter's *Corruptions of Christianity*. He edited Newton's works, 1779-85, 5 vols., and wrote on a variety of topics. Some of his books were posthumous, as *Charges*, Dundee, 1813; *The Book of Psalms Translated*, London, 1815; *Biblical Criticism*, London, 1820. His *Theological Works* were collected in 9 vols., 1830, and 6 vols., 1845. Though acrimonious in controversy, he was an eminent scholar, a brilliant preacher, a conscientious prelate, and a kind-hearted man. He was secretary of the Royal Society, 1773-84.

F. M. B.

Hort, Fenton John Anthony, D.D. (Cambridge, 1875), Church of England; b. in Dublin, April 23, 1828; graduated at Trinity College, Cambridge, B.A., 1850; M.A., 1853; B.D., 1875; was ordained deacon in 1854, and priest in 1856; fellow of Trinity College, 1852-57, and of Emmanuel College since 1872; divinity lecturer of Emmanuel College, 1872-78, and Hulsean professor of divinity in 1878. He was one of the original members of the New Testament Company of the Anglo-American Bible Revision Committee. His great and enduring fame rests on his joint editorship with Bishop Westcott of *The New Testament in the Original Greek: A Revised Text, with Introduction and Appendix* (London, 1881, 2 vols., smaller edition of text, 1885), the product of examination and collation of uncial and cursive manuscripts from 1853 to 1881, and the most important work in the department since Tischendorf; the second volume is by Hort, and is an exhaustive treatise on textual criticism.

Hosanna (*save, we beseech*), an exclamation taken from Ps. cxviii. and well known to all Israelites, because it formed part of the great Hallel at the Feast of Tabernacles, was the cry with which the multitude greeted Christ at his last entry into Jerusalem (Matt. xxi. 9).

Ho'-se-a (*help*), the son of Beeri, one of the minor prophets. According to the inscription of his book, he prophesied during the reign of Jeroboam II., king of Israel, and the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. But irrespective of the superscription, all the salient points of the book itself indicate the Northern Kingdom as the place and the reign of Jeroboam II. (9th century B.C.) as the time of the activity of the author. The description of Jehovah's love for Israel, so often insulted, yet always unchanged, and the exhortation to trust in this love and take refuge in it form the two centres around which his prophetic visions move, and from him originated the comparison of the covenant between Jehovah and Israel to a marriage, the designation of the falling away of Israel as adultery, etc. The marriage of the prophet and the subsequent issue had best be understood figuratively (chap. 1). For lit., see MINOR PROPHETS.

Ho'-she'-a (*God is help*), last king of Israel. He conspired against Pekah, slew him, and seized the throne (2 Kings xv. 80), and ruled well, but could not save the declining kingdom. He paid tribute to Assyria, yet was invaded in his 9th year by that power because he had made an Egyptian alliance; his capital, Samaria, was taken after a 8 years' siege, and many of his people carried away captive (xvii.).

Ho'-ai-us, bishop of Corduba, Spain; b. 256; d. 357 or 359; was elected bishop in 296, and appeared shortly after the accession of Constantine the Great at the imperial court as a man of great influence. He was instrumental in convening the Council of Nicæa, 325, and presided over it. Under Constantius, however, who was an Arian, his position became quite different. As he not only refused to condemn Athanasius, but also to have any intercourse with the Arians, he was banished to Sirmium. He signed, however, the second Sirmian formula, which established intercourse with the Arians, but did not demand the condemnation of Athanasius. None of his writings has come down to us. (See Gams, *Kirchengeschichte von Spanien*, Innsbruck, 1862-76, 4 vols., l. c.)

Hosius, Stanislaus, b. at Cracow, at that time the capital of Poland, May 5, 1504; d. at Capranica, near Rome, Aug. 5, 1579; studied law at Padua and Bologna, and became secretary to King Sigismund I., of Poland; entered the service of the church, and was made bishop of Culm in 1549, and of Ermland in 1551; acted as papal legate to the Council of Trent, and spent the last years of his life at the papal court. He was a fanatical opponent of the Reformation; founded the college of Jesuits at Braunsberg; enforced with a high hand the statutes of Trent in

Poland, and admitted without a blush that he wanted Poland, too, to have its Massacre of St. Bartholemew. His works were published at Cologne, 1584, 2 vols.; his life was written by Eichhorn, Mayence, 1855, 2 vols.

Hospices were originally founded in the passes of the Alps by monks for the purpose of giving shelter and aid to pilgrims on their journey to Rome. The best known is that of the Great St. Bernard.

Hospinian (hos-pe-ne-an), **Rudolph**, Reformed theologian; b. at Altorf, in the canton of Zurich, Switzerland, Nov. 7, 1547; d. in the city of Zurich, March 11, 1626; studied theology at Marburg and Heidelberg, and was appointed director of the gymnasium, afterward also preacher at Zurich. He was a polemical writer, both with spirit and with knowledge, and wrote much against the Roman Church, *Historia Sacramentaria*, *Historia Jesuitica*, etc., which was answered by Bellarmine and Gretser, and against the Lutherans, *Concordia Discors*, which was answered by Hutter. His collected works appeared at Geneva, 1681, in 7 folio vols.

Hospitallers, or **Hospital Brethren**, were associations of laymen, knights, canons, and monks, devoting themselves to the nursing of the sick and poor in the hospitals, and generally observing certain monastic rules, though only a few of them took the regular monastic vows. They originated in Italy in the 9th century, and increased immensely in number and activity in the time of the crusades. The larger ones had generals of their own, the smaller ones only a superior or major. Generally they stood under the authority of the bishop, but some of them ranged immediately under the pope. Since the 12th century there were also Hospital Sisters, who connected the education of young girls and the rescuing of fallen women with the common duties of the hospitals, and did a great amount of good. See Helyot, *Histoire d. Ord. Mon.*, Paris, 1714-19, 8 vols.; Hervé-Bazin, *Les Grands Ordres de Femmes*, 1889.)

Hospitals, as institutions in human society for the nursing of the sick and the support of the poor, are a direct outgrowth of that radical change in the feeling of human fellowship which Christianity produced, and as soon as the Christian Church became tolerated by the government of the pagan state, it founded its hospitals. Jerome, 340-420, built one at Bethlehem and Fubiola, a convert of his, founded the first institution of the kind in Rome. Basilus the Great, 330-79, built another in Cæsarea, which was a most complete establishment, having also a division for lepers. The first hospitals in Gaul date from the 5th century, in Germany from the 8th. They were generally dedicated to the Holy Spirit, and used the dove as their symbol. The principal hospital in Rome is still designated in this way, and in Denmark there exist several old, rich institutions of the name, "Dove Brethren Hospitals," in which worthy old people are supported. C. P.

Host (from the Latin *hostia*, a "sacrifice"),

means the bread or oblate or wafer used by the Roman Catholic Church in the celebration of the Lord's Supper. It is unleavened, thin, flat, circular, and stamped with a cross, I H. S., the figure of the crucified Christ, or the Agnus Dei. According to the teaching of the Roman Catholic Church, Christ is present in the host both as God and man, while the substance of bread has ceased to exist after the consecration. See TRANSUBSTANTIATION.

Hot Cross Buns, buns with the figure of the cross impressed upon them, are a common English breakfast dish on Good Friday, probably derived from the time when the consecrated bread, marked with a cross, was sent or brought home to those who by sickness or otherwise were hindered from partaking in the celebration of the Lord's Supper in the church.

Hottinger (hot-ting-er) is the name of two Swiss theologians, father and son. **Johann Heinrich**, b. at Zurich, March 10, 1620; d. there as professor of theology, June 5, 1667; wrote *Historia Eccles.*, Zurich, 1655-67, 9 vols. **Johan Jacob**, b. at Zurich, Dec. 1, 1652; d. there as professor of theology, Dec. 18, 1735; wrote *Helvetische Kirchengeschichte*, Zurich, 1698-1729, 4 vols.

Houbigant (hoo-be-gon), **Charles François**, b. in Paris, 1686; d. there, 1783; was a member of the Oratory, and published a *Biblia Hebraica* with Latin translations, Samaritan variations, and critical notes, and *Racines Hebraïques* (Paris, 1782) in mnemonic verses.

Hours. The Egyptians, Hebrews, Greeks, and Romans divided the day, reckoned from one sunrise to another, just as we do, into 24 hours. But as they divided the day and the night each separately into 12 hours, and as they reckoned the day from sunrise to sunset and the night from sunset to sunrise, it follows that an hour of one day always became with them a little longer or a little shorter than an hour of the following day, and that an hour of the day and an hour of the night only twice a year became equally long. Hence the phrases the long summer hours, the short winter hours, etc., where we say the long summer days, the short winter days, etc. More common than the division of the day and the night each into 12 hours was, in everyday use, the division into 4 quarters, watches, each of 3 hours and each denominated after the last hour, so that the third hour generally meant the first quarter, the first 3 hours of the day, and the sixth hour the second quarter, the 3 hours from the fourth to the sixth, both inclusive. Among the Romans, however, also another division was in use, time being computed from midnight to midday and the quarters being designated by the first, not by the last hour. Probably this latter method was employed in the gospel according to St. John, and if so, the sixth hour, the time of the trial of our Lord (John xix. 14), was not an hour near, though before noon, but an hour near, though after 6 o'clock in the morning, which brings the narrative of

the fourth gospel into perfect harmony with that of the three others. C. P.

House. The patriarchs dwelt in tents; hence their "house" meant not their abode, but their "family." When the Hebrews became an agricultural people, the tent disappeared and gave place to the permanent structure, which, of course, in time ran through the whole scale of buildings from the hut to the palace. The common Hebrew house was that met with everywhere in the Orient, built of sun-dried or baked brick, entered through a large gate with wooden posts adorned with proverbs written on scraps of parchment and with doors shut by wooden bars, with latticed windows set high up in the wall, with beams and roofing of sycamore or cedar, with a flat roof, the housetop, reached by stairs both from the interior and from the street, and used for various purposes—recreation, sleep, lonely meditations or religious exercises, etc. The larger and richer houses were built of hewn stone, in quadrangular form, enclosing a courtyard, and often two or three stories high. All the rooms of the house, also those belonging to the women of the household, and which occupied the rear of the building, opened into this courtyard, which was paved, contained the well, might be very roomy, and sometimes was reached through a front court. And it is easy to see that such a house offered ample opportunity for columns, arches, balconies, and fountains; for marble, bronze, gold, and magnificent hangings—in short, for all the elegance and luxury which Oriental taste would desire and national wealth could acquire. See ARCHITECTURE, HEBREW.

Hovey, Alvah, D.D. (Brown University, Providence, R. I., 1856), LL.D. (Denison University, Granville, O., and Richmond [Va.], College, 1876), Baptist; b. at Greene, Chenango County, N. Y., March 5, 1820; graduated from Dartmouth College, Hanover, N. H., 1844, and from Newton Theological Institution, Newton Centre, Mass., 1848; has been connected ever since with the latter institution as assistant teacher of Hebrew, 1849–55; professor of church history, 1853–55; professor of theology and Christian ethics since 1855; president since 1868. He was member of the Executive Committee of the American Baptist Missionary Union, 1868–83. Of his works may be mentioned *Life of Rev. Isaac Backus*, Boston, 1858; *Manual of Systematic Theology and Christian Ethics*, 1877, Philadelphia, 1880; *Biblical Eschatology*, Philadelphia, 1888; he edited *The Complete Commentary on the New Testament*, 1881–90, 7 vols.

Howard, John, F.R.S. (1756), prison reformer; b. at Hackney, a suburb of London, Sept. 2, 1726; d. at Cherson in Southern Russia, Jan. 20, 1790. He was the son of a well-to-do tradesman, who sent him to private schools, and then apprenticed him to a grocer. Losing his father at 19, he purchased his freedom and began to travel. On a voyage to Lisbon, in 1756, he was taken by a French privateer, and in Brest and Morlaix had his first experience of prisons. In 1758 he settled

at Cardington, Bedfordshire, where he built schools and model cottages for his tenants. Elected sheriff of the county, 1773, his duties led him to visit the jails, where he "beheld scenes of calamity which [he] grew daily more and more anxious to alleviate." By a strange perversion of justice the jailers were then dependent on fees extorted from their prisoners, whom they were authorized to detain till the accounts were settled. Desiring to mitigate these abuses, Howard in 1774 offered a report to the House of Commons, which passed two reform bills in consequence. His researches, already carried beyond the county, were now extended to Scotland and Ireland, disclosing a frightful state of affairs—underground cells, damp and filthy, straw for bedding, miserable food, jail-fever and small-pox prevalent. In 1775–76 he travelled in France, Switzerland, Germany, Belgium, and Holland, finding prison accommodations no better, except in the two last. In 1777 he published, at Warrington, *The State of the Prisons in England and Wales, with Preliminary Observations, and an Account of Some Foreign Prisons*; this received an appendix in 1780, 4th ed., 1792. Continuing his labors, he journeyed through Northern, Central, and Eastern Europe, bearing his testimony before kings and parliaments, and collecting the data on which the science of prison reform is founded. About 1785 his attention was turned to another field of human misery. Visiting Italian and Oriental hospitals, and travelling on plague-infected vessels, he studied the nature of this terrible disease, the methods of its treatment, and the quarantine regulations respecting it, with a view to checking or mitigating its ravages—for he had some knowledge of medicine. When last at home, in 1789, he published, at Warrington, *An Account of the Principal Lazarettos in Europe*. He died of the plague, taken on the shores of the Black Sea from one to whom he was ministering. His monument was erected in St. Paul's cathedral. "Not all the blood of all the Howards" has so ennobled that illustrious name as the devoted labors of this man of humble birth, limited education, and no brilliant intellectual abilities. His motive-power was "religious principle, developed in simple and unostentatious, almost puritanical forms;" he was a Baptist. Some of our most famous later philanthropists, Mrs. Fry, Florence Nightingale, and the penologists have chiefly worked on his foundation. Lives of him have been written by Dr. J. Aikin, London, 1792; J. B. Brown, 1818; T. Taylor, 1836; W. H. Dixon, 1849; Dr. Stoughton, 1853; and J. Field, 1850, who also edited his *Correspondence*, 1855. F. M. B.

Howe, John, Puritan; b. at Loughborough, 11 m. n. of Leicester, May 17, 1630; d. in London, April 2, 1705. His father was ejected by Laud in 1635, and after some years in Ireland settled in Lancashire. The son studied at Christ Church, Cambridge; became a fellow of Magdalen College, Oxford, and about 1652 pastor at Torrington, Devonshire. Here his morning service consisted of three prayers, together lasting about an hour

and a half, with a sermon and exposition of equal length; then, after 15 minutes' singing, "during which he retired and took a little refreshment," he "prayed an hour more, preached another hour," and dismissed the congregation after a short prayer of half an hour. In 1654 Cromwell, noticing him in the chapel at Whitehall, seized upon him for a chaplain; in this post he displayed a gentle and tolerant spirit, and exerted himself to befriend clergy of the other party. He returned to Torrington in 1659, and was deprived under the Act of Conformity, 1662. His friend Ward, now bishop of Exeter, and others in vain urged him to accept Episcopal ordination. His *Blessedness of the Righteous* (London, 1668) won the favor of Lord Massarene and a chaplaincy at Antrim Castle, Ireland, 1671. 1675-85 he preached under the king's indulgence to a London congregation. After two years spent abroad, chiefly at Utrecht, he returned to his flock, when James II. put forth his declaration for liberty of conscience. In 1688 he headed the deputation of dissenting clergy who addressed William III. Eminent for learning, piety, and moderation, he enjoyed general respect. Among his chief writings are, *Delighting in God*, 1674; *The Good Man the Living Temple of God*, 1676-1702; *The Redeemer's Tears*, 1684; and *The Reconcilableness of God's Prescience of the Sins of Men with the Wisdom and Sincerity of his Counsels, Exhortations, etc.*, 1677. The last-named Robert Hall (who had "learned far more from John Howe than from any other author") considered "the best thing he ever wrote." Howe's complete works were edited by E. Calamy, 1724, 2 vols. folio, and by J. Hunt, 1810-22, 8 vols., and by H. Rogers, 1862-68, 6 vols. His life has been written by Calamy, 1724, and by H. Rogers, 1836. F. M. B.

Howson, John Saul, D.D. (Cambridge, 1861), Church of England; b. at Giggleswick, Yorkshire, May 5, 1816; d. at Bournemouth, Hampshire, Dec. 15, 1885. He graduated at Cambridge, 1837; took orders, 1845, and became senior classical master in the Liverpool Collegiate Institute, 1845; principal of same, 1849; vicar of Wisbeach, Cambridgeshire, 1863; dean of Chester, 1867. Here he collected £40,000 for the restoration of the cathedral, completed 1872. With Rev. W. J. Conybeare he published *The Life and Epistles of St. Paul*, London, 1850-52, 2 vols. (many subsequent editions and reprints), furnishing the historical and geographical portions. Among his other works are those on the *Character* (1864), *Metaphors* (1868), and *Companions of St. Paul* (1871). F. M. B.

Hubert, St., a son of Duke Bertrand of Guienne, and high in office under King Theodoric of the Franks, was a passionate and gay sportsman, but was converted by one day meeting a stag which bore a glittering cross on his antlers and entreated him to enter the church. He became bishop of Liège in 708 and died in 727. His relics were transferred to the convent of Andain in the Ardennes, and are prayed to by those suffering from hydrophobia. His day is Nov. 3, the end of the hunting season.

Hubmaier (hoob-my-er), or **Häbmör**, **Balthazar**, b. in 1480 at Friedberg, near Augsburg, whence he also called himself *Friedberger* or *Pacimontanus*; d. in Vienna, March 10, 1528; studied at Freiburg under Eck, and was appointed professor of theology at Ingolstadt in 1512, and preacher of the cathedral of Ratisbon in 1516, where he took a prominent part in the expulsion of the Jews, 1519. Attracted by Luther's doctrines, he began to feel uneasy at Ratisbon, and in 1522 he moved to Waldshut on the Rhine, near Basel, as pastor of the parish. There he became intimately acquainted with the Swiss reformators, and took part in the Disputation of Zurich, 1523. But he also made the acquaintance of Thomas Münzer, and suddenly he appeared as a full-fledged Anabaptist; was rebaptized himself, wrote a book, *Von dem Touff der Gläubigen*, Zurich, 1525, began to preach communistic and social democratic doctrines, and is even said to have been connected with the 12 articles of the peasant revolt's platform. In 1525 he had to flee before the Austrians, and took refuge in Zurich, where, after a public disputation with Zwingli, he recanted. But he repented of his recantation, went to Constance, and thence to Nikolsburg, Moravia, where, under the protection of Prince Lichtenstein, he propagated his ideas by word and pen, and in short time made the whole district Anabaptistic. At the death, however, of King Lewis of Hungary, in 1527, Moravia fell to Ferdinand of Austria, and Hubmaier was carried to Vienna and burned at the stake; his wife was drowned. A number of his writings are found in Schelhorn's *Archiv*; his life was written in Czeck by Hasek, Brünn, 1867. C. P.

Huo (hüe), **Évariste Régis**, Roman Catholic; b. at Toulouse, France, Aug. 1, 1813; d. in Paris, March 31, 1860; entered the Congregation of St. Lazare; went as a missionary to China in 1839; returned in 1849, and published *Travels in Tartary, Thibet, and China During the Years 1844-45-46*, Paris, 1850, 2 vols., Eng. trans., London, and New York, 1852, 2 vols.; *The Chinese Empire*, Paris, 1854, 2 vols., Eng. trans., London and New York, 1855, 2 vols.; *Christianity in China, Tartary, and Thibet*, Paris, 1857-58, 3 vols., Eng. trans., London and New York, 1857-58, 3 vols.

Huet (hü-et'), **François**, Roman Catholic; b. at Villeau, in the Department of Eure-et-Loire, France, Dec. 26, 1814; d. in Paris, July 1, 1869; was professor of philosophy at Ghent, afterward tutor to Prince Milan of Serbia, and published *Le Cartésianisme*, Paris, 1843, 2 vols.; *La révolution religieuse au 19^{me} siècle*, 1866, etc.

Huet, Pierre Daniel, Roman Catholic; b. at Caen, France, Feb. 8, 1630; d. in Paris, Jan. 26, 1721; was tutor to the dauphin, afterward bishop of Avranches, 1689-90, and published an edition with Latin translation of Origen's biblical commentaries, Paris, 1668, 2 vols. folio; *Demonstratio evangelica*, 1679, 6th ed., Frankfurt, 1722; *Censura philosophiæ Cartesianæ*, 1689, 4th ed., 1694, a very sharp piece of criticism; his autobiography, *Com-*

mentarius de rebus ad eum pertinentibus, Amsterdam, 1718 (Eng. trans., London, 1810, 2 vols.), very interesting notes on the spiritual life in France during the reign of Louis XIV., etc. (See Bartholmess, *Huet, ou le scepticisme theologique*, Paris, 1850.)

Hug (hoog). **Johann Leonard**, Roman Catholic; b. at Constance, June 1, 1765; d. March 11, 1846, at Freiburg, in the grand-duchy of Baden, where he had been professor of theology in the Roman Catholic faculty since 1791. He published *Einleitung in die Schriften des neuen Testaments*, Stuttgart, 1808, 2 vols., Eng. trans. by Wait, London, 1827, and by Fowdick, with notes by Moses Stuart, Andover, 1836; *Das Hohe Lied in einer noch unversuchten Deutung*, Freiburg, 1813; some polemical writings against Paulus and Strauss, etc. (See memorial address by Ad. Maier, Freiburg, 1847.)

Hughes, John, D.D. (Rome 1841?), Roman Catholic archbishop of New York; b. at Annalogham, County Tyrone, Ireland, June 24, 1797; d. in New York City, Jan. 3, 1864. He came to America, 1817; entered Mt. St. Mary's College, Emmetsburg, Md., 1820; was ordained, 1825-26, and placed in Philadelphia, where he founded St. John's Asylum, 1829, (?) and *The Catholic Herald*, 1833. He was consecrated, Jan. 7, 1838, coadjutor-bishop of New York; and in 1842 succeeded to the diocese, which was raised to metropolitan rank, 1850. Here he won great repute and influence. He vehemently opposed the public school system, and procured its modification; abolished lay trusteeship of church property; organized the college and seminary at Fordham, 1841, and began the cathedral on Fifth Avenue, 1855. He held disputations with Dr. J. Breckinridge, 1833-35; Dr. N. Murray, 1847-48, and others, and preached before Congress, 1847. During the war he rendered eminent patriotic services. His works were collected, New York, 1864-65, 2 vols., and his life written by J. R. G. Hassard, 1866. F. M. B.

Hugo of Breteuil, d. in 1051; was elected bishop of Langres, in the present Department of Haute-Marne, France, in 1031; excommunicated in 1049 by Leo IX., and canonized in 1124 by Honorius II. He wrote in 1048 *De corpore et sanguine Christi contra Berengarium*, found in Migne, *Pat. Lat.* CXLII.

Hugo of Lincoln, b. at Avalon, Burgundy, about 1135; d. in London, Nov. 19, 1200; entered the monastery of Grande Chartreuse, and was by Henry II. invited to England, where he founded the first Carthusian monastery at Witham, and was made archbishop of Lincoln in 1186. He was canonized in 1206. (See *Magna Vita S. Hugonis*, ed. Dimock, London, 1864, and Perry, *Life of St. Hugh*, 1879.)

Hugo of St. Cher (*a Sancto Caro*), b. at St. Cher, a suburb of Vienne, France; d. at Orvieto, Italy, in 1263; entered the Dominican order in 1224 as monk in the convent of St. Jacob, Paris, and was made a cardinal in

1254. He was a learned man and a prolific writer. His *Sacrorum Bibliorum Concordantia*, also called *Concordantia St. Jacobi*, or *Anglicana*, because many of the monks residing in the convent of St. Jacob and partaking in the work were from England, was often reprinted and imitated. C. P.

Hugo of St. Victor, b. about 1007, according to some in Flanders, according to others in Lower Saxony; d. in Paris, Feb. 11, 1141; was educated in the monastery of Hamersleben, near Halberstadt, in the Prussian province of Saxony, and finished his studies in the monastery of St. Victor in Paris, where he soon became a teacher and spent the rest of his life in devout meditations and literary studies. He was an intimate friend of Bernard of Clairveaux, but, nevertheless, to a certain extent, influenced by Abelard. As a theologian he ranks beside Anselm of Canterbury, his characteristics being the marvellous depth of his feelings over against the intellectual loftiness of Anselm. He was a mystic, and he stands in the history of theology as one of the founders of mediæval mysticism. But there was nothing oracular or paradoxical about him, nothing of that brooding obscurity, with its almost blinding flashes, which otherwise forms the natural and necessary complement to the subtleties of scholasticism. With him everything is calm and steady and radiant, like the midnight lamp of his cell. His principal work is *De Sacramentis*, which in a systematic exposition collects and sums up what he has given more extensively, but also more sporadically in a number of special treatises, *De area Noë mystica*, *De area Noë morali*, *De arrha animæ*, *De caritati mundi*, etc. His commentaries on the Pentateuch, Kings, Psalms, Lamentations, etc., aim principally at practical edification and contain nothing of striking originality. His *Eruditio didascalorum* is an encyclopædia of all knowledge then existing, and probably intended for a handbook. The best edition of his works is that of Rouen, 1648, 3 vols., reprinted in Migne, *Pat. Lat.* CLXXV.-CLXXVII. (See his life by Liebner, Leipzig, 1862.) C. P.

Huguenots. See FRANCE, REFORMED CHURCH OF.

Hul-dah (*weasel*), wife of Shallum, the prophetess, whom Josiah consulted when the book of the Law was discovered (2 Kings xii. 15-20).

Hulse, John, b. at Middlewich, Cheshire, 1708; d. there, Dec. 14, 1790. He was educated at St. John's College, Cambridge, became rector of Elworth (?), and left his property to the university to found two divinity scholarships, a prize essay, the office of Christian advocate (changed in 1860 to the Hulsean professorship of divinity), and that of Christian preacher or Hulsean lecturer. The first course of lectures was delivered, 1820; the number was reduced, in 1830 to 8, and afterward to 4. The subjects are Christian evidences or Scripture difficulties. F. M. B.

Humanists, **The**, represented a movement which made many useful and some necessary

preparations for the Reformation. But they were not reformers themselves. Most of them kept on very good terms with the Roman Church, and many of them were her devoted servants. Their motive-power was a literary, artistic, scientific enthusiasm, and it bore brilliant fruits in its own fields. But it was often connected with religious indifference, and it sometimes got lost in licentious heathenism. In the field of religion the Humanists worked only as critics, and in the great religious contest their critical sword cut on both sides. Of creative and constructive powers they had none.

The movement started from an enthusiasm for the Latin language, and with the set purposes of rescuing it from the miserable state into which the crudeness of the barbarians and the ignorance of the monks had brought it, and making it the lofty and magnificent vehicle of universal spiritual communication. Dante (1265-1321), Petrarch (1304-74), Boccaccio (1313-75), were true Humanists, and it is well known that Petrarch considered his sonnets as ephemeral productions which soon would lose their charm because written in Italian, while he hoped that the Latin language should carry his *Africa* down to the end of time. But the revival of the Latin language depended upon the restoration of the Latin authors, and it became the business of the Humanists to hunt up and preserve and multiply the manuscripts of Latin literature. Without a Francesco Poggio (1380-1459), a Battista Guarino (1370-1460), a Pope Nicholas V. (1447-55) the Latin literature would to-day be a collection of fragments instead of an historical monument of supreme grandeur. Poggio discovered the first manuscripts of Tacitus, Lucretius, Quintilian, and Ammianus Marcellinus; Guarino was the schoolmaster of his time, and had, according to Aeneas Silvius, afterward Cardinal Piccolomini, finally Pope Pius II. (1458-64), taught Latin to all who then knew it; Nicholas V. founded the Vatican library—for libraries were founded everywhere. The book-case became an element of splendor as necessary to a great lord as his panoply. It is quite touching to notice the anxiety with which Cardinal Bessarion (1390-1472) watched over his books, not because they were his, but because they were a treasury. With the restoration of the Latin writers followed the resurrection of their ideas. It was soon understood, however, that the Latin literature had its sources, its models, its final explanations in the Greek literature, and from the middle of the 15th century it became quite common among the Humanists to know both languages and study both literatures. The Council of Ferrara-Florence, 1438-42, brought a number of the greatest Greek scholars to Italy, and some of them remained there—Gemisthos Plethon (1355-1450), Bessarion, etc. Their influence was enormous. The study of Greek philosophy became not only a fashion, but the rage of the time. The Platonic Academy of Florence, under the patronage of Cosimo of Medici (1389-1464) and his son, Lorenzo the Magnificent (1448-92), and with Marsilius Ficinus (1433-99) at its head, grew rapidly from a

social entertainment of peculiar refinement to a public institution of signal influence. Platonism became a kind of higher Christianity, and when the Humanists had had an opportunity to compare the real Aristotle with his namesake in the scholastic theology, they turned with indignation upon the schoolmen, and made them their laughing-stock.

By their influence on the school and the university, on literature and science, on the whole atmosphere of educated and refined life, the Humanists undoubtedly opened men's minds for new ideas and made them more eager after truth, and, moreover, furnished the reformers with the necessary instruments by which to uncover and demonstrate the frauds and the falsity in the development of the papal church. There, however, they stopped; the application of those instruments was not their business. Some of them occupied the papal throne—Pius II., Sixtus IV. (1471-84), Leo X. (1513-21)—probably without ever suspecting that they could be looked upon as monsters. Others, who evidently were deeply impressed by the rottenness of the curia and the whole papal administration—Erasmus (1465-1536), Reuchlin (1455-1522)—felt much afraid of Luther and the movement which brought along the peasants' war and the Anabaptist excitement. (See Geiger, *Renaissance und Humanismus*, Berlin, 1882.) C. P.

Humanitarianism is a general term applied to the doctrine held by Unitarians, Socinians, and other anti-Trinitarians, that Christ was merely a man and his nature purely human, not divine; to the doctrine held by various parties professing a "religion of humanity," that human nature is capable of infinite perfectibility through spontaneous evolution without the aid of divine grace; and finally to the doctrine, also called Utilitarianism, that the root of all morals is a regard to the welfare of the human race and not the relation between God and man. C. P.

Hume, David, skeptical philosopher and historian; b. at Edinburgh, April 26, 1711; d. there, Aug. 26, 1776. He entered the university of Edinburgh at 15, and after brief experiments with law and business retired to France, in 1734, and turned to literary and philosophic studies. His *Treatise of Human Nature*, London, 1738, "fell dead-born from the press," though it contained the germ of his whole system, and made necessary a new metaphysics. His *Essays, Moral and Political*, 1741, were more successful; but his reputation as a skeptic prevented his obtaining the chair of moral philosophy at Edinburgh in 1745, and that of logic at Glasgow in 1751. His *Inquiry Concerning Human Understanding*, 1748, was followed by one on *The Principles of Morals*, 1751, and *Political Discourses*, 1752. *Dialogues Concerning Natural Religion* were written by this time, but the objections of friends delayed their publication. Meantime he had held several temporary positions, and in 1752 he was made keeper of the Advocates' Library at Edinburgh. Here his *History of England* was mainly written; it appeared in three instal-

ments: Edinburgh, 1754-57, 2 vols. (the House of Stuart); London, 1759, 2 vols. (House of Tudor); 1762, 2 vols. (from Julius Caesar), and established his fame and fortune. He was secretary of the embassy at Paris, 1763-65, and under-secretary of state, 1766-67. In 1769 he "returned to Edinburgh, very opulent." He had published in 1757 *Four Dissertations*, including *The Natural History of Religion*; but those on *Suicide* and *The Immortality of the Soul*, like his *Dialogues*, were left to appear posthumously. He was of an even and placid temper, and his life and death were not at variance with his philosophy. This developed the empirical principles of Locke, traced all mental operations to the senses, and denied the abstract or universal character of ideas by making them mere images of impressions received from without. His ethics, of course, are purely utilitarian. His famous argument against miracles, designed 1736 against a French Jesuit, is that a deviation from the uniformity of nature is less probable than a mistake or falsehood in human testimony, since experience is abundantly acquainted with the latter and not at all with the former. Hume's positions have been opposed by Reid, 1763-64; Kant, 1781, and many others. His *Philosophical Works* were edited in 4 vols., Edinburgh, 1826, and again, London, 1875-78. His life has been written by himself, London, 1777; T. E. Ritchie, 1807; J. H. Burton, 1846; T. H. Huxley, 1879; and W. Knight, 1886. His correspondence appeared, London, 1820; Edinburgh, 1841, 1846, 1888.

F. M. B.

Humiliati is the name of an unimportant religious order, confirmed by Innocent III. in 1201, which became very degenerated, but resisted all Cardinal Borromeo's attempts of reform with such obstinacy that they finally attempted to assassinate him, 1569, after which Pius V. dissolved the order in 1571.

Hungarian Confession, The, or Confessio Czengerina, was prepared by the Synod of Czenger, 1557 or 1558, and adopted by the Reformed Church in Hungary. It argues very strongly against the Anti-Trinitarians who had spread in Transylvania, against the Roman and Lutheran doctrines of the Lord's Supper, and against the Anabaptist view of baptism. But it was practically superseded by the Second Helvetic Confession at the Synod of Debreczin, 1567. (See Schaff, *Creeds of Christendom*, i., 591 sq.)

Hunting as a sport was not practised by the Israelites, not because it was forbidden, but because it seems to have had no charm for them. They hunted only in self-defence and for food, and, quite characteristically, they used their cunning not their courage in the affair. The larger animals, lions, bears, roebucks, fallow-deer, etc., they caught in pitfalls (2 Sam. xxiii. 20), traps (Job xviii. 10), or nets (Isa. li. 20); birds in traps (Ps. lxi. 22), snares (Ps. cxi. 5), nets (Prov. i. 17), or by decoys (Jer. v. 26, 27), but they did not use weapons.

Huntingdon, Selina, Countess of, b. at Stanton-Harold, Leicestershire, Aug. 24, 1707; d. in London, June 17, 1791. She was a daughter of Shirley, Earl Ferrers, and in 1728 married Hastings, earl of Huntingdon. After his death, in 1746, she devoted herself to the advancement of religion, opening her house for sermons and services, building chapels, and founding, in 1768, a school of the prophets at Trevecca in Wales, afterward transferred to Cheshunt, Hertfordshire. Whitefield was her chaplain and adviser. She withdrew from the Church of England in 1779, for the better protection of her ministers. In 1791 her "connection" included 64 chapels, of which 34 still survive. These congregations used the Prayer Book, but otherwise were Calvinistic Independents. Her life has been written by A. H. New, London, 1857, and others. F. M. B.

Hupfeld (hoop-felt), Hermann (Christian Carl Friedrich), b. at Marburg, in the Prussian province of Hesse, March 31, 1796; d. at Halle, April 24, 1866; was appointed professor of theology at Marburg in 1825, and at Halle in 1843. He published *Die Quellen der Genesis*, Berlin, 1853; *Die Psalmen*, Gotha, 1855-61, 4 vols. (translation and commentary), 2d ed. by Riehm, 1867-71, 3d ed. by Nowack, 1888, 2 vols. (this is his greatest work and one of the most valuable German commentaries). (See his life by Riehm, Halle, 1867.)

Hur is mentioned Ex. xvii. 10-12 and Ex. xxiv. 14, both times in connection with Aaron. He was, no doubt, a man of repute and weight among the Israelites, and Jewish tradition has made him the husband of Miriam and the grandfather of Bezaleel, the chief constructor of the Tabernacle.

Hurd, Richard, Church of England; b. at Congreve, Staffordshire, Eng., Jan. 18, 1720; d. at Worcester, May 28, 1808; graduated at Emmanuel College, Cambridge, in 1739; was elected a fellow in 1742; became bishop of Lichfield in 1774, and of Worcester in 1781. He edited Warburton's works and wrote a biography of him as introduction. He also published a volume of anti-Romanistic *Sermons*, London, 1772, 6th ed., 1839, and *Moral and Political Dialogues*, 1759, 6th ed., 1788, 3 vols., and a *Commentary on Horace's Ars Poetica*, 1749, 3d ed., 1776. (See his works, London, 1811, 8 vols.)

Hurter (hoor-ter), Friedrich Emanuel von, Roman Catholic convert; b. at Schaffhausen, Switzerland, March 19, 1787; d. at Graz, in the Austrian province of Styria, Aug. 27, 1865; studied theology at Göttingen, and was pastor in his native town, when in 1844 he entered the Church of Rome and settled in Vienna as imperial historiographer. Besides some controversial and minor historical works, he published *Innocenz III. und seine Zeitgenossen*, Hamburg, 1834-42, 4 vols., a famous book, and *Geburt und Wiedergeburt*, Schaffhausen, 1845, 4 vols., 4th ed., 1867, 2 vols., an account of his conversion, which also attracted much attention. His life was written by his son, Graz, 1876, 2 vols.

Hurst, John Fletcher, D.D., LL.D. (Dickinson College, Carlisle, Pa., 1866 and 1877), Methodist; b. at Salem, Md., Aug. 17, 1834; graduated at Dickinson College, 1854; studied theology at Halle and Heidelberg, 1856-57; was pastor in New Jersey and on Staten Island, N. Y., 1858-66; professor of theology in the Mission Institute of the Methodist Episcopal Church at Bremen, 1866-69, and in the Martin Mission Institute at Frankfort-on-the-Main, 1869-71; professor of historical theology in Drew Theological Seminary, Madison, N. Y., 1871-80, and president from 1873; became bishop, 1880. Of his works may be mentioned *History of Rationalism*, New York, 1866; *Life and Literature in the Fatherland*, 1876; *Short History of the Reformation*, 1884; with Professor Dr. G. R. Crooks, *Theological Encyclopedia and Methodology* (based on Hagenbach), 1884.

Hus, John, Bohemian scholar, reformer, and martyr; b. at Hussinecz, in southern Bohemia, near the Bavarian frontier, July 6, 1369; martyred at Constance, July 6, 1415. His family name is not known, his parents belonging to the common people, but being in good circumstances. Receiving a good elementary education at Prachaticz, he entered the University of Prague, where, after taking the degrees of bachelor of theology and master of arts, 1396, he was called to a professorship, 1398. In 1401 he was elected dean of the philosophical faculty, and from Oct., 1402, to April, 1403, was rector of the university. As a philosophical lecturer Hus enthusiastically expounded the tenets of the Realists, and was a most popular teacher. Wiclif's work on the *Reality of General Ideas* was his text-book.

In 1391 the Bethlehem Chapel had been erected at the expense of John de Milheim, a citizen of Prague, for the preaching of the gospel in the vernacular. It could seat 3000 hearers. Of this Hus was installed as incumbent on March 4, 1402, after his ordination to the priesthood. He proved to be eminently fitted for the position. His personal researches in the Scriptures, in order to meet the wants of the people, led him into closer sympathy with Wiclif's theology; and as a preacher his influence upon persons of all ranks was extraordinary, multitudes flocking to hear him, among the rest Queen Sophia, who chose him as her confessor. In 1403 he was appointed synodical preacher. On May 28 of this year a disputation was held in the University about the doctrines of Wiclif, which resulted in the condemnation of 45 articles reputed to be held by the reformer. But this did not deter Hus from setting forth, in his Bethlehem Chapel, the difference between the essential doctrines of the Christian faith in their biblical form and that in which they were traditionally represented; nor from laying bare the immorality of the clergy and the anti-scriptural usages of the church. In 1407 Hus was deprived of his office of synodical preacher for his plain language, and in 1408 the clergy of Prague laid formal charges of heresy against him before the archbishop. The temporary triumph of Hus in securing for the national influence a preponderance of

votes in the University as opposed to the ultramontane, and which led to the withdrawal of several thou and foreign students, though it demonstrates his popularity at the court and in the community, earned for him general antipathy on the part of the clergy of other lands and the hate of the Germans. It secured him re-election as rector of the University, Oct., 1409, but resulted also in the pressing anew of the charges of heresy. Appeals and counter appeals to Pope Alexander V. followed. He published a bull requiring the abjuration of the heresies of Wiclif and the surrender of his writings, as well as the cessation of preaching in the vernacular except in places where it had the sanction of long established usage. On July 10, 1410, accordingly, Archbishop Zybnek burnt more than 200 volumes of the English reformer's works, forbade Hus to preach, and put him under the ban, in spite of his appeal to the new pope, John XXIII. The last named cited Hus to appear before him, which he did in the persons of five advocates who went to Bologna to plead his cause, King Wenzel having appointed two of them after being won to the cause of Hus by an attempt of the archbishop to lay Prague under the interdict. In the summer of 1411 a temporary reconciliation of the chief parties to the conflict threatened the Bohemian reformation with a natural death. But Zybnek died a few months afterward, and soon the contest assumed a new phase.

In May, 1412, Wenzel Tiem and Pace de Bononia reached Prague with a papal bull proclaiming a crusade against Ladislaus of Naples, and offering indulgences to all who should participate in it on terms similar to those enjoyed by champions of the cross against the Moslems. Hus had hitherto avoided personal conflict with the pope, whom he had recognized as the head of the Church. Now, however, he preached from his pulpit and disputed in the University against the papal bull as contrary to the Scriptures. This cost him a number of friends, among the rest Stephen Paletz, who became later one of his chief foes. When three young men openly protested in the churches against the sale of indulgences, and were in consequence executed in June, Hus, who had interceded for them in vain, eulogized them as martyrs in his funeral discourse. His enemies secured a renewal of the excommunication against him and of the interdict on all places which should give him shelter. Nor would the Bethlehem Chapel have escaped destruction had not King Wenzel interposed. By the express wish of the king Hus voluntarily withdrew from the capital, and now spent a year and seven months in exile, his retreats being the castles of Kozi Hradek and Krakowitz, offered him by sympathizing noblemen.

During this period he devoted himself to open-air preaching and literary labors. He did for the Bohemian language what Luther did for the German.

Meantime the holding of a general council at Constance had been agreed upon between the Emperor Sigismund and Pope John XXIII. The former had invited Hus to attend, and had promised to give him a safe-

conduct. This document, delivered to him after his arrival at Constance, on Nov. 8, 1414, guaranteed him permission freely to make the journey, stop, stay, and return ("ut ei transire, stare morari, redire libere permittatis"). Yet in spite of it and the protests of several powerful Bohemian friends (John of Chlum, Wenzel of Dauba, and Henry of Chlum) the violence of Stephen Paletz and other foes secured his arbitrary arrest and imprisonment, Nov. 28. On Dec. 4 the pope appointed a commission of three bishops to investigate his case; and he was placed in the dungeon of the Dominican monastery, Dec. 6, where the damp, foul air brought on serious illness. After the flight of the pope, on March 22, 1415, Hus was given into the keeping of the bishop of Constance, who conveyed him to the neighboring castle of Gottlieben, where he was kept confined amid circumstances of terrible cruelty, until June. At last he was given three hearings before the council, on June 5, 7, and 8. Yet he was not even now permitted to defend his doctrines by argument. Refusing to recant, he was sentenced as a heretic and degraded from the priesthood, in the cathedral, on July 6. Having been turned over to the secular arm, he was burnt at the stake in a meadow on the outskirts of the city, as Erasmus said, "consumed, not convicted" (*exustus, non convictus*), his ashes being cast into the Rhine.

While Hus, although grasping the doctrine of justification by faith, taught it differently from the Reformers, and while he recognized seven sacraments, to which, however, he did not ascribe efficacy as an *opus operatum* in the Romish sense, and while he had not emerged from a belief in purgatory, nevertheless he deserves credit for his attaching primary importance to the Scriptures, regarding them as the only infallible norm in questions of life and faith. Thus he served as an intermediary between Wiclif and Luther. Throughout he insisted more upon a reformation of life rather than of dogma.

His works, polemical, homiletical, exegetical, and epistolary, exercised considerable influence in the theological world of his times and in the development of the Bohemian tongue. Most important was his *Tractatus de Ecclesia*, based on Wiclif's work of similar title, from which his foes drew their accusations. The earliest collection of his Latin writings was the *Historiæ Monumenta Joh. Huss atque Hieron. Pragensis*, published at Nuremberg 1558, reprinted in more complete form in 1715. His Bohemian works were edited at Prague in 1866 by K. J. Erben. Some of his sermons appeared in German at Goerlitz, in 1855, and an Eng. trans. of his letters was issued at Edinburgh in 1859.

(See Gillett, *Life and Times of John Huss*, Boston, 1861, 2 vols., 3d ed., 1870; Loserth, *Hus and Wiclif*, Eng. trans., London, 1885; De Schweinitz, *History of the Unitas Fratrum*, Bethlehem, Pa., 1885; and especially Palacky, *Documenta Mag. J. Hus, vitam, doctrinam, etc.*, Prague, 1869.) JOHN TAYLOR HAMILTON.

Hu'-shai, the Archite, was a friend of David and one of the principal actors during the

difficulties caused by the rebellion of Absalom (2 Sam. xv., xvi., xvii.). Why he is called "the Archite" is not known, but the designation "may have a reference to the districts of Erech which lay on the frontier of Ephraim."

Husks, in Luke xv. 16, does not mean the outward covering of the ears of Indian corn, but the fruit of the carob-tree, which is very common in Palestine, and whose long, crooked pods, filled with seeds, are used to fatten cattle and swine, and also for food by poor people. These pods are often called "St. John's Bread," and since the carob belongs to the same family as the locust, it has been supposed that they were the "locusts" on which John the Baptist subsisted.

Hussites, **The**. Great excitement was aroused in Bohemia and Moravia by the arbitrary arrest and cruel imprisonment and martyrdom of Hus. And the burning of Jerome of Prague at Constance in May, 1416, brought it to a climax. At a diet in Prague, Sept., 1415, a solemn protest against the treatment of Hus had been drawn up, and was ultimately signed by 452 nobles, while the populace had offered mob violence to a number of the clergy, including Archbishop Albicus. On Oct. 1 the Catholic nobles had formed a counter-league. In Feb., 1416, the 452 had been summoned to appear before the council, while their opponents were instructed to prepare for a crusade against their heretical fellow-countrymen. In Feb., 1418, the new pope, Martin V., promulgated a bull against the followers of Hus, and directed the powers of church and state to proceed against them. King Wenzel weakly submitting to the papal authority, under the lead of Nicholas of Husinecz and John Ziska the Hussites gathered in self-defence and published an answer to the bull.

A special feature of the Hussite movement was the preaching of itinerant evangelists and the enjoyment of the communion under both kinds. A favorite gathering-place for their open-air services was a hill near Austl, about 65 m. s. of Prague, named Tabor, afterward fortified by Ziska.

On July 30, 1419, an insult having been offered to a religious procession of Hussites while passing the Rathhaus in Prague, a tumult ensued, and seven councillors were thrown out of an upper window onto the pikes of the mob below. The news of this induced an attack of apoplexy for Wenzel, who died Aug. 16. Sigismund should have succeeded him, according to the compact of 1411; but he at first appointed Queen Sophia his regent, and instigated the proclamation of a crusade against the Hussites on the part of the pope. The war which followed may be divided into two periods: The first, which lasted till 1425, being defensive on the part of the Hussites; the second, which began with Procopius' invasion of Germany in 1427, continued till his defeat and death in 1434.

At an early date the Hussites set forth their demands in a fourfold form: 1. Free preaching of the Word of God throughout Bohemia; 2. The administration of the Eucharist under

both kinds to all believers not morally disqualified; 3. Deprivation of the clergy of secular lordship and of the property which they had acquired to the prejudice of the civil powers; 4. Repression and punishment of mortal sins in the clergy and laity alike. But soon they began to differ in respect to the extent to which these principles should be carried out. The conservative wing, the Calixtines or Utraquists, hoped for ultimate reconciliation with the church, and held to all Romish doctrines and usages which were not at variance with the Four Articles. Hence their policy vacillated. The radical wing, the Taborites, rejected purgatory, the intercessions of the saints, penances, images, the mass in a foreign tongue, denied the right of priests guilty of mortal sin to administer the Eucharist, and claimed that pious laymen, even women, might preach, and that divine worship might be held in any building. To the latter belong Ziska and Procopius. The higher nobles and the university held to the former.

Both parties united to resist the Catholic invaders. Ziska, their general, routed the imperialists on the Witkowitz, near Prague, July 14, 1420, took Prague next year, and was victorious at Deutschbrod, Jan. 18, 1422, and again in the same year at Aussig, but died of the plague, Oct. 14, 1424. After his death a third faction, called Orphans, became prominent. They had been his immediate followers, and now occupied a middle position between the Taborites and the Calixtines.

Under Procopius "the Great" the Hussites invaded Germany, and spread the terror of their name through Saxony, Brandenburg, Franconia, Bavaria, Austria, etc. They repulsed the sixth invasion of Bohemia by the crusaders at Taus, Aug. 14, 1431. But the Calixtines having made peace with Sigismund and the church through the "Compactata of Basel," Nov., 1433, the Taborites and the Orphans were disastrously defeated near Boehmischbrod, May 30, 1434, Procopius "the Great" and his namesake, the leader of the Orphans, both falling. One by one their strongholds were taken. As a political power they disappeared. But from their remnant emerged the *Unitas Fratrum*, the Church of the Bohemian and Moravian Brethren, in 1457, the Reformed Church of Bohemia and Moravia prior to the German Reformation, which after being almost blotted out of existence by the Thirty Years' War, through the instrumentality of Count Zinzendorf was renewed in 1722, to give an impulse to missionary activity and Protestant Christendom. See MORAVIAN CHURCH.

See Palacky, *Urkundliche Beiträge zur Geschichte d. Hussitenkrieges*, Prag, 1872-74; Gillett, *John Huss*, New York, 1863; Gindely, *Geschichte d. Böhmischen Brüder*, Prag, 1857; De Schweinitz, *History of the Unitas Fratrum*, Bethlehem, Pa., 1885; Paterni in *Sitzungsberichte d. k. Böh. Gesellschaft der Wissenschaften*, 1888; Van der Haegen, *Jean Huss*, Alençon, 1888.

JOHN TAYLOR HAMILTON.

Hutchinson, Anne, b. in Lincolnshire,

Eng., about 1590; d. near Stamford, Conn., in Sept., 1643. She was a daughter of the Rev. Francis Marbury; married about 1612 William Hutchinson, of Alford, Lincolnshire, and had 15 children. In 1634 the family emigrated to Massachusetts. In Boston she began preaching her "two dangerous errors," that the person of the Holy Ghost dwells in a justified person; and that no sanctification can help to evidence to us our justification. She caused much excitement, and was finally banished for heresy and sedition. She went to Rhode Island, where, with her followers, who were called "Antinomians," she founded Portsmouth. On the death of her husband, in 1642, she removed to the west of Stamford, Conn., and there was murdered by the Indians.

Hutchinson, John, Church of England, layman; b. at Spennithorne, Yorkshire, in the year 1674; was in the employ of the duke of Somerset as steward, but being put in possession of a sinecure position under the government worth £200 per annum, he left his service and devoted himself to study until his death, Aug. 28, 1737. Besides a knowledge of natural history he acquired great familiarity with the Hebrew Scriptures. He held that the Old Testament should be interpreted typically, and that it contains a complete system of natural history, theology, and religion. He defended these views in a series of now forgotten volumes, and made many converts, who were called Hutchinsonians, among whom were such distinguished men as Bishop Horne and Mr. Romaine. (See his *Philosophical and Theological Works*, London, 3d ed., 1748-49, 12 vols., suppl., 1765, with life by R. Spearman.)

Hutten (hoot-ten), **Ulrich von**, b. at Steckelberg, Hesse-Cassel, April 21, 1488; d. Sept. 1, 1523, on the island of Ufnau, in Lake Zurich; was the knight-errant among the Humanists and a man of great and varied talents, but also of many and doubtful adventures. He first came into notice by his satirical pamphlets against the duke of Wurtemberg. For some time he worked side by side with the reformers against the Roman curia; parts of the famous *Epistolæ obscurorum virorum* were written by him. But he took more interest in social than in religious reform, and he finally joined Franz von Sickingen in his feud against the elector of Treves. But the undertaking failed completely, and he fled to Switzerland. Erasmus refused to see him, but Zwingli took pity on him. There is a collected edition of his works by Böcking, Leipzig, 1850-61, 5 vols., and 2 supplementary vols. containing his letters, 1864-70. His life was written by Strauss, 1858-60, 3 vols., 4th ed., 1878, 1 vol., Eng. abridged trans., London, 1871. (See also Rade, *Ulrich von Hutten und Franz von Sickingen in ihrem Antheil an der Reformation*, Barren, 1887; Werckshagen, *Luther und Hutten*, Wittenberg, 1888; Boden, *Der deutsche Patriot, Ulrich von Hutten*, Leipzig, 1888; A. Lange, *Der deutsche Patriot, Ulrich von Hutten*, Gütersloh, 1888; Chr. Meyer, *Ulrich von Hutten und Franz von Sickingen*, Ansbach, 1889.) C. P.

Hutter (hoot-ter), **Leonhard**, b. at Nellingen, near Ulm, Wurtemberg, in Jan., 1563; d. at Wittenberg, Oct. 23, 1616, where he was appointed professor of theology in 1596. He was a typical representative of the old genuine Lutheran orthodoxy both in its dogmatical and in its polemical form, and his *Compendium locorum theologicorum*, Wittenberg, 1610, completely superseded Melancthon's *Loci*, as it was designed to do, and was often reprinted, e.g., Berlin, 1863, Eng. trans. by H. E. Jacobs, *Compend of Lutheran Theology*, Philadelphia, 1867, 4th ed., 1882.

Huz'-sab, in Nahum ii. 7, has been explained as the name of a queen of Nineveh, as a geographical term denoting the country of Zab, and as a set phrase meaning "it is decreed."

Hyacinthe (e-a-sant), **Father** (**Charles Jean Marie Augustine Hyacinthe Loyson**), b. at Orleans, France, March 10, 1827; was educated in the seminary of St. Sulpice, Paris; ordained a priest, 1851; became professor of philosophy in the seminary of Avignon, 1851; then of dogmatics in the seminary of Nantes, 1854; and curate of St. Sulpice, Paris, in 1856. In 1858 he entered the Dominican order as reformed by Lacordaine, but preferring a more austere order, he, in 1862, exchanged it for that of the Barefooted Carmelites. In 1864 he began his celebrated Conférences in the cathedral of Notre Dame, in Paris, which continued to attract immense audiences in spite of the jealousy and chicaneries of the Jesuits; but in 1869, during the preparations for the Vatican Council, he left his order, resigned his position as preacher at Notre Dame, publicly protested against the intrigues of the Jesuits and the Ultramontanes, and finally left Paris for a short visit to New York. After the promulgation of the dogma of papal infallibility he definitely separated from the Roman Church, joined the Old Catholics in Munich, married (1872), and settled at Geneva as pastor of the Christ Catholic congregation. In 1877 and 1878 he again held Conférences in Paris, in the Cirque d'Hiver, and in 1879 he founded there the Catholic-Gallican Church, which is in communion with the Old Catholic Church and the Anglican Church, but most of his time he spent as a travelling preacher on Catholic reform. Of his numerous publications, *Conférences au Cirque d'Hiver* were translated into English, London, 1879, as also *De la Réforme Catholique*, with an introduction by Dean Stanley, London, 1874. C. P.

Hyde, Thomas, D.D. (Oxford, 1682), Orientalist; b. at Billingsley, Shropshire, June 29, 1630; d. at Oxford, Feb. 18, 1703. He began to study Eastern tongues under his father, and at 17 helped Walton in preparing his Polyglot Bible. Entering Cambridge, 1652, he passed to Queen's College, Oxford, 1658; became Hebrew reader there, and next year underkeeper of the Bodleian, of which he was librarian, 1665-1701, and published a catalogue, 1674. He was made prebendary of Salisbury, 1660; archdeacon of Gloucester, 1678; Laudian professor of Arabic, 1691;

regius professor of Hebrew, and canon of Christ Church, 1697. Among his works are the Gospels and Acts in Malay, London, 1677, and *Veterum Persarum et Parthorum et Medorum Religionis Historia*, Oxford, 1700, 2d ed., 1760. His *Syntagma Dissertationum* was published by Dr. G. Sharpe, Oxford, 1767, 2 vols., with a life. F. M. B.

Hyena, The Striped, 3 feet high at the shoulders, with dark stripes upon the sides and limbs, and a mane of bristly hair along the back. Its proper food is carrion, and only when driven by hunger it attacks live animals. It is as cowardly as it is strong, and as ferocious as disgusting. When it occurs in packs it becomes extremely dangerous, and attacks man. It is mentioned 1 Sam. xiii. 18 and Neh. xi. 34. The "speckled bird" in Jer. xii. 9 should, according to some, be translated hyena.

Hy-gi'-nus, bishop of Rome from 137 to 141 or from 138 to 142, the successor of Tel-esphorus.

Hylozoism (from *ὕλη*, matter, and *ζωή*, life) is the name of the doctrine that all matter, even in its lowest, atomistic form, is endowed with life, and that consequently all life, even in its highest spiritual form, is a spontaneous evolution of matter.

Hymenæus (him-e-nee'-us), bishop of Jerusalem, 266-98, was one of the leaders of the Synod of Antioch, 269, on Paul of Samosata, and may have been that bishop of Jerusalem to whom the conversion of the Theban legion was due.

Hymnology. Hymns, in times of paganism, were usually poems in honor of gods or heroes. Something of the same width and looseness of definition still prevails. In ordinary modern usage, the word signifies the lyrical expression of religious praise, prayer, meditation, instruction, or exhortation. St. Augustine confined its meaning to praise to God in the form of song. Extending this description to include prayer, a hymn in the strict sense is an address to Deity, in shape adapted to be sung. But this limitation is rarely observed, and our hymn-books include (besides chants) all manner of lyrics supposed to be devout and edifying.

The ancient heathen hymns were usually poems of some length; they are paralleled or imitated in Spenser's four (1596) in honor of Love and Beauty, and Milton's (1629) on the Nativity, the Passion, etc. Those of the Greeks which approach nearest to our modern forms are Cleanthes' Hymn to Zeus, and a fragment of Callistratus in honor of Harmodius and Aristogeiton; the latter, in Mr. Palgrave's translation, closely resembles some of the mediæval hymns for festivals of saints. Those called Homer's are much earlier, and the "Orphic hymns" probably later. The Romans had not the term, and seldom the thing.

The Jews had much more to do with hymns, in our sense of the word, than the Gentiles. The early Christian hymns found their precedents in those of the Old Testament, chiefly the Psalms. The "hymn" sung by our Lord

and his disciples after the Last Supper (Matt. xxvi. 26, Mark xiv. 26) was doubtless Ps. cxv.-cxviii. The distinction between "psalms and hymns and spiritual songs" (Eph. v. 19, Col. iii. 16) is either arbitrary or imperfectly understood. Several passages in the Pauline Epistles are supposed to quote or refer to Christian hymns already in use; and a few portions of the New Testament, as Acts iv. 23-30, are essentially hymnic in structure.

The Therapeutæ about Alexandria, who were either Essenes or Christians, were said by Philo to sing at their festivals hymns of their own composition. The famous letter of Pliny to Trajan, 106 or 107 A.D., says that the Bithynian Christians were accustomed "to come together on a fixed day before light, and to say by turns (*secum invicem*) a hymn to Christ as God." Eusebius preserves a fragment of Calus (2d century), referring to "all the hymns and odes written by faithful brethren from the beginning" as "hymning Christ, the Word of God, as God." Tertullian describes alternate and voluntary singing, from Scripture or original compositions, at the Agapæ in Africa. The hymn ascribed to Clement of Alexandria, because appended to his *Pedagogus* ("Shepherd of tender youth"), was supposed by Bishop Bull to be one of these productions. The *Gloria in Excelsis*, said to have been introduced at Rome by Telesphorus, was expanded from an early Greek morning hymn. The "Lamp-lighting hymn," *Ὕμνος ἱλαρὸν*, often translated, is not much later. One of the grounds assigned for the deposition of Paul of Samosata was his prohibition of hymns to Christ. The use of these private compositions in public worship was forbidden by the Council of Laodicea, about 370; but in Jerome's time they were sung everywhere, by the ploughman in his field and the workman at his bench.

In the ages of controversy hymns were freely employed for their own purposes by all parties. Bardesanes of Edessa, about 200, and his son Harmonius, furthered their Gnostic doctrines with effective words and music. To counteract these heresies, Ephraem Syrus wrote orthodox lyrics and set them to the same melodies. Some of his hymns are preserved in Daniel's *Thesaurus*, vol. 8, and Hahn's *Syriac Chrestomathy*, 1825, and have been translated by H. Burgess, 1853. Arius used the same means of advancing his views; the alleged light nature of his hymns was rebuked by Athanasius, and the antiphonal singing and nightly processions of his followers at Constantinople opposed by similar proceedings directed by Chrysostom; the results were bloody riots, and an edict suppressing the Arian songs in public.

Among the earlier Greek hymnists were Methodius of Tyre, Gregory Nazianzen, and Synesius of Ptolemais. (See Mrs. Brown's *Greek Christian Poets*, 1842; Mrs. Charles' *Voice of Christian Life in Song*, 1851; and Mr. Allen Chatfield's *Songs and Hymns of Earliest Greek Christian Poets*, 1876.) Their successors, the "melodists"—Anatolius, Cosmas, John of Damascus, Stephen the Sabaite, Joseph and Theodore of the Studium, etc.—were little known to moderns

until the appearance of Dr. Neale's exquisite *Hymns of the Eastern Church*, 1862, containing not a few of the loveliest of Christian lyrics. These, however, are mostly free paraphrases, and sometimes (as "Art thou weary?") rather original poems suggested by the Greek than translations. Certainly no one else has been able to extract such treasures from the Greek mediæval mines.

The ecclesiastical use of Latin hymns, and mainly the hymns themselves, were introduced in the West by Hilary of Poitiers and Ambrose of Milan, in the latter part of the 4th century. The *Te Deum* is doubtfully but not improbably ascribed to Ambrose, who produced 10 or more (according to Thomasius, 20) of the hymns called Ambrosian. These are marked by brevity, simplicity, solidity, purity, and dignity; they are useful as a counterpoise to the subjective and often sentimental character of so many popular modern lyrics. Prudentius was of the same era; Gregory the Great, Venantius Fortunatus, and Bede came two or three centuries later.

The mediæval hymns take a wider range, and offer a rich field to the student and translator. St. Bernard of Clairvaux and Adam of St. Victor (both of the 12th century) were the greatest writers of this period; Peter Damiani, Hildebert, Notker, Thomas Aquinas, and many others produced lyrics of enduring value. The *Dies Ira* and *Stabat Mater* are the most famous of Latin hymns; the *Veni Creator* and *Veni Sancte Spiritus*, both of earlier and uncertain origin, are among the most valuable. Charlemagne's alleged connection with *Veni Creator* is most improbable, and the late Rev. S. W. Duffield (whose striking papers on Latin hymns were posthumously edited by R. E. Thompson, *Latin Hymn-writers and their Hymns*, New York, 1890) claimed to have demolished the attribution of *Veni Sancte* to Robert II. of France in favor of Hermannus Contractus. The extraordinary poem of Bernard de Morlaix, monk of Cluny, *De Contemptu Mundi*, was brought to light within the last half century, and has gone round the world in the splendid fragments ("Jerusalem the golden," etc.) taken from the version of Dr. Neale. Many fine Latin hymns are anonymous, and some, as those of C. and J. B. Santeuil and Charles Coffin, were written within the last 200 years.

Latin hymns were seldom rendered into English (Crashaw and Drummond of Hawthornden in the 17th century, and G. W. Doane in 1824, are exceptions), and very rarely used, until the Oxford movement began, some 56 years ago. J. H. Newman appended a few versions (reprinted with others in his *Verses*) to one of the Tracts for the Times, and I. Williams printed a number in the *British Magazine*. The earliest volumes of translations were those of Bishop Mant and John Chandler, London, 1837, and Isaac Williams, 1839. They were followed by W. T. Copeland, 1847; Edward Caswall (*Lyra Catholica*), 1849; J. M. Neale, 1851; J. D. Chambers, 1852-57; D. T. Morgan, 1871, and others. The best translators are Caswall, Neale, and Chandler; through them and their competitors every hymnal is now enriched with more

or less numerous and meritorious versions from the Latin. The originals may be found in the Roman, Parisian, and other breviaries, in Daniel's *Thesaurus Hymnologicus*, and in Mone's *Hymni Latini mediæ ævi*. (See also Trench's *Sacred Latin Poetry*, Neale's *Ecclesiastical Latin Poetry* [in Thompson's *History of Roman Literature*, *Encyclopædia Metropolitana*], and other essays of Neale.)

German hymns began with Luther and the Bohemian Brethren. The great reformer mightily helped his cause by composing near 40, 12 of which were from the Latin; of these vigorous strains the most famous was the Protestant war song, *Ein' feste Burg*. His colleagues in this work were Michael Weiss, Paul Eber, J. Walther, N. Decius, and others. Later in the same century came Selnecker, N. Hermann, Hans Sachs, B. Ringwaldt, and P. Nicolai; and in the next, Rinckart, Meyfart, Weisael, Neumarch, Louisa Henrietta of Brandenburg, Anton Ulrich of Brunswick, J. Rist, J. Heerman, P. Gerhardt, J. Franck, and J. Scheffler, or "Angelus Silesius." Of the Pietistic school were P. J. Spener, its head, A. H. Francke, A. Freylinghausen, J. Neander, J. Schütz, B. Schmolke, who produced 1188 sacred poems, Dessler, Hiller, Arnold, Tersteegen, and Count Zinzendorf. Of later date are Gellert, Klopstock, Von Hardenberg ("Novalis"), Fouqué, Arndt, Krummacher, and Spitta. These and many more are elaborately classified and described in Kubler's *Historical Notes to Lyra Germanica*, 1863. (See also Miss Winkworth's *Christian Singers of Germany*, 1869; and for the originals, Knapp's *Liederschatz*, containing 3000 lyrics, Koch's *Geschichte des Kirchenlieds*, and similar works by F. A. Cunz and Baron Bunsen.) Of all these singers Paul Gerhardt [1606-76], though not the most voluminous, is considered the greatest.

English translations of German hymns began in substance with J. C. Jacobi, whose *Psalmody Germanica* (1722-25-32) was patronized by Queen Caroline. To this J. Haberkorn added a supplement in 1765. Many more appeared in the early Moravian collections, especially the great one of 1754. Far superior to these were some 30 or 40 free paraphrases by John Wesley, 1737-42. After a long interval the work of translating was efficiently resumed by Miss Frances E. Cox, 1841, and pursued by A. T. Russell, 1851; Jane Borthwick and Mrs. Findlater, 1854 (*Hymns from the Land of Luther*); R. Massie, 1854, whose two volumes of *Lyra Domestica* are chiefly from Spitta; and others of less note. But the ablest worker in this field is Catherine Winkworth, whose *Lyra Germanica*, 1855-58, and *Chorale Book for England*, 1862, are books of great value, though the publishers' requirement of a fee for each adoption of any of their contents has restricted their use in England.

Modern hymns other than German and English are little known to Anglo-Saxon readers and worshippers. In France and Italy the weakness of Protestantism has limited the supply. Mme. Guion's mystical songs were translated by Cowper (1782), and the later hymns of Dr. C. Malan by other

hands; one or two of these are sometimes used. The Scandinavian lands, and in some degree Holland, have a provision of their own. (See G. Tait's *Hymns of Denmark*, J. Sheppard's *Foreign Sacred Lyre*, and a few other English works of small merit.)

The German hymnody, long unrivalled, has within the last century or two been probably outstripped in quantity, and equalled or approached in quality, by that of England. Coverdale's 40 *Ghastly Psalmes and Spirituall Songes*, partly from the German, 153-, was the first crude attempt. For full 150 years after the establishment of the Reformation our ancestors sang in their devotions nothing, or next to nothing, except metrical renderings of the Psalms. That of Thomas Sternhold first appeared in 1549, and was completed by John Hopkins and others in 1562; though its use in the Established Church continued here and there until the present century, its contents, with two or three exceptions, possess no more than an antiquarian interest. Less notable results were obtained by the version of King James I. and Sir W. Alexander, 1631, though attempted to be enforced in Scotland, and by that of W. Barton, which strove for the sanction of the Long Parliament with that of Francis Rous. The latter was sanctioned by the Westminster Assembly, published by order of the Commons, 1646, and after liberal revision by a Scottish Committee adopted, 1650, by the Church of Scotland, which has used it ever since. The less vigorous but more graceful "New Version" of Tate and Brady, 1696, sometimes rising toward real poetry, was sanctioned by William III. and Anne, and very gradually displaced its antiquated rival. No other complete versions of the Psalms ever obtained high authority in the British Isles, though those of Sandys, 1630; Merrick, 1765; Goode, 1811, and others contributed many lyrics to the collections. (See Holland's *British Psalmists*, 1843.)

Counting out John Wedderburn (before 1560), the *Scottish Gude and Godlie Ballades*, and a few other now forgotten efforts, with the well-remembered Jerusalem songs of F. B. P. and David Dickson, the first British maker of hymns as apart from psalm-versions was George Wither; certainly he was the first English poet of repute who made a business of hymn-writing. His *Hymns and Songs of the Church*, 1622, received the royal patent, but otherwise no more recognition than his more extensive *Hallelujah*, 1641. The merit of these books did not save them from oblivion; their fame is almost wholly recent. Other devout poets of that age, as Quarles and Herbert, wrote for readers, not for singers; but a few hymns, by profession or in substance, were produced by J. Cosin, 1627; Jeremy Taylor, 1654; Henry More, 1647; S. Crossman, 1664; T. Flatman, 1670; and Richard Baxter, 1681. John Austin, a Romanist, printed in 1668 some 80 hymns, several of them of great beauty, and the *Songs of Praise* of John Mason, 1683, were full of originality, fervor, and sweetness. He was followed closely in time, but at some distance otherwise, by T. Shepherd and Joseph Stennett.

Bishop Ken's three hymns and Dryden's *Veni Creator* appeared at the close of the 17th century.

Hitherto most of the writers were English Churchmen; but it was reserved for dissent and the 18th century to initiate the era of hymn-writing and hymn-singing. The church as such took no part in the movement. Some of her members might contribute casually, as Addison and Byron, or zealously and largely, as the Wesleys, Toplady, Newton, and Cowper; but in her places of worship nothing metrical was sung except the "Old" and "New" Versions, and nearly all her people till about 1750, and most of them long after, seem to have been content with this meagre provision.

Dr. Watts was "the father of English hymnody;" the appearance of his *Hymns*, in 1707, effected a silent revolution. Reinforced by his *Horæ Lyricæ*, in 1705-9, his *Psalms* in 1719, and some minor works, they offered a body of about 800 singable pieces, such as Englishmen had never seen before. Their very limitations contributed to their success; they were not above the popular taste, and their influence was rapid, widespread, and enormous. For a full century Watts supplied most of the lyrics sung by the chief Calvinistic bodies of England and America; as late as 1836 the Congregational Union put forth a "Supplement" to his *Psalms and Hymns*. The greater part of his verses is now as completely superseded as those of Tate and Brady; but some of them maintain a place in universal use and among the finest. What he was to his own generation and to those succeeding we can but faintly imagine; few authors of any sort and in any age were ever so completely popular and so widely useful. After the Scriptures, and possibly the catechisms, his *Psalms and Hymns* probably did more to educate the English-speaking public from 1725 to 1825 than any other book. As an educator in taste, their effect was not the happiest.

Watts was closely followed by Simon Browne, 1720, and Ralph Erskine, whose *Gospel Sonnets*, 1782, attained a popularity now difficult to understand, and gave far more attention to Scottish theology than to poetry. Later came Dr. Doddridge, the greatest of this school after its head; the Scotch Paraphrasers, who drew largely on Watts, but included in their latest committee John Morrison and Logan, who used as his own the manuscripts of Michael Bruce; Anne Steele, a graceful but feeble writer; Elizabeth Scott, Dr. Gibbons, Needham, Beddome, Fawcett, S. Stennett, and many more. These were Independents or Baptists; they used fambie measures with few exceptions, and wrote in a plain and sober style. Thomas Scott, Mrs. Barbauld, and several of less note toward the end of the century, either inclined to Arian opinions or professed Unitarianism.

Charles Wesley (1708-88) founded a totally new school, composed almost wholly of himself. He was and is the poet of Methodism, of experience, of the religious emotions. Endowed with every gift except those of compression and self-restraint, he is probably the

most voluminous lyric poet of any age; throughout 4000 or 5000 "hymns," some of them mere pious epigrams, others of great length, he maintained a standard far higher than could be expected. From 1787 till near his death he poured forth a wonderful series of books and tracts in verse, reprinted, 1868-72, in 13 volumes of nearly 6000 pages. A number of these publications bore the names of both brothers, and their work cannot be distinguished with absolute certainty; but John Wesley, whose poetic talent was hardly inferior to that of Charles, is supposed to have written little except the comparatively few translations. His brother's hymns were often benefited by his revision; his *Collection* of 1779, the basis of every subsequent collection, remains a landmark in the history of religious literature, and a magnificent memorial of the peculiar views, brilliant rhetorical talents, and fervid devotion of two great men.

C. Wesley was far less easy to imitate than Watts, and had far fewer imitators. Chief among these were Cennick, 1742-45, and Hammond, 1745, who became Moravians; Sengrave, 1742; Olivers, Bakewell, and Robinson, who each wrote but one or two strong hymns; and Toplady, forever memorable as the author of "Rock of Ages," a man of temperament, culture, and ability close akin to the Wesleys, but divided from them by a gulf of angry controversy. Joseph Hart, a remarkable Nonconformist, in views and vehemence allied to Toplady, but of vastly less refinement, stands by himself; his rude hymns were long dear to advanced Calvinists.

It was possible in that age to escape the influence of Wesley, but not of Watts; and the persons last named wrote under the combined sway of both masters. The chief members of this composite school were Newton and Cowper, in whose *Olney Hymns* (1779) a stern theology is not more pronounced than an exquisite humanity. The tender friendship of two lovable characters breathes from every page, along with their profound earnestness, strong subjectivity, and utter consecration. John Newton was far less a poet than his friend, but his humble gifts produced an eminent result. The book was almost a manual for the Evangelical party, and has still a singular and subtle charm of its own. In that age the distinction between church and dissent (in hymnic matters, at least) was of much less consequence than that between Arminian and Calvinist. The first notable collections, other than Wesleyan, were those of Whitefield, about 1753, and Madan, 1760. Afterward W. Williams in Wales, Ryland, Medley, Swain, and Burnham among the Baptists, and Berridge, Rowland Hill, and Haweis in the Establishment, wrote in the same interest. Several of these names lap over into the present century.

The field now began to be crowded and confused. James Montgomery was writing or publishing hymns of great merit from 1797 till his death in 1853. Thomas Kelly, an Irishman, covered almost the same dates, and produced over 800, many of which are still widely used; he was strongest in trochaic measures (chiefly 8, 7, and 4) and in dealing

with Christ's exaltation and with missions. Both these were of earnest evangelical spirit and moderate in doctrine; their productions from the beginning were warmly and extensively welcomed. Josiah Conder, an accomplished Congregationalist, did much good work; James Edmeston and Sir John Bowring were voluminous writers. W. Hurn, Andrew Reed, W. B. Collyer, and T. Raffles wrote and compiled. So did Thomas Cotterill within the church; the few hymns of Gisborne, Bowdler, Cawood, and G. T. Noel aspired to a higher literary standard than had been commonly maintained, but were surpassed in this respect by those of Sir Robert Grant and Bishop Heber. The year 1827 is memorable for the appearance of Heber's posthumous volume (including also Milman's hymns), of Keble's *Christian Year*, and of Harriet Auber's *Spirit of the Psalms*. H. F. Lyte took the same title in 1834, but "Abide with me" was not written till 1847. Charlotte Elliott, Bathurst, Mant, Osler, J. H. Gurney, Dean Alford, and many others were writing hymns before 1840. *Lyra Apostolica*, 1836, while most of its contents were not strictly hymnic, was a literary and theological landmark, and contained "Lead, kindly Light," and many other notable pieces by Dr. (now Cardinal) J. H. Newman.

By this time the Church of England was awaking to a duty and privilege strangely and long neglected. The free competition and use of hymnals was established after some opposition, and greatly stimulated activity in writing and compiling. Translations from the Latin (mentioned above) stirred much interest, and zealous students investigated every point pertaining to public worship. Among the multitude of writers who have enriched our hymnody within the last 50 years, the greatest was Dr. John Mason Neale, eminent alike for talents, learning, devotion, labors, and sufferings in the cause of what he deemed truth and duty. His views were extreme, his preferment despicable; he was throughout life the object of suspicion and hatred such as John Wesley outlived a century before; but he was richly blessed in his work; some of his strains of faith and hope are sung throughout the world as often as any of Watts or Wesley, and have brought comfort unspeakable to the afflicted, the sick, the dying. His original hymns, less numerous and famous than his translations, are yet sufficient for repute and usefulness.

Other notable and efficient hymnists are Bishops C. Wordsworth, W. W. How, and E. H. Bickersteth, Ellerton, Thring, Monsell, Sir H. W. Baker, W. C. Dix, Dean Stanley, F. T. Palgrave, Mrs. C. F. Alexander, Miss F. R. Havergal. Among recent Nonconformists by far the most distinguished is Dr. H. Bonar, whose lyrics are everywhere used and valued. Others are Mrs. Adams, G. Rawson, Sir E. Denny, J. G. Deck, A. Midlane, T. T. Lynch, and T. H. Gill. Faber, Caswall, and Bridges wrote after secession to Rome. Never before in England, nor probably elsewhere, was so great productiveness combined with so high a standard of literary merit, or at least of refinement. If the old

simple strength is sometimes lacking, if too much sensuous and sentimental matter is produced, we may trust that the sifting process of future ages will find much to retain. Final judgment cannot be pronounced on the work of our own era; but surely truer hymns of the heart were never written than "Sun of my soul," "Lead, kindly Light," "Abide with me," "Jerusalem the golden," and "Art thou weary?" As to externals, never anywhere were hymns more widely sung; and it is scarcely possible that any hymnal, in any country, has attained such a circulation as has *Hymns Ancient and Modern* (1861), which, notwithstanding scores of competitors, sold for some time at the rate of 2,000,000 copies a year.

In America comparatively little has been done in the way of production, for we had the vast English resources to draw on. The "Bay Psalm Book" (though that was not its title) was used in New England from 1640, and reprinted as late as 1762. Before that it was being displaced by Tate and Brady, with a supplement from Watts; the use of Watts entire came in elsewhere or later, but continued long. S. Davies of Princeton (1723-61) was our first original writer of note. Barlow in 1785 and Dwight in 1800 versified such psalms as Watts had omitted. Toward 1800 a flood of rude but often vigorous effusions, now mainly forgotten, attended the revival movement. Nettleton's *Village Hymns*, 1824, brought out W. B. Tappan, Mrs. Sigourney, Mrs. Hyde, and Mrs. P. H. Brown. The Episcopal collection of 1827 made known the two best hymns of G. W. Doane ("Thou art the way" and "Softly now the light of day"), and those of Muhlenberg and Onderdonk. Before this Norton, Ware, Bryant, Pierpont, and Peabody had written for the Unitarians; Furness, Bulfinch, Mrs. Miles, Frothingham, J. F. Clarke, Jones Very, the Longfellow, S. Johnson, Dr. Holmes, and others came later. The two noble Christmas songs of E. H. Sears are known everywhere; W. H. Burleigh's hymns have attained more favor of late in England than in America.

The three most eminent American writers, T. Hastings, S. F. Smith, and Ray Palmer, began at the same time, about 1830. The former is the most voluminous, the latter the strongest and most widely approved; his "My faith looks up to thee" is probably the favorite among native hymns; one of his translations, "Jesus, thou joy of loving hearts," is very highly esteemed in England. Drs. Bethune, Bacon, Alexander, Summers, Harbaugh, Wolcott, Bishop Coxe, and a host of others have written more or less. The most successful unofficial compilations are probably those of Dr. C. S. Robinson. The *Gospel Hymns* of Moody and Sankey have been and are very widely used in mission work and evangelistic services.

America can claim the earliest hymnologist of note, Mr. David Cresser, a Methodist (1848), and the best annotated edition of a hymnal, that of Mr. C. S. Nutter, for the same body; also the two best denominational works of this sort—Dr. Putnam's *Singers and Songs of the Liberal Faith*, 1874, and Dr.

Burrage's *Baptist Hymns and Hymn-Writers*, 1888. Behind every student in this field was the humble Daniel Sedgwick of London, whose little shop in Sun street, Bishopsgate, was long the resort of all who sought the rare early hymn-books, or information about hymns and who wrote them. Nobody has taken his place, but his work was not in vain; his catalogue, his reprints, his *Index of Names*, did much to dispel our darkness. So did Sir R. Palmer's *Book of Praise*, 1862, with its true texts and dates, which came from Sedgwick. Up to date Josiah Miller's *Singers and Songs of the Church*, London, 1860, is our best book on hymnology at large. Dr. Belcher's previous work is slight and anecdotic, and so are several later English treatises. The recent American volumes of Dr. Hatfield and S. W. Duffield cover less ground than Miller, and contain too many errors. The long-awaited *Dictionary of Hymnology*, written by sundry hands, edited by J. Julian, and to be published in London, by Murray, will be such a thesaurus of information on this topic as has never yet been seen. FREDERIC M. BIRD.

Hypatia (hy-pā'-she-a), the daughter of the philosopher Theon, was lecturer in the Platonic school of Alexandria founded by Plotinus, and was revered and admired not only by the students of philosophy, who came from all countries to hear her, but also by the magistrates and citizens of the city, to which she was a brilliant ornament. She was known to be a friend of Orestes, the prefect, and suspected of being the cause of the strained relation between him and Cyril, the bishop. Thus it came to pass that one day, when returning home from a journey, she was attacked by a mob of Christian fanatics, dragged from her chariot into their church, killed, torn to pieces, and burned, March, 415. Socrates, the Christian church historian who first tells this story and who was contemporary with the event, adds that "this deed occasioned no small blame to Cyril and the church of Alexandria." For brilliant pictures of Hypatia and her surroundings, see Kingsley's novel, *Hypatia*, London, 1853, numerous later edd.

Hyper-Calvinists is the name of that wing of Calvin's following which carries his views to their last logical consequences, holding the doctrines of a double predestination, of limited atonement, etc., in contradistinction to the Strict Calvinists, who cling to his personal views, and the Moderate Calvinists, who modify them by mitigating them.

Hyperdulia. See ADORATION.

Hypocrisy is the feigning of piety for the purpose of obtaining some impious aim, the covering of secular and selfish schemes with the cloak of religion, the laying of stress upon signs and ceremonies, when the life is wanting. The Pharisees seem to have given examples of all kinds and forms of hypocrisy, from the half-unconscious assumption to the deliberate lie.

Hyponoia (from *ὑπό*, "under," and *νοεῖν*, "to think") means in theology a supposed

hidden meaning underlying a certain passage of Holy Writ.

Hypostasis is a term much bandied about in the Trinitarian controversies of the 4th and 5th centuries. In the Greek language, where the word is indigenous, it remained a vain grasping at something, which nobody can comprehend, and when transferred to a foreign language it remains a ticket which gives admission nowhere. The controversies came naturally and had their use, but their dialectics look now almost like trifling.

Hypostatical Union means the union of the divine and human nature in Christ into one person, a hypostasis.

Hypothetical, or Conditional Baptism, using the formula, "If thou art not baptized, I baptize, . . ." is administered in the Roman Catholic and the Anglican Church in cases in which it is doubtful whether or not a person has been baptized, or whether or not his previous baptism is valid.

Hypsistarians, a sect of the 4th century, which lived in Cappadocia and was characterized by a peculiar mixture of paganism, Judaism, and Christianity. Gregory Nazianzen belonged to it before he was converted to Christianity.

Hyr-cā-nus I., a son of Simon Maccabæus, was king and high-priest of the Jews 135-105 B.C. During his reign, which "was the most glorious Israel had seen since the days of Solomon," the party division between the Pharisees and Sadducees began to show. **Hyrca-nus II.**, a grandson of the former, was made high-priest by Pompey in 63 B.C. and confirmed by Cæsar in 47, but was taken prisoner by the Parthians and carried into exile in 40. He returned to Jerusalem in 36 and was put to death in 30 B.C. by Herod, who had married his daughter, Mariamne. (See Schürer's *New Testament Times*, I. c.)

Hyssop, a plant which is often mentioned in Scripture (Ex. xii. 22, Heb. ix. 19, John xix. 29), but which has not been identified.

Hys-tas-pēs, or Hy-das-pēs, the fictitious author of one of those spurious compositions which were so frequent in the first centuries of the Christian era, and of which the "Sibylline Books" is the most notorious instance. The *Vaticinia Hystaspis* has not come down to us, but is mentioned by Justin, Clement of Alexandria, and Lactantius as an old Persian or Median king's prophecies of Christ and his kingdom.

I.

Ibas, bishop of Edessa since 435; d. Oct. 28, 457; translated the works of Theodore of Mopsuestia into Syriac and wrote a letter in his defence to Marcellus of Beth-Hardashir (Seleucia). On this account he was suspected of Nestorianism and condemned by the Robber Synod of Ephesus, 449, but reinstated by the Synod of Chalcedon, 451. The question of

his orthodoxy was taken up once more, however, during the Three Chapters controversy (q.v.), and he was finally condemned by the Synod of Constantinople, 553. A Greek translation of his letter to Mares is found in Mansi, *Concil.*, vii. (See Assemani, *Bib. Orient.*, i., p. 200; Hefele, *Conciliengeschichte*, vol. ii.)

Ibn Ezra. See ABEN EZRA.

Ichthys (ik'-this, Greek, ἰχθύς), the acrostic of the sentence Ἰησοῦς Χριστός, Θεοῦ Υἱός, Σωτὴς, "Jesus Christ, God's Son, Saviour," means a fish, and hence the fish became one of the earliest Christian symbols. The first who in speaking of the symbol also mentions its origin is Tertullian, *De Baptismo*, chap. i. (*Ante-Nicene Fathers*, Chris. Lit. Co. ed., iii., 669.)

I-co'-ni-um, the present Koniye, a city of Asia Minor, situated at the foot of Mt. Taurus, was in New Testament times the capital of Lycaonia, and in the 12th century the residence of the Seljuk sultans, and it is remarkable for its mosques, colleges, fortifications, and manufactures. It was visited three times by Paul (Acts xiii. 51, xiv. 1, 19, 21, xvi. 2).

Iconoclast (*image-breaker*) and **Iconodulist** (*image-server*) are the Greek names of the two opposite parties in the controversy concerning image-worship (q.v.).

Iconostasis is the name of a solid screen which in the Eastern Church was built around the altar, while the Western Church used only an open railing, and which since the 8th century was carried so high that it entirely concealed the altar and formed a holiest within the holy. Its name it received from its being always ornamented with icons ("images") of our Lord and the Virgin.

Idealism. A term comprising all those systems which consider the idea either as the principle of knowledge or as the principle both of knowledge and of being. Its earliest modern form is in Malebranche, according to whom the ideas of things are caused in us by God. It was taken up by Berkeley, who denied the existence of all being except spirit, and ascribed our ideas of matter to the immediate operation upon us of the divine Spirit. With Kant idealism took upon itself a new phase. Setting out to solve the question whether the mind contributes anything to our knowledge which it does not derive from sense, he deduced the *a priori* principles, which he taught were made for experience, and so did not apply beyond it. Hence the idea is the principle of knowledge, but we know nothing of reality. Even God we know only as a postulate of the "practical" reason. Fichte undertook to lay the positive foundation of the Kantian system by exhibiting how from the universal *ego* the categories are developed. His system was that of subjective idealism. Schelling undertook to develop the perfect identity of the subjective idealism with the objective science of nature. Hegel closed the list of the great idealists with a system which developed every-

thing from the most fundamental idea, that of nothing, by the necessary operations of an objective logical law—absolute idealism. The residue of truth in these systems is the fundamental presupposition of all philosophy, that correct thinking corresponds to real being. See also IMMANENCE. F. H. F.

Idol and Idolatry. The idea of idols and idolatry is of Jewish origin. Greek civilization never reached so far as to make a definite distinction between art and religion. Its history is the artistic realization of its religious contents; that done, it stopped. The Greeks made their *eidwla* as beautiful as they could, but the question whether the gods thus represented were true or false, and the question whether the images, symbolical or imitative, pictorial or sculptural, should be worshipped or not, never arose among them. The Jews were as rude as the Greeks were naïve, but in the opposite direction. They had no feeling for art. An image of God they would worship as if it were itself a god, and hence they were forbidden to make any images at all, even of the true God. Thus, when the Old Testament was translated into Greek, the word *ειδωλον*, which in classical Greek has no moral reference except through the beauty or baseness of the thing it denotes, came to signify something execrable, an abomination, a crime; and it retained this meaning in the language of the Christian Church, though with a little difference in shading. As the Jews had ceased long ago to worship images, and the images worshipped by the pagans were abominable to the Christians, principally because they represented false gods, the definition of idol and idolatry—*ειδωλατρεία* is a word of Christian origin, first occurring in the New Testament—naturally came to lay a strong emphasis on this element. The other element, however, involving the question of the righteousness of any such worship, had to be taken up again, when symbols and images of Christ and the martyrs began to invade the church. See IMAGE-WORSHIP. C. P.

I'-du-mæ-a. See EDOM.

Ignatius of Antioch, bishop of that city, who in the reign of Trajan (110) was apprehended, condemned as a Christian, and transported to Rome, where he died as a martyr. Little or nothing is known of him except what is contained in the epistles which are ascribed to him. The tradition that he was the child set in the midst by Jesus (Matt. xviii. 2) has no foundation; and the martyrdoms are not authentic sources of history. The letters themselves have been much questioned. We possess 15 of these in all, existing in 3 forms. The entire 15 are found in a long recension (12 Greek, 3 only Latin); 7 of them (Ephesians, Magnesians, Trallians, Romans, Philadelphians, Smyrnians, Polycarp) in 2 forms, a longer and a shorter Greek recension; and finally 3 (Ephesians, Smyrnians, Polycarp) in a still shorter recension, in Syriac. In such a condition of things, the unavoidable question is, What have we that really belongs to Ignatius? The attempts to answer this question are divided by the decisive points in the his-

tory of our knowledge of the texts. The shorter form of the 7 epistles was published in Latin by Ussher in 1644, and in Greek by Vossius in 1646. The result of criticism up to this time had been the rejection of the Latin longer epistles by nearly all, and of all the epistles by the Protestants. But now the longer Greek recension was seen to be an interpolated expansion of the shorter, and the character of genuineness was ascribed generally to these alone. Baur, against whose theory of the origin of the church the epistles militated, with some others, rejected them entirely. In 1845 Cureton published from manuscripts in the British Museum, and then recently brought from the Nitrian Desert, the short, Syriac form. These were heralded by their editor as the genuine Ignatian epistles. But continued study has led to the generally accepted result that the Curetonian edition is an abstract of the shorter Greek; and in 1880, Uhlhorn wrote in Herzog's *Realencyklopädie*, "Either the epistles of the Vossian recension are the genuine epistles of the Antiochian bishop, essentially uncorrupt, or we have no such epistles at all, and are only dealing with a later fiction;" and in 1885 Lightfoot pronounced, in what is upon the whole the best edition of Ignatius yet published, decidedly for the genuineness of the shorter recension. The principal grounds urged against the genuineness of these epistles are: (1) The fact that Ignatius was martyred is unhistorical. But the grounds for this disappear when the epistles, and not the martyrologies, are taken as the source of the account. (2) The personality of Ignatius seems like a product of fancy. (3) The heresies combated are of a later date. (4) The church government favored belongs also to a later date. These objections all lose their force in the light of more careful study of the epistles; and the express testimony of the Epistle of Polycarp (which is undoubted except as some question it because it testifies to Ignatius), in favor of the epistles, is conclusive for their genuineness. Best editions are Gebhardt, Harnack, and Zahn, Leipzig, 1876, 2d ed., 1883, and Lightfoot, London, 1885, 2d ed., 1889. (See also Migne, I.) F. H. F.

Ignatius, patriarch of Constantinople; b. 790 or 796; d. 878; was a son of the Emperor Michael I., but was mutilated and shut up in a monastery by the usurper, Leo the Armenian. In the church he gradually rose, and in 847 he was made patriarch of Constantinople, but he could not agree with Michael III., who deposed him (858), sent him into exile, and put Photius in his place in spite of the protest of Pope Nicholas I. After the death of Michael III. Basilios Macedo expelled Photius and recalled Ignatius (867). The good relations with the pope of Rome were soon disturbed, however, both bishops—Ignatius and Adrian II.—claiming authority over Bulgaria. (See Mansi, *Con. Coll.*, xvii., and the article **PHOTIUS**.)

Ignatius Loyola (Don Inigo Lopez de Recalde), b. at Loyola, in the province of Guipuzcoa, a few miles from the Bay of Biscay, Spain, 1491; d. in Rome, July 31,

1556; was educated at the court of Ferdinand the Catholic, but received, in 1521, a very severe wound at the siege of Pampelona, and was for a long time stretched on a sick-bed. He rose an altered man; the reading of legends had transformed the romantic knight into a religious enthusiast. He gave up his fortune and position and retired to a cavern at Maurea, devoting himself to contemplation and asceticism. In 1523 he made a pilgrimage to Jerusalem, and on his return he began to study at Alcalá and Salamanca. But he began also to preach and to inculcate his *Exercitia Spiritualia*, and the Inquisition suspected him for belonging to the Alombrados. He was not convicted, but he was ordered not to speak on any theological subject for four years. In 1528 he went to Paris, and there, on Aug. 15, 1534, in the church of Montmartre, the association was formed which became the nucleus of the famous Jesuit order. The basis of the association was, besides the common monastical vows, the *Exercitia Spiritualia*, and its purpose was to become a sword in the hand of the pope. But it consisted at that moment only of Loyola, Pierre Favre, Simon Rodriguez, Francis Xavier, Alphons Salmeron, Jacob Lainez, and Nicolaus Bobadilla. In 1537 the members met again at Venice, and thence they repaired to Rome, where, on March 14, 1543, Paul III. confirmed the association under the name of *Societas Jesu*. Loyola was elected its first general, and when he died the order counted 18 provinces in France, Germany, Italy, and Spain. On March 13, 1623, Gregory XV. declared him a saint. He left only two literary documents, the rules of the order, whose informing spirit is absolute obedience, and the *Exercitia Spiritualia*, which give the means of reducing a human soul to the state of impassivity without impairing its energy. (See **JESUITS** and his life by Isaac Taylor, London and New York, 1849; Drussel, Munich, 1879; Spuller, Paris, 1876.) C. P.

Ignorantines (*fratres ignorantie*, *Frères ignorantins*), a lay order, closely related to the Jesuits and always supported by them, founded in France by La Salle (q.v.), for the purpose of giving free instruction to the lower classes, and thereby preventing any idea inimical to the Church of Rome from getting a foothold among them. They had 121 schools in France when, in 1790, they were expelled. In 1806 they were allowed to return by Napoleon, and in 1878, when they were expelled for the second time, they numbered 9818, teaching 1449 schools.

I. H. S., an inscription frequently occurring in the earliest days of the Christian Church, but variously explained: 1. *In Hoc Signo*, scilicet, *vinces*, "by this token thou shalt conquer," the words accompanying the vision of the radiant cross appearing to Constantine the Great; 2. *Jesus Hominum Salvator*, "Jesus the Saviour of mankind," which the Jesuits have adopted for their device; 3. An abbreviation of the Greek **ΙΗΣΟΥΣ**, "Jesus." Thus **IHE** became **I. H. S.** This is the most probable explanation.

Ildefonsus, St., b. at Toledo, Spain, 607; d. there, Jan. 23, 667; became a monk in the monastery of Agli; afterward its abbot, and finally archbishop of his native city (657). He was a very prolific writer. His *Liber de Virginitate S. Mariæ* is one of those controversial treatises against the Jews so common among Hispano-Gothic churchmen, and gave the first impulse to the fantastic Mariolatry in Spain. His *Liber de cognitione baptisimi* seems to be only a remodelling of a book by Justinian of Valencia. He continued Isidore's *De viris illustribus*. His life was written by his successor, Julian, and a century later by Cixilia; the latter is very legendary, but became much read. (See Migne, *Bibl. Patr.* XCVI.)

Illuminati was a name of a secret society which made some noise in parts of Germany during the last quarter of the 18th century, but achieved nothing and left no trace of any influence. It was founded at Ingolstadt, Bavaria, May 1, 1776, by Adam Weishaupt, professor in the university, who seemed to have derived his whole wisdom from the Jesuits. But it received its proper organization from Adolf von Knigge, who became a member in 1780, and brought it into communication with the Free Masons. In 1785, however, it came in conflict with the Elector Carl Theodor of Bavaria, who suppressed it with considerable violence. (See Weishaupt, *Vollständige Geschichte der Verfolgung der Illuminaten*, Frankfurt and Leipzig, 1786; *Apologie der Illuminaten*, Frankfurt and Leipzig, 1787, etc.)

Il-lyr'-i-cum, a province of the Roman Empire, stretching along the eastern shore of the Adriatic from the boundary of Italy in the north to Epirus in the south, and corresponding nearly to the present Dalmatia. Paul preached there (Rom. xv. 19) and Titus visited the country (2 Tim. iv. 10).

Image of God (Gen. i. 27, Col. i. 15) denotes the exact likeness to God in moral, spiritual, and intellectual nature, in which man was created, but which he lost through the fall.

Image of Jealousy (Eze. viii. 8, 5), an ideal concentration of all idolatrous practices.

Image-Breakers. See **ICONOCLASTS**.

Image-Worship. The primitive Christian Church was utterly averse to anything like image-worship. Its early connection with image-hating Judaism and its bitter contest with an image-loving paganism made its attitude clear and unequivocal, and its manifold use of such symbols as the cross, the lamb, the fish, the dove, etc., involved nothing contradictory. There was, however, an inherent tendency toward image-worship in the Gnosticism of the 2d and 3d centuries, and images challenging the worship of the faithful sprang up everywhere. Edessa pretended to possess an authentic portrait of Christ; similar pictures of the Virgin were found in many places; the sufferings of the martyrs were painted, and the paintings looked upon with an admiration and awe which had nothing to do with

their artistic merits. Although the Synod of Elvira, 306, forbade the introduction of images in the churches, they crept in nevertheless, and when in the 4th and 5th centuries the great uneducated mass of the people was admitted into the Christian community, the images were retained and defended as a means of teaching that kind of people who needed teaching the most and could not read. In the 6th century the worship was fully developed. It became common use to kneel down or prostrate one's self before the images, to kiss them, to light tapers and burn incense in front of them, to deck them out with costly clothings and ornaments of jewelry—nay, it even became customary to make pilgrimages to certain famous images which were considered to be peculiarly efficacious. Thus, between Judaism on one side and Mohammedanism on the other, image-worship gradually assumed the aspect of being a characteristic and essential element of Christianity, and the charge of idolatry was raised from both sides. In the Eastern Church this occasioned a long and bloody contest. The Byzantine emperor and the army were iconoclasts; the Byzantine empress and the monks were iconodoulists. Leo the Isaurian, 717–41, Constantine Copronymus, 741–75, and Leo Chazarus, 775–80, tried to stamp out the baneful custom, and the attempts were repeated with still greater violence by Leo the Armenian, 813–20, and Theophilus, 829–42, but in vain. Under Irene a synod of Nicæa, 787, condemned the iconoclasts, and decreed what kind of honor and veneration was due to the images of Christ, the Virgin, the angels, the martyrs, etc.; and under Theodora a synod of Constantinople, 842, made image-worship an orthodox dogma of the Eastern Church. In the Western Church the policy of the popes with respect to this question was very curious and very characteristic: they rejected the principle, but they conceded the practice. Adrian I. accepted the decrees of the Synod of Nicæa, which legitimized not only the use, but also the worship of images. The Frankish Church, however, was strongly opposed to the introduction of images, and the decrees of the synod and the decision of the pope were first refuted in the *Libri Carolini*, and then formally condemned by the Synod of Frankfort, 794. Nevertheless, although the condemnation was repeated by the Synod of Paris, 825, the popes succeeded in making image-worship first a general practice in the Western Church and then, by the Council of Trent, also a recognized principle. In a carefully worded chapter (Sess. xxv., cf. Schaff, *Creeeds*, p. 201 sq.), the present doctrine of the Roman Catholic Church upon the point is thus clearly stated: "The images of Christ, of the Virgin Mother of God, and of the other saints, are to be had and retained particularly in temples, and that due honor and veneration are to be given them; not that any divinity or virtue is believed to be in them, on account of which they are worshipped; or that anything is to be asked of them; or that trust is to be reposed in images, as was of old done by the Gentiles, who placed their hope in idols; but because the honor which is shown them is referred to

the prototypes which those images represent ; in such wise that by the images we kiss, and before which we uncover the head and prostrate ourselves, we adore Christ and we venerate the saints whose similitude they bear." It is to be feared, however, that the unlettered people, for whose particular benefit images are enjoined, do not always make the fine distinctions of their theologians, but wrongly attribute to the image the properties of the saint and worship it just as the Gentiles did their idols.

C. P.

Imam, an Arabic word signifying "leader," means in every-day parlance the leader of the mosque—as we say the minister of the church, but it is also the title of the rightful successor of Mahomet, the true fountain of all secular and religious jurisdiction, and in this sense the caliphs called themselves imams.

Immaculate Conception. Pius IX., in a decree published Dec. 8, 1854, defined this as follows: "Under his inspiration [the Holy Ghost's] we pronounce, declare, and define . . . that the doctrine which holds the Blessed Virgin Mary to have been from the first instant of her conception, by a singular grace and privilege of Almighty God, in view of the merits of Jesus Christ the Saviour of mankind, preserved free from all stain of original sin, was revealed by God, and is, therefore, to be firmly and constantly believed by all the faithful." But it is, on the contrary, historically evident that the doctrine is the culmination of a steady growth. The ancient writers of the church freely spoke of Mary as a sinner. Augustine implied that the honor due to Christ would lead us to believe that she was without actual sin, but he said nothing about original sin. For eight centuries the idea was not broached in the church. When it began to find favor in the 12th century, Bernard of Clairvaux pronounced against it as an innovation. Thomas Aquinas was against it; Duns Scotus for it. The Dominicans denied, the Franciscans affirmed it. The French popes of the schism were for, the Roman against it. Sixtus IV. (1471-84) commanded peace to the contestants over it, saying that it was a doctrine not decided by the church. But the Jesuits, having taken it from the Franciscans, have carried it on to victory. Cf. Schaff, *Creeds*, i., 108-128, ii., 211, 212.

F. H. F.

Immanence, applied to God, is the doctrine that the world is in such organic connection with the Creator that it may be said to be in God. It is essentially a pantheistic idea.

Immanuel (*God with us*), a name given to Jesus Christ (Matt. i. 23).

Immer, Albert Heinrich, Reformed; b. at Unterseen, Switzerland, Aug. 10, 1804; d. at Bern, March 24, 1884, where he had been professor extraordinary (1850) and ordinary (1856) of New Testament exegesis and dogmatics; retired 1881. He is best known among us by his *Hermeneutics of the New Testament*, Eng. trans. Andover, Mass., 1877, and *Theologie des Neuen Testaments*, Bern, 1877.

Immersion, a form of baptism, by dipping or plunging the whole body into water. The Baptists claim that it is the baptism known to the New Testament, and as such of binding force upon all branches of the church. As performed in city churches, the candidate enters a metal or marble tank in the pulpit platform, containing a quantity of water heated by steam, and is received by the pastor, who, standing himself in the tank, completely clothed in rubber garments, bends him backward in the water while pronouncing the baptismal formula.

Immortality. See SOUL.

Immunity. Canon law distinguishes between *immunitas ecclesiæ*, which simply means a right of asylum formerly enjoyed by the church, and *immunitas ecclesiastica*, which comprises exemption from taxation, drafting, quartering, the common courts, etc., and makes the church a state in or over the state. As the modern idea of a state developed, conflicts arose between it and the ideal of the church, and the latter has now entirely changed ground, or almost so.

Impanation (from the Latin, *panis*, "bread") denotes a modification of the doctrine of the real presence of the flesh and blood of Christ in the Eucharist, propounded by Ruprecht of Deutz, d. 1185. The word itself, however, was formed by Alger of Liege, d. 1181, who wrote against him.

Imposition of Hands occurs in Scripture under three different aspects—as the solemn sign of benediction, transmitting the blessing of one generation to another; as a legal form at the investiture with an office; and as the vehicle of miraculous healing. In the Christian Church, as part of its ceremonial, it has always the character of a benediction and sometimes also that of a legal form, as, for instance, in absolution, ordination to the higher orders, etc.

Impostoribus, De Tribus, namely Moses, Jesus, and Mohammed, is a phrase which Gregory IX., in his encyclica of May 21 and July 1, 1239, accused Frederic II. of having used. In the 16th century it became the title of an anti-religious book, edited by E. Weller in 1846 and again in 1876.

Imprecatory Psalms. See PSALMS.

Imputation means theologically that Adam's sin and Christ's righteousness may be imputed—that is, put to the charge of man, who looked at by himself has done nothing to acquire either, yet who is considered as if he had, and so for Adam's sin is punished, while for Christ's righteousness he may be saved. The doctrine of mediate imputation is that the consequences, and not the guilt of Adam's sin are attributed to him.

Inability, want of power to obey God's law; may be either *moral*, which is the resultant of a perverted will; or *natural*, which comes from lack of capacity to obey. Ability is in the latter case a divine, gracious endowment.

Incarnation. See CHRISTOLOGY, p. 100.

Incense. Although the burning of incense formed a conspicuous part of the religious rituals not only of Græco-Roman paganism but also of Judaism (see FRANKINCENSE), it was not adopted by the primitive Christian Church. On the contrary, it was at first formally rejected and vehemently opposed as smacking of idolatry, which may be proven by numerous passages from Athenagoras, Tertullian, Clemens Alexandrinus, Arnobius, Lactantius, Augustine, etc. Of course, there was incense used in the churches, but only for the purpose of purifying the air. "If the smell of any place offend me," says Tertullian, "I burn something of Arabia, but not with the same rite, nor the same dress, nor the same application with which it is done before idols." It was not until the 6th or 7th century that people began to look at the burning of incense in the church as a symbolical act and the officials began to make it a part of the ritual. As such it is first mentioned by Pseudo-Dionysius from the 6th and then in the oldest known *Ordo Romanus* from the 7th century. The *Missa Illyrici* explains its symbolism: "The thurible denotes the body of Christ, in which is fire, to wit, the Holy Spirit, from whom proceeds a good odor, which every one of the elect wishes to snatch to himself," etc. (Martene, *De Eccl. Ant. Rit.*, i., 4). In the East the custom was eagerly adopted and spread rapidly; the West followed more slowly. A formula used by the blessing of incense in the time of Charlemagne, and also given by Martene, speaks of it just as did Tertullian. C. P.

In Coena Domini (*at the Supper of the Lord*), a papal bull, thus named—as papal bulls always are—from its opening words, and beginning with those words, because originally it was destined to be read in the churches on Maundy Thursday, the day on which the sacrament was instituted. It dates back to Boniface VIII., 1294–1303, but was amended and expanded by various popes until it received its final form from Urban VIII., 1627. It contains a curse on all heretics, the principal heresies being duly enumerated, and an enumeration of all the rights and powers to which the Church of Rome lays claim, followed by a curse on any one who should dare to doubt or deny or infringe those privileges. This document was read once every year in every Roman Catholic church, originally on Maundy Thursday, afterward on Easter Monday, until the scandal became too flagrant and the remonstrations too urgent. In 1770 Clement XIV. suppressed it. C. P.

Independents. See CONGREGATIONALISTS.

Index Librorum Prohibitorum, a list of books which the Roman Catholic Church forbids its members to read under penalty of excommunication, was started in the 16th century as a consequence of the Reformation and the printing-press, though the practice of forbidding the reading of certain books is much older. The first *Index* was published in 1564 by Pius IV. (See the exhaustive work by Reusch, *Der Index der verbotenen Bücher*, Bonn, 1883–85, 2 vols.)

India, Religions of. The earliest monument of the religions of India is the Rig-Veda. (See VEDA.) Edited under Brahmanical influences, and largely Brahmanized, its hymns yet furnish a clear view of the religion of a pre-Brahmanic period, from which the comparative study of religions tries to reach back to an Indo-Iranian or Aryan and an Indo-Germanic. This pre Brahmanic religion was in essence a very comprehensive nature worship, expressed in songs of adoration and invocation addressed to the great powers of nature and to objects supposed capable of affecting man, and in sacrifices of melted butter, curdled milk, rice, broths, cakes, soma, and animals. Personality is ascribed to all kinds of forces or objects supposed capable of exerting force, and the process of development is marked by which such personifications come to be clothed with moral attributes. The divinities of such a religion must of necessity be very numerous, presenting every stage of transition from simple force to fully developed personality.

Agni and Soma are the two divinities of the first rank which have best preserved their physical character. Agni, "ignis," is the god of fire. His hymns are most numerous. Soma, "extract," was the fermented drinkable juice of a plant so named. The beverage was intoxicating, and was offered in libation to the gods, especially to Indra, whose strength it maintained in the conflict with the demons. "The simple-minded Aryan people, whose whole religion was a worship of the wonderful powers and phenomena of nature, had no sooner perceived that this liquid had power to elevate the spirits and produce a temporary frenzy, under the influence of which the individual was prompted to and capable of deeds beyond his natural powers, than they found in it something divine; it was to their apprehension a god, endowing those into whom it entered with godlike powers; the plant which afforded it became to them the king of plants; the process of preparing it was a holy sacrifice; the instruments used therefore were sacred." (Whitney, *O. and L. Studies*, i., p. 10.) The 114 hymns of the ninth book of the Rig-Veda are all addressed to Soma. The chants of the Sama-Veda were used in the Soma ritual.

In the other divinities the physical character is less distinct. The most prominent of these, Indra, is the god of the clear, blue sky. He fights great battles in the heavens for the deliverance of the waters, the cows, kept captive by the demons. Intoxicated with the soma, he strikes down with his thunderbolt Vritra, "the enveloper," Ahi, "the dragon," Gushna, "the witherer," and many others. He thus releases the waters and restores the sun. Around Indra are grouped the Maruts, "the bright ones," gods of storm and lightning. Their father is Rudra, god of the tempest. In the Rig-Veda he is still beneficent. He is nearly related to Vāyu or Vāta, the wind, and Parjanya, the rain-storm. Varuna is the god of the vast luminous heaven, viewed as embracing all things. The name *οὐρανός* is the same. While Indra represents the active, militant aspect of heaven, Varuna represents

its immutable majesty. To Varuna and to the Adityas are attached remarkable, almost Christian ideas respecting right and wrong, transgression and punishment. Roth has shown that the Adityas were originally identical with the Persian Amshaspands and Varuna with Ahuramazda. The Rig-Veda is generally believed to show the rank of Varuna as gradually yielding to that of Indra. Varuna becomes later a mere god of the waters. Barth (*Religions of India*, p. 18) disputes the view that Varuna is in a state of decadence in the Rig-Veda, and considers that the sense of the divine majesty expressed in the Varuna hymns proves that his divinity stood intact, notwithstanding their fewness. To the three hymns quoted in proof of the triumph of Indra over Varuna he gives explanations accordant with his belief.

Varuna is the first of a group: Mitra, "the friend;" Aryaman, "the bosom friend;" Bhaga, "share;" Daksha, "insight;" Anṣa, "portion." These are a splitting up and reflex of himself. Their mother is Aditi, "immensity," from whom they are named Adityas, "sons of Aditi." She represents the confused notion of a substratum of all existence. The Adityas all tend to maintain the part of solar divinities. The transition to them is imperceptible. The most important of these are Sūrya, the sun, conceived as a deity; Savitar, "the quickener," the sun as an enlivening power; Vishnu, "the active," the sun in his three stations of rise, zenith, and setting; Pūshan, "the nourisher," the protector of the flocks. Ushas, Aurora, is a very transparent personification. The two Aśvins, "horsemen," are more enigmatic. They are deities of the morning, sons of the Sun and the betrothed of Ushas. Their maternal grandfather is Tvashtar, "the fashioner," who fashions Indra's thunderbolt, the cup of sacrifice, and offspring in the womb. He is closely related to Agni, of whom he is sometimes the father. Other children are Saranyu, the hurrying cloud; Viçvarūpa, "the many-fashioned," a three-headed monster, who personifies the storm. As workman he has as rivals the Ribhus, geni, ordinarily three, who by their works attain immortality.

A solar hero rules the dead, Yama, son of Vivasvat, the sun. He might have lived as an immortal, but he chose to die. The later idea of transmigration has no place in the Rig-Veda. There is a simple faith that after death man goes to an abode of happiness. Yama traced the road thither for future generations, of whom he is the chief and ruler. They are conveyed to him by Agni and guided by Pūshan. Made to drink of the heavenly soma, they become immortal and enjoy endless felicity. They become gods, and are adored on earth as Pitris, "fathers." There is slight mention of the destiny of the wicked. They either perish or go under the earth into deep and dismal pits. The Atharva-Veda speaks of an infernal world, but there is no description of hell. The other very numerous figures are either abstract personifications or deified objects. Among the great number there is no definite hierarchy. The fact that one seems now pre-eminent and at another

time another has led Max Müller to his theory of henotheism. (See HENOtheISM.) One god is often identified with several others. Barth regards the theology of the Rig-Veda as hovering between polytheism pure and simple and a species of monotheism with several titularies. In the struggle toward monotheism arose Prajāpati, "the lord of creatures;" Viçvakarman, "the fabricator of the universe;" Svayambhū, "the self-existent," and other designations.

"The connection between man and the gods is a very close one. They are masters close at hand, who exact tasks of him and to whom he owes constant homage. He knows that they in turn do not deceive, and that they have a right to require his affection and confidence as a friend, a brother, a father. Without faith offerings and prayers are vain." (Barth, p. 32.)

The geographical references and suggestions of the Rig-Veda place the authors of the hymns in the Punjab. The immigrant Aryans gradually fought their way eastward and southward. In the Brāhmanas they centre about the region between the Jumna and the Ganges. During their advance the three Aryan castes—Brahmans or priests, Kshatriyas or warriors, and Vaiçyas or settlers—became rigidly defined, and the Brahmans, originally only singers of the sacred songs, attained their dominance. The language of the hymns, no longer intelligible to the people, and sometimes obscure even to the priests, became a sacred language. The religion became stereotyped. Additions to the literature were expository.

The theology of the Atharva-Veda, the Yajur-Veda, and the Brāhmanas as compared with that of the Rig-Veda and Sāma Veda shows the addition of certain subordinate figures, Soma-Candramas, the moon, the Nakshatras or constellations, and the Chaudas or Vedic metres, many allegorical personifications, spirits, and demons, while certain old mythic representations retire. Prajāpati is the acknowledged head of the great divinities, and the triad Agni, Vāyu and Sūrya sums up the divine energies. The gods are multiplied through the personification of attributes. Soma is confounded with the moon, regarded as the drop in the sky. He is the husband of the Nakshatras, the constellations of the lunar zodiac. Yama loses his prominence. The pious man goes to Svarga, the heaven of Indra and the gods in general; the wicked go to definite tortures, or are born again into misery. The idea of expiation gives rise to metempsychosis. The Asuras are demons. Aditi is identified with the earth, Aditya is a name for the sun, and the Adityas, now 12, are solar impersonations. Varuna becomes a god of night, to become still later a god of the waters. The gods tend to assume the form of the epic. There are greater changes in organization and spirit. The offices of the priesthood are distinct professions, in a great measure hereditary. The Brahman is a member of a caste and has appropriated almost all worship. The ceremonial expands and grows more complex. There are schools and a protracted novitiate. In these schools arose the Vedic collections and finally the Brāhmanas. (See

VEDA.) The only subject of the Brāhmanas is the ritual. The rites become the real deities, almost holding the place of destiny in other systems. It is a commonplace that sacrifice conditions the course of things. The efficacy of the rite is due to a magic in the rite itself. The least error in form may be fatal. It is required of the believer only that he be persuaded of the efficacy of the rite and that he be legally pure. This ritual is the most stupendous ever developed. There is no public cultus. Each rite is performed for a special person, who defrays its expense. Certain rites are, however, classed as domestic. They may be considered as the smallest number incumbent on a chief of respectability or Brahman. These are almost the only ones which the Brahmins still observe. (Barth's *Religions of India*, p. 51 ff., enumerates them.)

By the side of the ritual grew up philosophy. As the gods tended to fade away behind ritualistic, so did they before philosophic conceptions. The Upanishads (see VEDA) are the repository of the philosophy. The doctrines are not homogeneous. With profound views are mingled allegories and mystic reveries. By sorting and classifying the incongruous elements six systems are formulated: 1. The Nyāya; 2. The Vaiśeṣika; 3. The Sāṅkhya; 4. The Yoga; 5. The Mīmāṃsā; 6. The Vedānta. (Monier Williams, in an appendix to his *Hinduism*, pp. 187-227, gives a concise account of these systems. See also H. T. Colebrooke's *Miscell. Essays*, London, 1873; A. E. Gough, *The Philosophy of the Upanishads*, London, 1882. The principal Upanishads are translated by Max Müller in the *Sacred Books of the East*, vols. I. and XV.) The first is a system of logic and criticism, the second a physical theory of the universe, the fourth a sort of manual of mystic exercises, the fifth a critical examination of the ritual literature. The Mīmāṃsā is opposed to speculation, and recognizes the gods only as specially mentioned in the liturgies. The Sāṅkhya and Vedānta systems are important in their relation to the following development. The Sāṅkhya school derives its name from the enumeration of the fundamental principles, of which it accepts not less than 25. Perception, inference, and right affirmation are the three ways to truth. The object of its recognition is to put an end to sufferings. This is reached by learning to distinguish the 23 principles which fall under the domain of the senses from the two others, the unknowable and the soul. The first principle, unknowable, but to be recognized from its effects, has not come into being, but is the ground of all becoming, it is nature, "prakṛiti," the condition of all sensuous existence as it unfolds itself in the 23 following principles. The last principle is the soul, puruṣa. It has neither come into existence nor produces. By puruṣa are meant individual souls. There is no mention of a highest or general soul. The Sāṅkhya system has therefore been reproached with atheism. The object is the dissolution of the bond between the soul and matter. This happens not through virtue, but through the recognition by the soul of its true nature as distinguished from prakṛiti.

Then transmigration ceases. The fundamental idea of the Vedānta is the identity of the Brahman (neuter, the Absolute) with the soul. The soul is not to be regarded as a part of the indivisible Brahman, but as the whole, unchangeable Brahman itself, that includes all within itself. The salvation of the soul consists of the true perception of its own nature as identical with Brahman. There are, however, degrees in this recognition—an exoteric and an esoteric. The exoteric pays homage to the soul whether viewed as world-soul, individual-soul, or as the highest divinity, and so distinguishes it as object from itself. This soul is subject to limitations, relations. The sovereign Brahman is, on the other hand, without any limitation or quality. Only in the recognition of its identity with this Brahman does the soul become free from its limitations, free from the body, from the world, from the causality of works, and is absorbed in the Brahman. This Brahman is properly unknowable. For the saved there is no return. Coming out of the stream of being, of renewed existences, they have attained to rest.

Perhaps none of the Upanishads is of a date anterior to Buddhism, though they embody a much more ancient tradition. They are the most trustworthy source of information as to the conditions from which Buddhism sprang. From one point of view this is an offshoot from the old Brahmanic stock, from another the work of Buddha, as Islam is that of Mahomet. From three newly-discovered inscriptions of the Emperor Aśoka it follows that the 37th year of his reign was reckoned as the 257th from the death of Buddha. Hence it is inferred that Buddha died between 482 and 472 B.C. It being agreed that he lived to be 80, he was born between 562 and 552 B.C. The Buddhist narratives of his life are overgrown with legend and myth. Emile Senart (*Essai sur la légende du Buddha*, Paris, 1875) seeks to trace, step by step, in his biographical the history of the sun-hero. "Like the sun from the clouds of night, he issues from the dark womb of Māyā; a flash of light pierces through all the world when he is born; Māyā dies, like the morning-cloud which vanishes before the sun's rays. Like the sun-hero conquering the thunder-demon, Buddha vanquished Māra, the Tempter, in dire combat, under the sacred tree; the tree is the dark cloud-tree in heaven, round which the battle of thunderstorm rages. When the victory is won Buddha proceeds to preach his evangelium to all worlds, 'to set in motion the wheel of the Law'; this is the sun-god who sends his illuminating wheel revolving across the firmament. At last the life of Buddha draws to a close; he witnesses the terrible destruction of his whole house, the Sākya race, which is annihilated by enemies, as at sunset the powers of light die away in the blood-red tints of the evening clouds. His own end has now arrived; the flames of the funeral pile on which Buddha's corpse is burned are extinguished by streams of water, which come pouring down from heaven just as the sun-hero dies in the sea of fire kindled by his own rays, and the last flames of his divine obsequies die out on the horizon in the

moisture of the evening mist. In Senart's opinion Buddha did exist, but beyond this bare reality there is nothing substantial. The fancy of his followers attached to his person the great allegorical ballad of the life of the sun-god in human guise; the life of the man Buddha had been forgotten." (Oldenberg's *Buddha*, p. 73.) While conceding the existence of very much that is mythical in the accounts, Oldenberg finds in the most ancient traditions—those of Ceylon—at least definite historical outlines. He objects that Senart's criticism is based almost wholly on the later legendary biography, the *Lalitā-Vistara*, current among the northern Buddhists of Nepal, Thibet, and China. Siddhārtha, as Buddha was called before entering upon his great mission, was born in the country and tribe of the Śākhyas, at the foot of the Nepalese Himalayas. His father, Cuddhodana, was rather a great and wealthy landowner than a king. His mother, Māyā, also of the Śākhyas stock, died 7 days after his birth, and he was reared by his aunt Mahāprajāpatī, another wife of Cuddhodana. He passed his youth in opulence and ease at Kapilavastu, the Śākhyas capital. He was married and had a son Rāhula, who became a member of his order. At the age of 29 he left parents, wife, and only son for the meditation and spiritual struggle of a recluse. After 7 years he believed himself possessed of perfect truth, and assumed the title of Buddha, "the enlightened." He is represented as having received a sudden illumination as he sat under the Bo-tree, or "tree of knowledge," at Buddha Gaya. For 23, or, as later narratives give it, 49 days he is variously tempted by Māra, and struggles with the demons. One of his doubts is whether to keep for himself the knowledge he has won or to share it with a suffering world. Love for his fellow-men triumphs, and he begins to preach. Benares is regarded as the town in which the gospel of the deliverance was first proclaimed. The *Mahāvagga* contains a sermon by which tradition represents Buddha as having "set in motion the wheel of the law." The discourse may not be historic, but it contains at least a very definite expression of the ideas which the ancient Buddhist Church viewed as the essential in their master's teaching. It was spoken to 5 ascetics who had abandoned Buddha when he renounced asceticism. These are abridged passages from it: "There are two extremes from which he who leads a religious life must abstain. One is a life of pleasure, devoted to desire and enjoyment—that is base, ignoble, unspiritual, unworthy, unreal. The other is a life of mortification—it is gloomy, unworthy, unreal. The Perfect One [Buddha himself] is removed from both these extremes, and has discovered the middle way, which enlightens the eyes, enlightens the mind; which leads to rest, to knowledge, to enlightenment, to Nirvāṇa. It is this sacred eightfold path: Right Faith, Right Resolve, Right Speech, Right Action, Right Living, Right Effort, Right Thought, Right Self-concentration. This, O monks, is the sacred truth of suffering. Birth is suffering; old age, sickness, death, to be united with the unloved, to be

separated from the loved, not to obtain what one desires is suffering—in short, the fivefold clinging (to the earthly) is suffering. This is the sacred truth of the origin of suffering: It is the thirst (for being) which leads from birth to birth, together with lust and desire, the thirst for pleasures, the thirst for power.

"This is the sacred truth of the extinction of suffering: The extinction of this thirst by complete annihilation of desire, letting it go, expelling it, separating one's self from it, giving it no room. This is the sacred truth of the path which leads to the extinction of suffering. It is this sacred, eightfold path. This is the sacred truth of suffering. Thus my eye, O monks, was opened to these conceptions, which no one had comprehended before, and my judgment, cognition, intuition, and vision were opened. And as long, O monks, as I did not possess in perfect clearness this triple, twelve-part, trustworthy knowledge and understanding of these four sacred truths, so long, O monks, I knew that I had not yet attained the supreme Buddhahood in this world and the worlds of gods, of Māra and of Brahma, among all beings, ascetics and Brahmins, gods and men; but since I have come to possess in perfect clearness this knowledge, since then I know that I have attained the supreme Buddhahood, and I have seen and know this. The deliverance of my soul is secured. This is my last birth. Henceforth there is for me no new birth."

For 44 years Buddha preached in the province of Benares and Behar. Primitive Buddhism is only to be gathered by inference from the memorials of a later time, but it was certainly marked by the absence of every theological element and an aversion to speculation. Buddha did not array himself against the old religion. He simply disregarded it. His doctrine was atheistic, his metaphysics negative. His especial concern was salvation from sorrow, and so from existence. There are "four noble truths": 1st. Existence is suffering; 2d. The cause of pain is desire; 3d. Cessation of pain is possible through the suppression of desire; 4th. The way to this is the knowledge and observance of the "good law" of Buddha. The end is Nirvāṇa, the cessation of existence. The being undergoing existence is a composite resulting from the *skandhas* or aggregates. These exhaust all the properties and attributes of the individual. Apart from these nothing exists—no fixed principle or soul or permanent substance. They undergo incessant modification and dissolve at death. The individual, therefore, perishes, but the influence of its *karman*, its acts, survives, and through this a new group of *skandhas* is formed. The Buddhist does not himself revive, but another who is to be the heir of his *karman*. In order to avert from him the pains of existence he aspires to Nirvāṇa. This is the doctrine of the Pāli books of the Southern Buddhists. The Sanskrit books of the North appear, on the other hand, to concede that something permanent passes from one existence to another, but this is a very vaguely apprehended ego.

The "way" practically conducts to total extinction, and perfection consists in ceasing

to exist. Two centuries and a half after Buddha's death Aśoka became the Buddhist Constantine. The religion was dominant in the whole region north of the Vindhya Mountains, and had taken root at many points to the south of them and in Ceylon. This progress was not owing especially to its superior morality or its special dogmas. As regards the latter, however, its system was happily elastic. Few Buddhists have ever hoped or striven to reach the happiness of non-existence, but every meritorious act, however slight, has its effect on the chain of future existences, and the degree of beatitude is left largely to the choice and power of the individual. For the ascetic striving for Nirvāna it was a hard religion; for the laity, more modest in aspiration, the easiest possible. There was no immediate and violent break with Brahmanism and its corner-stone, the institution of caste, and it was only gradually that Buddhism came to show its sweet kindness and universal philanthropy; but these were powerful aids as the religion extended itself among other peoples than those among whom it originated. The living memory of Buddha himself, with his charity and love, was a great power.

Buddhism was preached in the vulgar tongue. It had a popular literature, an elaborately organized monastic and missionary system. The great monarchies rising on the ruins of the small states found in it a powerful auxiliary. Such monarchies opened the way for it into Afghanistan, Bactriana, China, and Thibet. It was not as the result of Brahman persecution that it passed away in India. Among the causes of its downfall were the disrelish of Buddha for the supernatural, the too abstract nature of his ideas, a too morbid way of looking at the problem of life, the influence of quietism and a relaxed discipline upon the monks, the disappearance of all boldness, originality of thought and conquering zeal, and finally the fact that the new religions of Śiva and Vishnu used many of its own weapons more effectively. They appealed to the affections with figures as personal in Mahadeva, Krishna, and Rāma; they appealed as well to the senses by splendid temples and grand festivals; they had at their head the Brahman, the popular poetry was theirs, and their beliefs were one with the national legend.

An interesting brief account is Titcomb's *Short Chapters on Buddhism* (Religious Tract Society, London, 1838). See also T. W. Rhys Davids' *Buddhism* (Society for the Promotion of Christian Knowledge, 1877) and his Hibbert Lectures, 1882; Oldenberg, *Buddha: His Life, his Doctrine, his Order* (London, 1882); Edkins, *Chinese Buddhism* (London, 1880); and his *Religion in China* (London, 1878). Buddhist writings are contained in the *Sacred Books of the East*, vols. x., xi., xiii., xvii., xix., xx., xxi. *The Light of Asia and the Light of the World*, by S. H. Kellogg, D.D. (Macmillan & Co., London, 1885), is an elaborate comparison of Buddhism and Christianity, suggested by Edwin Arnold's *Light of Asia*, 1879.

As the Bauddhas from Buddha, the Jainas

are named from Jina, "the victorious." A Jina is a sage who has reached omniscience and who comes to re-establish the law. The last included, there have been 24. These, like the Buddhas, became objects of worship. They have at their side the Īśānadevis, goddesses who execute their commands. Next to the Jinas rank the Ganadharas, their immediate disciples (who receive homage as guardian saints), and a number of gods taken from the Hindu pantheon. The worship is akin to that of the Buddhists. The use of little bells is common. Women enjoy the same rights as men. Confession and pilgrimages are practised. Four months in the year are especially given up to religious exercises. The Jainas reject the Brahmanic Veda and substitute their own Angas. There is no priestly caste, but they observe the rules of caste among themselves as well as toward dissenters, though without giving them a religious significance. They stand closer to the Hindu religions than the Buddhists—indeed, professing to be Hindus. They have contributed effectively to astronomy, grammar, and romantic literature. They are divided into clergy and laity—i.e., into Yatis, or ascetics, and Īrāvakas, or hearers; but the monastic system was less developed. The Yatis are divided into two principal sects, the Īvetāmbaras, or white gowns, and the Digambaras, or "those who are clothed in air," who go naked. Like the Buddhist sects of the Great and Little Vehicle, they are rather rivals than enemies. As among the Buddhists, there is also a division into Northern and into Southern Jainas, a division, at first merely geographical, which has extended to the doctrines, canon, and entire body of traditions. The Digambaras practise nudity now only during their meals, but were more rigid formerly. At first a leading difference between Jainas and Buddhists was that the former were more ascetic. No Hindu sect has carried farther ahimsa, or abstinence from injuring anything that has life. Religious suicide was, however, common in the Middle Ages. The essential doctrines of Buddhists and Jainas are the same. They are atheists. The world is eternal. They deny the possibility of a perfect being from all eternity. The Jina became perfect. Still there is a return to a sort of deism in Jinapattī, a supreme Jina. Beings are animate or inanimate. Animate beings are composed of soul and body, and their souls are radically distinct from matter and eternal. This is an essential difference from Buddhism and agreement with the Sāṅkhya philosophy. With the latter it holds that the soul is pure intelligence, but a prey to illusion, and so condemned to the yoke of matter through an endless series of existences. Not existence itself is to them bad, but life. Nirvāna is therefore not annihilation, but deliverance from life and an entry into endless blessedness. The Triratna, the "three jewels," the perfect faith, faith in the Jina, perfect science or knowledge of his doctrine, and perfect conduct or observance of his precepts constitute the way to Nirvāna. This is essentially the Triratna of the Buddhists, Buddha, the Law, and the Sangha, or Order. The moral teaching and discipline

are essentially alike, though the nomenclature and arrangement are often different. The *Ājīvika*s differ from the *Digambaras* in teaching that women are capable of attaining to Nirvāṇa. The extraordinary parallelism in the traditions of Buddhism and Jainism has led some scholars to think them essentially identical and to regard Vardhamāna, or Mahāvīra, the Jina of the present age, as the same with Gautama; but Bühler thinks he has proved that Mahāvīra was a distinct personage, whose real name was Nirgrantha Jñātiputra, the ascetic of the Jñātis. Still, in the light of the affiliation of the doctrines, Jainism must be viewed as a sect springing from Buddhism. The origin of its literature would fall at the beginning of our era if the character of the language be considered. In the 5th century the Jainas occupied fixed settlements at the extremity of the peninsula of Gujerat. In the 7th they were the dominant sect in the Dekhan. At present they number about 500,000, and as a church are in a decadent state, though many individual adherents are extremely prosperous as merchants or bankers in Bombay, Calcutta, and other large towns. In the south they practise agriculture. (*The Sacred Books of the East*, vol. xxii., contains a translation of a part of the Jaina Sūtras.)

The neo-Brahmanic religions are embraced under the name Hinduism, in default of the possibility of a more precise designation. They include about 180,000,000 of adherents in India, Nepal, Ceylon, Indo-China, the Sunda Islands, Mauritius, and at the Cape of Good Hope. The abstractions of Brahmanical theology were too subtle to affect the masses, hence the rise of Buddhism and Hinduism; but the systems and countless sects included under the latter name claimed to be a continuation of the old Brahmanism. They were, in fact, largely the creation of the Brahmins in their struggle with Buddhism. The Brahmins were in a great degree the authors of their literature, their theologians, and the ministers of their rites. The Brahmins thought it wise to adopt and direct an impulse originally foreign to them.

A common characteristic of the majority of the new religions is the worship of new divinities, of which the conception is intensely concrete and personal. These are identified either with Śiva, who is connected with the Vedic Rudra, or with Vishnu. According as one or the other is viewed as supreme, the religions are called Śivaite or Vishnuite.

Apart from the Brahmanic and side by side with it sprang up a mythology and cultus distinctly popular. Hence the development of Rudra into a deity in close relation with every phase of the troubled life of India. He and his troops protect house, field, herd, and road. He is a crafty merchant, the patron of artisans, the head of armies, the god of the soldier, the bandit, the beggar. Though omnipresent, he dwells especially in forests, solitudes, and mountains. Into this figure the Brahmins infused their theology and metaphysics to make the great god Mahādeva. This adoption took place several centuries before our era.

Vishnu is an ancient personification of the sun. His later supremacy is due to a fusion with the popular god Krishna (see Barth's *Religions of India*, p. 167), who was probably at first the ethnic god of a powerful confederation of Rajput clans. Once supreme, estranged from his solar character, he sits enthroned in Vaikuntha, his paradise, with his wife Śrī, or Lakshmi, the goddess of beauty, pleasure, and victory. According as he sits awake or sinks into slumber, he gives birth to creation or draws it back again into himself. He assumes the functions which formerly belonged to Brahma. He interposes in the world, especially by means of his incarnations, Avatāras, "descents." The theory of these is a new phase in the religious development. By permitting the worship of the deity in numerous incarnations, a certain monotheism was reconciled with the tendency to polytheism. "An Avatāra is the presence at once mystic and real of the supreme being in a human individual, who is both truly god and truly man, and this intimate union of the two natures is conceived of as surviving the death of the individual in whom it was realized." (Barth, p. 170.) Through the theory of the Avatāras a good part of the ancient fable was connected with Vishnu. These descents are reckoned as 10, 12, 22, 24, 28, and soon are declared to exceed all estimate. They are distinguished as complete incarnations, in which the deity is entirely present and partial, in which appears only a part of his being. From Vishnu this power of incarnation passed to other gods. The Avatāras of Krishna and of Rāma compose two vast cycles, in which Vishnuism found its true divinities. In Krishna mingle myths of fire, lightning, and storm, of heaven and the sun. A majority of these singularly appear in the legendary biography of Buddha. In the epic Krishna is a hero invincible in war and love and as crafty as he is brave. The son of Vasudeva and Devaki, he was born at Mathura, on the Yamunā, between Delhi and Agra, among the Yādavas, a powerful Rajput tribe. Like many solar heroes, his first appearance was beset by many perils. On the night of his birth his parents had to remove him beyond the reach of his uncle Kansa, who had been warned that the eighth son of Devaki would put him to death. Taken across the Yamunā, he was reared as the son of the shepherd Nanda and his wife Yaśodā, in the woods of Vrindāvana with his brother Balarama. The two brothers grew up among the shepherds, slaying monsters and demons and sporting with the female cowherds of Vrindāvana. This idyl of Vrindāvana became the essential portion of the legend of Krishna. The places which were its scene are now the centres of his worship. When grown, the brothers killed Kansa, and Krishna became king of the Yādavas. He warred against monsters and impious kings, took part in the struggle described in the Mahābhārata between the sons of Pāṇdu and those of Dhritarāshtra, transferred his capital to Gvārakā, since localized in the peninsula of Gujerat. There he witnessed the death of his brother and saw the Yādavas kill one another to the

last man, when he himself perished, wounded in the heel by the arrow of a hunter.

The cycle connected with Rāma has been preserved chiefly in the Rāmāyana. His mythical import is more indistinct and his worship more recent and less widely diffused. He is a hero, but also the finished type of submission to duty, nobility of character, and generosity. The eldest son and heir of Daśaratha, king of Ayodhyā, he declined the throne out of respect for a promise made by his father to his stepmother, and remained an exile in the forest 14 years. In the great forests of the south his wife Sītā was carried away to Ceylon by Ravana, king of the demons. Allying himself with Sugriva, king of the monkeys (perhaps an Aryan mode of characterizing the alien populations of the south), among which Hanumat, "with the strong jaws," the god-monkey, who is to this day widely worshipped in India, is distinguished, Rāma constructed a dyke, the ruins of which are seen in the reefs connecting Ceylon with the mainland, invaded the island, slew Ravana and recovered Sītā, who returned to reign with her husband in Ayodhyā. After long years there was a second separation, due to unjust suspicions of Rāma himself. This was followed by a second reconciliation, after which Sītā returned to the earth from which she had sprung.

The tendency of these divinities was not to an abstract pantheism, but to a certain monotheism or to an organized polytheism under a supreme god. To this tendency is due the Hindu Trinity, in which Īva and Viṣṇu are associated with Brahman into a threefold impersonation of the supreme Brahman. This is an attempt to reconcile the ancient orthodoxy and the new religions. The Brahman, the Absolute, manifests himself in three persons—Brahman, the creator; Viṣṇu, the preserver; and Īva, the destroyer. Each of these persons is represented by one of the three letters a, u, m, which together in one form the symbol of the Absolute. The significance of this doctrine of the Trinity has been much exaggerated. In its orthodox form Brahman is the first of three equal persons. Ordinarily either Īva or Viṣṇu is identified with the supreme being, and the other two, Brahman especially, are reduced to act a subordinate part. As a general rule a Hindu pays homage to a favorite deity—most frequently one of the forms of Viṣṇu, Īva, or Devī—but with this leading deity he is ready to connect an indefinite number of others. The devotion of his choice is often added to some local superstition or hereditary cultus, and if the devotee is disposed to philosophy considerable abstract unitarian mysticism may be joined. Īvāites may worship Viṣṇuīte divinities and Viṣṇuītes Īvāite. This eclecticism is favored by the speculative mysticism which has percolated through all layers of society. An adept in the Vedānta or the Yoga could see the only Being in both Īva and Viṣṇu. Some sects have associated the two gods in a common cultus. Alongside of the god who is three and one is a god who is two and one, Harihara—that is, Viṣṇu—Īva, though pure Īvāites interpret the name

as Īva (the master) of Viṣṇu. Here a simple mystical formula has become a concrete figure. Harihara is a deity especially popular in the Tamil country.

The different ways of combining the persons of the gods are really a subordinate point in the theology of the numerous sects. The real data for their history consist of the doctrinal conceptions formed of the principal gods and in the practical consequences therefrom deduced. Half of this history is obscure. The great epic, the Mahābhārata, is in the main the most ancient source of knowledge as to the modern religions, but it has been of slow growth, extending through ages, and is essentially an encyclopædia of myth and legend, without chronological data. The Rāmāyana and the 18 chief Purāṇas are likewise without determinable dates. There is the same absence of chronology in the sectarian Upanishads, the Bhakti Sūtras, and the Nārada Pañcarātra, important as to Viṣṇuism and the doctrine of faith, and the Sūtras, Āgamas, and Tantras which contain the dogma and ritual of the Śaivas, especially with regard to the Śaktis, the female divinities. To the 14th century belongs Śaṅkara's *resumé* of Īvāite metaphysics in his *General Synopsis of the Systems*. Positive history hardly commences till we come upon the heads of the schools of the 12th century.

The Hindu sects obliged to repeat the theological principles furnished by the ancient Brahmanic speculations appropriated the formulae as they were or in modified forms. The Vedānta had to recognize a god distinct from the world, and so was compelled to develop to the utmost the theory of illusion or Māyā or renounce its fundamental principle of Advaita or non-duality. The Sāṅkhya holding to nature, fertile but blind, had to become deistic. These solutions have a twofold expression in technical and in other literary and poetic writings. The precision of the first is often only apparent, the second show endless confusion, but often a sublime mysticism. This sublimity is a characteristic of the Bhagavad-gītā, "The Song of the Most High," the oldest dogmatic exposition of Viṣṇuism. In this poem, which is an interpolation into the Mahābhārata, Krishna, who is identical with the supreme being, reveals the mystery of his nature. The doctrine is essentially Vedāntic. Krishna is the absolute being in human form, immutable and alone; the world and himself in mortal form are the production of his Māyā, his deceptive magic; he alone is real, and those who are conscious of unity with him have peace and safety. In less purity this is the doctrine of the Viṣṇuīte Upanishads. It is the doctrine of Śaṅkara, the great champion of the orthodox Advaita; of the Tamil songs of Tiruvalluvar and Aṇṇaṇṇār, the Bhāgavata Purāṇa, and is found in much of the popular poetry, as in Bengal in the Kīrtans of the Caitanyas, among the Mahrattas in the sāṅgs of Tukārāma and in the Punjab in the Adigranth of the Sikhs. The tenet was, however, variously modified. The Pāñcarātras, or Bhāgavatas, regarded the world and the soul, the jīva, as emanations from the Supreme Being, destined to be

reabsorbed, and meanwhile real and distinct from God. In the 12th century Rāmānuja, a Brahman of Madras, arguing against the absolute non-duality of Çankara, maintained the separate but finite reality of individual beings and rejected the theory of *Mayā*. To his followers Rama represents the Supreme Being. Their branches are very numerous in the South. In the 14th century Rāmānanda, one of the chiefs of the sect, settled in Oude and at Benares. His followers, the Rāmānandīs, differ only in their practices. The author of the Hindi Rāmāyana, Tulasīdāsa, who lived in the 16th century, was a Rāmānandī. Rāmānuja broke with caste, but kept to the Sanskrit as the sacred language and valued highly religious practices and legal purity. Rāmānanda adopted the vulgar dialects and taught the vanity of external observances.

At nearly the same time as Rāmānuja, Anandatīrtha, of Kalyāna on the Malabar coast, taught that matter, individual souls, and God are irreducible and eternally distinct substances. The members of the congregation, the Mādhvas, called from a surname of Anandatīrtha, are Brahmans, Anandatīrtha having been a strict observer of caste, but the doctrine of Dvaita, or duality, is spread among the masses and extolled in the songs of the Dāsas, of whom many are of low caste. Çivaism adopted mainly the formulæ of the deistic Sāṅkhya. The soul is distinguished both from matter and from God. Matter, the *prakṛiti*, is the eternal, blind medium in which the *Mayā* and the modes of the divine energy work, and in connection with which the soul suffers the consequences of its acts. Union to matter is the separation of the soul from God. All efforts must be directed to breaking this bond. God, Çiva, is a pure spirit, but to be perceptible and conceivable assumes a body composed not of matter but force. He is the efficient and absolute cause of things, the omnipotent also, but leaves to the soul a certain freedom. The problem of liberty, encountered also among the Vaiṣṇavas, received a twofold solution. The Pācupatas adhered to predestination, the Çaiṣvadarçanas left to man the initiative in salvation. Inferior manifestations of the deity were admitted. A distinction was made between Çiva and the modes of his energy, his Çakti. This is the instrumental cause, his *Mayā*, and is personified in his wife Devī or Mahadevī, "the great goddess," under a thousand names and a thousand forms. The personification of the Çakti is not peculiar to Çivaism, but has found in Çivaism the soil most favorable to expansion, and has there been monstrously distorted. Half of the Çivaite religions are marked by the worship of an androgynous or female divinity. The Çakti of these systems has its roots in a sexual dualism as old as India itself. This early became complicated with horrible or obscene ritual observances. The cultus of the Çaktis must not be confounded with the ordinary homage paid by all sects to the wives of the gods. It is a special religion, that of the Çāktas, which is subdivided into several branches. At the summit and source of things is Mahadevī, in whose character the *Mayā* and *prakṛiti* are

blended. Below her are arrayed her emanations.

In combination with the male divinities these Çaktis are the most outrageous divinities ever conceived. Mahāmāyā, "the Great Illusion," is invested with an infinite variety of forms. These correspond to one or the other of her two aspects, black or white, benevolent or cruel, creative or destructive. To both a twofold cultus is addressed, the public Dakṣiṇācāra, or "cultus of the right hand," and the more or less secret Vāmācāra, or "cultus of the left hand." Many of the strange ceremonies of the latter aim at acquiring the siddhis, or supernatural powers. The Yoga philosophy is directed toward the explanation of these practices. Human sacrifices have often been offered to these gloomy goddesses Durgā, Kālī, Cāndikā, and Camundā. This may have come from the bloody rites of the aboriginal tribes. The English police have put an end to human sacrifices, but not to the obscene observances of the secret cults which are minutely expounded in the Tantras. In Hindustan the great mass of the Çivaïtes are Dakṣiṇāçāktas. In Bengal the entire population takes part in the Durgāpūjā, the great festival in honor of their goddess, though the stricter Hindus reprobate the public indecencies of the occasion. Another system, which is inspired by the idealism of the Vedānta and maintains the essential unity of the world, the soul and God is that of the Tridandins, "the bearers of the triple baton"—that is, those who exercise a threefold sovereignty over their words, their thoughts, and their actions, and carry as a symbol a stick with three knots, and that of the Smārtas, adherents of the Smṛiti or orthodox tradition. This Vedantizing branch of the Çivaite theosophy received its final form in Kashmir between the 9th and 11th centuries in the works of the school of Somānanda and Abhinavagupta. Here God is the only substance, objects his ideas, and as he is identical with ourselves these objects are really in us. The individual re-perceives in itself the ideals of the transcendental ego. Cognition is a recognition; hence the name of the system, Pratyabhijñā, "recognition."

There is a vast gulf between such idealism and such gross superstition as is seen in the Lingāyits, though these appear to be connected with the idealistic form of Çivaism. The Jangamas, "vagrants," form their ascetic order. Their founder, Basava, was a Brahman born in the west of the Dekhan in the first half of the 12th century, and contended against the orthodox, the Vishnuites, and the Jainas. He preached Çivaism and the abolition of sacrifice and caste. He committed suicide to escape vengeance for procuring the assassination of his son-in-law, Bijjala, then king in the Dekhan. Basava's followers are dominant in the Nizam's dominions and in Mysore, and are numerous in the extreme south, while itinerant monks are found everywhere. They worship Çiva as a procreative power.

Aside from the systems enumerated there is a crowd of obscure sects composed principally of professional devotees, commonly

called yogins, "possessors of the yoga," who represent every grade from saint to charlatan.

Śiva has more sanctuaries than any other god, but except in Kashmir and Nepāl and at Benares, its holy city, Śivaism has been losing ground in Hindustan. To the north of the Vindhya Mountains the majority belong to Vishnuite religions. In the Dekhan the two religions are more equally balanced.

All the sects, both Vaiṣṇava and Śaiva, aim at salvation. To obtain it they prescribe a simpler or more elaborate cultus and above it the jñāna, the knowledge of the mysteries of God, a mystic interpretation. A new departure is the subordination of this knowledge to bhakti, "devotion, love for God, faith." (This doctrine led to the hypothesis of Christian influence, and Weber especially has tried to demonstrate the dependences of the legend of Krishna upon the story of Christ for many astonishing resemblances. Barth, however, views the features in question as a natural Hindu development. [See Barth, pp. 219-23.] As regards the counter-thesis of the indebtedness of western religions to India, Barth finds it to consist only in a few legends—the use of the bell at services, which is Buddhist, and the use of the rosary, which is Śaivite or Brahmanic.) There were different degrees of bhakti, as śānti, "repose, contemplative piety;" dāsatva, "the slave state," surrender of the whole will to God; sākhyā, "friendship;" vātsalya, "filial affection," and madhurya, "ecstatic susceptibility." The doctrine of bhakti led to speculations on grace and the divine omnipotence and omnipresence and discussions strangely like those of Arminians and Gomarists. It had also developments corresponding to many Christian heresies; for instance, that the man who has once experienced the effects of grace, the bhakta, can sin no longer, that his acts are indifferent. From ascribing surprising results to a minimum of intention, they came not to require any at all. A single act of faith cancels a life of iniquity. Hence the importance of the *last thought*, whence the practice of throwing one's self in the fire or drowning one's self in a sacred river while in a state of grace. Another characteristic feature of Hinduism is the deification of the guru, or founder, which almost always involves the duty of absolute devotion to the existing gurus, the heirs of his powers through blood or consecration. Authority came to reside merely in the word of the guru.

Owing to the importance assigned to bhakti, Vishnuism became at length an erotic religion, a tendency shown in several Purāṇas, especially the Bhagavata, with its popular adaptation, the Premeśvar, the "Ocean of Love," and the lyric drama of the Bengalese poet Jayadeva in the 12th century, the Gitagovinda, or the "Song of the Shepherd," Govinda, "shepherd," being an epithet of Krishna. In the last work lewdness of imagination struggles with devout frenzy. Erotic mysticism infects nearly all branches of Vishnuism, but is seen especially in the Caitanyas and the Gokulastha Gosains. The first sect was founded by Caitanya, a Brahman visionary of Nadiyā, in Bengal, in the 16th cen-

tury. He proclaimed himself and is worshipped as an incarnation of Krishna. His principal disciples and their descendants, the gosains, are all viewed as having the same sacred character. The Caitanyas revere especially the sanctuary of Jagannātha, in Orissa, and those of Mathurā, the birthplace of Krishna. The essential act of their worship is the kīrtan, "glorification," consisting of litanies and dancing, sometimes followed by a kind of love-feast. Vallabhācārya, a Brahman of Campārān, on the borders of Nepāl, who lived likewise in the 16th century, founded the Gokulastha Gosains, or "Saints of Gokula." After long travels he settled at Gokula, on the Jumā, whence the name. He had 48 disciples. His followers are most numerous in Hindustan and Bombay. Half the rich merchants of Bombay belong to this sect. Its gosains, or doctors, are often themselves merchants. Vallabhācārya taught that to renounce well-being was to insult the deity, and that worship should be celebrated with expressions of joy. Like the Caitanyas, his sect worships the Shepherd of Vrindāvan. They represent him as a child. The worship is extremely licentious. No sect has carried the worship of the guru so far. All the descendants of the founder receive homage as gods. In 1861 there were about 70 of these men-gods in Bombay. These sects are again subdivided into many smaller ones, some of them reformatory.

The most perfect representative of the reforming movement was Kabīr. So little is known of him that Wilson has doubted his existence, but he is believed to have been born of the weaver caste in Benares at the beginning of the 15th century. He left no writings, but those in Hindi ascribed to his disciples give his teachings. He rejected the Śāstras and Purāṇas, condemned the arrogance and hypocrisy of the Brahmans, and every malevolent distinction of cast and sect—all who love God are brothers. He rejects all idolatry—the temple should be only a house of prayer. He tolerates no too demonstrative worship nor singularities of costume and recommends conformity in indifferent matters. He demands renunciation, a contemplative life, but above all moral purity. All authority in faith and morals belongs to the guru, but a reservation is made of the rights of conscience of the believer. This system, as a whole, recalls Moslem quietism. The Mohammedans claim Kabīr as one of them. Many Hindus represent him as a converted Mussulman. Kabīr's aim was to found a religion that should unite Hindu and Mussulman, but he had slight knowledge of Mussulman theology; and though professing monotheism admitted, or his followers admitted, most of the personifications of Hinduism. The Kabīrpanthis have their centre at Benares, but are found in Bengal, Central India, and Gujarāt. The influence of Kabīr is recognized by many reforming sects, and is seen in all; but the most remarkable of the sects more or less connected with Kabīr is that of the Sikhs or "disciples." This took shape as a national religion, or gave birth to a nation. Nanak, the founder, was born in 1469 in the

Punjab, near Lahore, in the commercial caste of the Khatris. In his wanderings he possibly became acquainted with the disciples of Kabir. He sought to found, like Kabir, a unitary religion, based on monotheism and moral purity. A Hindu at bottom, though rejecting the Vedas, Āstras, and Purānas, as well as the Koran, he retained most of the samskāras, or private ceremonies, which were abolished much later. He tolerated caste as a civil institution. The Bible of the Sikhs is the *Adi-granth* (translated by Trumpp, 1877). This proves the profound influence of Islam, but breathes the mystic pantheism of the Vedānta re-enforced by the doctrines of bhakti and of absolute devotion to the guru. Though there is in it at times a sort of return to the Hindu deities, the Sikhs practically came to worship one God. Their religion is deism tinged with superstition. From the Mohammedans the Sikhs borrowed their military fanaticism and the dogma of the holy war. The *Adi-granth*, "the fundamental book," was compiled by Nānak's fifth successor, Guru Arjun (1584-1606). It contains poetical pieces of Nānak, the next three gurus, and Arjun, with sentences and fragments of Rāmānanda, Kabir, Nāmdēv, and others. The tenth and last guru, Govind, made some additions (1675-1708) and composed a second *Granth*, "The *Granth of the Tenth Reign*." The language is an ancient Punjabi, called Gurmukhī, "that which comes from the mouth of the guru." There are aside from the *Granth*s biographies of the gurus and saints and some directions as to ritual and discipline.

For a century the Sikhs were a purely religious community composed of industrious husbandmen or merchants. Recruiting from Mussulman and Hindu and forbidding infanticide, they became numerous. The authority of the guru was absolute. Transmitted as far as the fifth guru by consecration, Guru Arjun made it hereditary. He assumed the marks of royalty and began to play a political part. He prayed for Khusrō, the rebel son of the Emperor Jahangir, and died in prison at Lahore in the same year (1606). The Sikhs now rapidly became a military theocracy, with a fanatical soldiery drawn from the Jāts. Struggling with Aurangzeb, Teg Bahādur was beheaded at Delhi in 1675. His son, Govind Singh, surrounded the sect with regulations which made it a people by itself devoted to triumph or extermination. His pontificate was a succession of battles. Social inequality was abolished. Every member of the Khālṣa, "the portion" (of God), received the surname of Singh, in Sanskrit sinha, "lion." Costume was uniform. Though Govind even went so far as to sacrifice a follower to Durgā, every usage of Hinduism was proscribed save the respect paid to cows. No connection was to be tolerated with the unbeliever, one not admitted to the Khālṣa by having five of the initiated drink with him the sherbet of the Pahul. A Sikh could not return the salutation of a Hindu. He was bound to kill a Mussulman at the moment of meeting him. The holy war was his permanent occupation. The Sikh soldier addressed his prayer to his sword, which became a

sort of fetish. In the struggle against the Moguls Govind Singh after 30 years succumbed. Accepting a command in the imperial armies, he fell by an Afghan assassin in 1708. He appointed no successor, abolishing the dignity and declaring the *Granth* to be the future guru. After his death an ascetic named Banda directed the Khālṣa. After three fearful irruptions into the lower country the Sikhs were nearly annihilated by the generals of Farokhsīr. Banda was captured and sent to Delhi. Seven consecutive days he was compelled to witness the torture of 740 companions, of whom no one winced, and the butchery of his own son, when he was himself tortured to death by red-hot pincers, meanwhile praising God for choosing him to be the instrument of his vengeance upon the wicked. After his death, in 1716, the Akālīs, "the faithful of the eternal," set themselves up as the defenders of orthodoxy and the guardians of the sanctuary of Amritsar, where the *Granth* of Guru Arjun was kept. The Gurmata, "Council of the Guru," held supreme, temporal, and spiritual authority, and prevented new divisions, thus ending the religious history of the Sikhs. Their political history continues until 1848, when, after a violent struggle, the English armies annexed the Punjāb. They now supply an admirable contingent to the Anglo-Indian army, and their fanaticism has almost entirely ceased. (On the Sikhs see *The Adī-Granth, or the Holy Scriptures of the Sikhs*, translated from the original, Gurmukhī, with introductory essays by E. Trumpp, London, 1877, 4to.)

The sects enumerated are by no means all that have sprung up. New religious bodies are continually forming around pretended incarnations. The forms of worship are even more diversified than the systems of doctrine. The neo-Brahmanic religions are essentially idolatrous. Sacred symbols also play a great part. Sacred plants, trees, and animals receive worship. There are many private religious observances and mystic formulæ and litanies, great festivals and places of pilgrimage. Benares is the holy city, the Jerusalem of all the sects, ancient and modern. It has 2000 sanctuaries and 500,000 idols, and is visited by thousands of pilgrims. (On Benares see A. Sherring, *The Sacred City of the Hindus; an Account of Benares, Ancient and Modern*, London, 1868; on the festivals, Monier Williams, *Hinduism*, p. 181; on the centres of pilgrimage, the same work, p. 177; on Jagannāth in particular, Barth, *Religions of India*, p. 281; Hunter's *Orissa*, London, 1870-72, 2 vols.; Rajendralala Mitra, *The Antiquities of Orissa*, Calcutta, 1879-80.)

A complete treatment would also require a discussion of the religions of the aboriginal and dravidian peoples. The Mohammedans, Parsees, Christians of St. Thomas, and modern Christian missions are treated under other heads. On the northern and eastern frontier, among the Vindhya, in the most inhospitable regions of the Dekhan, in the recesses of the Ghats and Nilgherries, are tribes connected with Thibetan or Dravidian races, who have remained distinct and have preserved their national customs and religions.

They have no literature, and the accounts of observers are still very incomplete. The greater Dravidian peoples have adopted Hinduism, but the tribes that have remained distinct, so far as they retain primitive usages, worship divinities representing the elementary powers and the earth, mostly female and malignant, ghosts and evil spirits, which they appease by bloody sacrifices and orgiastic rites like those of the Shamans of Northern Asia.

The remarkable reform movement of the Brahmo-somaj has already been mentioned. (See BRAHMOSOMAJ.)

(On the general subject of the Indian religions, see A. Barth, *Religions of India*, Eng. trans., London, 1882 [of whose work this article is largely an abridgment]; the works of H. H. Wilson, 12 vols., London, 1862-71, especially vols. i. and ii.; Monier Williams, *Hinduism* [London, Society for Promoting Christian Knowledge].) W. R. MARTIN.

Indians was the name given by Columbus to the native race of America, and though it originated from a mistake, it has been retained. Without entering upon any characterization of that race, historically or otherwise, a rapid survey shall here be given of its relation to Christianity throughout the various parts of the continent.

I. The Dominion of Canada contains 110,505 Indians (1883), occupying various stages of civilization in the various provinces, often even in the same province. In Quebec they number 11,071, and are Roman Catholic, with a sprinkling of Wesleyans. At Oka, in the county of Two Mountains, near Montreal, 547 Iroquois were settled as agriculturists, and they prospered. But they were to such a degree annoyed by the land-grabbing propensities of the Jesuits, that in 1869 they left the Roman Church in a body and became Wesleyans. They built a church, which, of course, was destroyed in 1875 by the French Catholics, and rebuilt in 1876 by the English Protestants. Their own chief has translated the New Testament for them. In Ontario 16,000 Indians are settled on the reserves. Some of them are heathens, some Roman Catholics, but the Methodists, Anglicans, Presbyterians, etc., have very successful missions among them. The Methodists alone have 4333 Indian communicants. In New Brunswick there are 1433 Indians, and in New Scotland 2200, mostly Micmacs and Roman Catholics. Of the 40,000 Indians in Manitoba, about one half are under the influence of Christianity. The Anglican Church has established 6 episcopal sees here: Winnipeg, Assiniboia, Saskatchewan, Moosonee, Athabasca, and Mackenzie, and the Methodists have several flourishing stations: Norway House, Edmonton, etc. Among the 35,000 Indians in British Columbia the Anglican Church maintains 3 episcopal sees—Caledonia, Columbia, and New Westminster—and there are several Methodist stations.

II. The United States of North America contains 265,000 Indians, of whom 100,000 are Christians, 140,000 are dressed, and 66,407 are settled as citizens, paying taxes and sending 7000 children to the public schools. The

first society for missions to the Indians was formed in Boston, 1787. In 1817 the American Board and the Baptist Missionary Union took up the work, in 1819 the Methodists, in 1833 the Presbyterians, etc. After the removal in 1838 of the Indians beyond the Mississippi, which proved a great disturbance to the missionary work so well begun, the two largest bodies of Indians in the United States are found in the Indian Territory and in California. In the Indian Territory there live 63,000 "civilized" and 24,000 "savage" Indians, belonging to the Five Nations: Cherokees, Choctaws, Creeks, Chickasaws, and Seminoles, or remnants of Quapaws, Modocs, Wiandottes, Pawnees, etc. Among the Cherokees the Baptists have 6000 members, 45 churches, 2 high schools, and a translation of the New Testament. Among the Seminoles the Baptists and the Presbyterians have 8000 members, who contribute \$2500 a year to the maintenance of a high school. In 1869 President Grant left the appointment of Indian agents to the missionary societies and church corporations among them, but in 1880 this was changed. The Indians of California, numbering about 35,000, are divided into 13 different nations, with 13 different languages. Franciscan missionaries worked at one time among them, but with indifferent success. Since 1873 the Methodists, the United Presbyterians, and the Quakers have taken care of them.

III. Central America and Mexico present a somewhat different aspect. Two decades after the landing of the Spaniards, in 1492, the aboriginal population of the West Indian Islands was so utterly used up or so nearly destroyed, that Charles V., in 1517, saw fit to sanction an annual importation of 4000 negroes from Africa, and now almost every trace of Indian blood has disappeared. On the continent, in Guatemala, San Salvador, Honduras, Nicaragua, and Costa Rica, the main bulk of the population consists of Indians and half-breeds. The former are often savages, the latter always Roman Catholics. The only evangelical church in the whole region stands at San José, Costa Rica. An aggressive evangelical mission has, however, been begun among the Indians: on the Mosquito Coast by the Moravian Brethren, who have flourishing stations at Bluefields, Rama, Bethania (Tashapuni), Magdala, etc., and have translated parts of the Bible into Mosquito; and in British Honduras by the Wesleyans and other denominations, which have their stations at Belize. A translation of the Bible into Maya has been begun by the Baptist, Kelly, and the Methodist, Fletcher.

In Mexico the chief stock of the population is also composed of half-savage Indians and Roman Catholic half-breeds. For centuries the Jesuits have domineered over the church in Mexico, and rigidly excluded any and every evangelical influence. But President Juarez, himself an Indian, expelled them from the country, established freedom of religion, and laid the first foundation to a system of popular education; and during the last two decades 14 different mission societies in the United States, such as the American Board,

the Methodist Episcopal Church, the Presbyterian South, the Cumberland Presbyterians, the Baptists, the Quakers, have formed 264 evangelical congregations in the country, with 99 ordained ministers, 11 printing-presses, 12 periodicals, and 16,500 church members. How far this is a mission to the Indians and how far it is a mission to the Roman Catholics, it would perhaps be impossible to ascertain.

IV. In South America the aboriginal Indian population is still larger than in Central America. In Brazil alone there live more than one million savage Indians, and in all the Spanish states the Indian element has increased very considerably since the war of independence, 1809-24, and proved a most valuable, if not a very easy, material for civilization. As a significant trait, it may be mentioned that in two cases have Indian languages—the Guaraní, in Paraguay, and the Chetjua, in Peru—been very widely adopted also by the white men as a means of communication. The Christianization of these peoples was performed chiefly by the Jesuits, but in a very superficial way. An active evangelical mission is carried on in Guiana, and has also been started in Patagonia.

In Dutch Guiana the Moravian Brethren have won one of their greatest victories. In those unhealthy, wood-covered, fever-stricken swamps the Indians could be approached only by canoe. At Bambey, on the upper Surinam, 9 missionaries were buried in rapid succession. Still, in 1869, the station of Paramaribo had charge of 27,000 souls, Indians and negroes. In British Guiana, which in 1881 comprised 79,900 Indians, the missionary work is done by English societies—the S. P. G., the Wesleyans, etc. A just idea of the character of the population in this country may be gathered from the fact, that though there are in all only 254,000 inhabitants, there immigrated, from 1835 to 1863, or were imported, 55,795 Hindoos, 12,681 Chinese, 18,355 negroes from Africa, 27,076 Portuguese from Madeira, 20,533 white-black-yellow-red persons from the West Indies, etc., and these have to be taken care of, each in his own language and in his own way, by the societies. Among the Indians, however, the work is generally started by an independent missionary.

At the southern extremity of America independent missionaries have formed a Christian village of 330 Jahgans on the main island of Terra del Fuego, and starting points have also been fixed in Patagonia, at Carmen, and Patagones, and at Lota, in Southern Chili.

C. P.

Indiction is a method of noting time, which came in general use throughout the Roman Empire in the latter part of the 4th century, and originated from the system of taxation established by Constantine the Great. He ordered that for fiscal purposes a valuation of property should be made every 15th year, the year beginning on Sept. 1, and that the assessment should be fixed according to that valuation for the next 15 years. Thus was formed a cycle in which it was very easy

to distinguish each single year by its number, and as the cycle revolved regularly, a convenient method of noting time in general was obtained by adding the number of the cycle, beginning from Sept. 1, 312, the year in which Constantine, after the defeat of Maxentius, came in undisputed possession of the whole empire. When the revolution became uncertain on account of the disturbed state of the empire, the indiction became, of course, useless, but there are traces of it even so far down as the 9th century. The Eastern custom of placing New Year's Day on Sept. 1 originated from this method of reckoning time.

Induction is the ceremony by which, in the Anglican Church, the temporalities of a benefice is conferred upon the clergyman appointed. It is generally performed by the deacon, who leads the appointed minister to the door of the parish church, reads the episcopal mandate, and gives him the key, after which the minister opens the door and signifies his taking possession of the church by tolling a bell.

Indulgences (Latin, *indulgentia*). The Roman Catholic Church does not pretend to possess any power with respect to the natural consequences of sin, such as disease, infamy, etc., but she does claim that, with respect to those punishments which God inflicts on sinners, either in this world or in purgatory, absolute jurisdiction has been conferred upon her through Peter by Christ with the power of the keys; and on basis of this claim she grants complete or partial, general or particular, indulgences. The theology of this doctrine, with its *opera operata* and *thesaurus operum supererogationis*, is as crude as it is fantastic, and when it seduced the pope to set up a shop and actually sell indulgences, people were scandalized beyond measure, and the Reformation began. Still, the Council of Trent, sess. 25, anathematized all opposition to that theology. (See *Decreta authentica* . . . 1668-1882, edited by the order of Leo XIII., Rome, 1883; P. A. Maurel, *Die Ab-lässe*, Paderborn, 1862, 8th ed., 1884.)

C. P.

Infallibility. This doctrine of the Roman Church, first defined by the Vatican Council in 1870, had been held in a more or less distinct form from the earliest times, but with no general agreement upon the nature or organ of infallibility. The Roman ideal of the church naturally tends in the direction of the doctrine. The church is identified with the visible church, which is the agent which brings the soul to God and salvation. When it teaches, it must therefore teach the infallible truth, or, since there is nothing else upon which the soul can rely, no inner communion with God apart from the church, there will be no possibility of certainty as to salvation, and men will be as though they had no revelation and salvation whatever. Yet with this dogmatic tendency was early joined the influence of certain facts which assisted the development of the idea of infallibility. The first general councils gradually attained the character of infallibility by the natural proc-

ess by which the ancient was and still is revered, as such. In the Middle Ages the doctrine of infallibility was sometimes reduced to the form that the church can never be without the truth, though it exist only in the mind of a single person. During the papal schism (1378-1409) the doctrine was broached, under the lead of the University of Paris, that a general council cannot err, and is the rightful judge of popes. The Council of Trent, though not claiming infallibility, acted upon the assumption that it possessed it.

The Vatican Council made the pope the organ of the church's infallibility, and defined the doctrine in the following words: "We teach and define that it is a dogma divinely revealed: that the Roman pontiff, when he speaks *ex cathedra*—that is, when in discharge of the office of pastor and doctor of all Christians, by virtue of his supreme, apostolic authority, he defines a doctrine regarding faith or morals to be held by the universal church, by the divine assistance promised to him in blessed Peter, is possessed of that infallibility with which the divine Redeemer willed that his church should be endowed for defining doctrine regarding faith or morals; and that, therefore, such definitions of the Roman pontiff are irreformable of themselves and not from the consent of the church." According to Heinrich, professor in the Archiepiscopal Seminary in Mainz (*Dogmatik*, ii., 246 ff.), the following points must be carefully noted: (1) The decision must affect faith or morals. Disciplinary regulations do not come under this head. (2) It must be a decision, and not a mere temporary regulation. (3) It must be *ex cathedra*, which involves the following points: (a) It must be the purpose of the pope to issue such a decision. (b) He must act, in virtue of his official character, as highest teacher of the church. (c) He must purpose to utter a doctrine which is to bind the church as an unchangeable law. (d) He must do this in perfect freedom. But (4) it is not necessary that any particular form should be followed. Everything depends upon the will of the pope. (See Hase, *Handbuch der protestantischen Polemik gegen die Römisch-Katholische Kirche*, Leipzig, 4th ed., 1878; and the discussions of Hefele and Dollinger before and after the Vatican Council, for whose Dogmatic Decree "Concerning the Infallible Teaching of the Roman Pontiff," see Schaff, *Creeds* ii., 266-271.)

F. H. F.

Infant Communion, the administering of the Lord's Supper to infants. The custom has been traced back as far as Cyprian in the 3d century, and seems from that time to have become well-nigh universal. Augustine considered the sacrament generally necessary to the salvation of infants. The Council of Trent, while not condemning the practice of the ancient church, yet held that it was not of obligation, and so it has died out of the Roman Church. It is still in use in the Greek Church, and among the Nestorians, Jacobites, Armenians, and Maronites. All Protestants disown it, because it is without scripture authority, and infants are not able to ex-

amine themselves and so discern the Lord's body.

T. W. C.

Infant Membership. All Pædobaptists consider that the children of believers are by their birth members of the church, a fact of which baptism is the formal recognition (see Subjects of Baptism, p. 73). They rest this view upon the oneness of the church in the Old Dispensation and the New, the scripture idea of the family, and the blessed results that follow when the relation is properly regarded. Baptists, on the contrary, maintain that the church consists only of believers.

T. W. C.

Infant Regeneration. The possibility of this is denied by none but a few sectaries, and is proven by the case of John the Baptist, who (Luko i. 15) was "filled with the Holy Ghost from his mother's womb." The Roman Church and some Protestants hold that regeneration is wrought whenever baptism is rightly administered, but the Reformed churches in general consider that, while this wondrous change may take place in connection with the ordinance and should be earnestly prayed for, yet it does not follow of necessity.

T. W. C.

Infant Salvation, or the fate of those who die in infancy. The ancient church from the 4th century held that infants dying unbaptized were not saved. Augustine taught the same thing more vigorously, yet held that their sufferings, though eternal, were yet bearable. The Roman Church assigned them a separate place in hell called *limbus infantum*, and there was much dispute whether their pain was positive (*pæna sensus*) or negative (*pæna damni*), the loss of the vision of God, a point which the Council of Trent refused to decide. At present the prevailing view of Romanists is that they suffer only the lack of the beatific vision. In agreement with this the Rev. J. H. Blunt, representing some at least of the Church of England, said, "It can hardly be doubted that they sustain a loss of whatever kind." Zwingli maintained that all who died in infancy were elect, and therefore were saved. Calvin and the Reformed in general held that while there was no reason to doubt the safety of the infants of godly parents, there was reason to fear concerning others. And this view prevailed in New England in the 17th century, but with exceptions. Arminians, in accordance with their doctrine that original sin is not punishable apart from actual transgression, taught the general salvation of infants. At the present time this view is dominant through the Protestant world, not on the ground of the innocence of infants (for if this were the case, why should they suffer and die?), but because of God's gracious election and Christ's ample atonement. It is true that this is not formulated in creeds or confessions, because it is not necessary that those standards should contain anything but what is plainly stated in Scripture. And this doctrine is not so stated, although it may fairly be inferred from several broad utterances, as, for example, the assurance that "where sin abounded grace did much more abound" (Rom. v. 20),

or our Lord's remark in regard to the babes brought for his blessing, "Of such is the kingdom of God" (Luke xviii. 16). Not a few of those who hold the belief very firmly are yet persuaded that there are good reasons why a more explicit statement of its grounds was not made in the letter of Scripture. (See C. P. Krauth, *Infant Salvation in the Calvinistic System*, Philadelphia, 1874.) T. W. C.

Inferior Clergy, The, of the early church comprised the readers, sub deacons, exorcists, ostiaries, acolytes, singers, etc., and denoted an intermediary position between the holy orders of the bishop, the priest, and the deacon on the one side, and the laymen on the other. As church officials they received "orders," but not at the altar nor in ecclesiastical form, and only by the priest. They were therefore excluded from all sacerdotal functions, and even forbidden to enter the sanctuary proper or touch the sacred vessels.

Infidelity is a general term, but usually denotes the position of those who deny the claims of Christianity as a revelation from God. The list of its advocates is a long one. Among the earliest was Celsus toward the end of the 2d century, of whose work we know only from Origen's reply. In the next century appeared Porphyry, an abler man and a Neo-Platonist, who was answered by Eusebius, but only scanty fragments of Porphyry's work remain. Hierocles (A.D. 305), a Roman proconsul, sought to prove Christ inferior to Apollonius of Tyana, but was refuted by Eusebius. The Emperor Julian (362) wrote against the Christians, and was well answered by Cyril of Alexandria, in whose pages alone are preserved any portions of Julian's treatise. After the fall of paganism literary controversy ceased until a century after the Reformation, when infidelity asserted itself in the school of the English Deists, from Lord Herbert of Cherbury (1581-1633) through Blount (1695), Toland (1696), Lord Shaftesbury (1711), Collins (1713), Woolston (1727), Matthew Tindal (1730), Chubb (1736), Morgan (1737), to Lord Bolingbroke (1754), a school which contained many writers of learning and acumen, whose permanent influence, however, was less in their own country than on the continent, where their views were reproduced in the form of Rationalism. Intermediate between these was the "Encyclopædism" of France. The way for this was prepared by the pantheistic views of Spinoza (1632-77) and the sceptical notions set forth by Bayle in his Dictionary (1697), and still more by the hideous corruptions of church and state, and the decay of a living piety in both Romanists and Protestants. Voltaire, Diderot, Condorcet, and D'Alembert were heads of the movement, which was characterized more by wit, verbal dexterity and sarcasm than by solid logic and extensive learning. Their influence was very great, and contributed much to the French Revolution, with its temporary obscuration of Christianity, but it was powerful only for de-

struction. They were in familiar intercourse with David Hume (1711-76), but the atheism in which most of them gloried was repulsive to him, since he professed to be only a sceptic as to the possibility of proving miracles or the supernatural. The best answer to Hume was by Campbell, *On Miracles* (1762). The German Rationalism, although largely derived from French and especially English sources, was greatly aided by the decline of Christian life and faith among the people, a decline which the Pietistic movement of Spener and Francke in the beginning of the century had failed to arrest. This took two forms, one the *critical*, which, as set forth by Semler, Eichhorn, and Paulus, advanced so far as to deny any special inspiration in the sacred books, and to cast aside their distinctive doctrines, while exalting Christ as a teacher and example. Even this remnant was given up by Reimar, whose posthumous *Wolfenbützel Fragments* were published by Lessing (1774-78). The other form, the *ethical*, is represented by Kant and his followers. The Königsberg philosopher, by making the infinite and the absolute mere regulative ideas not to be grasped by the finite, removed the incarnation from its true place, and left no room for redemption and grace in the ordinary Christian sense of those terms. Hence it was left for Schleiermacher to overturn this mere naturalism and restore historical Christianity to its true place.

In the present century the two great advocates of infidelity have been Dr. D. F. Strauss, who, in his successive writings, gradually advanced from a respectful rationalism to a complete atheistic evolutionism, and Ernest Renan, a learned scholar and fascinating writer, who builds his view of the universe upon the mixture of good and evil, and holds the so-called miracles of Jesus to have been indispensable to his success. Opposers of the Scriptures now usually call themselves Agnostics, and their chief argument is the impossibility of proving the supernatural. The great difficulty in their way is the person and character of Jesus of Nazareth as set forth in the Gospels. His miraculous works are so interwoven with all the details of his life that they cannot be separated without extremest violence, and even after this separation what remains is not to be accounted for on any rationalistic basis. If Jesus has a transcendent place in history and is the ideal representative and guide of humanity, he must be accepted as a teacher of truth, and if so, no room is left for infidelity. Helpful in the study of the general subject will be found lit. under DEISM, to which add: Hagenbach, *German Rationalism*, Edinburgh, 1865; Hurst, *History of Rationalism*, New York, 1866; John Hunt, *Religious Thought in England*, London, 1870-73, 8 vols.; Leslie Stephen, *History of English Thought in the Eighteenth Century*, 1876, 2 vols., 2d ed., 1880; Lichtenberger, *History of German Theology in the Nineteenth Century*, London, 1890. T. W. C.

Infinity (*in* and *finitum*, unlimited, or rather limitless). This word has been the source of

* So called from the famous *Encyclopédie* (1751-1765) of which Diderot was chief editor.

much controversy. Some maintain that the word is a name for a mere negation, and therefore we can have no knowledge of what it means or contains. Thus Boethius (c. 500) is quoted as saying, *Infinitorum nulla cognitio est*. Locke held much the same view. It was held also by John Stuart Mill. And Sir William Hamilton goes so far as to say that "the infinite and the absolute are only the names for two counter-imbabilities of the human mind transmitted into properties of the nature of things—of two subjective negatives converted into objective negatives" (*Discussions*, p. 21). The gist of the argument is that infinity, as that which is free from all possible limitation, must include the sum total of all things, evil and good; that it cannot be an object of knowledge, for to know is both to limit and to bring into relation to one knowing; and that it cannot be a person, for personal consciousness implies limitation and change. But to this it is answered that the infinity of God does not involve his identity with the sum of existence, but implies simply that he does not exist in any necessary relation to finite things or beings, and that whatever limitation of the divine nature results from their existence is, on the part of God, a self-limitation. And as to our knowing him, as Cudworth says, "truth is bigger than our minds," and while we cannot comprehend the infinite, we may and do apprehend it in contrast with the finite. And as to God's personality, that follows from the recognition of our own personality as having the power of self-consciousness and self-determination. The notion that he is infinite does not rise from an impotence of thought, but is an intuitive conviction which constitutes the basis of all other knowledge. The logical bewilderment on this subject has been justly attributed to the fact that philosophers have started from the false premiss of an abstract notional "infinite," and have substituted their definition of this notion in the place of the true Infinite Person revealed in Scripture and in consciousness as the first cause of all things. When we say that God is infinite in his being or his knowledge or his power, we mean that his essence and its active properties have no limitations that involve imperfections of any kind whatsoever. He transcends all the limitations of time and space; he knows all things in an absolutely perfect manner.

T. W. C.

Infralapsarian, the same as *sublapsarian*. The term has respect to the order of the divine decrees of election and reprobation or preterition—that is, whether they preceded or were based upon the fall (*lapsus*) of man. Supralapsarians consider that God for his own glory determined the destinies of men at or before their creation; but *infra* or *sublapsarians* hold that the Most High having decreed to permit the fall of man, then, in the view of this deplorable result, did choose an innumerable multitude to be vessels of mercy, while he left others to the just punishment of their sins.

T. W. C.

Infula was, in classical language, the name

of a band of red and white stripes which adorned the brow of the sacrificing priest, as also that of the victim. Thence it was transferred to the head-covering of the Christian priest, though it also seems to have been applied to other ecclesiastical vestments, as, for instance, the *casula* or *plautia*, the chasuble, probably because the latter in some forms was provided with a hood.

Ingham, Benjamin, "the Yorkshire evangelist," and founder of the Inghamites; b. at Oseet, near Wakefield, in the West Riding of York, June 11, 1712; d. at Aberford, in the same region, in 1772. At Queen's College, Oxford, he was one of the "Holy Club" or Methodists. Ordained in 1735, he went with John Wesley to Georgia, and in 1738 to Herrnhut, both having joined the Moravians. Excluded from church pulpits, he pursued an itinerant ministry, and soon had organized 50 societies. In 1741 he married Lady Margaret Hastings, sister of the earl of Huntingdon, and removed from his birthplace to Aberford. In 1753 he left the Moravians and formed a sect of his own, of which he became overseer or bishop. Members were admitted by laying on of hands; they celebrated the communion and love-feast monthly, and had a curious hymn-book of their own. Without formally joining Wesley, Ingham was in fellowship with him, and attended his conference in 1755. In 1759 he accepted the tenets of Glas and Sandeman; in consequence of this but 13 of his 80 societies adhered to him, many of them becoming Dakites—a Scotch sect holding moderate Sandemanian opinions. In 1873 six of the Inghamite societies survived. Ingham was a man of consistent life and unflagging zeal. His views were set forth in *A Discourse on the Faith and Hope of the Gospel*, Leeds, 1763, 4th ed., 1822. (See Tyerman's *Oxford Methodists*, London, 1873.)

F. M. B.

Ingulphus, b. in London about 1030; d. at Crowland, Lincolnshire, Dec. 16, 1109; became secretary to William of Normandy in 1051, and was by him made abbot of Crowland in 1076. He is supposed to be the author of the *Historia Monasterii Croylandensis* (650–1091), but after Sir Francis Palgrave had shown, *Quarterly Review*, Sept., 1826, to what extent this book has been interpolated, it lost its prestige as a historical document. It was continued by Peter of Blois, and then by three others down to 1486. For text see vol. ii. of Hardy's *Rev. Brit. mediæ ævi Script. II.* (London, 1865), Eng. trans., in Bohn's *Antiquarian Library*, by H. T. Riley (London, 1854).

Inheritance among the Hebrews. In cases in which there were no children, the brother, the paternal uncle, or the nearest kinsman inherited (Num. xxvii. 9). If there were no sons, daughters inherited, but otherwise not, and then they had to marry in their own tribe (Num. xxvii. 1–11, 36). Of the sons the firstborn received a double portion (Deut. xxi. 15–17), but the right of primogeniture might be forfeited (Gen. xxv. 31, xlviii. 17, xlix. 3). The sons of concubines received only presents (Gen. xxv. 5), and

those of harlots nothing (Judges xi. 2). As Jehovah was considered the true owner of the land of Israel, the right to dispose finally of property in real estate belonged to him and not to the incidental person who for the moment held it. Every jubilee year, consequently, that kind of property returned to the heirs of the person to whom it was given by the original distribution of the land among the 12 tribes.

Iniquity. See **SIN**.

Inn, The, of the Old Testament was simply the halting-place of the caravan, selected because it offered water and pasture. Of buildings there were none; if the traveller chose to stop there for the night, he had to unpack and pitch his tent. In New Testament times khans or caravansaries had come into existence, but they were not business enterprises, like the modern hotel; they were erected by benevolent persons and offered nothing but shelter and water. They consisted of a large square building, constructed around an open courtyard with a fountain in the centre. There was a host, but he was a public official rather than a caterer. In Luke x. 34 is mentioned an inn, however, in which the traveller could have food and other accommodations.

Inner Mission. The name given in Germany to a vigorous effort to reach the classes that have fallen away from the Christian faith and life, by preaching the gospel and by various other agencies of a religious or charitable kind. The effort began with Fliedner in his institutions at Kulserswerth, but was further developed by Wichern, who gave the name to the enterprise at the *Kirchentag* held at Wittenberg in 1848. Then was formed the Central Committee of the Inner Mission of the German Protestant Church. The movement met with much opposition, but gradually won the sympathy of Christians of all classes. It includes schools for cripples, houses of refuge, the care of the sick and poor, Sunday-schools, young men's associations, the training of servants, promotion of Sunday observance, and other forms of Christian work. It is in no respect under state control, and all its enterprises are sustained by voluntary contribution. It is not so much an organization as an impulse working itself out in various channels for the cause of religion. There are in different parts of the land committees under whose guidance evangelists, colporteurs, and other officers are educated and trained, but these committees are not dependent upon any central power. (See Zezschwitz, *Innere Mission*, Frankfort, 1864; Beck, *In. Mis.*, Augsburg, 1874.) T. W. C.

Innocent is the name of 13 popes. 1. 402–March 12, 417, was, according to Jerome, a son of his predecessor, Anastasius I. The leading principle of his policy was the extension and consolidation of the power of the bishop of Rome as the head of the whole Christendom, but the authority he thus claimed and assumed he used with justice and discrimination. He defended Chrysostom against Theophilus, Jerome against Pela-

gius, etc. The siege and capture of Rome by Alaric, one of the horrors of history, occurred in 410, but the anecdote told by Zosimus that, when the plague and the famine were at their worst in the beleaguered city, Innocent allowed the inhabitants to try to appease the wrath of the pagan gods by sacrifices and prayers, is an impossibility. See his letters in Migne, *Pat. Lat.* XX.; Langen, *Geschichte d. röm. Kirche bis Leo I.* Bonn, 1881. 2. (Gregorio de' Papi or Papareschi) Feb. 14, 1130–Sept. 23, 1143. His election was accompanied with some irregularities, and when an anti-pope, Anacletus II., was elected and established in Rome, he was compelled to flee. France, however, and England and Germany declared in his favor. Lothaire made two campaigns to Italy, and Bernard of Clairveaux preached against the anti-pope in Milan and even in Rome. Nevertheless the schism was not healed until the death of Anacletus, 1138. Then followed a series of unseemly political squabbles with Tivoli, Roger II. of Sicily, Louis VII. of France, etc. Abelard and Arnold of Brescia were condemned. His letters are found in Migne, *Pat. Lat.* CLXXIX. 3. (Landus of Sezza) Sept. 29, 1179, was the 4th anti-pope set up against Alexander III., but was sold to him by his own supporters and shut up in the monastery La Cava, 1180. 8. (Lotario) Feb. 22, 1198–July 16, 1216, a son of Count Trasimund of Segni, and a Roman lady, Clarcia, of the family of the Scotti, was born in 1160 and made a cardinal in 1190 by his uncle, Clement III., but lived in literary retirement under the papacy of Celestine III., who belonged to the rival family of the Orsini. Immediately on his elevation to the papal throne he subdued, with eminent success, all the unruly elements in the city of Rome and the papal states; conquered Spoleto and Perugia; was appointed regent of the kingdom of Sicily during the minority of Frederick by the will of his mother, Constance, the widow of the Emperor Henry VI. (d. Nov. 27, 1198), and stood forth as the acknowledged leader of the national party in Italy. In the contest between Philip of Suabia and Otto IV. in Germany, he sided first with one and then with the other, just as either of them proved more subservient to his purposes, and when Otto, after being crowned emperor, tried to evade his obligations, Innocent put him under the ban and had Frederick of Sicily elected in his place, and after the battle of Bouvines, July 27, 1214, duly proclaimed emperor. Still more high-handed and no less successful was his interference in English affairs. The quarrel with John Lackland was occasioned by the appointment of Stephen Langton to the archbishopric of Canterbury, and the king was finally compelled literally to throw himself in the dust before the archbishop and to surrender his kingdom to the pope, 1213, only receiving it back as a fief for which he bound himself to pay an annual tribute. Innocent was a master in handling the terrible weapons of the ban and the interdict; he never once missed his aim. Philippe Auguste of France he thoroughly humiliated and compelled to re-

ceive back his wife, Ingeborg, whom he had repudiated without cause, and Alfonso IX. of Castile and Peter of Aragon fared no better. The latter, as well as Sancho of Portugal, declared himself a vassal of the pope. When Innocent called himself the vicar of Christ he meant it literally; he was in full earnest when he applied to himself the words, "All power is given unto me in heaven and earth," and he acted up to them. He was scandalized when the fourth crusade turned out a campaign against Constantinople, but when a Latin empire was established and he had an opportunity to appoint a patriarch in Constantinople, he changed his mind, and soon he also changed the direction of the crusades, which were now sent to Livonia and Esthonia or against the Albigenses and Waldensians. In the last year before his death, 1215, he summoned the fourth Council of the Lateran. Fifteen hundred ecclesiastics, among whom two Oriental patriarchs, 400 archbishops and bishops, etc., besides representatives of kings and princes, were present, but the proceedings were very simple; the *dicta* of the pope were read and then the audience subscribed; it was an expression of the closest concentration of power into the hands of the pope which history has seen. His writings are found in Migne, *Pat. Lat.* CCXIV.-CCXVII.; his life was written by Hurter, Hamburg, 1841-48, 4 vols.; Delitzsch, Breslau, 1876, and Breschlar, Freiburg, 1883. 4. (**Sinibald de' Fieschi**) June 25, 1248-Dec. 7, 1254, a native of Genoa, fought desperately but without success against the Hohenstaufens. He was an excellent jurist, and his *Apparatus in quinque Libros Decretalium* is considered an authority on canon law, and has often been printed. 5. (**Peter of Tarantasia**) Jan. 21-June 22, 1276, a native of Burgundy, France, was a learned man and a voluminous writer on theology and philosophy. His collected works appeared at Tolosa, 1651, 4 vols. (See E. Pascalien, *Origine du Innocent V.*, Annecy, 1889.) 6. (**Stephan Aubert**) Dec. 18, 1352-Sept. 12, 1362, b. at Mons, in the diocese of Limoges, Belgium, was one of the best popes of the Avignon period, and introduced many reforms in the administration of the church. He sent Cola di Rienzi to Rome to pacify the city and negotiated the peace of Bretigny between England and France, but lost influence in Germany by the issue of the Golden Bull by Charles IV. in 1356, which regulated the election of the German king so as to prevent the pope from interfering. (See Wernusky, *Geschichte Karls IV.*, Vienna, 1883. 7. (**Cosimo de Migliorati**) Oct. 17, 1404-Nov. 6, 1406, a Neapolitan by birth, was pope in Rome, while Benedict XIII. was pope at Avignon. 8. (**Giovanni Battista Cibo**) Aug. 24, 1484-July 25, 1492, a native of Genoa, called the "Father of Rome," celebrated the nuptials of his children and grandchildren with orgies in the Vatican; received an annual pension of 40,000 ducats from the Sultan, Bajazet II., for keeping his brother, Djem, safely shut up in a Roman dungeon, supported by his bulls Sprenger, in his hunt after witches in Germany, and Torquemada, in his perfection of

the Inquisition in Spain, and tried to prolong his life by a drink prepared by a Jewish physician from the blood of three young boys bought for the purpose. (See Creighton, *History of the Papacy during the Period of the Reformation*, London and Boston, 1882 sq., l.c.) 9. (**Giovanni Antonio Facchinetti**) Oct. 27-Dec. 30, 1591, a native of Bologna, took the side of Philip II. against Henry IV. 10. (**Giovanni Battista Pamphili**) Sept. 15, 1644-Jan. 5, 1655, a Roman by birth, stood completely under the command of his sister-in-law, Donna Olympia Maidalchini, and was, like her, principally engaged in getting as much money as possible out of the situation. While she sold offices on small monthly payments, his sale of pardons to criminals convicted by the courts of Rome brought him in more than a million. He protested against the peace of Westphalia and condemned Jansen's book on Augustine. (See Archibald Bower, *History of the Popes*, London, 1748-66, 7 vols.—l. c.) 11. (**Benedetto Odeschalchi**) Sept. 21, 1676-Aug. 12, 1689, b. at Como in Northern Italy. He condemned 65 propositions of the Jesuit morals, hesitated for a long time to confirm the Inquisition's condemnation of 68 propositions by Molino, and took a great interest in Spinola's plans for a reconciliation between Protestantism and Catholicism. His orthodoxy was consequently suspected by the Ultramontanists. For his opposition to the Gallican "liberties," see article GALLICANISM, and Michaud, *Louis XIV. et Innocent XI.* 12. (**Antonio Pignatelli**) July 12, 1691-Sept. 27, 1700, a Neapolitan by birth, was a disciple of Innocent XI.; introduced many excellent reforms in the administration of the church, and brought the controversy with the Gallican Church to a satisfactory issue. In the controversy between Bossuet and Fenelon concerning quietism, he decided in favor of the former. (See Libouroux, *Controverses entre Bossuet et Fenelon*, Paris, 1876. 13. (**Michel Angelo Cocchi**) May 8, 1721-March 7, 1724, a Roman, was a decided adversary of the Jesuits and forbade them to receive new members into the order. C. P.

Innocents' Day, a church festival in commemoration of the massacre of the Innocent at Bethlehem (Matt. ii. 16), who are considered as the first Christian martyrs. It falls on Dec. 28 and is celebrated in the Roman, Anglican, and Episcopal churches. It is mentioned by Ireneus and Cyprian.

In partibus infidelium, "in heathen countries," is an ecclesiastical term corresponding to *titularis*. As the Roman Church never in principle gives up a place of which it once has come into possession, it continues to appoint bishops to sees which have fallen into the hands of "infidels," i.e., generally Mohammedans, and have no more a Christian congregation, and these titular bishops, or bishops in *partibus infidelium*, are generally sent out to assist bishops who find it difficult to take proper care of their dioceses.

Inquisition. The Roman Church claims for herself the office of sole authoritative teacher of mankind in religious things, and derives the same from the divine institution.

All men are bound in duty to hear her, and she has the right and duty to compel them to hear when they will not. Under the influence of this idea, the original discipline of the church, whereby the erring were led back to the confession and voluntary abandonment of their errors, has developed into an inquisitorial system, incorporated in a special organization known as the Holy Office, or the Inquisition (*Inquisitio hereticæ pravitatis*). It has the duty of discovering and of punishing such as shall stray from the doctrines of the Roman Church.

The first officers who were appointed to deal especially with heresy were appointed upon occasion of the Novatian controversies in the 3d century. Theodosius (382) was the first to make death the penalty of a heresy, but this was against the judgment of the principal church teachers. Leo I. approved the death sentence. After this time, discipline grew lax, and the Council of Terragona (516) and the Capitularies of Charlemagne commanded the courts to interfere. The Cathari in the south of France, and like movements in Italy, called out the activity of the church in the 12th and 13th centuries; and under Innocent III. the bishops were specially charged with the duty of searching out and punishing heretics. The whole population of a diocese might, if necessary, be put under oath to deliver up heretics.

In 1229 the Council of Toulouse created Innocent's arrangements into a regular inquisitorial system. Archbishops and bishops should appoint two or three special priests, and if necessary additional laymen, to search out heretics, and to imprison them and their defenders. To conceal a heretic was to forfeit all property. The house in which a heretic was found was to be destroyed. Heretics who should voluntarily repent were to be set free, though obliged to leave their homes and to wear a distinctive dress. Involuntary recantations were punished by imprisonment. Absence from the yearly obligatory confession was a proper ground for suspicion of heresy.

Under this system great zeal was displayed, but the results did not correspond to the papal desires. In 1232 Gregory IX. put the Dominicans in charge of the Inquisition in Germany, Aragon, and Austria, and they were largely identified with the institution thereafter. St. Louis, the French king, made it the special duty of the secular magistrates to punish those condemned by the spiritual tribunal without delay. In 1235 it was made ecclesiastical law that the names of the witnesses against an accused person should not be made known to him. This was confirmed by Innocent IV. in 1254. Other heretics and criminals might be witnesses. Confessions might be extorted by torture. But limits had soon to be put to the course of the inquisitors under these rules by kings and popes. The definition of heresy was enlarged to include disrespect to the cross and to the clergy, and many other offences, such as witchcraft. The punishments, besides death, included the galleys, imprisonment, loss of civil rights, etc. The property of the condemned was

confiscated, and to stimulate the activity of the Inquisition, Innocent IV. (1252) gave two thirds of it to the Inquisition itself, and later it was all given to the same. So hateful did the Holy Office become at last to the people, that under the unfavorable circumstances of the 14th and 15th centuries, schism and councils, it disappeared, to be renewed by Paul IV. in 1557.

The Inquisition appeared in Germany first about 1231. It played no great part in public events, effected something in the time of the Reformation, and was finally put to an end by Maria Theresa. Its greatest field of activity was found in Spain and Portugal. It was set up in Spain in the 13th century. It was employed first in Aragon, and there especially against the Moors and the Jews. Various efforts have been made by Catholics to save their church from the odium of the evil deeds of the Inquisition in this country, as by Hefele, who said it was more a civil than an ecclesiastical institution. But the Spanish nation found the Inquisition already in existence, it did not create it; and the peculiar features of its proceedings which made it so infamous were all sanctioned by papal authority. The numbers of those who suffered under its cruelty may have been exaggerated, as, for example, in ascribing 2000 executions to Torquemada during the first year of his incumbency, but the pleas for its relative humanity seem like a bitter sneer. Eymericus was 44 years general inquisitor in Aragon (d. 1399). After Ferdinand and Isabella had come to the throne of combined Castile and Aragon, the Inquisition was established anew, and Morillo and San Martino were put at its head. Torquemada soon became inquisitor-general, and his cruelty spread terror on every side. But the king sustained him and made use of the system to extend his power. Torquemada compelled all Jews who would not become Christians to emigrate in 1492. Diego Deza (inquisitor 1499-1506) executed the same sentence upon the Moors. Ximenez was inquisitor from 1507 to 1517. Under him, according to Llorente, 2536 died, 1368 were burned in effigy, and 47,268 punished in other ways. The whole process proceeded upon the supposition that if a man was accused, he must be guilty. Torture was freely employed. If an accused person died of his sufferings, he was burned in effigy. The secular arm performed the execution in an *auto da fé* (act of faith), which was made a festal occasion. The Reformation, which gained some influence in Spain, furnished the Inquisition with new victims. Under Philip II. the Inquisition had everything its own way. This king renewed the provision which rewarded an informer from the property of the accused. In 1588 the *Index librorum prohibitorum* was begun. The years 1559 and 1560 were the height of this anti-Reformation activity. From that time the Inquisition was of less importance, but was not finally suspended till 1804. Meantime it had been a principal means of driving some of the best classes of its inhabitants from the country, of crippling its literary and scientific life, and helping to reduce

it to the insignificant position it now holds in Europe.

In Portugal the Inquisition had a similar history, and was suppressed by John VI. (1818-26). It was introduced into Italy in the time of Gregory IX. (1270-78), suppressed the tendencies to Protestantism with bloody hand, and endures formally to this day. The chief branch of the Spanish Inquisition was that in the Netherlands, where under Margaret of Parma, but especially under the Duke of Alva, thousands of men were slaughtered. The result was the independence of Holland purchased with incredible toils, and the complete Catholicization of the Spanish Netherlands. The Inquisition was also active in America, for it was early introduced from Spain, and converted Mexico, Carthagená, and Lima into regions of terror. (See H. C. Lea, *History of the Inquisition*, New York, 1889, 3 vols. Cf. Paul Forster, *Der Einfluss der Inquisition auf das geistige Leben und die Litteratur der Spanien*, Berlin, 1890.)

F. H. F.

Inspiration and Revelation. These two things, although often confounded, are radically distinct. Revelation means the communication of truth from heaven, while inspiration refers to the infallible record of such revelations. Abraham had many visions, but was not inspired to record any of them, and Matthew had no revelations, yet was inspired to write his memoir of Christ.

The early fathers presupposed the fact of inspiration, though they described it in various ways, but the doctrine was not well defined until after the Reformation. Luther and his compeers emphasized the authority of Scripture, which all Protestants admitted, without discussing the character of its inspiration, but in the following centuries the theme was greatly agitated, and the *Formula Consensus Helvetica* (1675), very different from the creeds of the 16th century, none of which defined the subject, pushed the doctrine to its furthest limits, and claimed that even the vowel-points were inspired—an extreme to which very few now are willing to go.

Theories : 1. The *Mechanical*, held by Calvin and Quenstedt, and even by the judicious Hooker, who said of the penmen of Scripture, "They neither spoke nor wrote any words of their own, but uttered, syllable by syllable, as the Spirit put it into their mouths." But this makes no allowance for the idiosyncrasies of the human authors, and leaves their differences of tone, manner, and style wholly unexplained. 2. The *Partial*, which confines the inspiration to the doctrines taught or to the things naturally unknown to the writers. So Grotius, Clericus, Dr. Ladd, and others. If this be true we should need divine help to draw the line between what is inspired and what is not. 3. The *Varied*, which supposes degrees of inspiration, stretching from mere superintendence up to immediate suggestion (Bishop Wilson, Dick, Henderson, and others), a theory liable to the difficulty just suggested, and one that sadly diminishes the authority of the Word. 4. The *Illumination* view, which supposes in the sacred writers only an

extraordinary degree of the spiritual influence common to all believers, the difference being one of quantity, not quality (Coleridge, Arnold, F. W. Robertson), whereas the familiar cases of Caiaphas and Balaam show that men can speak under divine influence, yet not only without eminent grace, but without any degree of it at all. 5. *Plenary*, which insists that the Bible as a whole is the Word of God, and in every part of it is of divine authority. One portion is just as much inspired as another, although these portions may differ very much in intrinsic importance and practical usefulness. The men who wrote were not perfect men, neither were they masters of all knowledge, but for the work given them to do they were divinely influenced so as to make no mistake. How this influence was exerted no one knows. It did not make them machines, nor did it obliterate their human characteristics, but it so guided them that their work was unerring and authoritative. Thus the divine and the human were united in the composition of Holy Writ just as they were in the person of our Lord.

The proof of the doctrine is found in the Scripture itself, the claims it makes, the incessant appeal of its writers to a "Thus saith the Lord," the sanction given by our Lord in various ways and times to the Old Testament, the emphatic claims made by the Apostles Paul (2 Tim. iii. 16, 17) and Peter (2 Epis. i. 21), the promises made by our Lord to his disciples (John xiv., xv., xvi.), and the assertions they made as to their authority (1 Cor. ii. 1-16, xiv. 37, 2 Peter iii. 1, 2). It is true that objections have been raised against this view on moral, critical, or scientific grounds, on alleged discrepancies or mistakes, and on the insignificance of some details, but these have all been answered and shown to rest upon misapprehension of the true doctrine. The Bible is the historical record of a progressive revelation; it records many opinions which it does not sanction and many actions which it does not approve; its aim was not to teach science, but religion; and its character required the mention of many things trivial in themselves, but of importance in their relations. "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction in righteousness" (2 Tim. iii. 16, R. V.). (See Henderson, *Divine Inspiration*, London, 1836, 4th ed., 1852; Gaussen, *Theopneusty*, Eng. trans., New York, 1842; Elliott, *Inspiration of the Holy Scriptures*, Edinburgh, 1877.)

T. W. C.

Installation is the ceremony by which, in the Anglican Church, the temporalities of a benefice are conferred upon a canon or prebendary, and corresponds to the induction of the pastor and the enthronization of the bishop. See INDUCTION.

Institution is the act by which, in the Anglican Church, the bishop commits the spiritual care of a certain parish to a certain pastor, and it is this specification which distinguishes institution from ordination (q. v.).

Intention. According to Roman Catholic

dogmatics, the efficacy of the sacraments depends not only on the "intention" with which they are received, but also on the "intention" with which they are offered. This dogma, which actually makes not the sacrament but the officiating priest the true subject of faith, is distinctly and emphatically set forth by the Council of Trent, 1545, in its 11th canon "On the Sacraments in General" (Sess. vii., cf. Schaff, *Creeds*, ii., 121).

Intercession of Christ. This is one of our Lord's functions as high-priest. He appears in the presence of God for his people (Heb. ix. 24), makes intercession for them (Rom. viii. 34), and hence is called their advocate (1 John ii. 1). He pleads the merits of his blood, and obtains for his people whatever they need. This intercession has justly been described as authoritative (John xvii. 24), wise (John ii. 25), compassionate (Heb. ii. 17, v. 8), unique (1 Tim. ii. 5), perpetual (Heb. vii. 25), and efficacious (1 John ii. 1, 2). It is an essential part of the Saviour's office as mediator, because it was necessary not merely to open a way of possible deliverance from sin and guilt, but actually to accomplish the salvation of his people and give them access to the Father (Rom. v. 2, Eph. ii. 18, iii. 12). Our Lord exercised this function on earth (Luke xxiii. 34, xxii. 32, John xvii., Heb. v. 7), but the principal scene of its exercise is in heaven. T. W. C.

Intercession of the Holy Ghost. The same function is ascribed in Scripture to the second person of the Trinity and to the third, but not in the same sense. The former intercedes with the Father for his people; the latter intercedes in the hearts of believers with groanings that cannot be uttered. One intercession is objective and carried on in the absence of the persons for whom it is made; the other is subjective and presupposes their presence. The blessed Paraclete revives faith, zeal, and love, and stimulates the soul to unspeakable exercises of holiness. The Christian lives and grows by this gracious, inward intercession. T. W. C.

Intercession of Saints. In the Roman and Greek churches it is held that the saints in glory can and do intercede for believers on earth, and may properly be solicited to perform this kind office. But by Protestants this is rejected as unscriptural, and therefore superstitious, as derogatory to Christ, since it implies his insufficiency for the purpose as practically idolatrous, since it diverts prayer from the Creator to his creatures, and degrading, since it substitutes an arm of flesh for the living God. T. W. C.

Intercalary Month. See CYCLE.

Interdict, an ecclesiastical decree, issued by the pope, a council, or a bishop, forbidding the celebration of service, the administration of the sacraments, the performance of ecclesiastical burial, etc., within a certain area, developed in the Middle Ages as an extension of the excommunication, and was from the middle of the 11th to the beginning of the 17th century the most efficacious weapon

in the hands of the Roman Church by which to enforce her opinions.

Interim is the name of a provisional establishment imposed upon Germany by Charles V., until a national council could meet and decide upon the various points of disagreement between Protestants and Roman Catholics. There were issued three such Interims: at Ratisbon, 1541; Augsburg, May 15, 1548; and Leipzig, Dec. 22, 1548, but none of them was successful.

Intermediate State, that is, the state of souls between the hour of death and the general resurrection. There has been much speculation on this branch of eschatology from the beginning, men seeking to fill out and complete from reason and imagination the scanty details which Scripture furnishes. The Roman Catholic doctrine of Purgatory (q.v.) is the result of an endeavor to supplement the Bible. The place of departed souls was called in the Old Testament *Sheol* and in the New *Hades*, terms which in themselves have no ethical meaning, since the souls of the righteous and the wicked are both in the unseen world or middle state, yet in the course of time they seem to have acquired an unfavorable tinge as denoting an unhappy condition. However that may be, it is abundantly clear that while the final destiny of men is not announced until the judgment day, nor do they until then receive the full recompense of their deeds, yet in the intervening period they are happy or miserable according to their character. Thus the rich man who died and was buried, we are told (Luke xvi. 23), "in Hades lifted up his eyes, being in torments," while, on the other hand, Paul expected as soon as he left this world to be with Christ (Phil. i. 23), which was "very far better" than having Christ with him in this world. All the language of Scripture respecting what follows death indicates that state as final. There are teachers in our own day who prolong sanctification into the unseen world and undertake to tell us of its progress there, but this is pure speculation without any biblical basis whatever. All that we know is that death puts the seal upon the believer's salvation and upon the unbeliever's perdition. Each has a foretaste of what is to follow the decisions of the great day, but there is no possibility of either crossing the "great gulf fixed" between them.

Some have held that souls in the middle state are in a condition of sleep or suspended life until the moment of the resurrection. This doctrine was held by some Arabian heretics in the time of Origen who were called Thuetopsychites; it was revived by some theologians in the 13th and 14th centuries, but was condemned by the University of Paris, in 1240, and by Pope Benedict XII., in 1366; at the Reformation it was set forth by some Anabaptist sectaries, and refuted by Calvin in his treatise called *Psychopannychia*; and in the last generation was advocated as probable by Archbishop Whately. But it has never been held by any church or permanent school of theologians. It is alike against reason, against probability, and against the

letter and the spirit of the Inspired Word. See HEAVEN, HELL, and lit. under ESCHATOLOGY. T. W. C.

Internuncio. See LEGATES.

Interpretation. See HERMENEUTICS.

Intinction, the peculiar mode of administering the eucharist to the laity in the Greek Church, viz., breaking the bread into the wine and administering both elements together in a spoon. It never gained foothold in the West. T. W. C.

Intolerance is the imposing of creeds or modes of worship upon men against their will. It is a natural consequence of the union of church and state, and has been the source of grievous and innumerable evils wherever practised. It is wholly alien to the spirit of the gospel, which abhors alike force and fraud, and appeals only to reason and conscience. A faith that is constrained *ab extra* is worthless in the sight of God and man. T. W. C.

Introduction, Biblical, the theological discipline, also called by the Greek equivalent *Isagogics*, which handles the several topics introductory to the detailed study of the Bible. It is in two parts. General Introduction treats of the origin, history, and peculiar character of the Bible taken as a whole, its original languages, the formation of the canon; the history of the text and of the different translations (versions). Special Introduction treats of the authenticity and genuineness, the age and occasion of the several books. In short, to it the Bible is literature, and it applies the canons of history and criticism to the solution of the various literary problems it presents. It is emphatically the product of a critical age, and is specially attractive rather to critical minds. Yet its results are precious and enduring. The dissection of the Bible, according to the principles of the literary, so-called "higher," criticism, has brought into plainer light its divine origin.

The scientific term *Isagogics*, by which the discipline is known, comes from the Greek treatise of Adrian in the 5th century called *Eisagogē*; but Santes Pagninus Lucensis, by his *Isagogus ad sacras literas*, Lynn, 1536, first put it on its present basis. It is to Richard Simon, however, by his critical histories of the Old Testament (Paris, 1678) and the New Testament (Rotterdam, 1689-93), that the distinction of being the "father" of Biblical Introduction belongs. The Germans have done most in this department, and thus have been the teachers of other nations. Such names as Semler (1771), Eichhorn (1808), De Wette (1817-26), Bleek (1860), and Reuss (1881) are honored names.

In English, aside from translations from the German, we have the monumental work of T. H. Horne (London, 1818, 3 vols., 14th ed. by John Ayre and S. P. Tregelles, 1877, 4 vols.), and the meritorious work of H. M. Harman (New York, 1878, 4th ed., 1884). In New Testament introduction the chief English work lately produced is G. Salmon, *Introduction to the New Testament* (London,

1885, 4th ed., 1890). The chief work from the critical standpoint in German is Holtzmann's *Lehrbuch der historisch-kritischen Einleitung in das Neue Testament*, Freiburg, 1885, 2d ed., 1886, while that from the German conservative standpoint is Bernard Weiss's *Introduction to the New Testament*, Eng. trans., London, 1887-88, 2 vols.

Introit, the name of the anthem sung at the beginning of the communion service. Its origin is obscure, but is generally attributed to Pope Celestine in 423. T. W. C.

Invention of the Cross, The, is the somewhat awkward phrase by which is designated the alleged discovery of the true cross by the Empress Helena, 326. In the *Vita Constantini*, by Eusebius, the event is not mentioned. It is first alluded to some 20 years later by Cyril, of Jerusalem, but some 20 years still later the legends are in full bloom. (See W. C. Prime, *Holy Cross*, New York, 1877; E. Nestle, *De sancta cruce*, Berlin, 1889.) C. P.

Investiture is the act of conferring a benefice on any one. In France and Germany it was held that the civil ruler alone could put a bishop or abbot in possession of the temporalities of the fief, and he did this by investing the new official with the pastoral staff and the ring, and receiving his homage or oath of fealty. The cause of this was the fact that bishops and abbots were not merely ecclesiastics, but also secular rulers with rights of coinage, toll, jurisdiction, etc. But in the 11th century the Roman curia began to attack this custom as leading to simony, since the bishops and abbots used to offer large gifts to the king on their investiture. In 1068 a clash occurred at Milan, where the king appointed a bishop in the usual way, and the people, instigated from Rome, objected. The king not giving way, in 1075 Gregory VII. officially denied the right of investiture, and admonished the people to oppose all who obtained their office in this manner. This led to a long and very bitter contest, which at times was doubtful as to its issue. A settlement, however, was reached by the Concordat of Worms (1152) in the pope's favor, which continued in operation until the dissolution of the empire in 1806. By this the emperor gave up the right of investiture with the ring and staff and substituted for these the touch of his sceptre. Elections were to be made in his presence, but without his interference. The contest was most severe in Germany, because there the question affected the political constitution most deeply. But in France and in England the same result was obtained. In the former the king alone could permit an election, and he alone confirm it when made; in the latter the king retained the right of nomination and of demanding an oath of fealty, which, however, Stephen (1135-54) relinquished, as did John also in 1215. Yet the English chapters never obtained freedom in their elections, nor do they enjoy it now. (See W. Klemm, *Der englische Investiturstreit*, Leipzig, 1880; Peiser, *Der deutsche Investiturstreit*, Berlin, 1883.) T. W. C.

Invocation of Angels. This custom,

though largely practised, and especially sanctioned in the *Catechismus Romanus*, is contrary to the language of Scripture (Rev. xix. 10) and to the constant usage of the godly in the Old Testament and the New. Angels, though holy and elect, are creatures, and therefore not proper objects of worship by their fellow-creatures; nor can they know the prayers offered to them unless informed by the Most High; and hence to invoke them instead of going directly to Him, is "a superfluity of naughtiness." T. W. C.

Invocation of the Holy Spirit. This is every way scriptural, reasonable, and wise. It is the special office of the Comforter to apply the redemption obtained by the Son of God, and to work in the hearts of believers all the appropriate graces of the Christian character. Hence he is to be invoked incessantly, earnestly, and believingly. He being divine is able to hear our supplications, and to answer them "even above all we ask or think." The disciple, however active and laborious, is to feel his dependence, and lead a life of prayer so as to be truly a spiritual man. T. W. C.

Invocation of Saints. This is liable to the same objections as the appeal to angels, and is even more unreasonable, since they are human, and so sharers in the general apostasy, and saved only by grace, while the elect angels have never fallen. The practice, besides, can hardly fail to end in a mischievous and degrading idolatry. T. W. C.

Iona, or Hi, a small island off the west coast of Scotland, the seat of early missionary labors in Scotland and England (see the art. CELTIC CHURCH). At present the ruins of the cathedral church of St. Mary's may be seen there, the church dating from the 11th century. The nunnery, some small chapels, and a number of ancient tombs are still to be traced. (Duke of Argyll, *Iona*, London, 1870; J. Drummond, *Monuments in Iona*, Edinburgh, 1880) F. H. F.

Irenæus of Lyons was born probably about the year 115 in the province of Asia, and died as bishop of Lyons, France, somewhat, but not long, after the year 190. Of his life only the most meagre outlines can now be had. He was a pupil of Polycarp and other sub-apostolic men in Asia. It is probable that he accompanied his beloved teacher, Polycarp, to Rome not long before his martyrdom (155), and that he remained here for some time engaged as a teacher, but not later than 166. He thus gained the intimate acquaintance with Roman affairs which he exhibits. Why he went to Gaul we are not informed. We first meet him again when acting as a messenger in the year 177 to bring from the imprisoned Christians in Lyons a letter to the bishop, Eleutherus, of Rome, respecting the montanistic movement. He had already met with some persecution, and it may be that he was sent off by the church upon this errand to Rome to put him out of harm's way. He soon returned, and there is no reason to doubt the common account that he was made (178) bishop of the church in the

place of Pothinus, who had died during the persecution. As bishop, he wrote to Victor of Rome about the year 190 in respect to his excommunication of the East for differences in the observance of Easter. All further information as to his life, or the manner of his death, is wanting.

Irenæus wrote several smaller works, of which fragments have been preserved. His chief work was that commonly called *Against Heresies*. It is in five books, of which the first two set forth the doctrines of heretical sects, specially the Gnostics, and the last three present the doctrines of pure Christianity (see art. GNOSTICISM). In opposition to the Gnostics, Irenæus holds fast to historic Christianity and to the church as its embodiment. His theological system revolves about the person of Christ, against which the Gnostic attack was the strongest. He is the first theologian who made the work of Christ central in his system, and this is his great service to the church. He also defined the person of Christ more clearly than had been done before him. The work of Christ he conceives under the form of a "recapitulation," by which is meant that Christ came to sum up in himself all that Adam was or should have been, and thus to restore man to the immortality and holiness for which he was designed. Thus Christ is born of the virgin as Adam was formed of the earth; the incarnation recapitulates the flesh of Adam; Christ was tempted in the wilderness as Adam was in Eden; and Christ's obedience recapitulates the disobedience of Adam, etc. Christ in all these ways perfectly exhibits in himself the ideal of humanity, and thus brings man back to this ideal. More specifically, he does this by his work in the narrower sense, or by the obedience and death which establish the ground of our salvation. How this is effected, Irenæus does not exactly say. He has no clear theory of the Atonement, but in general his thought is that the Devil has man bound in the chains of deceit; that Christ gains the victory over him, and thus exhibits to man the possibility of victory; unmasks the Devil; inspires the struggling sufferer with new courage; and thus delivers him. (See Harvey's edition of Irenæus' works, Cambridge, Eng., 1857; Migne, *Pat. Gr. V.*; and vol. I. of the "Ante-Nicene Fathers," published by the Christian Literature Company of New York, for an excellent translation; Gouilloud, *St. Irénée et son temps*, 1876; Montet, *La Légende d'Irénée*, 1880; also Freppel, *St. Irénée*, Paris, 1861.) F. H. F.

Irene, b. at Athens about 752; d. in the island of Lesbos, 803; was married in 769 to the Byzantine emperor, Leo IV., and became regent after his death in 780, during the minority of her son, Constantine VI., whom she had blinded in order to maintain herself in power, but was overthrown and banished by Nicephorus in 802. She is a saint of the Greek Church, as she helped image-worship to a signal, though transient triumph.

Irenics (from *εἰρήνη*, peace) is the opposite of polemics, and proposes to itself the pleas-

ing task of showing how conflicting views may be reconciled, and how large is the ground common to all Christians. The true irenical temper is to be carefully distinguished from its counterfeit which springs from indifference. Real charity never sacrifices truth. The present age has shown a gratifying advance in irenical feeling; witness the Evangelical Alliance, the German Kirchentag, the Pan-Anglican Synod, the Alliance of the Reformed churches, etc. Controversies when they occur are conducted in a milder spirit, with less acrimony and with fewer personalities, and the various Christian churches have pleasure rather than pain in seeing the prosperity of one another. The fine maxim of Rupertus Meldenius seems to find universal acceptance, "In necessary things, unity; in unnecessary, liberty; in both things, charity." Nor can any good reason be given why our Roman Catholic brethren should not have the benefit of this axiom so far as it applies to them as Christians. (Cf. H. G. Hasse, *Grundlinien christlicher Irenik*, Leipzig, 1882.) T. W. C.

Iron, The use of, was known very early among the Hebrews (Gen. iv. 22). In Deut. iii. 11, xxvii. 5, iron is mentioned as material for tools and implements. A preceding bronze epoch, however, is discernible here as everywhere. The weapons of Goliath and Samson were made of bronze (Judges xvi. 21, 1 Sam. xvii. 5). "Northern iron" (Jer. xv. 12) came probably from the region of the Euxine Sea, and the "land whose stones are iron" (Deut. viii. 9) meant the northern part of Palestine, where recent explorations have discovered iron ore in great abundance.

Irregularity, in canon law, denotes such a defect as incapacitates one from admission to orders. There were two classes of such defects, one *ex defectu*, the other *ex delicto*. To the former belonged illegitimate birth, physical deformity, lack of education, etc.; to the latter all crimes that have become public, and some, such as heresy and apostasy, that have not become public. From these, however, a dispensation could be obtained from the pope, and in some cases from the bishop.

T. W. C.

Irresistible Grace is a term in general use to denote the grace that issues in conversion. Commonly there are struggles and at times a severe conflict in the soul, but in the end the Spirit prevails. Dr. Archibald Alexander used to say that it was not worth while for Calvinists to insist upon the employment of this term, since all that was meant was the fact that such grace is not effectually resisted by the converted sinner. T. W. C.

Irving, Edward, b. at Annan, Dumfriesshire, Scotland, Aug. 4, 1792; d. at Glasgow, Dec. 4, 1834; was the real founder of the Catholic Apostolic Church. He entered the University of Edinburgh in 1805, at the age of 13, and graduated M.A. in 1809. The following year he became master of the academy of Haddington, in 1812 of that of Kirkcaldy, and there he remained until 1818. In

1815 he was licensed to preach, and for some time he thought of going to foreign parts as a missionary. His ideal of Christianity was entirely derived from the primitive church, and he felt not prompted to make any changes in it on account of the changed conditions of the world. The miraculous power was to him a natural and indispensable accessory of the church, though at present kept in abeyance, and the "reign of Satan," now at full power, made the second coming of Christ only the more necessary and sure. These ideas, kept aloft by a high-strung feeling, he set forth with great power of imagination and subtle application. In 1819 he was appointed assistant to Dr. Chalmers in St. John's parish, Glasgow, and there he remained till 1822. His sermons did not make any great impression, but his missionary work among the poor and the sick brought wonderful results. He was again thinking of going out among the heathens, when, in 1822, he was called to London as pastor of the Caledonian church. There his preaching made a great sensation. The old church became too small; a larger one was built, and he filled that too. But in the course of a few years it became evident that the impression he had made was nothing more than a sensation, and when his ideas began to develop and take definite shape, his congregation thinned out. He met Coleridge, whose influence upon him strengthened the transcendental bent of his mind, and he began to wander into obscurities where every practical aim was lost sight of. He fell in with the *Venida del Mesias en Gloria y Magestad*, by Juan Josafat Ebn Ezra (the Spanish Jesuit Lacunza), Cadiz, 1812, which he translated, 1827, and wrote a preface to, thereby committing himself definitely to millenarianism. In 1830 the speaking with tongues began in Scotland, and the following year it reached London. To Irving this appeared as the beginning of the fulfilment. He joined the movement, modestly taking his place in the second rank, and though his most intimate friends forsook him, and though, in 1833, he was deposed from the ministry of the Church of Scotland, he remained true to his conviction to the last, and died wasted and worn out, but still with unshaken confidence in his divine call. His collected works, in 5 vols., contain *For the Oracles of God*, 1823; *For Judgment to Come*, 1823; *Babylon and Infidelity Foredoomed*, 1826; *Sermons*, 1828, 8 vols.; *Exposition of the Book of Revelation*, 1831, etc. His life was written by Mrs. Oliphant, London, 1862, 3d ed., 1865. (See also Carlyle, *Miscellanies* and *Reminiscences*, and G. Seeemann, *Die Lehre der Irvingianer*, Mitau, 1881.) C. P.

Irvingites. See CATHOLIC APOSTOLIC CHURCH.

Isaac, the second of the Hebrew patriarchs, the son which Sarah bore to Abraham when he was 100 years old, and who himself became 180 (Gen. xxv. 28). His name means "laughter" or "mocking" (Gen. xvii. 17, xviii. 12, xxvi. 6). The principal scenes of his life are the sacrifice (Gen. xxii. 1-13) and his marriage (Gen. xxiv.-xxv.).

In the troubles between Jacob and Esau his figure is somewhat dim.

Isaac of Antioch, d. about 460, was a native of Amid, Mesopotamia, and priest at Antioch, Syria. He has written many works in Syriac: treatises against Nestorians and Eutychians, and poems on the sack of Rome by Alaric, 410, on the overthrow of Antioch by an earthquake, 459, etc. Of the edition by G. Bickell, there have appeared vol. i. in 1873, vol. ii. in 1877, Giessen; G. Bickell, *Ausgewählte Gedichte der syrischen Kirchenväter*, Kempten, 1872 (*Bibliothek der Kirchenväter* 44).

Isagogica. See INTRODUCTION.

Isaiah (*Jehovah's salvation*), the son of Amoz, the most distinguished of the prophets. He began his official career toward the close of Uzziah's reign (Isa. vi. 1), and continued it under the three following monarchs, Jotham, Ahaz, and Hezekiah, thus covering the long period from 760 to 608 B.C. Little is known of his personal history save that he was married and had children (vii. 8), and was held in high esteem (xxxvii. 2). Jewish tradition states that when 90 years old he was sawn asunder in a hollow carob-tree in Manasseh's reign.

Prophecy of. This obviously consists of two parts. The first (chs. i.-xxxix.) contains a variety of separate predictions and narratives belonging to the period of his active exertions in reference to the public concerns of the rulers and the people, while the second (xl.-lxvi.) is one continuous strain directed to the future. The first 12 chapters of the book are occupied with Judah. Isaiah rebukes the idolatry and the social vices that prevailed with great severity, yet relieved the harshness of his tone by references to the great Deliverer to come (vii. 14, ix. 6, 7, xi. 1-9) and by occasional promises. Then (chs. xiii.-xxiii.) he turns to foreign nations and foretells the calamities to come upon Babylon, Philistia, Moab, Damascus, Ethiopia, Egypt, Arabia, and Tyre, interposing before the last an oracle against Jerusalem. Chs. xxiv.-xxvi. contain a great apocalypse of the end of the world, after which the prophet resumes his rebukes and warnings of his countrymen in relation to Assyria, concluding with the doom of Edom (xxxiv.) and a vivid picture of Israel's redemption (xxxv.). The next 4 chapters are historical and run parallel with the records in 2 Kings. The second part hardly admits of division, save that the recurrence of the same refrain, "There is no peace to the wicked!" at the close of chs. xlviii. and lvii. has suggested to many that here was a transition to a new part of the general theme, which is the deliverance of Israel from exile as a type of the greater deliverance set forth in the gospels. In this are remarkable descriptions of a suffering and of a triumphant Messiah, and, as a whole, it answers well to its opening strain, "Comfort ye, comfort ye, my people."

It is the prevailing opinion among continental scholars that the second portion of this book was not written by Isaiah, but by some

very able writer whose name we do not know, but who lived at the beginning of the captivity, and some very plausible arguments are presented in favor of this view, arising from the obvious contrast between the earlier and the later prophecies. But this is of little moment, for the same critics take out from the earlier prophecies chs. xiii.-xiv. 23, xxiv.-xxvii., and xxxiv.-xxxv., which they consider interpolations from the pen of a later writer. The reason is that all these portions recognize Babylon as the great enemy, and deliverance from Babylon as the great Messianic blessing, whereas Isaiah is the great prophet of the Assyrian period, and we have no reason to suppose that he prophesied of what was to come two centuries afterward. But the vice of this reasoning is that it does not consider the divine foresight which lay back of the prophet and guided his utterances, and enabled him to set forth what was to come ages afterward. He did know of Babylon (as we are told in ch. xxxix.), and had a sufficient reason for putting on record the divine will in relation to Israel and this new enemy. His prophecy did its work at the time of its utterance, and ever since for more than 20 centuries it has been a mine of instruction and comfort to the people of God, none of whom ever dreamed that it was a poem of much later date surreptitiously smuggled into the canon and adorned with the great name of Isaiah. The chief argument has been supplemented by others based on language, style, and sentiment, but these are not sustained by critical investigation. And there seems no reason to doubt that the consentient faith of Jews and Christians from the beginning as to the authorship of Isaiah rests upon a solid basis.

Out of the rich literature on this prophet may be singled out as specially helpful the commentaries of J. A. Alexander, New York, 1846-47, 2 vols., n.e. by Eadie, 1875; Nägelsbach (in Lange, 1878); T. K. Cheyne, London, 1880-81, 2 vols., 3d ed., 1884; C. Orelli, Edinburgh, 1890. (Cf. Driver and Neubauer, *The Fifty-third Chapter of Isaiah according to the Jewish Interpreters*, Oxford and London, 1876-77, 2 parts; J. Forbes, *The Servant of the Lord in Isaiah xl.-lxvi. Reclaimed to Isaiah as the Author, from Argument, Structure and Date*, Edinburgh, 1890; A. H. Sayce, *Times of Isaiah*, London, 1889.) T. W. C.

Ish-bo'-aheth (*man of shame*), the son of Saul, assumed the government at Mahanaim, while David reigned at Hebron, and was acknowledged as king by all Israel, except Judah, but was utterly defeated in the battle at Gibeon and assassinated, after a reign of two years (2 Sam. ii. 4).

Ish'-ma-el (*whom God hears*), the son of Abraham by Hagar, was expelled from the house, together with his mother, on Sarah's request, and went off into the wilderness of Beersheba, where he became a hunter (Gen. xxi. 13-20), married an Egyptian woman, and was the progenitor of the Ishmaelites (Gen. xxxvii. 25), who at this very day are represented by numerous Bedouin tribes roaming

about in the very same places and living principally by robbery.

Isidore Mercator is not the name of any real person, but simply a mistake caused by combining together one quotation from Isidore of Seville and one from Marius Mercator, both occurring in the introduction to the Pseudo-Isidorian Decretals, and ascribing the combination to one author, Isidore Mercator.

Isidore of Pelusium, b. before 370; d. after 431; was archimandrite of a monastery at Pelusium in Lower Egypt. Two thousand and twelve letters by him, of great interest for the history of his time, have come down to us, and are found in Migne, *Pat. Gr.* LVIII.

Isidore of Seville, b. at Carthagena, 560, of Roman and Christian parents; was educated by his brother, Leander, who was bishop of Seville and active for the conversion of the Goths, and succeeded him in 600; d. 636. He was a very prolific writer and became one of the most used and best-liked teachers during the dark ages. His principal works are *Etymologia sive Origines*, a kind of theological encyclopædia, still of value; *Sententiarum Libri III.*, treating of dogmatics and ethics; *Chronicon*, a history of the world; *Historia Gothorum, Vandalorum et Suevorum*, etc. He had, however, nothing to do with the so-called Isidorian Decretals. The best collected edition of his works is that by Faustinus Arevalus, Rome, 1797-1803. (See Gams, *Kirchengeschichte Spaniens*, Leipzig, 1874, l.c.)

Islam. See MOHAMMEDANISM.

Israel (*the prince that prevails with God*), is the surname given to Jacob after his wrestle with the angel at Manhanaim (Gen. xxxii. 28). Hence it naturally came to signify the whole body of his descendants, the Israelites (Ex. iii. 16), and later on, by an equally natural, metaphorical turn, the chosen flock of true believers (Rom. ix. 6). But it has, besides, a specific historical signification. That kingdom which, after the death of Solomon and the revolt under Rehoboam (1 Kings xii. 20), was formed in 975 B.C. out of the 10 northern tribes, was generally called the kingdom of Israel, in contradistinction to the kingdom of Judah, which consisted of the two tribes of Benjamin and Judah settled in the southern part of Palestine, with Jerusalem as capital. The kingdom of Israel comprised about 9000 square miles, with between three and four millions of inhabitants. Samaria was its capital, built by Omri. Jeroboam II. was its most powerful king. It lasted to 721 B.C., when Hoshea and the remnants of his people were carried into captivity to Assyria by Shalmaneser.

Israelites. See HEBREWS, ISRAEL, and JEWS.

Issachar. See TRIBES.

Italian Band (Acts x. 1), means the Roman cohort to which Cornelius belonged. C. P.

Itala, the name of the oldest Latin trans-

lation of the Bible. See BIBLE, p. 104, col. 2.

Itinerancy. The method adopted by the Methodists for their ministers, who are assigned by the bishops to churches, but are not allowed to hold the same charge more than 5 consecutive years. On the frontier the circuit system prevails, by which a number of preaching stations are served by the same set of ministers in rotation. The itinerancy has been of immense value in the past, but whether it is still as useful is a question greatly debated among the Methodists themselves. The tendency during this century has been to enlarge the time for holding the same charge. T. W. C.

It'-tai, a chieftain in the army of David during the rebellion of Absalom, and sincerely devoted to him (2 Sam. xv. 19-22).

It-u-ræ'-a, a small province, 17 m. by 20, of Northeastern Syria, comprising an elevated plain of considerable fertility at the base of Mt. Hermon. It received its name from Itur or Jetur, one of Ishmael's sons, and belonged to the half-tribe of Manasseh. At the time of Christ it formed part of the tetrarchy of Philip (Luke iii. 1). The present Jedur is almost desolate.

Ivo of Chartres, **Yvo Carnotensis**, b. about 1040; d. Dec. 23, 1116; was educated, together with Anselm, in the monastery of Bec-by Lanfranc, and was made bishop of Chartres, 54 m. s.w. of Paris, in 1090. In the great contest then going on between state and church, and which had come to a pointed issue in the question about the right of investiture, he held very moderate and fair views, but he maintained them with unwonted energy and independence, alternately attacking and defending the papal measures as he agreed or disagreed with them. His works, among which especially his letters are of great interest, are found in Migne, *Pat. Lat.* CLVII.-CLXI. Lives by Dombrowski, Breslau, 1881, and Sieber, Leipzig, 1885.

Ivory was very well known and highly appreciated by the Hebrews. They obtained it both by caravan and by vessel, and, as the Hebrew name proves, they knew that it was a tooth, not a horn. Solomon's throne was made of ivory and gold (1 Kings x. 18); beds inlaid with ivory were in use (Amos vi. 4); the ivory house of Ahab (1 Kings xxii. 39) was probably a palace whose walls were panelled with ivory, like the palace of Menelaus, described in the *Odyssey*.

J.

Jab'-bok (*pouring out*), a torrent near Mt. Gilead, flowing for 60 m. s.w. and falling into the Jordan, midway between the Sea of Galilee and the Dead Sea. Over this stream Jacob passed (Gen. xxxii. 22) by a ford, now pointed out at Kalaat Zerka, on the great road from Damascus. T. W. C.

Ja'-besh-Gil'-e-ad (*dry Gilead*), the chief city of Manasseh, east of the Jordan. It was

sacked by the Israelites (Judges xxi. 8-14); afterward delivered by Saul from the Ammonites (1 Sam. xi. 1-11), in return for which its people rescued the bodies of him and his sons from the Philistines (2 Sam. ii. 5) and interred them. Its ruins are on or near Wady Yabes, southeast of Pella. T. W. C.

Ja'-chin and Bo'-az (*firm and lively*), the two pillars set up in the entrance of Solomon's temple (1 Kings vii. 21), about 35 feet high. They were probably named after the givers. T. W. C.

Jablonski, Daniel Ernst, D.D. (Oxford, 1708), a bishop of the *Unitas Fratrum*, or Moravian Church; son of Bishop Peter Figulus, who had changed the old name, and grandson of Amos Comenius; b. at Nassenhuben, West Prussia, Nov. 26, 1660; d. at Berlin, May 27, 1741. After being educated at Lissa and Frankfort-on-the-Oder, he went to Oxford, 1680; became pastor of the Reformed church at Magdeburg, 1683, and rector of the college of the Moravian church at Lissa, 1686. He was appointed court preacher at Koenigsberg, 1691; at Berlin, 1693; and consecrated a bishop of the *Unitas Fratrum* at Lissa, 1699. In 1703 became the actual head of the remnant of this old Protestant church of Bohemia and Moravia, and promoted its interests in Poland, Hungary, and Prussia. He was created, in turn, a councillor of the consistory, a church councillor, and president of the Royal Academy of Sciences in Berlin. The efforts which he made, at the request of King Frederick I., and in connection with Leibnitz, to bring about a union between the Lutheran and Reformed churches were unsuccessful. In 1735 he consecrated David Nitschmann, the first bishop of the Renewed Moravian Church, and in 1737 consecrated Count Zinzendorf in like manner. His chief works were an edition of the Hebrew Bible (1699), a treatise setting forth the rights of Polish Protestants, *Jura et Libertates Dissidentium in Religione Christiana in Regno Poloniae*, etc. (1708), an edition of the Talmud (1715-21), *Historia Consensus Suedomiriensis*, etc. (Berlin, 1731), and a collection of sermons in 5 volumes. (See Kappe, *Sammlung vertrauter Briefe Leibnitzens und J.*, Leipzig, 1747; De Schweinitz, *History of the Unitas Fratrum*, Bethlehem, Pa., 1885.) J. T. HAMILTON.

Ja'-cob (*heel-holder, supplanter*), the son of Isaac, born after his twin-brother Esau, and named from what occurred at his birth (Gen. xxv. 26). He took advantage of Esau's weakness to buy his birthright for a mess of meat (Gen. xxv. 34, Heb. xii. 16), and afterward, with his mother's help, deceived his aged father and obtained the patriarchal blessing (Gen. xxvii.). To avoid his brother's wrath he fled to Mesopotamia. On the way he had a glorious vision at Bethel and a blessed promise. He reached the home of Laban, with whom he spent 20 years, and married two of his daughters, Leah and Rachel. Laban treated him harshly, but God prospered him, and he returned to Canaan. On the border the angels of God met him, and the God of angels wrestled with him at Penuel (Gen.

xxxii.), and he had a peaceful meeting with Esau. He then settled at Shechem, but further trials awaited him. Dinah, Simeon, Levi, and Reuben caused him shame, his mother and Rachel were removed by death, he lost Joseph and was threatened with the loss of Benjamin, but finally he went to Egypt and there died, and was buried in the cave of Machpelah. He had many weaknesses, but, under the divine discipline, grew steadfastly in grace and left an example of patient perseverance. His name is used in the New Testament to illustrate the sovereignty of God (Rom. ix. 13) and the power of faith (Heb. xi. 9, 21). T. W. C.

Jacob's Well, excavated by him when he settled in Shechem, memorable as the scene of our Lord's conversation with the woman of Samaria (John iv. 5, 6). It is a mile from Nablus, and on the edge of the plain El Mukhna, about 75 feet deep and lined with masonry. T. W. C.

Jacob Baradaeus (from the Syriac, *Baradai*, a "horse blanket," his garment); he was consecrated bishop of Nisibis, in 543, by the monophysite patriarch of Alexandria, Theodosius, and from that day till his death, July 30, 578, he spent his life in wandering all through the regions between the boundaries of Egypt and the border of the Euphrates, preaching, consecrating bishops and priests, and trying to organize and expand the scattered monophysite communities, which after him were called Jacobites. (See Kleyn, *Jacob Baradaeus*, Leyden, 1882.)

Jacob of Edessa, b. in the middle of the 7th century, near Antioch; d. 708 near Edessa; was educated in Alexandria, and appointed bishop of Edessa in 687, but resigned his see in 688 on account of disagreement with his clergy, and lived since in literary retirement, translating works by Aristotle, Porphyry, the two Gregories, and others, into Syriac, most of which have come down to us and are found in manuscript in the libraries of London, Paris, Florence, and Rome.

Jacob of Misa, b. at Misa, Bohemia, in the latter half of the 14th century; d. in Prague, Aug. 9, 1429; was appointed pastor first at Tina, afterward of St. Michael in Prague; began in 1414 to administer the cup to his parishioners in the celebration of the Lord's Supper, and wrote a *Demonstratio* and an *Apologia* in defence of the practice he had adopted, and which he continued in spite of the remonstrances of his ecclesiastical superiors.

Jacob of Todi, *Jacopone da Todi*, was a lawyer in his native town, situated 24 m. s. of Perugia, Italy, but entered the Franciscan order in 1268; became famous as a hymn-writer, and died in 1306. His most celebrated hymn is *Stabat mater dolorosa*, which still is much used in the Roman Catholic service, and which has been set to music by Palestrina, Pergolese, Haydn, Rossini, and others. (See Ozanam, *Les poètes Franciscains en Italie au 13me siècle*, Paris, 1852.)

Jacob of Viraggio, *Jacobus de Voragine*,

b. in 1280; d. in 1298; was in 1292 made archbishop of Geneva. He is the author of the so-called *Legenda aurea*, or *Legenda Sanctorum*, sometimes also called *Historia Longobardica*, on account of the short Lombard chronicle attached to the life of Pope Pelagius. The legends are gathered partly from books and partly from oral tradition, but the compilation is crude and clumsy, and has interest only for the study of mediæval superstition; for it became one of the most read and best appreciated folk-books of the Middle Ages, often transcribed, immediately printed after the invention of the printing-press, and translated into all languages in which people read. There is an English translation by William Caxton from the 15th century, often reprinted; latest edition by Th. Graesse, Vratislavia (Breslau), 1890.

Jacobi, Friedrich Heinrich, b. at Düsseldorf, Jan. 25, 1743; d. in Munich, March 10, 1819; received a business education; took charge of a large mercantile concern after his father's death in 1763; was in 1770 made a member of the administration of Jülich and Berg; lived in Holstein during the disturbances of the French Revolution, 1793-1804, and settled then in Munich as president of the newly established academy. By his essays on Spinoza, Hume, the critical philosophy, etc., he exercised considerable influence on German philosophy, and still more on German civilization in general, by his philosophical novels, *Allweil* and *Woldemar*. He is called the philosopher of faith, and the appellation illustrates his standpoint quite well. Many and very various religious movements received an impulse from him or found its main support with him. His collected works appeared at Leipzig, 1812-25, 6 vols., and his life by Zierngiebl, Leipzig, 1867.

Jacobites is the name adopted by the Monophysites (q.v.) of Syria in the middle of the 6th century, when Jacob Baradaeus (q.v.) was consecrated their bishop, and succeeded in reorganizing them in definite congregations. They are now spread over Syria, Mesopotamia, and Babylonia, and are intimately connected with the Thomas Christians of India. Their number is estimated at 60,000 families. They recognize only the first three œcumenical councils and the so-called Robber Synod of Ephesus, 449. But they respect the Synod of Chalcedon, 451, and condemn Eutyches. Their patriarch resides at Mardin. Since the 14th century he is always called Ignatius, just as the Maronite patriarch is called Peter, the Chaldean Joseph, and the Nestorian Simon or Elijah. In 1874 he went to England to seek help from the Anglican Church against the violent obtrusiveness of the Roman Catholic Church, especially the Jesuits, and since that time the Anglican Church maintains an active mission among the Jacobites. (See Khayyath, *Syrii Orientales*, Rome, 1867.)

Jacobs, Henry Eyster, D.D. (Thiel College, Carthage, Ill., 1877), Lutheran; b. at Gettysburg, Pa., Nov. 10, 1844; graduated at Pennsylvania College, Gettysburg, 1862,

and Gettysburg Theological Seminary, 1865; tutor in Pennsylvania College, 1864-67; home missionary at Pittsburg, Pa., 1867-68; pastor and principal of Thiel Hall, Phillipsburg, Pa., now Thiel College, Greenville, Pa., 1868-70; professor in Pennsylvania College, 1870-83; professor of systematic theology in the Evangelical Lutheran Seminary, Philadelphia, Pa., since 1883. He has translated *Hutter's Compend of Lutheran Theology* (with G. F. Spieker), Philadelphia, 1867, 4th ed., 1882; *Schmid's Doctrinal Theology of the Evangelical Lutheran Church* (with C. A. Hay), 1875; *The Book of Concord* (annotated), 1882-83, 2 vols.

Jacobus, Melancthon Williams, D.D. (Jefferson, 1852), LL.D. (Princeton, 1867), Presbyterian; b. at Newark, N. J., Sept. 19, 1816; d. at Allegheny, Pa., Oct. 23, 1876. He graduated at Princeton, 1834, and in theology, 1838; was pastor in Brooklyn, 1839-50, and then professor of Oriental and biblical literature in the Western Theological Seminary. He published *Notes on the New Testament*, 1848-59 [Matt.-Acts], New York, 4 vols., and on *Genesis*, 1864-65, 2 vols. F. M. B.

Ja'-el (wild goat), wife of Heber the Kenite. Having invited Sisera, the defeated general, into her tent, she treacherously slew him while sleeping. Deborah's song (Judges v. 24) appears to praise her, but it is only the deed, not the accompanying circumstances.

T. W. C.

Jaffé, Philipp, b. at Schwerzenz, 6 m. e. of Posen, Feb. 17, 1819; d. in Wittenberge, April 3, 1870. He studied first medicine, afterward history; was the assistant of Pertz in the publication of the *Mon. Germ.*, 1851-63, and became professor extraordinary of history in the University of Berlin in 1862. Besides several works on German history, he published *Regesta Pontificum Romanorum*, Berlin, 1851, 2d ed., 1881, a book of great importance in church history. He was a Jew. In 1869 he was converted, and in 1870 he committed suicide.

Jahn, Johann, b. at Tasswitz, Moravia, June 18, 1750; d. in Vienna, Aug. 16, 1816; entered the order of the Premonstratenses in 1774, and was in 1789 appointed professor of Oriental languages in the University of Vienna, but was removed from his chair in 1805, and several of his books were even put on the Index. His *Biblical Archaeology* was translated into English, Andover, 1823, 5th ed., New York, 1849, and also his *History of the Hebrew Commonwealth*, Andover, 1828, 2 vols., 3d ed. rev., Oxford, 1840.

Jainism. See INDIA, p. 404.

Ja'-ir (Jehovah enlightens). 1. A man of Judah who, under Moses, made great conquests in the trans-Jordanic region (Num. xxxii. 41). 2. A Giladite of Manasseh who judged Israel 22 years (Judges x. 3-5), and had 30 sons, who ruled 30 cities. T. W. C.

James (the same as Jacob, *supplanter*). 1. **James the Elder**, son of Zebedee and Salome, and a brother of John the apostle (Matt. iv. 21, xxvii. 56). With Peter and John he

witnessed the transfiguration, the raising of Jairus' daughter, and the agony in Gethsemane. His apostolic labors did not extend beyond Judæa. Beheaded by Herod Agrippa (A.D. 44), he became the first martyr among the apostles (Acts xii. 2). 2. Another apostle, son of Alphæus or Clopas (Matt. x. 3, John xix. 25) and Mary, called **James the Less** (Mark xv. 40), to distinguish him from the son of Zebedee. He is supposed to have labored in the southwest of Palestine and afterward in Egypt. 3. "The Lord's brother" (Gal. i. 19), that is, a son of Joseph and Mary, or, as some think, a cousin of Jesus. He resided at Jerusalem, was married (1 Cor. ix. 5), and was early a recognized leader in the church (Acts xii. 17, xxi. 18, Gal. ii. 9, 12). He presided at the council held at Jerusalem, A.D. 49 (Acts xv.) and proposed the decree which was adopted. In Gal. i. 19 he is apparently (not certainly) classed as an apostle. He is called "the Just" by Josephus, and stood in high repute even among the Jews, but was slain by the Sanhedrin, according to Josephus, A.D. 62, but according to Hegesippus, A.D. 69. T. W. C.

James, Epistle of, "a servant of God and of the Lord Jesus Christ." It is generally supposed to have been written by James the Just, probably from Jerusalem, before A.D. 62, and possibly much earlier. It is addressed to "the 12 tribes which are of the Dispersion," that is, Jewish believers. The style is marked and original, unlike any other New Testament writing. It is sententious, vivid, and figurative, and rich in appropriate illustrations. The design is ethical, not doctrinal. The writer supposes the distinctive doctrines of Christianity known, and pushes their practical applications. He says nothing of the atonement, Christ's resurrection and ascension, or the work of the Spirit. Even our Saviour's name occurs only twice (i. 1, ii. 1). A close resemblance to the Sermon on the Mount has been noted, many of the precepts and illustrations being the same in the Sermon and the epistle. The logical connection is not easy to trace. The author dwells on the benefits of affliction, the observance of the moral law, the sin of worldliness, the worthlessness of faith without works, the government of the tongue, the pursuit of peace, the avoidance of covetousness, and the exercise of patience and prayer. The apparent difference between him and Paul is due to the fact that the former opposes an unfruitful theoretical belief, while the latter opposes legalism and self-righteousness. Besides the general commentaries, Lange, Meyer, the *Bible Commentary* (Scott), *Popular Commentary* (Gloag), see R. Johnstone, Edinburgh, 1871, 2d ed., 1888; and C. F. Deema, under caption *The Gospel of Common Sense*, New York, 1890.

T. W. C.

James, John Angell, D.D. (Princeton, 18—; Glasgow, 18—), Congregationalist; b. at Blandford, Dorsetshire, 103 m. w. by s. of London, June 6, 1785; d. at Birmingham, Oct. 1, 1859. He studied at Gosport, and was pastor of Carr's Lane chapel, Birmingham, from Sept., 1805. He acquired fame as a

preacher, and was active in forming the Evangelical Alliance in 1846. His writings, as collected, London, 1860-64, fill 15 volumes; the most notable are, *The Anxious Inquirer*, Birmingham, 1834, 14th ed., London, 1884; *An Earnest Ministry*, 1848; the latter has been widely circulated and translated. His *Life and Letters*, edited by his colleague, R. W. Dale, appeared London, 1862. (See also *True Greatness, a Brief Memoir*, 1860, and a review of his life and character by J. Campbell, 1860.) F. M. B.

Jameson, Mrs. Anna (Murphy), b. in Dublin, May 19, 1794; d. at Ealing, London, March 17, 1860. In 1825 she contracted an unhappy marriage with Robert Jameson, a barrister; in 1829 he went to Dominica as a judge, and she returned to her father, a painter of note. She gained much literary repute, and in her later years rendered important services to the cause of charity and reform. Among her books are, *Sacred and Legendary Art*, London, 1848, 2 vols.; *Legends of the Monastic Orders*, 1850; *Legends of the Madonna*, 1852; *History of our Lord in Art*, 1860, vol. i. (vol. ii. completed by Lady Eastlake, 1864). F. M. B.

James, Edmund Storer, M.D., D.D. (University of Vermont, 1844), LL.D. (), Methodist; b. at Sheffield, Berkshire County, Mass., April 27, 1807; d. in New York City, Sept. 18, 1876. He was early removed to Salisbury, Conn.; taught from 1824 to 1830, meantime studying law, and afterward medicine; entered the Philadelphia Conference, 1830; became financial secretary of the American Bible Society, 1840, and was elected bishop, 1844. In this office he was pre-eminent for labors and travels, and contributed as largely as any man of his time to the growth and prosperity of his denomination. (See his life by H. B. Ridgeway, New York, 1882.) F. M. B.

Jan'-nes and Jam'-bres, two of the principal magicians of Egypt who attempted to imitate the miracles of Moses and Aaron (Ex. vii. 11, etc.). Their names are not mentioned in the Old Testament, but occur in the Targum of Jonathan and in 2 Tim. iii. 8. T. W. C.

Janow, Matthias von, descended from a noble Bohemian family; studied theology at Prague and in Paris; was appointed canon in the cathedral of St. Vitus, Prague, 1381, and died there, Nov. 30, 1394. He was one of the precursors of Hus and wrote a number of treatises which he collected himself in 1392, under the title, *Regula V. et N. Testamenti*. (See Jordan, *Die Vorläufer des Hussitentums*, Leipzig, 1846; Lechler, *Johann von Wiclif und die Vorgeschichte der Reformation*, 1878, 2 vols., 1.c.)

Jansen and Jansenism. **Cornelius Jansen**, b. at Acquoi, North Holland, the Netherlands, Oct. 28, 1585; d. at Ypres, West Flanders, Belgium, May 6, 1638; studied philosophy and theology at Louvain; lived for several years in Paris and at Bayonne, and became principal of the newly erected Pulcheria College in Louvain, 1617; profes-

or of theology in the university, 1630; and bishop of Ypres, 1636. This last promotion, by the king of Spain, he owed to his *Mars Gallicus*, 1635, a pamphlet full of violent invectives against the king of France and Cardinal Richelieu on account of their alliance with the Protestants of Germany. Several other writings, *Alexipharmacum*, 1630; *Notarum Spongia*, 1631, etc., were expressly directed against the Reformed. Nevertheless, he was no friend of the Jesuits. Twice, in 1623 and 1627, he went to Madrid as the representative of the University of Louvain, for the purpose of procuring the exclusion of the Jesuits from the chairs of philology and philosophy in that institution, and in the controversy between Archbishop Rovenius of Utrecht and the order, he sided with the former. On the contrary, after the publication of *Augustinus*, which is the positive expression of his personal views, the Jesuits became his deadly enemies. This book, *Augustinus, sive doctrina Sti. Augustini de humane naturæ sanitate, agitudine, medicina adversus Pelagianos et Massilienses* was really the result of more than 20 years of labor. While studying at Louvain, he had formed an intimate friendship with Du Vergier. From 1618 to 1617 he lived with him in Bayonne; they studied Augustine's works together, and came to the conclusion that the Roman Church in many points had deviated from the straight line of orthodoxy, as that line had been marked out by him. When, in 1621, Du Vergier visited Jansen in Louvain, they agreed to enter jointly upon a criticism of the standpoint of the Roman Church viewed in the light of St. Augustine, Jansen treating the doctrinal part of the question, Du Vergier the part concerned with polity and discipline. Jansen finished his work a short time before he died, and the discrepancy which it exposed between the doctrines of the Roman Church and the doctrines of St. Augustine is *Jansenism*. It was published at Louvain, 1640, in three volumes, folio.

First the Jesuits tried to prevent the printing of the book altogether. In that they failed, but after the publication they succeeded in having it forbidden, first by the Inquisition, Aug. 1, 1641, and then by the pope, Urban VIII., in the bull *In eminenti*, March 6, 1642. The bull, however, met with considerable opposition both from the bishops and from the universities. Quite conspicuous was the resistance offered by the monastery of Port Royal, in Paris. Since 1623 it stood under the direction of Du Vergier, and after his death in 1643, under that of his pupil, Antoine Arnauld (q.v.). It was the home of a fully developed Jansenism long before the world ever heard about such a thing. The bull *In eminenti* condemned Jansen's book in general terms without giving any specification. In 1651, 85 members of the French clergy petitioned the pope for such a specification, and it was granted by Innocent X., May 31, 1653. But in 1655 Arnauld published his *Lettre d'un docteur de Sorbonne à un duc et pair de France*, in which, though he admitted that the 5 propositions condemned by Innocent X. were erroneous, he protested

that they were not found in Jansen's book, or at least not used by him in the sense in which they were condemned by the pope. This touched Alexander VII., the successor of Innocent X., to the quick. He asserted with great vehemence that the 5 propositions did occur in Jansen's book and were used by him in the sense condemned, and he peremptorily demanded that, under penalty of excommunication, every one should subscribe to a formula condemning Jansen. The king, Louis XIV., always averse to the Jansenists because under the influence of the Jesuits, interfered, and the monks and nuns of Port Royal were compelled to subscribe, though they did so with certain reservations. Arnauld had made, in the above-mentioned letter, a distinction between the question of right and the question of fact. When the pope, he said, confirms anything as right or condemns it as wrong, he must be obeyed; he is infallible. But with respect to the mere question of fact, his perception is as limited and as liable to mistakes as anybody's else. Hence the reservations of the subscription. The papal authority was at stake. Port Royal was at that moment a power which had to be managed. In 1656 Pascal published his *Provincial Letters*, and though they did not attack the pope himself, they made such an onset upon the pope's most trusted and most powerful ally, the Jesuits, as had never been seen before. A frightful contest ensued between the Jansenists and the Jesuits, and the latter were evidently worsted. Other circumstances made the situation still more difficult. The distinction of Arnauld was adopted by 4 of the bishops of France, those of Alet, Angers, Beauvais, and Pamiers, and Alexander VII. was compelled to negotiate. He did not yield, however, but the so-called "peace" which his successor, Clement IX., brought about in 1668 was a defeat.

Meanwhile the fight between Jansenists and Jesuits went on until, in 1701, by the so-called "Cas de Conscience," the battle once more became pitched between the Jansenists and the pope. A Jansenist asked whether absolution should be given to a priest who on his death-bed confessed that, though with the church and the pope he condemned the 5 propositions, he still felt uncertain as to the question whether they actually were found in Jansen's *Augustinus* or not, and 50 doctors of the Sorbonne declared that in such a case absolution should not be withheld. The Jansenists published the declaration, but Clement XI. condemned it in 1703, and, instigated by Louis XIV., he, in 1705, issued the bull *Vineam Domini*, by which he took up the standpoint of Alexander VII., absolute condemnation and unreserved submission. The nuns of Port Royal refused acquiescence. In 1707 they were excommunicated; in 1709 the monastery was dissolved; in 1710 the buildings were razed to the ground. This, however, was really a victory for the king; the pope had still his laurels to win. In 1687 Paschasius Quesnel had published his *Reflexions Morales sur le Nouveau Testament*, and the Jansenists had used the book much and done much to spread it. In 1708 the Jesuits

succeeded in having it forbidden by the pope, and in 1718 Clement XI. issued the famous bull *Unigenitus*, condemning 101 propositions in Quesnel's book, among which were several sentences from the Bible and the church fathers. The bull was accepted by some, the Acceptants, but others, the Appellants, appealed from the pope to a general council. In 1720, however, the duke of Orleans, regent of France, accepted the bull, in 1728 the archbishop of Paris, and in 1730 the Sorbonne were compelled to submit, and from that time Jansenism existed only in form of vague mysticism. Its last appearance, or rather its disappearance, was not very edifying. François de Paris, a Jansenist deacon in the church of St. Medard, Paris, died in 1727, and shortly after it was reported that miracles were wrought on his grave in the cemetery of St. Medard. The place soon became the goal of numerous pilgrims, but also the scene of disgusting excesses, and the Convulsionists actually threw a shadow, if not over Jansen, certainly over Jansenism. (See Gerberon, *Histoire générale du Jansénisme*, Amsterdam, 1700; Montgeron, *La vérité des Miracles opérés par l'intercession de A. de P.*, 1737-45, Paris, 17—; Rapin [Jesuit], *Histoire de Jansénisme*, edited by Domenech, Paris, 1861; Bouvier, *Étude critique sur le Jansénisme*, Strassburg, 1864; Fuzet, *Des Jansénistes du XVII. siècle*, Paris, 1876, and the literature to the articles, ARNAULD, PASCAL, PORT ROYAL, UNIGENITUS.) C. P.

Janssen, Johannes, Ph.D. (Bonn, 1853), D.D. (hon. Würzburg, 1882; Louvain, 1884), Roman Catholic; b. at Xanten, Rhenish Prussia, Germany, April 10, 1829; studied at Louvain, 1850-51, and Bonn, 1851-53; and became professor of history in the gymnasium at Frankfurt-am-Main, 1854. He is papal domestic prelate, apostolic prothonotary, and archiepiscopal councillor of Freiburg. Besides several other works, he wrote *Friedrich Leopold, Graf zu Stolberg*, Freiburg, 1875-76, 2 vols., also in 1 vol., 3d ed., 1882, and *Geschichte des deutschen Volkes seit dem Ausgang des Mittelalters*, 1876 sqq. (vol. i., 14th ed., 1887; vol. ii., 15th ed., 1889; vol. vi., 12th ed., 1888). In defence of this book, which was vigorously attacked by Protestant scholars, he published *An meine Kritiker*, 1884; *Ein zweites Wort an meine Kritiker*, 1884 (many editions of both.)

Januarius, St., bishop of Benevento, was beheaded at Puteoli during the persecution of Diocletian, but his head and two phials of his blood were rescued and are preserved in a chapel of the cathedral in Naples, of which city he is the patron saint. Twice a year, May 1 and Sept. 19, these relics are exhibited, and when the blood is brought within sight of the head, it becomes liquid and begins to bubble. This performance is believed by the credulous to be miraculous. (See *Act. Sanct.*, Sept. 19.)

Japan. The empire of Japan, called by the natives Dai Nippon, consists of 4 large and nearly 4000 small islands lying in the Pacific Ocean, east of China, Corea, and Russia, extending from long. 122° 45' to 156° 32'

and from lat. 24° 6' to 50° 56'. Its total area is 148,766 square miles, and it has a coast line of 21,088 miles. The 4 large islands—Hondo, Kiushiu, Shikoku, and Yezo—with fringes of outlying archipelagos like the Kuriles and Riu Kiu, make a nearly continuous chain stretching from the Aleutian Islands to Formosa, thus including much variety of climate, and bringing the frontiers in close proximity with those of the United States, Russia, Corea, and China.

The population by census of 1888 was 39,607,234, of whom 20,008,445 were males and 19,598,789 were females. Since 1880, when an exact census was first taken, there has been steady increase. Most of the population, which is now over 40,000,000, is massed in the older portions of the country, and notwithstanding the removal of political and legal disabilities, is still allocated on the old feudal lines. The densest population is found along the coasts of the inland sea and on the eastern and western coasts of Hondo. Musashi, Owari, Sanuki, and the 4 provinces between Osaka and Kioto have over 1000 inhabitants to the square mile, while in Yezo there are fewer than 7. Hondo has 30,420,162, Kiushiu 6,103,446, Shikoku 2,828,821, and Yezo 254,805 souls. The average to a household is 5.08. The nobles number 8811, the gentry 1,976,480, and the common people 37,626,943. Of these 137 are over 100 years old. The males are in excess at birth, but after the 60th year the superior longevity of the women is strikingly manifest. There are 6 cities which have over 100,000 inhabitants, viz., Tokio, Osaka, Kioto, Nagoya, Yokohama, and Kobé; 30 which have over 30,000, and 124 which have over 10,000. The number of marriages in 1888 was 330,246, or 8.34 to every 1000 people, the married couples numbering 7,419,953, or one fifth of the population; the divorces being 109,175, or one divorce to fewer than three marriages.

The chief food of the people is rice and fish. Physically the Japanese are smaller in weight and height than their environment demands, owing to their peculiar sedentary habits and deficient nourishment—defects which promise to be remedied by the reforms now in progress. Ethnologically they are in a mixed race made up of the great drift of humanity coming up from the south along the Kuro Shiwo or Black Stream of the Pacific that sweeps from the tropics past Formosa, Japan, Alaska, California, and Hawaii, with aboriginal tribes from the more northern Asian mainland. About the time of the Christian era, a band of conquerors from the northern highlands of Asia, descending by way of Corea, landed in Kiushiu and gradually pushed their conquests northward, settling in the region around Kioto, and imposing their authority upon the outlying tribes. Japanese tradition was not committed to writing until A.D. 712, nor was time accurately measured until the 6th century, so that the so-called history of Japan, which dates the founding of the throne and imperial dynasty at 660 B.C., is worthless. It is clear, however, that the Yamato house or tribe emerged from the mass of warring clans and

became paramount. The conquest of an agricultural people having superior weapons and a rigid system of dogmatics, which located the ancestors of the Mikado or chief of Yamato in heaven, went on, and the conquerors and conquered, like Normans and Saxons, became amalgamated. The Mikado's person became more and more sacred, and reverence for the throne increased until it showed itself the most potent and ineradicable force in the national history. Nevertheless actual government fell into the hands of the men of craft and ability, and throughout all her history Japan has been governed by a family, or clan combination, Fujiwara, Taira, Minamoto, Hōjō, Ashikaga, or Tokugawa. Having no outside enemies or invaders, the struggle of able and ambitious men was that of native with native, and all Japanese history tended to a dualism in form. The long wars requisite to subdue the aborigines to the Mikado's rule issued in a separation of the official functions into those of civil and military, and the people into a warrior and an agricultural class. Then the soldiers ranged themselves under the Red or Taira and the White or Minamoto banners, and these soldier clans transferring their activities from camp to court, displaced the civil officers and themselves came to blows, the Minamoto, after bloody wars, annihilating the Taira. The victors then established the city of Kamakura in the East A.D. 1192, holding the sword, the purse, and actual administration of the law, while the Mikado, the court, and the fountain of honors remained in Kiōto. Thus were the functions of the camp and the throne separated during nearly 700 years, and until, in the presence of foreigners, dualism ceased forever after the *coup d'état* and civil war of 1868, when all government was united in the Mikado. Japan is now a nation in the sense in which it has never been before.

The coming of Commodore Perry, modern diplomacy, Western civilization, and missionary influences from without were timed by Providence and made to coincide with a most remarkable inward preparation which had been going on for a century before the arrival of the American ships. The contact of the inward and outward forces formed the resultant which is New Japan, and of which the Constitution, proclaimed Feb. 11, 1889, is the logical expression. By this document, given by Mutsuhito, the 123d Mikado of "the line unbroken for ages eternal," the government is changed from a despotism to a constitutional and representative monarchy, and the imperial diet is to assemble in Dec., 1890. Under this instrument, the rights of the common people, who have hitherto never been acknowledged, defined, or guaranteed, are to be determined by law, as they are now broadly outlined and guaranteed. The right of abode and of changing the same, of freedom from arrest, detention, or trial, except according to law, of domicile and freedom from search, of the secrecy and inviolability of letters, of the freedom of religious belief, and the liberty of speech, writing, publishing, public meeting, association and petition, within the limits of law, are guaranteed to every subject.

In religion, the Japanese are Shintoists, Buddhists, Confucianists, or Christians. Shinto means the way or doctrine of the gods, and is the indigenous cult, with a ritual and dogmas, but without formulated codes of morals. According to the Kojiki, its "bible," composed 712 A.D., heaven and earth came into existence through evolution or spontaneous generation and differentiation, and out of the first rush-sprout were propagated several beings, or pairs of beings, then sex, creators, gods, men, plants, rocks, etc., the Mikado being the direct descendent of the sun-goddess, and the various deities which fill the pantheon of Shinto being but chieftains, warriors, civilians, and various personages of ability apotheosized. When Buddhism came from Corea in 552 A.D. and found only this rudimentary cult opposed to it, the conquest of Japan was not a work of great difficulty, especially when, in the 9th century, Kōbō, by an elaborate scheme of reconciliation, in which all the Shinto deities were declared to have been *avatars* or manifestations of Buddha, succeeded in absorbing Shinto into Buddhism. For nearly a millennium this indigenous faith sunk out of sight, only to be revived in this century by scholars, archaeologists, and politicians, who made it an engine of statecraft in restoring the prestige of the Mikado.

The missionary age of Buddhism lasted from the 6th to the 12th century, and then came the age of the development of doctrine, during which the sects unknown to Buddhism outside of Japan were formed. From the 16th to the 19th century is the era of outward splendor, the last hundred years being one of decay. The triumphs of Christianity have recently provoked the Buddhists in Japan to a determined show of strength, and even into the formation, in Kiōto, Aug., 1889, of a Board of Foreign Missions (Outer Seas Proclaiming Doctrine Board), and the contributions to two chief temples in Kiōto, in 1889, are stated at 360,000 yen, or \$270,000. There are 6 great sects and numerous smaller sects and subdivisions, many having flourished for a time and passed away. The chief elements in the formation of those sects which have departed most widely from the primitive doctrine of Sakyamuni are the constant tendency of the Japanese mind to pantheism, and the patriotism which modifies all their religion. Almost every Japanese of eminence in life becomes some sort of a Buddhist saint. The Zen, Jōdo, Shin-gon, and Shin are the most powerful sects, the last being that embracing what is called "Reformed Buddhism," its features being notably protestant. The Tendai lay emphasis on asceticism and contemplation, the Shin-gon on spiritual vision, the Zen on intuition, the Jōdo on imputed righteousness, and the Nichiren on emotional religion. There were, in 1887, 152 state temples and 192,359 smaller temples and shrines, with 14,195 priests in the Shinto and 71,991 temples and 56,380 priests in the Buddhist cultus. The government statistics, which include all who in any way teach, preach, or serve officially, give for Shinto 9 heads of sects, 54,850 priest-preachers and 850 pupils; for Buddhism 38 heads of sects, 48,587 priest-

preachers, 32,348 monks, or ordinary priests, and 19,869 pupils. The chief seat of the strength of Shintō is in Western and of Buddhism in Central Hondo.

The history of Christianity covers two periods of time, the one between A.D. 1549 and 1637, and the other since the opening of Japan in 1859 by the Townsend Harris Treaty. Europeans first landed at the island of Tané, the famous Mendez Pinto introducing trade and firearms. In 1549, Francis Xavier, who had met Anjiro, a Japanese, at Goa, India, came to Kagoshima with three other missionaries, and after a year's labors 100 converts to the Roman form of Christianity were enrolled. Going thence to Hirado (Firando) Island, and to Yamaguchi, in Suwo, Xavier made his way to Kiōto only to find the capital desolated by civil war. Returning to Yamaguchi, he gathered a church of 500 converts in two months, after which he went to Bungo province, and shortly after sailed for China, dying on the way thither. The other missionaries were, in 1553, reinforced, and Bungo became the centre of active propagation. The times were rather propitious for the spread of a new religion. The power of the Ashikaga dynasty of military rulers had waned, and that of the Mikado was little more than a shadow. The arts of literature and of peace had decayed, civil war was the rule, and fighting the chief pastime. The various daimiōs, or feudal rulers, now practically independent, were seeking the advantages of foreign trade, and patronized the missionaries. In some cases they even compelled their subjects to become Christians by proclamation, giving the alternative of banishment or confiscation of goods. In the opposition religions there was little vitality, for Shintō was a shadowy system of myths, and Buddhism had overgrown into a system of military monasticism, combining great outward splendor of temples with immense wealth in land and revenues, and armies of monks in armor, who often decided the day in the battles of rival daimiōs.

At no time in Japan's history was the estate of the people lower, or their condition more pitiable. Coming, then, with eloquence, fervor, new doctrines, and a gorgeous ritual, the success of Torrez, Organtín, Valignani, Martizen, and scores of other Portuguese priests, was markedly rapid. Kiushiu was especially a promising field. In 1582 several Japanese Christian nobles, the representatives of many thousand converts, sent an embassy to the pope at Rome, the envoys remaining over two years, to find, on their return, in 1585, that Nobunaga, their friend and protector and the uncompromising enemy and destroyer of the Buddhists, had fallen under the assassin's arrow. Two years later Hidéyoshi, the regent, ordered all foreign priests to leave the empire, but the decree was not pressed, and the propaganda went on, 3000 converts being baptized in one year. In 1590 four Franciscan friars, coming in the train of the visiting governor of the Philippine Islands, introduced the two elements of discord which tended to the destruction of Roman Christianity in Japan; they trespassed upon the

ground of the Jesuits, hitherto the only missionaries in Japan, and they violated their promise made to Hidéyoshi not to preach or make converts, and thus roused his implacable wrath and suspicions, to which his successor Iyēyasū became heir. Notwithstanding the scheme of the invasion of Corea, in which the Christian leaders and many of the abler men were sent out of the country, the propaganda continued, new reinforcements of missionaries arrived, in 1608 the pope declared Japan a field for all orders, a mission press was established and Christian literature circulated. In 1611 the Dutch, and in 1618 the English, established commercial factories, and in 1614 Iyēyasū, the founder of Yedo and of the Tokugawa dynasty of military rulers (1604-1868), declared Christianity a religion dangerous to the state, and rigidly enforced the decree of suppression and banishment. The churches were destroyed, the foreign priests and native leaders sent out of the country, and the Christian peasantry, numbering a million and a half souls, were left without teachers.

The Roman Catholics explain the hostility of Iyēyasū by the intrigues of the Protestant Dutch and English, but the true story of the expulsion of the foreign religion has never yet been told from the most important side—the Japanese—and still awaits a historian. Diligent search reveals no trace of the translation of the Scriptures beyond the Ten Commandments, Lord's Prayer, and selections; but in his monograph, *The Jesuit Mission Press in Japan, 1591-1610*, Mr. Ernest Satow shows that grammars, dictionaries, catechisms, various works of devotion and discipline, the *Imitation of Christ*, and a few volumes of miscellaneous literature, were composed in or translated into Japanese.

Despite the bloody repression of the Christian rebellion at Shimabara in 1637, and the severe measures used during the two and a half centuries of Japan's isolation, for the extirpation of the faith, the French Roman Catholic missionaries found, on their arrival at Nagasaki, in 1859, considerable numbers of descendants of believers who were secret disciples. At first persecuted by the government, these people are now open and devout adherents. From this nucleus the Roman Catholic missionaries in modern Japan, with methods more conciliatory, and entirely free from suspicion of ulterior political purposes, have diligently prosecuted their earnest labors in most parts of the empire. They claim a following of 49,000, including infants and children, and in their organization are 8 bishops, 49 abbots or heads of parochial clergy, and 34 ordinary priests, located at 22 stations, most of them large cities. There are also 38 sisters of charity, with 5 mothers-superior in 7 cities.

The Russian Ecclesiastical Mission, under the energetic leadership of Bishop Nicolai, began the labors of propagating Christianity, according to the Russo-Greek form, in 1870. In the northern parts of Hondo and in Yezo a number of churches have been planted. The Protestant translation of the Bible is made use of, and special stress is laid upon raising up a large native ministry. Massive

and commodious buildings in Tokio, paid for by the Russian Government, which has recently increased its appropriation for Japan by 100,000 roubles, are the headquarters of the educational and propaganda departments, and in the capital this church has a strong following. Three other Russian clergymen assist Bishop Nicolai, and the following of the Greek Church in Japan numbers probably 18,000.

In the history of Protestant missions in Japan there are two distinct epochs, with a prospective third, from 1859 to 1872 and from 1872 to 1890. The American Episcopal, Presbyterian, Reformed (Dutch) and Baptist societies located their teachers and medical missionaries in 1859 at Yokohama and Nagasaki, amid much prejudice and suspicion, and during 10 years prosecuted the work of education, enlightenment, mastery of the language, and smoothing of the path for other comers. These were years of toil and discouragement, and of unrest and turmoil in the country itself, but a foundation was laid on which a superb superstructure has since been erected. In 1869 the Church Missionary Society of England and the A. B. C. F. M. established missions. At the opening of 1872 there were 10 natives known to be Christians, and on Sunday, May 10, after a season of prayer and the study of the Book of Acts, the Japanese Church was organized with 11 members. At this time the embassy sent round the world by the Mikado was in America, and before the close of the year the calendar of Christendom was adopted, and in Feb. 13, 1873, the edicts against Christianity were removed. At the end of 1872 there were 51 missionaries on the ground, and in 1873 a reinforcement of 45 arrived, and evangelistic, educational, medical, and literary work was pushed with fresh vigor. By 1879 the experimental stage was over, the field fully plotted out, and the missionaries numbered 201. The New Testament in Japanese, after 20 years of preliminary study, and 5½ years after it had been begun by a board of foreign and native translators, was completed November 3, 1879. The completion of the Bible in Japanese, after various books of the Old Testament had been published, was celebrated in Tokio, Feb. 3, 1888.

One of the oldest missionaries ascribes one half of the present wonderful results of Christian missions in Japan to the work of the Bible societies. Of these the American, British and Foreign, and National Bible Society of Scotland have agencies in Japan, and have been generous supporters of the expenses of translating, publishing, and circulating the Scriptures, the American Bible Society alone having disposed of over 550,000 volumes of the whole or portions of the Bible. In this work, as in the multifarious labors, the native Christians have taken part, and the translation is probably one of the most successful missionary versions yet made of the divine Word, while by the 80,000 Christians in 800 churches it is read with avidity and edification.

Into a description of all the forms of missionary activity our space does not permit us

to go, nor to mention the names of even the veteran toilers who have seen both seed-time and planting. Remarkable are the gifts and characteristics of the native Christians, more than one half of whom have come from the *samurai* class, which has for centuries been noted for its strong intellectuality, and from which has issued the public opinion that has swayed society. A spirit of eager desire to engage actively in all departments of Christian service, a spirit of self-support, a sense of responsibility for the conversion of their countrymen, equally with a refusal to inherit or blindly receive the ecclesiastical divisions and quarrels of Europe and America, and the sectarianism of some of their teachers, have characterized the native ministry and congregations. Nearly all the methods and agencies collateral to the churches and found efficient at home are tried in Japan, and usually with satisfactory results. On the other hand, the missionaries, as a rule, a noble band of highly qualified men and women, have shown a tendency to ignore differences and to unite as far as possible in presenting an unbroken front against paganism. A good beginning has been made in vernacular, Christian journalism and literature, and in the churches of Reformed Christianity are many promising editors, writers, and scholars. Of the 17 Christian newspapers now published, 1 is Roman Catholic, 1 Greek Church, 1 undenominational, 1 Methodist, 2 Episcopal, 2 Presbyterian, 6 Congregational, 2 Unitarian, 1 Friends. Twenty-nine societies now labor in the chief cities of the empire, and the approximate statistics for 1890 are as given below.

There are 5 large groups, the missionaries and natives in which work in practical harmony, viz., the Presbyterian co-operating with the United Church of Christ in Japan, the Episcopal in connection with the Nippon Sei Kokwai, the Baptists, the Congregationalists, and the Methodists, all of these having British as well as American missionaries, except the Congregationalists. There are also the German Evangelical Protestant (German Swiss), and from the United States the Society of Friends, Christian Alliance, Unitarian, and Universalist missions, besides various educational, medical, or evangelistic agencies not under regularly organized missionary societies. Of the 527 missionaries (1889), 166 were married males, 34 unmarried males, and 171 unmarried females, at 84 stations and 448 outstations. Of the 274 organized churches, 153 were wholly and 151 partially self-supporting, in which 5007 adult converts and 535 children were baptized. In present membership are 13,021 men, 9418 women, 2204 children—total, 24,643. In 18 boys' boarding schools are 2998 pupils, and in 51 girls' schools 4240; in 56 day schools are 3269 pupils, or a total of 10,506 young persons under direct Christian training during week days; 350 Sunday-schools have 21,597 pupils, and 17 theological schools train up 275 young men for the ministry. There are 135 native ministers and 409 unordained native helpers, 3 schools for Bible women, with 22 pupils. In 8 hospitals were 437

in-patients, and in 9 dispensaries 14,057 persons were treated. The number of yen (three quarters of a dollar) contributed by native Christians for all purposes was 53,503.13, an increase over 1888 of 9048.43. Later statistics presented at a meeting of the Japanese Evangelical Alliance, in Tôkiô, May, 1890, show a total of nearly 34,000 Protestant native Christians in Japan.

LITERATURE.—For the history of Christianity in Japan and for descriptions of the country, see, *Transactions of the Asiatic Society of Japan, passim*; Jean Crasset, *Histoire de l'Eglise du Japon*, Paris, 1689, 2 vols., 2d ed., 1715, Eng. trans., *The History of the Church of Japan*, London, 1705; P. F. X. de Charlevoix, *Histoire et description generale du Japon*, Paris, 1736, 4th ed., Tours, 1844; Leon Page, *Histoire de la religion chrétienne au Japon*, Paris, 1369; W. E. Griffiths, *The Mikado's Empire*, New York, 1876, 6th ed., 1890; E. M. Satow, *The Jesuit Mission Press of Japan*; G. F. Verbeck, *History of Protestant Missions in Japan*, Yokohama, 1883; Basil Hall Chamberlain, *Things Japanese*, London, 1890, and the numerous popular works of travel and observation (e.g., by W. Gray Dixon [1869], Isabella Bird [1880], J. J. Rein [1883-89]).

WILLIAM ELLIOT GRIFFITHS.

Ja'-pheth (*enlargement*), the second son of Noah (Gen. x. 21). His 7 sons (Gen. x. 2-5, 1 Chron. i. 5) occupied with their posterity the north of Asia and most of Europe. In later years the Greeks and Romans subdued large portions of Southern and Western Asia, in accordance with Noah's blessing (Gen. ix. 27), and Japheth's "enlargement" now extends over America and Australia.

T. W. C.

Jarvis, Samuel Farmer, D.D. (University of Pennsylvania, 1819), LL.D. (Washington [now Trinity], 1837), Episcopalian; b. at Middletown, Conn., Jan. 20, 1786; d. there, March 26, 1851. His father was the second bishop of Connecticut. He graduated at Yale, 1805; was ordained deacon, 1810, and priest, 1811; rector in New York, 1813-19, at St. Paul's, Boston, 1820-26, and at Middletown, 1837-42, with brief terms as professor in the General Theological Seminary, 1819-20, and in Washington (now Trinity) College, Hartford, 1835-37. From 1826-35 he was abroad, mainly in Italy. In 1838 he was appointed historiographer to the Episcopal Church. His chief works are, *A Chronological Introduction to the History of the Church*, London, 1844, Boston, 1845, and *The Church of the Redeemed*, Boston, 1850, vol. i. (all published).

F. M. B.

Jasher, Book of, is mentioned twice in the Old Testament (Josh. x. 13, 2 Sam. i. 18), but the work itself does not exist any more. Several books of this title have since been written by Jews, one in 1391, by Rabbi Shabbatai Carmuz Levita, is a moral treatise and is found in manuscript in the Vatican; another, by Rabbi Tham, d. 1171, is a treatise on the Jewish ritual, and was published in Hebrew, in Italy, 1544, at Cracow, 1586, and Vienna, 1811; a third, probably written by

a Spanish Jew in the 13th century, is an introduction to the Hexateuch, and was published at Venice, 1625, Cracow, 1628, Prague, 1668, German translation at Frankfurt, 1674, English in New York, 1840. *The Book of Jasher, Translated into English from the Hebrew by Alcuin of Britain, who went on a Pilgrimage into the Holy Land*, London, 1751, 1829, 1833, is a mere fraud. (See Horne, *Introduction*, iv., 741-47. See *The Book of Jasher* in Emanuel Deutsch's *Literary Remains*, New York, 1874.)

Ja'-son, the name of several Jews. 1. **Ja'-son**, son of Eleazar, was sent by Judas Maccabeus as ambassador to Rome (1 Macc. viii. 17). 2. **Jason of Cyrene**, a Hellenistic Jew, who wrote shortly before the time of Christ a history of the Maccabees in 5 books. The original has perished, but the second book of Maccabees (ii. 19) is declared by its author to be an abridgment of Jason's work. 3. **Jason** (brother of the high-priest Onias III.), who bought the office of high-priest from Antiochus Epiphanes, changed his name from Jesus to Jason, and used every means to introduce Hellenism among his countrymen, but after some years (B.C. 172) was supplanted and became a fugitive. Soon he returned and captured Jerusalem, but was again expelled, wandered from place to place, and at last died in Sparta. 4. **Jason**, a Christian who entertained Paul (Acts xvii. 5-9) in Thessalonica, and may have been identical with the man mentioned in Rom. xvi. 21 as a kinsman of the apostle.

T. W. C.

Ja'-van, the fourth son of Japheth and the ancestor of the Greeks or Ionians. Greece is meant by the word in Isa. lxvi. 19 and Ezek. xxvii. 13, and is given, by both the common version and the Revised, in Dan. viii. 21 and Zech. ix. 13.

T. W. C.

Jay, William, Congregationalist; b. at Tisbury, Wiltshire, May 6, 1769; d. at Bath, Dec. 27, 1858. He passed, in 1785, from the stone-mason's trade to C. Winter's academy at Marlborough, and before he came of age had preached nearly 1000 times. From Jan., 1791, to Jan., 1853, he was minister of Argyle Chapel, Bath, where he attained great reputation; John Foster called him the prince of preachers, and Sheridan the most natural orator he ever heard. His *Morning and Evening Exercises*, 1812, 4 vols., and *Mornings with Jesus*, London, 1854, have been very popular. His works were collected in 12 vols., Bath, 1842-48, and reprinted in 1856 and 1876. Princeton gave him the degree of D.D., but he did not use it. (See his *Autobiography*, ed. by G. Redford and J. A. James, London, 1854; S. Wilson's *Memoir*, 1854; Wallace's *Portraiture*, 1854; and C. Jay's *Recollections*, 1859.)

F. M. B.

Jealousy, one of the strongest passions of our nature (Prov. vi. 34, Cant. viii. 6). Commonly it denotes a suspicion of conjugal infidelity (2 Cor. xi. 2), but is used for anger (Ps. lxxix. 5, 1 Cor. x. 22), and also to denote intense zeal for another's welfare (Zech. i. 14, viii. 2). As God's relation to his people is frequently represented as a marriage-cove-

nant, he expresses the purity and fervor of his life by the jealousy he feels toward any rival, and calls himself "a jealous God."

The Trial of Jealousy.—A peculiar provision of the Mosaic law required a woman who came under suspicion of adultery to drink a certain water of bitterness, which in case she was guilty proved a sore curse, but if she were innocent was entirely harmless (Num. v.). This was far better than the mediæval ordeals which wrought death or great suffering, whether the suspected person was guilty or innocent. T. W. C.

Jeanne d'Albret (zhan dal'bra), queen of Navarre, one of the most impressive characters in the history of the Reformation in France, was born at Pau, Jan. 7, 1528; the only child of Marguerite d'Orléans-Angoulême, the sister of Francis I. and Henry d'Albret, king of Navarre. By her mother she was early brought into connection with the ideas of the Reformation and with the reformers themselves. She grew up free and strong in spirit. Everything was happy around her, and she was gay. When, in 1548, she was married to Antoine de Bourbon, duke of Vendôme, who also belonged to the reform party, she advised him "not to mix too much with those new ideas," and when, in 1553, she bore her son, Henri IV., she sang a Béarnese ditty while being delivered. But times soon became more serious and she with them. Her mother died in 1549, her father in 1555. As reigning queen she continued the policy of her parents. The reformed pastors were allowed to preach, and refugees from France or Spain were protected. The harangues of the pope she left unnoticed and the obtrusiveness of the French court she rebuked. When Catherine of Medici admonished her of her duty to her son and her kingdom, she answered that, with her son in one hand and her kingdom in the other, she would jump to the bottom of the sea rather than go to mass. In 1561 she solemnly abjured Romanism, and when her husband, a man of great talent and no character, died in 1563, Calvin became her adviser, the celebration of mass was forbidden in her kingdom, and a Protestant academy was established at Orthez. Meanwhile the religious war raged with fury in France, and Navarre was involved in it. After the battle of Jarnac, March 13, 1569, when Condé was assassinated and all seemed to be lost, she joined the Huguenot army and placed her son, 15 years old, at the head of the dragoons. "Who asks about sexes or age in times like these?" she said. In Aug., 1570, Catherine of Medici and the Guises had to pray for peace, however, and proposed to seal it with a marriage between Marguerite of Valois and Prince Henri of Navarre, the general of dragoons. She accompanied her son to his wedding, but on June 4, 1572, two months before the preparations for St. Bartholomew were finished, she died suddenly of a mysterious fever, in Paris. She left as her witnesses in history a large collection of letters which are found in the National Library in Paris, but of which very few have been printed, a tender memory

among men like Calvin and Beza, a flourishing Protestant university on French soil, a law book, *Stil de la reine Jehanne*, still in force, a Basque translation of the New Testament, still in use, and a son, Henri Quatre. (See H. M. Baird, *History of the Rise of the Huguenots*, London, 1880, 2 vols.; *Lettres de Ant. d. Bourbon, et J. d'Al.*, ed. by Rochambeau, Paris, 1877; A. de Ruble, *Le mariage de J. d'A.*, Paris, 1877; *Antoine de Bourbon et Jeanne d'Albret*, 1881. C. P.

Jeanne d'Aro (zahn dare), the heroine of French history, very legendary and very real, was born, the third child of humble peasant parents, about 1410, at Dom-Remy, in Champagne, near the frontier of Burgundy. She could neither read nor write, but she knew her *Credo*, her *Pater*, her *Ave Maria*; she was intensely religious, and her faith was her inspiration. She understood nothing of politics, but she grew up amid the feuds between France and Burgundy, and France and England; she became intensely French, and her patriotism was to her a duty. Close by her father's field lay the forest of Bois Chenu, where the still living lore told that Merlin had lived, and from which it was said that a virgin should come forward to save France. When the English laid siege to Orleans and the last hour of France seemed near striking, she heard voices in the air which said to her, that it was she who should go forward, and she went. The king, the court, the army followed her with awe. She raised the siege of Orleans; she defeated the English in several battles and they fled in terror; she carried Charles VII. to Rheims and held the banner of France at his coronation, July 17, 1429. Then she wanted to go home to Dom-Remy; she felt that her mission was ended. But her surroundings, friends and foes, felt otherwise. To them she was a living miracle, an angel or a demon, and as long as she breathed she must necessarily remain the centre of the world. She was persuaded to stay, but her next undertakings were not so strikingly successful, and by an accident she fell into the hands of the English. A council condemned her as a witch and a relapsed heretic, and she was burned alive at Rouen, May 31, 1431. The literature on her, historical, psychological, poetical, is enormous, sometimes blasphemous, as with Voltaire, sometimes hysterical, as with Dupanloup, but generally trivial and utterly superfluous. The facts of her life are indubitable, and, when viewed in the light of the time, very easy to explain. There was only one peculiarity about her, she was a very grand woman. But the phenomena of the order to which she belongs—Alexander the Great, Francis of Assisi, Shakespeare, etc.—are not difficult to understand when the student is able to feel that they are considerably greater than he is himself. (See Jules Quicherat, *Les deux Procès de Jeanne d'Arc*, Paris, 1841-49, 5 vols., French trans. of the *Procès*, Paris, 1868; Lives by B. Martin [last ed., Paris, 1875] and Janet Tuckey [London, 1880]; Mrs. F. Caddy, *Footsteps of Jeanne d'Arc*, London, 1885.) C. P.

Jebb, John, D.D. (Dublin, 18—), bishop of Limerick; b. at Drogheda, Ireland, Sept. 27, 1775; d. at Limerick, Dec. 7, 1833. He was educated at Trinity College, Dublin; became rector of Abington, 1810, and was consecrated, 1823. He was a prelate of liberal spirit and exemplary character. Besides his *Sacred Literature*, a review of Bishop Lowth (1820), he published many sermons, and *Practical Theology*, London, 1830, 2d ed., 1837, 3 vols. His life (1836) was written by C. Forster, who also edited his *Correspondence* with Alexander Knox, London, 1834, 2d ed., 1837. F. M. B.

Je'-bus (*a trodden place*), an old name of Jerusalem (Judges xix. 10, 11). T. W. C.

Je'-bu-sites, the people dwelling in and around Jebus in the time of Joshua and whom he was directed to destroy (Deut. vii. 1). Their city was burned (Josh. xi. 16-21), but afterward reoccupied. David conquered their stronghold, and it became part of his capital (2 Sam. v. 6-8). Afterward he bought from Araunah the site for an altar (2 Sam. xxiv. 24), and upon this the temple was built. T. W. C.

Je-ho'-a-haz (*Jehovah sustains*). 1. Son and successor of Jehu, king of Israel, who reigned 17 years (B.C. 856-840), during which time the country was invaded and despoiled by the kings of Syria. 2. Son and successor of Josiah, king of Judah (2 Kings xxiii. 30), also called Shallum (1 Chron. iii. 15). He did evil in the sight of the Lord and reigned only 3 months, when he was deposed by Pharaoh-Necho, who sent him to Egypt, where he died B.C. 610. Comp. Jerem. xxii. 10-12 and Ezek. xix. 3, 4). T. W. C.

Je-ho'-ash. See JOASH.

Je-hoi'-a-chin (*appointed by Jehovah*). Son and successor of Jehoiakim, king of Judah (B.C. 598), who reigned only 3 months, and was then carried to Babylon, where he was a captive for 37 years, and then released and favored by Evil-Merodach (3 Kings xxiv. 8-16, xxv. 27-30). T. W. C.

Je-hoi'-a-da (*Jehovah knows*). 1. The father of Benaiah, a distinguished captain under David (2 Sam. viii. 18). 2. A high-priest in the days of Athaliah, whose dethronement he secured (2 Kings xi). He was so able and faithful that when he died, at an advanced age, he was buried with royal honors. T. W. C.

Je-hoi'-a-kim (*Jehovah sets up*), eldest son of Josiah. He reigned wickedly for 11 years, at the end of which time he was slain by Nebuchadnezzar (B.C. 599) and "was buried with the burial of an ass." T. W. C.

Je-hon'-a-dab. See RECHAB.

Je-ho'-ram (*exalted by Jehovah*). 1. Eldest son and successor of Jehoshaphat. He reigned 8 years. He married Jezebel's daughter, and was very wicked. In his reign the Edomites revolted and secured their independence. Afterward he was smitten with an incurable disease, and when he died was buried without royal honors (2 Chron. xxi. 20). T. W. C.

Je-hosh'-a-phat (*God judges*). The fourth king of Judah after Solomon. He began to reign at the age of 35 and reigned 25 years (B.C. 914-890). Distinguished for religious zeal, he cleansed the land from idolatry, and was highly prospered at home and abroad. His great error was an entangling alliance with Ahab, which nearly cost him his life (2 Chron. xviii. 31). A vast host of Edomites and others once invaded the land, but, in answer to his prayers, were panic-stricken and routed (2 Chron. xx.). Later in life he joined Ahaziah in a naval expedition, but it turned out disastrously. An expedition with Ahaziah against Moab was saved from failure only by Elisha's presence. He died at the age of 60, leaving 7 sons, one of whom, Jehoram, succeeded him. T. W. C.

Jehoshaphat, Valley of (*valley of the judgment of Jehovah*), a metaphorical name of some place where God would judge the foes of his people (Joel iii. 2, 12). There is no ground for applying it to any known site, though since the 3d century it has been given to the narrow glen of the Kidron. T. W. C.

Je-ho'-vah (*he will be*), the ineffable name of God among the Hebrews, who substituted for it Adonai or Elohim. Its ancient pronunciation is thought to have been *Yahweh*, but this is not certain. It denotes the self-existence, independence, immutability, and infinite fulness of the divine being. From Ex. vi. 3 it appears that while this name was in use from man's creation, its full meaning had not been wrought out in the experience of the patriarchs. It is the peculiar name of the Most High as the author of revelation and redemption. There may be gods many and lords many, real or imaginary, but there is and can be only one Jehovah. **Jehovah-Jireh** (*Jehovah will see or provide*), the name given by Abraham to the place where he was about to slay Isaac (Gen. xxii. 14); hence used as a proverb for every extremity of God's people. **Jehovah-Nissi** (*Jehovah my banner*), the name given to an altar in memory of Amalek's defeat (Ex. xvii. 15). **Jehovah-Shalom** (*Jehovah is peace*), the name given to Gideon's altar in Ophrah, in memory of the angel's greeting, "Peace be unto thee" (Judges vi. 24). **Jehovah-Shammah** (*Jehovah is there*) (Ezek. xlviii. 35). **Jehovah-Tsidkenu** (*Jehovah our righteousness*). The marginal reading in Jer. xxiii. 6, xxxiii. 16. T. W. C.

Je'-hu (*Jehovah is he*). 1. The son of Hanani the seer, who carried a threatening message to Baasha (1 Kings xvi. 7), and 30 years afterward did the same office to Jehoshaphat (2 Chron. xix. 2). 2. A general of the army of Joram, king of Israel, who was divinely chosen to inflict judgments on the house of Ahab. He slew his master and usurped the throne, and reigned 28 years. See the history in 1 Kings xix., 2 Kings ix. He slew Jezebel and extirpated the impious family of Ahab. He also zealously destroyed the priests of Baal and all the adherents of Ahab. But his heart was not right with God; his zeal for the Lord was really a zeal for him-

self; and he did not abolish the worship of the golden calves. His family continued on the throne till the 4th generation, and one of them, Jeroboam II., was the most prosperous of Israel's kings. T. W. C.

Jehudah Ben Samuel, the greatest Jewish poet of the Middle Age and father-in-law to the great grammarian, Aben Ezra. Born in Castile, Spain, he died in Jerusalem about 1150 A.D. His chief work was *The Book of Cosari*, an argument for the national faith, written in Arabic, translated into Hebrew 1504, Latin 1660, and German 1853. It is a very able production, uniting rabbinical learning and poetic beauty. (See D. Kaufmann, *Jehuda Halevi*, Breslau, 1877.)

T. W. C.

Jenks, William, D.D. (Bowdoin, 1825; Harvard, 1842), LL.D. (Bowdoin, 1862), Congregationalist; b. at Newton, Mass., Nov. 25, 1778; d. in Boston, Nov. 13, 1866. He graduated at Harvard, 1797; was pastor at Bath, Me., 1805-18; professor at Bowdoin, 1815-18; pastor in Green street, Boston, 1820-45. He founded the American Oriental Society. His *Comprehensive Commentary*, Brattleboro, Vt., 1834, 5 vols., and Philadelphia, 1851, 6 vols., was very widely circulated. F. M. B.

Jennings, David, b. at Kibworth, Leicestershire, England, in 1691; d. in London, Sept. 16, 1762; became in 1718 pastor of an independent congregation at Old Gravel Lane, Wapping, and remained there to his death. He wrote *Jewish Antiquities*, London, 1766. 10th ed., 1839, etc.

Jenyns, Soame, b. in London, 1704; d. there, Dec. 18, 1787; was not a theologian, but wrote with success on theological subjects. His *Internal Evidence of the Christian Religion*, London, 1776, appeared in its 10th ed. in 1798 and often since. His collected works were published in London, 1790-93, 4 vols.

Jeph-thah (*whom God sets free*), son of Gilead by a harlot. Driven from home on account of his birth, he became a freebooter in the region east of Gilead. On invitation, he headed Israel in defeating the Ammonites with great loss, and sorely chastised the evildoing Ephraimites. He judged the trans-Jordanic Israelites 6 years (B.C. 1188-1182). It is still a question whether, in accordance with his vow, he actually sacrificed his daughter or simply devoted her to perpetual celibacy, but the weight of the argument is with the former view. In either case God did not approve of his vow, which was one that he had no right to make (Judges xi., xii.). In the Epistle to the Hebrews he is mentioned (xi. 32) among the examples of faith, which, however, is no sanction of his dealing with his daughter. T. W. C.

Jer-o-mi'-ah (*whom Jehovah sets up*), son of Hilkiah, the second of the 4 great prophets. He lived under various kings from Josiah to the captivity. Born at Anathoth in Benjamin, of a priestly race, he was consecrated to be a prophet before his birth (Jer. i. 1, 5).

He began his ministry at an early age (B.C. 628, the 13th year of King Josiah), first at Anathoth, where his townsmen persecuted him (xi. 18-21), and afterward at Jerusalem. He remained unmarried for prophetic reasons (xvi. 2). Josiah co-operated with him in promoting a general reformation (2 Kings xxiii.), and his death was lamented grievously (2 Chron. xxxv. 25). In the 4th year of Jehoiakim he wrote his first roll of warnings, which the king burned, and sought the writer's life (Jer. xxxvi.), but the prophet rewrote them. He counselled Zedekiah kindly, but to no purpose, for he was in prison when the city was taken. Nebuchadnezzar released him and offered him a home, but he chose to remain with the remnant of Jews who carried him to Egypt, where he remained till he died. For over 40 years he persisted in his office, not silenced by threats or ill usage, and shared in the woes which he could not persuade his countrymen to avert.

The Book of Jeremiah is a faithful reflection of his sad and tender character and the calamities of his period. The utterances not being arranged in chronological order, it is hard to make a division. But one may attempt it in this way: 1. Prophecies in Josiah's reign, chs. i.-xii. B.C. 629-608. 2. In Jehoiakim's, chs. xiii., xx., xxii., xxiii., xxxv., xxxvi., xlv.-xlviii., xlix. 1-33. B.C. 607-597. 3. In Zedekiah's, chs. xxi., xxiv., xxvii.-xxxiv., xxxvii.-xxxix., xlix. 34-39. B.C. 597-586. 4. In Gedaliah's, chs. xl.-xlv. Or it may be said that chs. i.-xlv. treat of Israel, while all the rest refer to the nations. Chs. i.-xxiii. are prophetic concerning Israel; xxiv.-xlv. combine prophecy and history; xxiv.-xxix. set forth Nebuchadnezzar as God's means of chastisement, and therefore submission as the wisest policy; xxx.-xxxiii. are the most Messianic portion; while xxxiv.-xlv. are mainly historical. New Testament recognitions of the book are found in Matt. ii. 17, xvi. 14, Heb. viii. 8-12. (See the critical text by G. C. Workman, Edinburgh, 1889, and by Baer, Leipzig, 1890; the Commentaries of T. K. Cheyne and Adeney [*Pulpit Commentary*, London, 1883-85, 2 vols.]; C. von Orelli, Edinburgh and New York, 1890, and C. J. Ball, London and New York, 1890; T. K. Cheyne, *Life and Times of Jeremiah*, London, 1888.) T. W. C.

Jeremiah, Epistle of. See PSEUDEPIGRAPHIA.

Jeremiah, Lamentations of. See LAMENTATIONS.

Jer-i-cho (*fragrance*), a rich and strong city in the Jordan Valley, 6 m. n. of the Dead Sea. Destroyed by Joshua, who prostrated its walls with the blast of trumpets, it was rebuilt 500 years afterward (1 Kings xvi. 34) and became flourishing. It was made a school of the prophets and was the residence of Elisha (2 Kings ii.); in its plain Zedekiah was seized by the Chaldeans (2 Kings xxv. 5). Here Christ healed the two blind men (Matt. xx. 29-34) and was the guest of Zacchæus (Luke xix. 1-10). It is now an arid plain with a miserable village, where once were stately palaces and groves of palms. There

is still shown a fountain supposed to be the water which Elisha healed with salt (2 Kings ii. 19, 20), and with proper culture the ancient fruitfulness could be restored. The wild and difficult road from Jericho to Jerusalem is still infested with robbers as in the time of the Good Samaritan (Luke x. 34).

T. W. C.

Jer-o-bo'-am (*whose people is many*). 1. The son of Nebat, an officer under Solomon, to whom Abijah foretold the crown. Driven to Egypt, he returned after Solomon's death, and on the disruption was chosen king of the 10 tribes. He set up calves at Bethel and Dan for worship, and made any one he pleased to be priest; hence is often described as the one who made Israel to sin. He reigned 22 years, and was succeeded by Nadab, in whom the family became extinct. 2. **Jeroboam II.**, son of Joash, was the 13th king of Israel and the most prosperous of the whole line. In his long reign of 41 years he recovered the full extent of the ancient sovereignty and took Hamath and Damascus. But luxury, oppression, and vice greatly prevailed (Amos ii. 6-16, v. 6), and after his death the kingdom rapidly declined.

T. W. C.

Jerome (Latin form, **Hieronymus**), **Eusebius** (sometimes **Sophronius** is added, but probably by mistake), b. about 346, at Stridon, in Pannonia (modern Hungary); d. at Bethlehem, Sept. 30, 420. His early public education was at Rome, where he was baptized about 360. After this event he made long journeys, and was found at Treves, Aquileia, Antioch, and in Syria. At Antioch he had a dream in which he was reproached by Christ for his devotion to Cicero, and vowed to renounce his classical studies; and, in fact, he did from this time devote himself chiefly to sacred subjects. He immediately went into the deserts of Syria and there practised the asceticism of the anchoritic life. He was ordained presbyter in Antioch in 379. In Constantinople, at the oecumenical council of 381, he soon returned to Rome, and remained there some time, engaged about the person of the Roman bishop, though not made cardinal by him, according to the later legend. Here he met a circle of pious women, whose inclinations to a monastic life he encouraged, and of whom two, Paula and Eustochium, returned with him to Syria. He passed through Egypt on his way, and then, in 386, withdrew to a cell in the vicinity of Bethlehem. Here he remained, busied in literary labors and correspondence, till his death. Hospitals and convents, at the head of one of which was Paula, arose about him, of which he was the spiritual guide.

The greatest service of Jerome was rendered through his writings. He was a literary man rather than a theologian, revised the Italian translations of the New Testament, and translated at least portions of the Old Testament from the Hebrew. He ranks next as an exegete, for which service he was better prepared than any of his contemporaries by knowledge of the necessary languages. In geography, antiquities, and archaeology, as well as in patristic, he performed valuable

pioneer service. His letters are a principal source of the history of his times. Works in Migne, *Pat. Lat.* XXII.-XXX. (See lives by Zöckler [Gotha, 1865], Thierry [Paris, 1875, 3d ed.], Cutts [London, 1877], Mrs. C. Martin [1888].) F. H. F.

Jerome of Prague, b. about 1385; d. May 30, 1416; studied in Cologne, Paris, and Oxford, whence he brought back to Prague the writings of Wiclif. He immediately joined Hus in his opposition to the hierarchy, and in April, 1515, he repaired to Constance, whither Hus had been summoned the preceding October, in order to support him. On his arrival there he was imprisoned, and after the execution of Hus the council succeeded in intimidating him. He retracted, but again withdrew the retraction, and in consequence was burned at the stake, while singing *Sales festa dies*, etc. (See C. Becker, *Hus und Hieronymus*, Nördlingen, 1858.)

Jerusalem is situated in lat. 31° 47' N. and long. 35° 14' E. On the map of the United States its position would be a little south of Savannah, Ga. It is 35 miles from the Mediterranean Coast in a direct line, but by the road to Jaffa, at present its only seaport, it is 40 miles, namely, 12 miles to the foot of the mountains and 28 miles thence across the plain to the ancient Joppa. It stands on the summit of the mountain ridge of Western Palestine just east of the water-shed, and is 2593 feet above the sea-level. This is the highest part of the city at the northwest angle, but the height of Mt. Zion is less, being 2540 feet above the same level, while that of the Temple mount is only 2440 feet above it.

Its site is composed of four ridges or bluffs separated by deep ravines and bounded on the east, west, and south by two others. These bluffs form part of the table-land which exists north of the city and which ends abruptly toward the south and east, so that the position is in many respects a remarkable one. Of these ravines, Hinnom on the west and south sides and Jehoshaphat on the east still remain, but the three that passed through the city have been filled so that the original contour of the ground is not now apparent. Although the surface of Jerusalem is uneven and hilly, it furnishes hardly a hint of its former condition, and only by means of excavations at numberless points has this been positively ascertained. Why such a place was selected for a city can only be explained by the fact that on three sides no important artificial defence was required; and there is evidence to show that the earliest structure here was of the nature of a stronghold, the city being a development of later times. The absence of water would of itself make this a most inappropriate site for a town of any size, and this circumstance formed one of the greatest obstacles to be overcome as the population increased.

A few facts as to the rocky bluff where the Temple was built will illustrate the general nature of the ground. The height where the Temple stood is 2440 feet, dropping abruptly at the northeast corner 100 feet, at the southeast corner 250 feet, at the southwest corner

140 feet, and on the west side about 100 feet, while toward the north, beyond what afterward became the Temple area, the ridge rose gradually about 100 feet, its highest point being at the spot now known as Jeremiah's Grotto. Excluding the extension of the ridge to Jeremiah's Grotto, the horizontal area thus bounded is the same as the present Haram Area. Zion was 100 feet higher than the Temple mount, and the distance across from summit to summit was less than one third of a mile; but the descent to the bottom of the ravine separating the two was 100 feet on the side of the Temple mount, and 200 feet on the side of Zion. Olivet is 90 feet higher than the highest point of Jerusalem, 143 feet higher than Mt. Zion, and 243 feet higher than the Temple mount. But the distance from the highest point of Jerusalem to the top of Olivet is scarcely more than a mile. Thus Olivet commands Jerusalem, and from its summit the best view of the city is obtained.

The views from Jerusalem are not extensive except in a single direction. To the east is Olivet, to the north Scopus, to the northwest a few high points are seen, and to the southwest and south the view is arrested by mountains only a few miles distant from the city, which, however, are less than 100 feet higher than the city itself. As Olivet toward the south breaks down suddenly the view from Jerusalem to the southeast is unobstructed, and a long stretch of the distant mountains of Moab is seen, this being the only extensive outlook which Jerusalem enjoys. In the clear atmosphere so characteristic of Palestine these mountains seem close at hand, although they are 30 to 50 miles away.

To show the heights of some well-known places relative to Jerusalem, it may be mentioned that Bethel, 10 miles to the north, is 2890 feet, and Birch, where there is a copious fountain, a little nearer Jerusalem than Bethel, is 2820 feet. Bethlehem is about the height of Mt. Zion, 2550 feet, and therefore is 100 feet higher than the Temple mount, while Hebron, 3040 feet, is 445 feet higher than the highest part of the Holy City. From the house-tops of Jerusalem one sees on every side higher land except in a single direction, as has been described, and these different heights may illustrate the Psalmist's words, "As the mountains are round about Jerusalem," as well as though they rose like Alpine summits.

The earliest historical name of the place was Jebus, by which it was known at the time of the conquest under Joshua, B.C. 1450, and which it retained for four centuries afterward till it was taken by David in B.C. 1050 (2 Sam. v. 6), when its name was changed to Jerusalem. The meaning of the word Jebus is obscure, nor is the derivation of the word Jerusalem beyond dispute; but it is probable that the first part of the compound means *foundation* and the second part *peace* in the sense of *security*. "Peace" could never be appropriately applied to a place whose struggles with foreign enemies were almost numberless, while "security" would certainly characterize its well-nigh impregnable position. "Holy Hill," "Holy Mountain," and

"Holy City" are terms used not infrequently in both the Old and New Testaments to describe Jerusalem, and "El Kuds," meaning "The Holy," is the name at present applied to it by the Arabic-speaking world.

Jerusalem is one of the sacred cities of the Mohammedans, the others being Hebron, Mecca, and Medina. Although it is thus revered by them and its mosque guarded with the most jealous care, still it cannot be thought of as a centre of Mohammedan influence. As such it has no place in the world to-day. As one of the four sacred cities of the Jews, Hebron, Tiberias, and Safed being the others, it has achieved its fame chiefly as a centre of Jewish influence. Mohammedans claim it and would fight for its possession, although, in fact, it is to them little else than a name; on the contrary, the Jewish and Christian world has been moulded, not to say created, by it. Its political influence, once powerful, is now gone, except that it may be destined to become a factor in the politics of other nations that had not even begun to exist when the Holy City was destroyed.

Its long occupation by the Jebusites forms the first chapter in its ancient history. For some reason it must have been regarded as a desirable location for the capital of the Hebrew monarchy, for immediately after its conquest by David it became the royal as well as the sacred city of the Jews. Its progress under David and Solomon was simply wonderful, and its walls, palaces, and Temple erected by their care soon gave it a world-wide fame. Its supreme glory was, however, of short duration, for soon after the death of Solomon the kingdom was divided, and Jerusalem, becoming the capital of the southern kingdom only, had a powerful rival in Samaria, the capital of the northern kingdom, until the destruction of the latter by Shalmanezzer in B.C. 721 (2 Kings xviii.). In spite of these three and a quarter centuries when its power was diminished, no one ever regards it in any other light than as the chief city of the Jews. Wealthy, beautiful for situation, and enjoying a reputation for great strength, foreign kings and armies were frequently before its gates for the purpose of conquest. The sieges which it has undergone number between 25 and 30, and it is no wonder that the excavator finds it to-day an indefinite mass of *débris* and ruins.

When Uzziah came to the throne, in B.C. 810 (2 Chron. xxvi.), Jerusalem was suffering from the destruction caused in his father's reign by Jehoash, king of Israel, about B.C. 825, and he immediately set about rebuilding the wall, strengthening the fortifications, and erecting additional towers for defence. His reign marks an era—a building era—in Hebrew history, for throughout the country he built cities, walls, and fortresses, besides digging many wells and cisterns. Under his care the Jewish army also was greatly increased, well disciplined, and furnished with improved weapons and implements of war. In the reign of Hezekiah, about B.C. 710, when the Assyrian army under Sennacherib was approaching Jerusalem, its fortifications were still further strengthened. In his time

much was done toward supplying the city with water. After Manasseh had been released from his Assyrian captivity the gates, walls, and towers which had suffered in the recent siege were rebuilt by him; but no precautions could avail against the power of the Babylonians, and after two memorable and cruel sieges by Nebuchadnezzar, Jerusalem was taken by him, and the city, together with the Temple of Solomon, that had stood 416 years, was destroyed. This occurred in B.C. 588 (2 Chron. xxxvi. 17-19).

When Zerubbabel returned from captivity he began the erection of a temple in Jerusalem, and 100 years later, in B.C. 445, Nehemiah rebuilt its walls and towers. In B.C. 320 Alexander the Great visited the city and entered the temple. Antiochus Epiphanes, who died in B.C. 164, introduced heathen sports and idols, and used various other means to turn away the people from a strict adherence to the Jewish religion. The city yielded to Pompey in B.C. 63, and the Roman general entered the Holy of Holies, whence, finding to his surprise no visible image of the deity there worshipped, he retired, leaving its treasures undisturbed.

Herod, the first king of that name, who gained possession of the city in B.C. 37, was really a greater builder than Solomon. He erected three great towers named after his wife, brother, and friend respectively, Mariamne, Phasaelus, and Hippicus; he built two magnificent palaces for himself on Mt. Zion; he enlarged the Temple area to twice its former extent (Josephus, *Wars*, I., 21, 1), and reconstructed the second temple on such a scale that it was practically a new structure. His city and temple were captured and destroyed by the Romans in A.D. 70. When in A.D. 130 or a little later the walls of the city were rebuilt by Hadrian, the place received the name *Ælia Capitolina*, but the temple remained in ruins. Jerusalem continued in the hands of the Romans and Christians till A.D. 614, when it was captured and held for a short time by the Persians. In A.D. 637 it was taken by the Mohammedans. It was captured by the Crusaders in A.D. 1099, recaptured by the Mohammedans about 100 years later, and since, under various dynasties, the Holy City has been in their power. Its present rulers are Turks, and it is the capital of an important province of the Turkish Empire. It seems nothing less than miraculous that during a period of 1070 years the Temple should have been destroyed but twice—namely, under Nebuchadnezzar and Titus, for we do not count the reconstruction by Herod, which divided between the second and third temples. Considering the calamities that have overtaken the city since David first appeared before the stronghold of Jebus to the present day, its very ruins and heaps of *débris* become memorable as witnesses to scenes of bloodshed and suffering and likewise to deeds of heroism such as no other city on the globe has experienced.

One would suppose that in a place like Jerusalem, which has always been a centre of special interest, there would be many remains of antiquity and a large number of his-

torical sites whose genuineness no person would question. The truth is just the contrary of this. Very many things are doubtless buried which will, from time to time, be brought to light, as has been the case during the past 25 years. Thanks to recent excavations certain points and objects have been recovered which may be accepted as authentic beyond dispute. Thus we have the actual site of the Herodian Temple, together with portions of the wall which supported its area, also the remains of a bridge of the same period which led from the Temple to Mt. Zion. We have the point of the native rock over which the altar was built, and from this are able to determine the site of the Holy of Holies. We can point to the spot where the castle of Antonia stood, and thus fix the eastern terminus of the "second wall." Near the Jaffa gate the present writer discovered, in 1885, a section of this wall, whose position has been so long in dispute. One hundred and twenty feet of it were exposed, consisting of one, two, and, in a single place, of three layers of massive stones, and from this the position of the Gennath Gate can be determined within a few yards. The lower portion of the so-called "Castle of David" belongs to the time of Herod, if not to an earlier period. In the northwest corner of the city the foundations of one of the great towers of ancient Jerusalem have been uncovered, and massive work of the same age is found at the Damascus Gate. Under the mosque El Aksa we have the columns of the Double Gate and the Porch belonging to it, through which our Lord must have often entered the Temple. There is no question about the valleys Hinnom, Jehoshaphat, and the Tyropean, or the Pool of Siloam. The rock-cut conduit leading for 1700 feet under Ophel, connecting the Pool of Siloam with the Virgin's Fountain, in which the Siloam inscription was discovered in 1880, dates from the time of the Hebrew kings. North of the city we have the tomb of Helena, the mother of Izates, built in the last century before Christ; and there are a few other objects, as the Tomb of Absalom and that of Jehoshaphat, which certainly belong to ancient times, but whose exact date cannot be determined.

Besides this brief list, which might be slightly increased, all else is chaotic. Traditional sites are almost numberless, but for the most part they are without any good foundation and command no respect. Some of the most venerable of these traditions cluster around the Church of the Holy Sepulchre. This site was chosen in consequence of a dream which Helena, the mother of the Emperor Constantine, had, but as for historical evidence, there is none whatever that this was the actual place of the crucifixion and burial of our Lord. When carefully examined the alleged evidence is found to be unsatisfactory; it carries no weight, and there remain very few modern scholars who still believe this to be the genuine site. The line of the second wall was outside this church, which fact, had we no other argument, would alone disprove its extravagant claims. There is no doubt, however, that on this site a church,

was built by Constantine, but it has since been destroyed and rebuilt several times, and the present structure dates from the early part of the present century, when it was reconstructed after a disastrous conflagration in 1808.

Each of the chief religious sects—Greek, Latin, Armenian, Coptic, Abyssinian—have their allotted places in this church, and order is preserved by a Turkish guard. Some of the other churches of the city deserve notice, but the interest of the antiquarian and of the devout traveller as well will doubtless be centred in the Haram Area and its two beautiful mosques. Here stood Solomon's and Herod's temples, and the present area corresponds nearly to the space about Herod's Temple with which our Lord was familiar. About 36 acres are inclosed, and the entire southeast portion of the platform is supported on massive piers erected probably by Herod the Great. This vast underground room is known as "Solomon's stables." The dome of the principal mosque, popularly known as the Mosque of Omar, rises to a height of 100 feet, and while the exterior of the dome is covered with lead, the exterior of the walls of the mosque are covered with beautiful tiles representing some of the oldest work of the kind in existence. Between this and the Mosque El Akaa is the great stone basin usually filled with water from Solomon's pools south of Bethlehem. The ancient and exquisitely carved pulpit in the mosque itself deserves the admiration it receives. A special seat is provided for the pasha of Jerusalem, who attends service here every Friday.

The present wall of Jerusalem was built by Sultan Suleiman "the Magnificent" about A.D. 1542, and in its stones can here and there be pointed out which belonged to the days of Hebrew supremacy. Its four principal gates are the Damascus Gate on the north, the Jaffa Gate on the west, David or Zion Gate on the south, and St. Stephen's Gate on the east. For these gates the Mohammedan population have other names. It is a curious fact that, in the early Christian centuries, all the traditions respecting the martyr Stephen were confined to the region just north of the Damascus Gate, while for 600 years past they have been located on the east side of the city. These gates were formerly closed at night, but for 15 years past they have been open night and day. In the middle of the Jaffa Gate there is a small, narrow door, now closed, designed to allow persons to enter after the gate had been locked at night. Formerly there was no such contrivance, but when these gates were built, 25 years ago, the pasha ordered this place to be left. The older inhabitants of Jerusalem are familiar with this fact, and the man is still living who made the gates. In recent times some sensational writers and speakers have used this little door of such modern origin as an illustration of the "needle's eye" referred to by our Lord, than which nothing could be more absurd.

In Jerusalem the death-rate is very high. The prevailing diseases are fever, diarrhoea, measles, and small-pox. Occasionally the city is visited by cholera. No lepers are al-

lowed in the city, and have not been for 10 or more years past. This disease is not considered contagious. Water is supplied by cisterns, but when these fail in early summer, all that is used is brought into the town in skins. When water is scarce and sold at a high price as little as possible is used, and sickness prevails. Sanitary laws are uniformly violated by all classes. The rainy season lasts from November till the first of April, and the dry season from April to November. During the dry season not a drop of rain falls, but during the rainy season there are numerous intervals, sometimes lasting for three or four weeks, of delightful weather. The coldest weather is in February, when the temperature is as low as 44°. The freezing-point is seldom reached. The mean temperature in August, the hottest month, is 76°, but during the summer 100° is frequently reached. At night there is usually a breeze which is cool and refreshing. Jerusalem is a garrison town, the soldiers stationed there being brought from a distance, while those recruited in Palestine are sent to remote parts of the empire.

The impression made upon one who visits Jerusalem for the first time is not altogether pleasant. The smallness of the city, it being less than three miles in circumference, its uneven surface, its narrow winding streets, its dilapidated houses, its filth, and its motley, uninteresting inhabitants, half of whom he sees at a glance are poor and wretched, kindle anything but feelings of inspiration and joy. Outside the walls the houses are better, but the conditions of life are far from being attractive or desirable.

There is very little wealth in Jerusalem. Formerly it could boast of families of ample means, but their money has been scattered, and at present it is true that more persons, in proportion to the entire population, are assisted by charity in this city than in any other in the world. Estimating that Jerusalem contains 12,000 Mohammedans, 8000 Christians, and 22,000 or 25,000 Jews, a majority of the two latter classes, numbering upward of 30,000, are helped to a part of their scanty living from benevolent sources.

Jerusalem is not a centre of trade, and it has no manufactures or business by which wealth can be acquired. It has its market-place, its multitude of small shops where goods of an inferior quality are sold, and its workmen in very many departments of artisan life. Very few laborers or traders earn anything beyond the most meagre subsistence. Money-changers are numerous, because people from all parts of Europe and every section of Western Asia are found there, most of whom bring with them coin that is not current in the city. Besides, it is a curious rule that shopkeepers are never able to make change themselves, and it is understood that the purchaser must come prepared to pay the exact amount of his purchase; hence, without money-changers both strangers and residents would alike be put to their wit's end to carry on the ordinary business of daily life. The baker has always enough to do, and his is one of the few profitable occupations. With him may be mentioned those who fur-

nish the market with fruit and vegetables. Of all industries represented in the city, that of soap making comes nearest to being a lucrative one, for great quantities of this article are manufactured in Jerusalem and shipped from Jaffa every year. A good stone-cutter—and his art has been a leading handicraft here since the days of the Jebusites—receives the highest wages of any workman, while the ordinary laborer must be satisfied with 10 or 20 cents a day, according to the kind of work he does. Even with steady employment it would be difficult to live on such wages as are paid in Jerusalem, but with work obtainable only a portion of the year there is a vast amount of enforced idleness which results in distress and misery. In any civilized country such a state of things would cause an increase of vice and intemperance, but in Jerusalem and the East in general the class referred to have no money, and hence cannot indulge in vices or excesses of any kind.

In such a mixed population as exists in the Holy City, where upward of 40 different languages and dialects are spoken, the traits of character exhibited are not purely Oriental. The Mohammedans are fatalists, but the Jews and Christians are not, nor are they indifferent to events, progress, hopes and fears, as the Moslems are. Society is of a low order, all phases of it being rude rather than refined, and in this description morals must be included. The people are slow to adapt themselves to new conditions, which no doubt would greatly improve their lot, preferring the uncouth and slow methods and ways which they have inherited from former generations. There is, however, reason to hope that much might be made of them could they be brought under better religious and educational influences, and likewise under a wise and helpful government. At present one looks upon their condition with pity; bodies and minds are neglected; oppressive burdens are laid upon them by those in power; their homes are small, and in hundreds of cases a large family will be found crowded together in one room; children are only half clothed, and both parents and children are poorly fed; personal cleanliness is almost unknown; and when epidemic disease comes it finds a multitude ready to be swept away as its victims.

There is little prospect of an immediate change for the better, but the efforts that have been made for the elevation of the different classes by the various missionary and charitable societies represented in Jerusalem deserve the highest praise. Some of these movements are opposed by the government, but the difficult work of transformation has been begun, and it is hardly possible that it can be permanently checked. The London Society for Promoting Christianity among the Jews has a school for Jewish boys, another for Jewish girls, and another of a higher grade for young men, who at the same time are trained in one or more industrial arts. They have also a home for aged and needy persons, and a well-equipped hospital and dispensary. The Kaiserswerth deaconesses have a flourishing school for Mohammedan girls, and a hospital where patients are re-

ceived without regard to sect. Schneller's orphanage for native boys is a large and prosperous institution, and is most useful, as every inmate is taught some trade. Blind children are likewise received here and instructed in some simple handicraft by which they may in part support themselves. The English Church Missionary Society has a number of schools besides a native church, together with many outstations. There is on Mt. Zion an excellent school for young men, many of whose graduates become teachers. The Jews have several charitable institutions, hospitals, almshouses, and the like, toward whose support Montefiore, Rothschild, and other wealthy Jews have made liberal contributions. The Israelite Alliance has a large establishment where industrial arts are taught besides languages and such other branches as will fit young Jews for positions in business or for teaching. This school flourishes, although the orthodox Jewish leaders in Jerusalem look upon it as inimical to the Jewish faith. (For an account of this Alliance see art. Jews.) In 1883 an eye infirmary, under the auspices of the English Order of St. John of Jerusalem, was established, where every year since that time hundreds of suffering people have been treated.

Only the more important of the benevolent enterprises centred in Jerusalem have been mentioned, nor has any account been taken of those that are under the care of the Greeks and Roman Catholics, which, like all Jewish institutions, are strictly and exclusively sectarian. These various forms of good works designed to relieve poverty, ignorance, disease, and distress are having their influence on the people, although there is a vast amount of misery and wretchedness that has not yet been reached. It is a wonder that Mohammedans, who cannot be blind to the beneficial results accomplished, should not be impelled to organize similar enterprises among their own people. It is their fatalism that makes them indifferent to the wants of others, and prevents them from making any efforts to alleviate suffering or to improve the condition of their fellow-men.

The best map of Jerusalem is that of the Ordnance Survey. Those found in the Handbook of Baedeker are correct, and this volume for accurate details is indispensable. When Captain Warren began his excavations in 1867, a new era in the literature of Jerusalem was inaugurated. Books written since that date, if carefully done, ought to be of much greater service than those that appeared previous to it. Older works are valuable in many respects, and some of them are models for scholarly research. Under this head should be mentioned E. Robinson, *Biblical Researches*, Boston, 1841, 3 vols., rev. ed., 1856; W. H. Bartlett, *Walks about the City and Environs of Jerusalem*, London, 1844; *Jerusalem Revisited*, 1855; G. Williams, *The Holy City*, London, 1845, 2d ed., 1849; A. P. Stanley, *Sinai and Palestine*, 1853, and many editions since; J. F. Thrupp, *Ancient Jerusalem*, 1855; J. T. Barclay, *The City of the Great King*, Philadelphia, 1857; T. Lewin, *Jerusalem: a Sketch of the City and Temple*,

London, 1861; also *The Siege of Jerusalem* by Titus, 1863; James Fergusson, *Ancient Topography of Jerusalem*, 1847; and *The Holy Sepulchre and the Tomb*, 1865. The works of this latter writer exhibit great learning, and his name will always be mentioned with respect, although to the end of his life he clung to an impossible theory respecting the Temple. Important works in German are those of Sepp, Schultz, Tobler, Rosen, Guthe, and others, and the *Journal of the German Palestine Society*, which has been published since 1878, contains many papers of special interest on the topography of Jerusalem. For the ancient history of the city important documents translated from the Assyrian and Babylonian tablets will be found in the series of volumes entitled *Records of the Past*. For the modern history an interesting work is that of Besant and Palmer, *Jerusalem, the City of Herod and Saladin*, London, 1871, n.e., 1888. For a scholarly account of the geological features of the region about Jerusalem the reader is referred to Sir J. W. Dawson's *Modern Science in Bible Lands*, New York, 1888. Since the date mentioned—1867—the Quarterly Statements of the English Palestine Exploration Fund have been full of valuable papers and discussions pertaining to the Holy City. Among the works published under the auspices of this society are Wilson and Warren, *The Recovery of Jerusalem*, 1871; *Our Work in Palestine*, 1873; Warren, *Underground Jerusalem*, 1876; C. R. Conder, *Tent Work in Palestine*, 1878; and in *The Survey of Western Palestine*, 1884, a large quarto volume is devoted entirely to Jerusalem. As a recent volume of early Palestinian travel, see *The Epitome of S. Eucherius about Certain Holy Places* (circa A.D. 530) and the *Breviary of Short Description of Jerusalem* (circa A.D. 533). Translated by A. Stewart, annotated by Ch. W. Wilson, London, 1890. On "The Site of Calvary," see an article in the *Andover (Mass.) Review*, November, 1885; and on "The Second Wall," with a plan showing the portions that have been recovered, see *The Sunday-School Times* (Philadelphia), June 1, 1889. These articles are by the present writer, who has in preparation a volume, *The Discovery of the Second Wall of Ancient Jerusalem, and its Bearing on the Site of Calvary*.

SELAH MERRILL.

Jerusalem, Councils of. Several councils have been held in Jerusalem, of which the first two have special interest: that of 47, under James the Less (Acts xv.), is the first council in the history of the Christian Church, and commanded the faithful to abstain from meat which had been offered to idols, from blood and things strangled, and from fornication; that of 335, on the consecration of the Church of the Holy Sepulchre, restored Arius to community with the church, and allowed him to return to Alexandria.

Jerusalem, The Patriarchate of, was erected by Theodosius II., and its boundaries were fixed by the Council of Chalcedon, 451. Under the reign of Constantine the Great the city became the subject of general attention

and reverence throughout Christendom, and the Council of Nicæa, 325, conferred a precedence of honor upon it; but the episcopal see never exercised any considerable influence on the history of the church, and still less did the patriarchate. The country was successively conquered by the Persians, the Arabs, and the Turks, and when reconquered, in 1099, by the crusaders, the patriarchal throne was vacant. The selection of the first Latin patriarch was an unfortunate one, and the relation to Rome was loose or strained. Better were afterward the relations with the Russian Church, and the Synod of Jerusalem, 1672, resulting in the *Shield of Orthodoxy*, one of the symbolical books of the Eastern Church, forms the culminating point in the history of the patriarchate. It comprises 14 episcopal dioceses, but numbers hardly 17,000 souls. (See Schaff, *Through Bible Lands*, New York, 1880.)

Jerusalem, Synod of. See preceding article.

Jerusalem, The Protestant Episcopal See of, was founded in 1840 by England and Prussia conjointly. With respect to jurisdiction, it stands under the Archbishop of Canterbury, and the right of appointment is alternately exercised by the two states. The institution has been of great importance for the mission among the Jews. The first bishop was Michael S. Alexander (1842-45); the second was the famous Abyssinian missionary, Samuel Gobat (q.v.). The present bishop is George Francis Popham Blyth, D.D., consecrated 1887. (See W. H. Heckler, *The Jerusalem Bishopræ*, London, 1888.)

Jessup, Henry Harris, D.D. (University of New York City and College of New Jersey, Princeton, 1865), Presbyterian; b. at Montrose, Pa., April 19, 1832; graduated at Yale College, New Haven, Conn., 1851, and Union Theological Seminary, New York City, 1855; went, in 1856, as a missionary to Tripoli, thence to Syria, and settled in 1860 at Beirut. He published *Women of the Arabs*, New York, 1873; *Syrian Home Life*, 1874; *The Mohammedan Missionary Problem*, Philadelphia, 1879.

Jesuits, The Order of the, Societas Jesu, was founded, 1534, by Ignatius Loyola, in Paris, and confirmed, 1540, by Paul III. At its head stands a general, *propositus generalis*, and under him a *propositus provincialis* for each province. The body of the order consists of novices who, after two years' preparation, take the three common monastic vows of poverty, chastity, and obedience; scholastics, who study and teach for 10 or 15 years, first rhetoric, literature, history, and languages, then philosophy, physics, and mathematics, and finally, during their terciate, theology; *coadjutores*, both *temporales*, comprising the whole personnel of the management, from the valet and the cook to the spy and the commercial agent, and *spirituales*, who are always ordained priests; and *professi quatuor colorum*, who take the vow of absolute obedience to the pope. The present number of members is 12,300, distributed in 23 provinces.

Their field of work is and has always been double, mission and education, and in both fields they have revealed the most admirable energy and talent side by side to the most astonishing frivolity of purpose and laxity of method. Francis Xavier is one of the grandest examples of sublime courage and heroic self-sacrifice which the history of the Christian mission contains, and yet, in his track, grew up the theory of accommodation, according to which Christianity was lowered until it could meet even the most abominable forms of heathenism without a clash. Several popes—Innocent X., Clement XI., Clement XII.—fought hard against this scandal, until at last Benedict XIV. succeeded in wiping it out. Paraguay was one of the most gigantic successes the Christian mission has ever achieved. In a few years a nation was converted and a Christian state established, and it held on for more than 100 years, 1610–1750, to the admiration of the whole Christian world. Then came the astonishment. People discovered that the Jesuits managed the Paraguayans exactly as the farmer manages his milch cows, and when they were driven out of the country they left not a trace of Christianity or Christian civilization behind them. In the Dominion of Canada, in the Indian Empire, wherever under a civilized régime the Jesuits were allowed to come in contact with the uncivilized aboriginal population, it always ended in lawsuits between them and their converts; while they converted the poor people to Christianity, they tried to cheat them out of their landed estates. In the field of education their success was as phenomenal and of as doubtful a character. In the two first centuries after the Reformation they may fairly be said to have been in possession of the school and the university within the pale of the Roman Church. Their pupils were singularly accomplished, and proved singularly useful. Even Protestants in the higher walks of life wanted to have their children instructed by Jesuits. Nevertheless by degrees, as the Jesuit handbooks became known to the public, people were not a little surprised at the adroitness and audacity with which unpleasant facts or even whole series of such facts were spirited away and concealed from science, and they were actually shocked when they became acquainted with maxims and principles like probabilism, mental reservation, *methodus dirigende intentionis*, etc., which could not fail to undermine the whole moral foundation of social life.

In the first decades of the 18th century everybody began to understand, the pope not excepted, that the Jesuits were something more than simply a powerful instrument; they were a danger. The enormous wealth they had amassed and the immense power they wielded through the confessional made them almost irresistible when they mixed with politics, and their political intrigues, which filled every court—that is, every government in Europe—with uncertainty and suspicion, and which actually covered the whole globe with a network of underground forces, had always for their sole objects the aggrandize-

ment of the power of the order and the increase of its wealth. They were much feared and they were still more hated. In the middle of the 18th century it came to an explosion. They carried their resistance to the liberal and progressive policy of Pombal so far as to attempt to assassinate the king, but Sept. 3, 1759, a royal ordinance dissolved the order in Portugal; all its property in the country was confiscated and every one of its members was arrested, some being held in prison for a time and then placed before the criminal courts, while others were sent to Rome "as a present to St. Peter." About the same time the failure of a commercial speculation entailed a loss of between 2 and 3 million livres (between 10 and 12 million francs) on the order in France, but instead of paying the debt, the provincial tried to unload it on the shoulders of the agent. The parliament took up the case, and the investigations instituted caused such a scandal that, in 1764, the order was expelled from the country. March 31, 1767, all the Jesuits not only in Spain, but also in the Spanish colonies, were arrested and shipped to Rome. Neither the pope nor the general would receive them. Finally they were allowed to land in Corsica and disperse. Their expulsion from Naples, Parma, etc., followed shortly after, and July 21, 1773, Clement XIV. dissolved the order. As the papal bull could have no effect in a Protestant or Greek Catholic country, the order lived on in Prussia and Russia, and after the fall of Napoleon Pius VII. restored the order, Aug. 7, 1814. The restoration, however, cannot be said to have been a success. Generally the Jesuits sided with the reaction in its most sterile forms: Don Miguel in Portugal, Don Carlos in Spain, Charles X. in France; and whenever they adopted an idea from modern civilization, as, for instance, the liberty of religion, the use they made of it never failed to impress people as if a hideous spectre suddenly had unmasked itself. They have successively been expelled from Russia, Germany, France, Spain, Portugal, Mexico, etc. (See for their constitution, *Institutum Societatis Jesu*, Avignon, 1890–98, 7 vols.; for their history, Crétineau-Joly, *Histoire de la Compagnie de Jésus*, Paris, 1844–46, 6 vols.; Parkman, *The Jesuits in North America*, Boston, 1868; J. A. Wylie, *The Jesuits*, London, 1881.) C. P.

Jesus Christ. The name *Jesus*, the Greek form of Joshua, signifies *Jehovah saves* or Saviour, and was our Lord's common name. **Christ**, meaning the Messiah or Anointed One, was his official name. His Person has been treated under **CHRISTOLOGY**; his Work will be in the next article; the present article recounts his life. The sources are, of course, the fourfold biography contained in the Gospels. As these were written independently and from different points of view, the exact course of events can only approximately be determined. The order common to most harmonists has been followed.

1. *His Birth and Childhood.*—Toward the close of the reign of Herod the Great, 4 years before A.D. 1, he was born of Mary, the be-

trothed wife of Joseph, while still a virgin, in order that, entering our humanity, he might escape its inherited curse. This occurred in Bethlehem according to Micah's (v. 2) prophecy. Angels celebrated it with songs, and wise men from the East brought precious gifts to the new-born babe. To escape Herod's jealous rage he was taken to Egypt, but soon returned and was settled with his parents at Nazareth, where he grew up in obscurity, varied only by a visit when 12 years old to Jerusalem, when he astonished the doctors by his words and questions.

2. *Opening of his Ministry.*—John the Baptist came forward in the 15th year of Tiberius (Luke iii. 1) and produced a wide and deep impression by his call to repentance. Jesus sought baptism at his hands, and received testimony from heaven, after which he was led into the wilderness to be tempted of the devil. This temptation did not take place in vision, nor was it a mere subjective experience, but actually occurred, although we must hold that our Lord could not possibly have fallen. After conquering Satan he went to Cana of Galilee, where his first sign or miracle was accomplished at a wedding.

3. *First Year of his Ministry.*—After collecting some disciples he set out for Jerusalem to keep the Passover. His first work was the cleansing of the Temple area from traffickers and money-changers—an action which he repeated at the close of his ministry (Matt. xxi. 12). He received a visit by night from the ruler, Nicodemus, to whom he gave the whole gospel in epitome. Soon after he repaired to the Jordan, where his disciples baptized in his name, and John gave a fresh testimony to Christ's claims. Presently the Baptist was thrown into prison, which seems to have impelled the Saviour to withdraw to Galilee. On his way through Samaria he held an interesting conversation with a woman at Jacob's well. Arriving at Nazareth, he was rejected by the people, and went to Capernaum, which henceforth became "his own city." Here he called Peter and Andrew and James and John, and made a tour through Galilee, performing many miracles, and among them the first case of the healing of a leper.

4. *Second Year.*—Jesus went up to Jerusalem to a feast of the Jews (John v. 1), and healed a lame man at the pool of Bethesda, vindicating at length his right to heal on the Sabbath day, a subject which he resumed when his disciples were blamed for plucking ears of corn as they accompanied him on his return to Galilee. When he reached the Sea of Tiberias multitudes followed him. He appointed the 12 apostles and delivered the Sermon on the Mount, much the longest of his discourses. He gave a significant answer to the question sent by John from his prison, and then commenced a second circuit in Galilee, during which he delivered the series of parables in Matt. xiii., stilled the storm on Galilee, healed the demoniacs of Gadara, raised the daughter of Jairus, and after other miracles came again to Nazareth, where he was again rejected. He then made a third circuit in Galilee, and sent forth the apostles, giving the instructions recorded in Matt. x.,

xi. After an interval of perhaps two months, during which Herod Antipas held him to be the beheaded John restored to life, the 12 returned, and with them he retired to the eastern shore of Tiberias. Here occurred the feeding of the 5000 with 5 loaves and 2 fishes, Christ's walking upon the water, and the remarkable discourse (John vi.) in the synagogue at Capernaum.

5. *Third Year.*—Jesus rebuked the Pharisees, who complained of the disciples for eating with unwashed hands, and then set off toward the northwest, where he healed the daughter of the Syrophenician woman, and then passed around to Decapolis, where he wrought many miracles and fed 4000 with 7 loaves. In the neighborhood of Cæsarea Philippi he drew from Peter and the rest a confession of their faith, and then foretold his own death and resurrection and the trials of his followers; after which to cheer them occurred the transfiguration, followed the next morning by the healing of a demoniac child. On the way back to Capernaum he anew foretold his sufferings, and having arrived, exhorted the disciples to humility, forbearance, and brotherly love. About this time he instructed and sent out the 70 on their temporary mission, probably through Peræa.

Then he left Galilee for the last time, and having cleansed 10 lepers as he passed through Samaria, came to Jerusalem at the Feast of Tabernacles (John vii. 2). Here he taught in public, and answered a lawyer's question with the parable of the good Samaritan. The healing of the man born blind led to a long discourse, after which Jesus retired beyond Jordan, and multitudes followed him. In Peræa he healed the infirm woman on the Sabbath, and then, as he went journeying toward Jerusalem, uttered the parables of the lost sheep, etc., the unjust steward, the rich man and Lazarus, and the pharisee and the publican; gave precepts concerning divorce; blessed little children; and followed his answer to the rich young ruler with the parable of the laborers in the vineyard. A third time he foretold his death and resurrection, and approaching Jericho, healed two blind men, called Zacchæus, and gave the parable of the pounds. He arrived at Bethany 6 days before the Passover. At supper in Simon's house, he is anointed.

6. *Proceedings of the Last Week.*—Jesus made a public entry into the city, and once more cleansed the temple. Gave parables of the two sons, the wicked husbandmen, the marriage of the king's son. Confronted Pharisees about the tribute, the Sadducees on the resurrection, and a lawyer on the greatest commandment—all on the same day. Gave warnings against the scribes and Pharisees; lamented over Jerusalem; praised the widow's mite; met certain Greeks and predicted his second coming with solemn warnings confirmed by the parables of the ten virgins, the five talents, and the sheep and the goats.

7. *From the Fourth Passover.* Jesus ate this with the 12, instituted the Lord's Supper, delivered his valedictory discourses, and withdrew to Gethsemane. Here, after his agony,

he was arrested and dragged first before Caiaphas and then before Herod. Condemned at the double trial, he was mocked and crucified. After death he was buried and a watch set upon the grave. On the morning of the third day the tomb was found empty, and soon he appeared to the women and to the disciples, who could hardly believe the fact. During 40 days he taught them, and then, at Bethany, ascended to heaven in their sight. Two subsequent appearances are on record—one to Saul of Tarsus, when he was converted on his way to Damascus, the other to the Apostle John in Patmos, when he received the astounding visions of the Apocalypse. There is a number of unsettled questions as to certain details of this life of one who went about doing good, but as to the general course of events there is and can be no dispute. It is history, not fable; reality, not imagination.

Such is a brief outline of the most spotless life ever lived, friends and foes, heaven and earth testifying that Christ was without sin. In word and deed he showed such a symmetry of virtues and graces as has never been equalled. He stands alone as a miracle of moral excellence. And this short life, by the confession of an unbeliever, has done more to regenerate mankind than all the reasonings of philosophers or the exhortations of moralists.

The best lives in English are by S. J. Andrews (New York, 1862), F. W. Farrar (1875), C. Geikie (1877), A. Edersheim (1883), and J. Stalker (Edinburgh, 1884); in German by B. Weiss (Eng. trans., Edinburgh, 1883-84, 3 vols.), and, from the R. C. standpoint, J. Grimm (Regensburg, 1876, 2d ed., 1890); in French by Pressensé (Eng. trans., London, 1866). T. W. C.

Jesus Christ, Offices of. From a very early period these have been considered as threefold. This mode of representation is found in the Rabbins, was common in the 4th century, is used in the chief catechisms (Geneva, Heidelberg, Westminster), and has won the approval of many modern scholars. It has intrinsic merit, for Christ could not be a full Mediator unless he was Prophet, Priest, and King. These offices are found among the heathen, they are fully developed in the Old Testament, and the predictions of the Messiah set him forth under this imagery. He is a *Prophet*, one who spake as never man spake. He declared the Father, and gave the new and perfect revelation of his will. All previous teachings are summed up in him as the Word of God. He in his own person and by those whom he appointed has given to men all the knowledge needed for this life and that which is to come. He is a *Priest*, the only true priest, who offered himself without spot unto God through an eternal spirit. All other priests were but types and shadows, while he by his one sacrifice became the author of eternal redemption to all who obey him. He is also a *King*, not of this world, yet ruling by an indefeasible right. His crown of thorns became an imperial diadem. God gave him a name that is above every name; and all things are put under his feet.

It is necessary to consider Christ in all these offices in order to be preserved from partial and one-sided views of his work. Some take him as only a teacher, others dwell most upon his atoning death, while others view him chiefly as the Lord of spiritual life. But he is each and all. Nor do we know him fully and truly until we know him in all his functions; as our Prophet to teach us, our Priest to make atonement, our King to rule in and over us. T. W. C.

Jesus, Society of the Sacred Heart of, existed, since the beginning of the 18th century, in the form of brotherhoods, founded in accordance with the visions of Maria Alacoque (q.v.), but was reorganized in 1794 as a form under which it should be possible for the Jesuits to live on after the dissolution of their order. When the order was restored, in 1814, the society was consequently simply absorbed by it. Of more importance became the female society of the same name, founded in 1800 by Madame Magdelena Sophie Barat, confirmed in 1826 by Leo XII., and much favored by Pius IX. Its principal object was female education, and it became very fashionable. On account of its connection with the Jesuits it has been expelled both from France and from Germany. (See Baunard, *Histoire de Madame Barat*, Paris, 1876, 2 vols.) C. P.

Jeter, Jeremiah Bell, D.D. (—, —) Baptist; b. in Bedford County, Va., July 18, 1802; d. in Richmond, Feb. 25, 1880. He began to preach in 1822, but was not ordained till 1824, and was a pastor in Richmond from 1835, except 1849-52, when he held a charge in St. Louis. He was a leading divine of his denomination, and wrote *Campbellism Examined*, New York, 1854; *The Christian Mirror*, Charleston, 1856, and several memoirs. His life was written by W. E. Hatcher, Baltimore, 188—. F. M. B.

Jeth'-ro (*excellence*), a priest or prince of Midian, the father-in-law of Moses (Ex. iii. 1). He is called Raguel (Num. x. 29) and Reuel (Ex. ii. 18), so that Jethro was probably his official title. He visited Moses at Sinai, and gave him judicious counsel (Ex. xviii.). See HOBAB. T. W. C.

Jew, The Wandering. The legend of the wandering Jew is of comparatively late date. In English and French literature it is first mentioned by Matthew Paris in his *Chronicle*, 1259; in German literature not until 1602, in a pamphlet, *Kurze Beschreibung und Erzählung von einem Juden mit Nahmen Ahasverus*; Luther and Hans Sachs seem not to have known it. The two stories present many discrepancies, but also many points of resemblance. According to Dr. L. Neubaur: *Die Sage vom ewigen Juden*, Leipzig, 1884, the former, the flying rumor, the tradition—which finally became fixed in the latter, the folktale, the novel—grew from a double root, partly from a misunderstanding of John xxi. 20, which made people believe that John had never died, but should wait alive on earth until the second coming of the Lord; partly from a story about some one—a servant in the

palace of the high-priest or a tradesman living in the street leading to Golgotha—who rudely pushed Jesus on and gave him a blow, but received the answer: "I am going on, but you shall wait till I come back." In the 12th and 13th centuries all these elements coalesced, and were used in the disputations between Christians and Jews as one of the principal arguments in favor of Christianity, it being asserted that in Armenia there lived a man who was a contemporary of Christ and present at the crucifixion. (See M. D. Conway, *The Wandering Jew*, London, 1881, and in Baring-Gould, *Myths of the Middle Ages*, n.e. London, 1872, pp. 1-31.) C. P.

Jewel (or Jewell), John, D.D. (Oxford, 1565), bishop of Salisbury; b. at Berry Nabor, near Ilfracombe, Devonshire, May 24, 1522; d. at Monkton Farleigh, Sept. 22, 1571, while on a tour of visitation. He entered Merton College, Oxford, 1585; imbibed Protestant opinions from Parkhurst, afterward bishop of Norwich, and became tutor in Corpus Christi, 1539. In 1549 he came under the influence of Peter Martyr. After Mary's accession, in 1558, he was expelled from his college, and induced to sign a statement of Roman doctrine. Repenting this error, he fled, in 1555, to Frankfort, and publicly abjured his recantation. The next 3 years he spent chiefly at Strassburg and Zurich, with Peter Martyr. Returning to England in 1558, he was one of 8 who disputed with as many of the old party before Elizabeth at Westminster. Appointed bishop, he had scruples about vestments, but put them aside and received consecration, Jan. 21, 1560. Previous controversies with Harding and other papists, which followed on his sermon at St. Paul's Cross in Jan., 1559, led him to write his famous book, *Apologia Ecclesie Anglicanae*, 1562, Eng. trans., *Apology for the Church of England*, repeatedly since, e.g., 1886. This was esteemed the ablest defence of the Anglican position at that time, and has retained a high place to the present day. Elizabeth ordered a copy to be chained in every parish church; it was translated into nearly every language of Europe, and into English (1564) by Ann, mother of Lord Bacon. The Council of Trent honored it by a formal condemnation, and appointed two divines to refute its arguments. Harding's *Confutation*, 1565, was answered at length by Jewel in a *Defence of the Apology*, 1567, enlarged, 1571. He defends the Reformation as a return from unauthorized opinions and practices to primitive truth; his views are neither sacramentarian nor strongly Calvinistic; the fathers *non sunt domini, sed duces* ("not lords, but leaders"). His works were collected, London, 1609, 4 pt. fol., 4th ed., 1711; by the Parker Society, 1845-50, 4 vols., and by Dr. R. W. Jelf, 1847-48, 8 vols. (See his life by C. W. Le Bas, 1835, and others.) His character as man and prelate was of the highest; Hooker called him "the Jewel of bishops, the worthiest divine that Christendom hath bred for some hundred of years."

F. M. B.

Jewish Christians. See JUDAIZERS.

Jews. The first period of Jewish or rather Hebrew history is here made to extend from the call of Abraham (Gen. xii.) to the destruction of Jerusalem by Titus in A.D. 70, and embraces nearly 21 centuries. The origin of the Hebrew race is not definitely known, but it is certain that in the remotest times there was, about the head of the Persian Gulf (Gen. x. 10), a people which enjoyed a high degree of civilization, and which sent out colonies to other countries. Thus building Semites went from this region to Nineveh (Gen. x. 11, 12), pastoral Semites went to Canaan afterward Palestine (Gen. xii.), and others skilled in maritime arts went to the Phœnician coast, each in turn developing into a famous historical nation. The restless, roving spirit which has always characterized the Jews is illustrated even in the lives of Abraham and his immediate descendants, for the long journeys made by themselves and their wives would have been noteworthy in modern times. Southern Palestine was, however, the place of the chief sojourn, and there, at Hebron, they were all buried.

Two hundred years after Abraham entered Palestine, B.C. 1921, Jacob and his family left it, B.C. 1706, for a long residence in Egypt. Received at first with almost royal honors, allowed to reside in one of the richest portions of the empire, and for a considerable period treated with consideration, they at last became slaves to Egyptian masters, and for generations suffered in cruel bondage (Ex. i.-xii.). Both he who received them when they went to Egypt and he who led them forth again were representatives of the Hebrew race, and it is significant that both Joseph and Moses were prominently connected with the Egyptian royal household.

Whether the time spent in Egypt was 430 years (Ex. xii. 40), or only half that number, the same marvel was true that has been witnessed in every age and country since—namely, that they could have preserved their race characteristics intact throughout such a period and under such oppression. This fact is undisputed; at the same time they were influenced by Egyptian life and thought in many ways, as is evidenced by a careful study of the laws of Moses. Egypt did not supplant, but only supplemented the features of religion and thought which their ancestors had brought from the East. It is true, we find the civilization of the Nile and that of the Tigris both contributing to the stream of Hebrew history, but the real fatherland of the Hebrew religion was the valley of the Euphrates; its languages, written laws, extensive literature, sacred poetry, its learning, art, and military science, full records of which modern research has brought to light, formed the great fountain which gave life and character to the Hebrew world in all subsequent ages.

If the exact route of the exodus is not known the historical character of such a fact cannot be denied, and subsequent to it 40 years are allowed for the wanderings of the Hebrews in the wilderness before they reached the promised land. Moses died in the country east of the Jordan (Deut. xxxiv.), and Joshua led the Israelites to the conquest of

Canaan. This was in B.C. 1450, and at this time they possessed the Tabernacle, with its altars, table, seven-branched candlestick, and other furnishings, also the Ark of the Covenant, and the two tables of the Law which had been given at Sinai. These were placed at Shiloh (Josh. xviii. 1), which for a long period was the religious centre of the nation. After the conquest of the country under Joshua it was divided between the 12 tribes, Reuben, Gad, and half-Manasseh receiving their portions, by their own choice, on the east of the Jordan, while all the others were located on the west of the river (Josh. xiii.-xvii.).

From this time forward till the anointing of Saul as king, the nation for nearly 300 years was governed by judges. This is in many respects an obscure period, yet it was full of names and deeds that have made the Hebrew annals famous. In its records the growth of idolatry is mentioned, and the increasing power of the troublesome Canaanite tribes that had not been thoroughly subdued, and there are other dark pages which show the prevalence of human weaknesses and passions; but, on the other hand, we have recorded the heroic deliverance of the nation, under one brave leader and another, from the Mesopotamian king, Chushan-Rishathaim, also from the Midianites, Moabites, Ammonites, and the Philistines, always their implacable enemies, from whom they suffered much, all of which shows that national vigor and resources were not wholly wanting to the Jews. Moreover, this period contains the exploits of such heroic characters as Deborah and Barak, Gideon, Jephthah, and Samson, such a charming story as that of Ruth and her family, such a life as that of the saintly man and pious reformer Samuel.

It was in the time of the last-named worthy that the nation began to emerge from its condition of comparative obscurity and to move forward until, under David and Solomon, it reached a high degree of prosperity. Under the influence of Samuel a religious and political revival was begun, which, in the reign of Solomon, culminated in the Temple and its magnificent service, and in the consolidation and extension of the empire from the Euphrates to the border of Egypt (1 Kings iv. 21). A royal navy was created (2 Chron. ix. 21), trade and commerce were extended, wealth increased, and public edifices were erected, among which the palace and Temple at Jerusalem were the most elaborate and costly. With continued prosperity there were developed in Solomon himself the traits of an Oriental ruler—a passion for extravagant display, ambition to outdo all rivals, indifference to the lives and fortunes of his subjects—until the Hebrew monarchy was in reality a despotism powerful and splendid while it lasted, but which brought forth its legitimate results in the rebellion which followed Solomon's death.

In B.C. 975, when Rehoboam refused to lighten the burdens under which the people suffered in his father's reign, 10 tribes revolted under Jeroboam, established an independent kingdom, and thereafter, besides for-

eign wars, there were constant internal dissensions which added many tragic pages to the checkered history of the nation. From this point on till Samaria was captured by Shalmaneser, king of Assyria, in B.C. 720, the kingdom of Israel had 19 rulers, while that of Judah, whose capital was Jerusalem, had 20 rulers. It was in the sack of the Holy City by Nebuchadnezzar, in B.C. 586, that the Temple of Solomon was destroyed, after having stood 418 years. The power of the Jews was now gone, and their fame as a great nation was a thing of the past. Judah was prostrate, and the territory of Israel had been planted with colonies of mixed and strange people from the East, that were destined to be unified and to become known as the Samaritan race, a new source of trouble to the remnant of the chosen people.

From the East—that is, from Babylon, destruction had come, but from a nation still farther east help was to arise, for Cyrus, the Persian king, was magnanimous in his treatment of the exiled Jews, and by his royal favor a great colony returned to the promised land in B.C. 536. Under Zerubbabel, in B.C. 520, the second temple rose on the ruins of the first, but it was not till 75 years later, in B.C. 445, that the walls of the city were rebuilt by Nehemiah. The records of that period reveal the weakness of the Jews and the opposition they had to encounter from jealous and hostile neighbors (see EZRA and NEHEMIAH). They remained subject to Persia till Alexander the Great appeared in the East as a conqueror, and to him they submitted without a struggle. This was in B.C. 332. Alexander entered the Temple, was received with marked honors, and his only act seems to have been the transplanting of many thousands of Jews to Egypt to increase the population of his new city—Alexandria. In the long period following his death the Jews were frequently plundered by different conquerors, and the soil of Judea became the scene of many bloody conflicts between the Egyptian and Syrian kings. The cruel forms of oppression resorted to by Antiochus Epiphanes drove the Jews to desperation, and in B.C. 165, with Judas Maccabeus as a leader, they revolted and freed themselves from the Syrian yoke. By heroic efforts they established an independence which, with some reverses, lasted till Rome conquered the East, and in a modified form even till the great revolt against the Roman power in A.D. 66-70.

The Asmonean family, counting from Judas Maccabeus to the accession of Herod the Great, reigned 130 years, and in subsequent times the Jews always spoke with pride of that line of native rulers—a feeling that was intensified by the fact that the next dynasty, the Herodian, was of an alien race. Herod and his descendants governed Judea for more than a century, and though some of the family led profligate lives and all were hated by the orthodox Jews, they were princes who loved their adopted country, and who did much to enhance its prosperity. They could not, however, check the ardor of their subjects, who, with an infatuation that was blind and reckless, were determined to plunge into

a war with Rome, in which everything—the Holy City, Temple, wealth, country, liberty—was lost. The war began in A.D. 66, and two future emperors, Vespasian and Titus, were the successive leaders of the Roman army. Seldom has the world witnessed greater desperation than was evinced by the Jews in their hopeless struggle with the imperial legions. In the last year of the war, A.D. 70, Jerusalem was taken, and both the city and the magnificent Temple of Herod, the second of the Jews, were destroyed.

The government of the Hebrews was theocratic. All their laws and enactments bear witness to the intimate relations which were supposed to exist between God and his chosen people, and hence they breathe a spirit that is mild and humane. National questions were decided in national assemblies. Civil and criminal causes were heard by the king or by legally appointed judges, and the testimony of competent witnesses was of the highest importance. Punishments were tempered by justice and mercy. Even slavery existed under such modified conditions as to rob the system of its forbidding features. In very many respects the Hebrew commonwealth was a model one, where just laws were administered by intelligent citizens, and where the rights of all classes were duly considered. As to education, the family, the household, the observance of the Sabbath and public worship, systematic contributions for sacred and benevolent purposes, rules as well as practice were strict, and the moral effect upon the nation at large was an unmeasured blessing. Some critics have attempted to show that the priestly system of the Jews, as described in the Books of Moses, was an invention of a late period, but the assumption has not been proved. On the other hand, when we consider that temples and priests both in the Hebrews' fatherland and in Egypt, the land of their long sojourn, were the most prominent facts in the economy of the two nations, we can say that it would have been simply inexplicable had not these things been established by the Jews the moment they were free to act for themselves, which was true when they had safely reached the wilderness.

The golden age of Hebrew literature, represented by the earlier books of the Bible, was long previous to the destruction of the first Temple, but the period of the exile, including one or two centuries subsequent to that event, produced works of great historical interest. Too much praise cannot be bestowed upon Ezra as a reformer, especially upon the part he took in eradicating idolatry and in raising to a higher level the religious life of his people. In what is termed the Greek period, that following the death of Alexander the Great, there was, in spite of the wars and commotions of the times, an unusual degree of literary activity, and many writers, chiefly those living outside of Palestine, attempted to make Jewish religion and thought, on the one hand, and Greek philosophy, on the other, illustrate and confirm each other. The greatest monument of this period is the Septuagint translation of the Hebrew Scriptures, which throughout the Greek-speaking, civilized

world had a wonderful influence in shaping religious thought. Previous to the time of our Lord the ancient and classic Hebrew had been supplanted in Palestine, except in synagogue and school, by the Aramaic, which at first was the language of commerce, and which, by necessity, came at last to be the language of the people. To the literature of this language belong the paraphrases of the books of the Hebrew Bible known as the Targums. As a nation the Jews cherished always an intense feeling of pride coupled with a feeling of contempt for every other race. This is one of the chief reasons why they did not share the fate of other peoples, and become absorbed by those who conquered them. In slavery, captivity, poverty, and national disaster and dissolution the Jew preserved his character to the last.

The second chapter in Jewish history that we are to consider extends from the close of the war in A.D. 70 to the present time. Seventeen centuries of this period present a succession of enactments in different countries for and against the Jews, also numberless persecutions succeeded by brief intervals of respite from oppression and death—a strange and appalling record of which hardly an outline can here be given.

After the destruction caused by those four terrible years of war, when one and a half millions of people from Jerusalem alone were consumed by the sword or by slavery, one might well suppose that the Jewish nation had been annihilated, and that its history was at an end. But we find that we are dealing with an exceptional race—a race that defies disaster, that has never been absorbed or assimilated by another nation; a race that war, persecution, famine, and pestilence have not succeeded in blotting out.

The many Jews that were carried into Eastern captivity previous to our era developed into a powerful body, which for a long time exerted, in that region, great influence in wealth, learning, and even in politics. On the other hand, those that returned from captivity, together with those that remained in Palestine, formed a vast community in the West, so that for centuries the world possessed two important centres of Jewish thought, Judea and Babylon, the head of one being known as The Prince of the Captivity, and of the other, The Patriarch of the West. Between these two bodies there was at times harmony, at other times sharp, not to say bitter rivalry, but both helped to maintain and perpetuate the principles of Judaism in their strictest forms. The schools of Nehardea, Sura, and especially Pumbeditha in the East were famous, but no more so than that by the Sea of Galilee. After the destruction of Jerusalem the centre of Jewish authority was moved first to Jabne, thence to several other places before it was permanently established at Tiberias. It was subsequent to this time—that is, in the second century of our era, that the synagogues of Galilee were built, the remains of a few of which still exist, as at Tell Hum, Kefr Birim, and elsewhere.

The different parties in Judea, Pharisees, Sadducees, Essenes, and Herodians, as men-

tioned in the New Testament, by no means represented all the various divisions and sects among the Jews at that period, for to discuss endlessly and never to arrive at harmony of opinion was then as now a prominent characteristic of the Jewish race. The fame of two leaders and teachers of that time is world wide—Hillel and Shammai—and they need not be mentioned further than to say that Hillel was lenient or liberal in his views, while Shammai adhered to the strictest interpretation of the law. With these should be named the wise Gamaliel, the teacher of St. Paul.

It is a curious fact that until some time in the 2d century Jews and Christians were confounded both by the Roman authorities and in the Roman popular mind, so that in the successive persecutions of that age both parties suffered. In the first quarter of the 2d century the Jews appear to have gained greatly in numbers and wealth in Egypt, Cyprus, Mesopotamia, and Palestine, and goaded by cruelties practised upon them, they rose in rebellion against their oppressors, slaughtered multitudes of them, and at last aimed at the reconquest of their fatherland. Their leader was Bar-Kochba (q.v.), Son of the Star, to them a real messiah, under the magic of whose name they rallied, captured Jerusalem, and besides it had in their possession 50 of the strongest castles of the country and 985 villages. Soon they were driven from the Holy City and retired to Bither, where, after a heroic resistance, their leader was slain and most of his followers perished. Dion Cassius reports that during this formidable rebellion 580,000 Jews fell by the sword. When Jerusalem was rebuilt a royal edict prohibited them from entering the city or even from approaching it near enough to behold it from a distance. This war ended in A.D. 135.

Persecution and toleration alternate in the treatment of the Jews—Constantine was severe against them, Theodosius the Great and Honorius considerate toward them, Justinian returned to harsh and cruel methods, and Heraclius (A.D. 610–41) drove them from Jerusalem and prohibited their return. He was impelled to this step by the horrid massacres of Christians which the Jews had been guilty of during the short-lived triumph in Palestine of Chosroes, to whose standard they flocked, hailing him as their deliverer.

As a large part of Jewish history in these early centuries, as in every other period, is a sickening record of bloodshed and suffering, it is pleasanter to turn for a moment to another phase of their life. In every age their passion for money getting has been equalled by their love of literature, and in Babylon and Judea we find them, in spite of war and persecution, devoting themselves to the study of the law. They can hardly be said to have a literature that does not in some degree deal with religion. The written law formed the basis of all their learning. They spent their lives in defending and explaining it. First came oral tradition, much of which existed in the time of Christ, but which was not collected into its present shape—that is, the Mish-

na, till about A.D. 220. To this was added the Gemara, or explanation, which took two forms according as it was delivered by the teachers in the East or by those in the West; the Western commentary, with the Mishna, formed the Jerusalem Talmud, while the Eastern, with the same Mishna, formed the Babylonian Talmud. The Jerusalem Talmud was completed between A.D. 350 and 400, the Babylonian not earlier than A.D. 500. As regards affairs in Palestine, the Jerusalem Talmud has the advantage, inasmuch as it was compiled earlier than the other and in the country itself.

To most modern scholars the Talmuds are an unexplored wilderness of thought. They contain maxims of wisdom in pages of repetitious nonsense, diamonds in mountains of earth, flowers that must be plucked from fields of mire. The elder Disraeli, a man respected by the Jews, and not chargeable with partiality toward Christians, says: "In the Talmud we find a prodigious mass of contradictory opinions, an infinite number of casuistical cases, a logic of scholastic theology, some recondite wisdom, and much rambling dogma; many puerile tales and Oriental fancies; ethics and sophisms, reasonings and unreasonings, subtle solutions, maxims and riddles; nothing in human life seems to have happened which these doctors have not perplexed or provided against. . . . The children of Israel, always children, were delighted as their Talmud increased its volume and their hardships. The Gemara was a third law to elucidate the Mishna, which was a second law, and which has thrown the first law, the law of Moses, into obscurity" (*Genius of Judaism*, p. 88). This is a pretty correct description of that wonderful compilation, and the last paragraph contains one of the most serious charges, damaging because it is true, that can be brought against modern Jews, that they have forsaken the law of Moses, and seem to be satisfied to pin their faith on the petty and ridiculous absurdities of their Talmud.

Between the Magian religion on the East and Christianity on the West, it is surprising that Judaism should have maintained itself with such vigor for so many centuries. In the South, however, there was no serious obstacle to the extension of this race and their doctrines, and in Arabia they established themselves at an early period, and long before the time of Mohammed, even in A.D. 230, there was in that country a flourishing Jewish kingdom. But when Mohammed (q.v.) arose they were the first to be slaughtered or converted by his sword. When, however, his followers had taken Jerusalem the Jews are said to have fared well at their hands. Indeed, under the Arabian princes in general the Jews enjoyed a long interval of comparative peace, and especially was this true under the Moors of Spain, where their condition was in every respect one of prosperity. Great attention was paid by them at this time to literature, and in the Arabic language, which they adopted, they transmitted to the modern world some of the ancient classics that otherwise would now be lost. This was a bright and perhaps it might be called a romantic

period in their history. But disaster came or rather culminated in 1492, when, after a century of most cruel persecutions from the Inquisition, they were driven from Spain. In the commerce, agriculture, learning, and politics of the nation they had taken a prominent part, and their position had been one of honor. In every way they were superior to their coreligionists in other parts of Europe, and this superiority is still apparent in the Spanish as distinguished from the German Jews, as both are represented in the East. They were obliged to leave Spain in four months and to leave all their property behind them. Half a million or more departed on these merciless terms, and Spain, to say nothing of the Jews, has never recovered from this shock to her national enterprise and wealth. These wretched people, having no country to which to flee, suffered untold privations and hardships. Those that took refuge in Italy and Turkey fared the best. In Italy they turned at once, as if by instinct, to their passion for handling and accumulating money, and at one time wealthy Italian Jews had in their hands nearly the entire trade of the Levant.

In the reign of Charles VI. the Jews were banished from France, as indeed they have been, at one time or another, from almost every country of Europe. But after a time they began to return, gradually gained distinction in many ways, and in 1790 they were admitted to all the rights of citizenship without reservation. The conduct of Napoleon toward the Jews shows that his great mind could rise above all personal and religious prejudices in his consideration of the interests of a race to which the world was so deeply indebted. His summoning of the Sanhedrin to Paris, in 1806, and his submitting to its members a series of dignified and reasonable propositions, which were formulated and adopted by this Jewish body, forms a remarkable chapter in the history of France, not to say in the history of civilization. The consistorial organization which the emperor established still exists there in a modified form. A very important organization in France in the interest of the Jews is the Alliance Israélite Universelle, established in 1860, whose object is in part to support schools for boys and girls in Africa and Turkey, but whose chief purpose is, by using legitimate political influence, to alleviate the sufferings of their coreligionists in other countries, as Russia and the different provinces of Southeastern Europe—sufferings that result from oppressive laws. The result of the favorable conditions granted to Jews in France has resulted in making Judaism there less objectionable on the ground of bigotry than in any other country. Indeed, very many once of that faith have gradually allowed themselves to be either partially or entirely absorbed in the Christianity or infidelity of the French nation.

Frederick the Great favored the Jews in some respects, while in others, as in laws regulating marriage, owning property, and engaging in trade, his restrictions upon them were severe. The year 1871, which witnessed

the consolidation of the German Empire, gave also political and civil equality to the Jews throughout Germany. This had been approached in previous years, as, for instance, in 1812, when a royal edict declared all Jews in Prussia to be citizens and gave them equal rights with their Christian fellow-countrymen. Later a few of these privileges were withdrawn, and equal rights were not fully assured to them till the date indicated, at the close of the war with France.

In the last century (1729-86) Moses Mendelssohn deserves great praise for his efforts to elevate the people of his race by a higher and more liberal education, and by showing that the exercise of tolerant views was the only reasonable way of living for both Jews and Christians. Like a second Ezra, his life and literary labors form an important era in Europe in regard to the oppressed race to which he belonged. One of the earliest theological seminaries was that founded by Zacharias Fraenkel, in Breslau, in 1854, which has sent out many well-trained rabbis to different parts of Europe and even to America. A similar school was established by Hildesheimer, in Berlin, in 1877. In Germany, Holland, France, Italy, and in other countries the Jews have in recent years founded schools of a high order for their own people, and some of these have already become famous.

In the early part of the present century, when the political restrictions under which the Jews had suffered began to be removed, there was more freedom of action on their part in regard to their religious observances, and two strong parties arose between which the feeling was sometimes violent and which has resulted, at the present time, in the existence in very many of the cities of Europe and America of an orthodox and a reform congregation. Many of the so-called "reformed" congregations are simply rationalistic societies—the Jews themselves apply the term "infidel" to them, which are held together by no other bond than a pronounced disbelief in all that ever ennobled Judaism.

The history of Jewish emancipation in England or of the various enactments by which Jews have come to enjoy the same legal rights that their fellow-countrymen possess, is deeply interesting, and belongs for the most part to the present century. The history of the opposition to this movement is likewise interesting, but from another point of view. They entered England in the time of the Saxons, and after centuries of tragic experience were driven from the island in A.D. 1290, in the reign of Edward I. Cromwell favored them, but his efforts in their behalf were not supported by the nation, and it was not till the reign of Charles II. that they were allowed to settle in the kingdom. In 1723 they obtained the right of possessing land, and in 1753 that of naturalization was granted them. It was not till 1833 that they entered the profession of advocates, and in 1845 the offices of alderman and lord mayor were opened to them. In 1858 they were allowed to sit in Parliament, and in 1871, after the abolition of tests, a Jew was made a Master of Arts at Oxford.

It is an interesting fact that in the 1st cen-

tury of our era the Jews were scattered in every part of the Roman Empire, and the names of the places where they were residing, as given by early writers, make a long list. In all the great cities which were also centres of commerce and trade, they had established themselves and were living according to the traditions and customs of their fathers. Sometimes they were courted, sometimes oppressed and robbed, but seldom or never were they so poor and degraded as to be treated by the Roman authorities with silent contempt. Their wide dispersion at that time might be regarded as miraculous, for the fact proved to be of the greatest service in the spread of the Gospel. It was through the medium of these influential Jewish communities that the new religion made its way so rapidly throughout the Roman world. No less interesting is the dispersion of the Jews at the present day. Indeed it would be difficult to name a country where they are not. In China, India, Central Asia, Africa, in the most unexpected regions there are communities representing this ancient race. Whatever their country, language, or color, they present the same general features and characteristics of mind, occupation, and life that are so well known to the student of their history.

In recent years much has been said of the return of the Jews to Palestine. Journals in the interest of such a scheme have been established and societies organized, and a few colonies have been planted there. They are all weak and are for the most part aided by benevolent contributions from other countries. Owing to the obstacles they have to contend with—climate, competition with fellaheen labor, lack of familiarity with agricultural pursuits, and restrictions imposed by the Turkish Government—their success is far from being assured. On the whole, the movement seems to be forced, there being no general desire on the part of the Jews as a race to reoccupy the Holy Land. At the same time the number of Jews in Palestine has been increasing during 10 or 15 years past, and Jerusalem contains at present not far from 25,000 of them. As a class they are poor, extremely orthodox, and many of the adult males devote much time to the study of the Talmud. If the entire number of Jews in the world is placed at 7,000,000 (there are no exact figures), those in Jerusalem form about one third of one per cent of this number.

As any outline of Jewish history is necessarily meagre, the present condition of this people may best be appreciated by contrasting it with their condition two centuries ago, or perhaps with a much more recent date. They were then despised by every other nation and race. They were crowded into ghettos and Jew-alleys and shut away from light and air. They lived in filth and misery. They were confined to the most menial and degrading occupations. A few accumulated money only to have it taken from them by oppressive rulers or unjust enactments. A few others prosecuted literary studies under the greatest disadvantages, and not infrequently their

works were condemned to be suppressed or burned. They were denied every honorable position in civil, social, educational, and political life. They existed but under such circumstances as to make existence a burden.

The transformation that has taken place in recent years in the treatment of the Jews has added a new marvel to the already long catalogue of wonders of which their history is composed. Now in every department—literature, art, music, medicine, politics—as statesmen, lawyers, bankers, military officers, editors, professors—they occupy many of the foremost positions. Laws discriminating against them have been repealed. No civil or political disabilities bar their way to progress or success. If with this change in public sentiment there had been a corresponding improvement in Jewish character, these people would command the respect and admiration of the world. It remains to be seen what use the Jew will make of the new conditions by which he is now surrounded. In the past, to the shame of governments and peoples, Jews have been condemned without mercy; but at the present time the opposite extreme has been reached, and the unqualified praise that is bestowed upon them is as unwise as it is unjust. Thus their pride is fanned, and they are encouraged to feel that as the seed of Abraham they are without blemish. Unless Jewish character is elevated Jews will not deserve the new privileges which they now enjoy or the many honors that are now heaped upon them.

The earliest efforts of Christ and his apostles were directed toward the conversion of the Jews. Through the communities of these people scattered throughout the world the Gospel, as we have seen, first gained a foothold. After the distinction between Christian and Jew came to be clearly defined all fraternization ceased; courtesy gave way to mutual contempt. Perhaps, however, in no age of the church, even when persecution of the Jews was most fanatical and violent, have there been wanting persons who, by voice or pen, have advocated their conversion to Christianity. Likewise there has been no period during the past 1800 years that has not witnessed the turning of some of the children of Israel to the Gospel.

Some of the early proselytes—that is, those who renounced Judaism for the Catholic faith, wrote vigorously against the Jews and in favor of Christianity, and in the history of religion in mediæval times their works have an important place. Such books were largely controversial, and it is an interesting fact that most of them emanated from Spain, in which country for many centuries catholic zeal was fervent in this phase of missionary work. Proselyting efforts were also extensively carried on in Italy, but they belong for the most part to a later era than those in Spain that are now referred to. One of the greatest councils in the world was that held in Tortosa between learned rabbis and eminent proselytes, when in the interval from February, 1413, to November, 1414, 69 sittings were held. This conference was arranged and presided over by Cardinal Pedro de Luna, who was after-

ward known as Benedict XIII. The actual success attending these efforts is not known, but it is certain that many thousands of Jews were baptized, and Graetz admits (*Geschichte*, viii., p. 82; see also p. 124) that "Judaism was deprived of much talent by the transition of so many learned and cultivated men to Christianity." Many interesting movements were set on foot in England during the long period between William Rufus and the banishment of the Jews from the country, in 1290, for their conversion, resulting in the renouncing of Judaism by a large number of families which became absorbed in the English race. In fact, more Jewish blood is now flowing in Christian veins than is dreamed of by the popular mind.

Coming down to modern times, we find that more difficulties beset this question of the conversion of the Jews than any other moral problem that is before the world. They are such that very many in the Christian Church have despaired of success, and have left this for other channels of religious effort. On the part of the Christian, it requires unusual bravery and skill to address listeners who are bitterly hostile to the facts one has to present, in such a way as not to excite their anger, which would be only a negative result, but in a way also to command their attention. The Christian teacher in addressing a Jew addresses one whose hostility to the Gospel amounts to hatred.

On the side of the Jew who would become a Christian, there is not only his own deep-seated prejudice against Christianity that he must overcome, but he has to endure from those of his own faith a persecution worthy of the days of Torquemada. If it is known to Jews that one of their faith has such a desire they cut him off from all social relations, they refuse to deal with him in business, they excommunicate him from the synagogue, and do all in their power to make him miserable. Toleration is not known. If a Jew would take such a step he must make himself as one that is lost or dead to his family, friends, and home. To face such things requires no ordinary amount of courage.

Among the converts from Judaism could be mentioned some of the foremost writers, scholars, philanthropists, and most eminent Christians that the world has seen. But it is not by noted personages so much as it is by the faith and life of humble disciples that the Gospel achieves its greatest triumphs. There are to-day tens of thousands of believers who have come out of Judaism and have accepted Christ as their Messiah. England has between 5000 and 6000 such converts, and several hundred from this class are numbered among the professors, Christian teachers, and clergymen of the Established Church. Among the eminent divines of the Presbyterian body are not a few representatives of this ancient race.

The London Society for the Propagation of Christianity among the Jews was founded in 1808, and one of the few who were particularly active in the movement was a convert from the Jewish faith. Since 1815 this society has been under the care of the Church

of England, and upward of 100 proselytes are at present engaged in preaching the Gospel in its different stations throughout the world. Between 20 and 30 societies exist in different Protestant countries for the express purpose of converting the Jews, all of which have been established since the formation of the London society—Norway, Sweden, Holland, Switzerland, Germany, and the United States joining with Ireland, Scotland, and England in carrying on this enterprise of such peculiar interest. When the nature of the work is considered together with the limited means employed, the number of converts yearly, averaging from 600 to 800, may be regarded as a marked success.

The most important station of the London Jews' Society is that in Jerusalem. If the Gospel makes any progress here it is in the face of the strongest opposition that Judaism can present. Nowhere else, not even in the depths of Central Europe, is Jewish bigotry and fanaticism carried to such an extreme as it is by the rabbis and their followers in the Holy City. Their struggle is against every form of education, science, language, business that is not thoroughly rabbinical and therefore, as they think, orthodox. But even here the efforts of this society are not without a good measure of success. A home for aged and helpless persons, an excellent hospital, an industrial school where trades are taught, and two schools, one each for Jewish boys and Jewish girls, are the chief means used aside from preaching, by which many have been led to accept the Gospel. All the societies of this class are doing excellent work, and from the group the one at Leipzig, founded in 1849, may be mentioned, and chiefly on account of the fact that the eminent scholar and Christian, Dr. Dellitzsch, who died in 1890, did so much for its success. Among the masses of Jews in all parts of Europe his Hebrew translation of the New Testament, which has passed through several editions, has been read by thousands and is silently producing good results. Such a movement as that of Rabinowitz in South-eastern Europe, if it has not led large numbers to Christianity, has had the effect of calling the serious and earnest attention of many hitherto prejudiced Jews to the claims of the Gospel. The slanders which Jewish writers are always ready to cast upon those who embrace Christianity, particularly if they are prominent in Jewish circles, as was true of the person just named, are in most cases as unjust as they are malicious, and the present writer can testify from observations during his residence of several years in Jerusalem, that some of the converts exhibit the noblest traits of mind and heart—a disregard of opposition whose bitterness cannot be described, and a devotion to principle that is nothing less than heroic. Poverty, the worst forms of ostracism, and sometimes personal violence are endured with a patient and forgiving spirit that can be manifested only by a sincere and humble follower of Christ.

In Judaism at the present day there are two notable movements, both of which tend to disintegrate the Jewish faith so far as that is a

rabbinical system—one is toward Christianity and the other toward rationalism or infidelity. Many Jews in Germany, by education in modern schools, reading all classes of literature, and association with those not of their faith, have become worldly and materialistic. Theological and religious study have given place to something that is supposed to have a material advantage. In proportion as they learn how to get money and power, they forget God and all that pertains to a higher life. The attitude of multitudes of Jews toward religion is one of indifference. With prosperity has come worldliness, and against its attractions religion, with its necessary restraints, has little power. The future of the Jews awakens questions of the deepest interest.

LITERATURE.—For the ancient history of the Jews the Bible is the only record. The Assyrian documents should be read and Josephus consulted. It may be said that without Josephus a large part of what is now known as Jewish history would be simply a blank. His account of the war of the Jews with Rome in A.D. 66-70 is deservedly one of the most famous productions of antiquity. In addition to his works we have, for the close of the first period, the books of the Maccabees, Philo, and a considerable body of notices in the Greek and Latin authors. For the second period, since A.D. 70, the amount of literature is bewildering. No library contains anything like a complete collection, and no complete bibliographical list has ever been made. Fuerst's *Bibliotheca Judaica* (Leipzig, 1849-63, 3 vols., 8vo) is the nearest approach to such a list, but since the date of his third volume works in this department have multiplied. They exist in Hebrew, Greek, and Latin, in the mediæval dialects, and in every modern language of Europe. Many Jewish writers have issued their works in Hebrew, and hence they are not accessible to the general reader. Others have written in the languages of their respective countries, and among the most valuable of these we give the first place to J. M. Jost. His *Geschichte der Israeliten seit der Maccabäer bis auf unsere Tage* (Berlin, 1820-47, 10 vols.) and his *Geschichte des Judenthums und seiner Secten* (Leipzig, 1857-59, 3 parts) are characterized by great learning and research, and in fairness he is a model historian compared with the partisan spirit of Hirsch Graetz. Nevertheless the latter's *Geschichte der Juden von den ältesten Zeiten bis auf die Gegenwart* (Berlin, 1854-75), extending to 12 closely printed octavo volumes, is a monument of industry, and since it is a vast storehouse of materials, no student can afford to overlook or slight it. Nearly on a level with Jost we would place Dr. Leopold Zunz. He was a voluminous writer, and all his works deserve the highest praise. In *Die Synagogale Poesie des Mittelalters* (Berlin, 1855-59, 2 parts) he has given from a study of the original documents an appalling record of the cruelties to which the Jews were subjected in that age. How two such subjects can be united is shown by the fact that the history of those sufferings had to be described in order to explain the mean-

ing of the poetry. In preparing this work, he read many old manuscripts and frequently spent a good part of the night at this labor. More than once his wife came to call him from his study, and found him bathed in tears, so affected was he by what he read of the sufferings of his ancestors. See also Levi Herzfeld, *Geschichte des Volkes Israel von Zerstörung des ersten Tempels bis zur Einsetzung des Maccabäers Schimon zum hohen Priester und Fürsten* (Braunschweig, 1847-63, 3 vols., 8vo), and if one is interested in the commercial activity of the Jews he will find this author's *Handelgeschichte der Juden des Alterthums*, 1879, of special interest. Of special histories may be mentioned M. Kayserling, *Geschichte der Juden in Portugal*, Leipzig, 1867; Jassuda Bédarride, *Les Juifs en France, en Italie, et en Espagne*, Paris, 1859, 3d ed., 1867; H. N. Adler, *The Jews in England*, London, 1870; A. A. Beugnot, *Les Juifs d'Occident*, Paris, 1824; for the Jews in Berlin, L. Geiger, Berlin, 1871, 2 parts; the Jews in Hamburg, by M. M. Haarblicher, Hamburg, 1867-68; the Jews in Worms, Breslau, 1862, and the Jews in Vienna, Wien, 1876, by G. Wolf; the Jews in Danzig, by A. Stein, Danzig, 1860; the Jews in Roumania, by Israel Davis, London, 2d ed. [1872]; the Jews in Poland, by Hollaenderski, Paris, 1846; the Jews in Mecklenburg, by L. Donath, Leipzig, 1874, and there are a dozen or 20 other single histories of the Jews in different European centres.

The best general survey of Jewish literature since the time of Christ is the scholarly work of J. W. Etheridge, *Jerusalem and Tiberias; Sora and Cordova*, London, 1856. W. H. Rule has a valuable *History of the Karaite Jews*, London, 1870, which we mention, although in our article we have not given any space to this branch of our subject. (See KARAITES.) On the return of the Jews to Palestine many works have been written, and that of Professor David Brown, under the title *The Restoration of the Jews* (London, 1861) is mentioned, as it contains all the arguments. The standard work in English and the best in any language is by H. H. Millman, *The History of the Jews*, London, 1829, 3 vols., 8vo, 4th ed., 1866. Many of the almost numberless articles that have appeared in the various journals and periodicals of the day, on different phases of the Jewish question, are of great value, although they cannot be specified here. On the connection of the Jews with Christianity the most important work is by the Danish scholar Kalkar, *Israel und die Kirche. Geschichtlicher Ueberblick der Bekehrungen der Juden zum Christenthume in allen Jahrhunderten*, German trans., Hamburg, 1869. The present writer, as well as every one who touches this phase of the subject, must acknowledge his indebtedness to this volume. A vast amount of information will be found in the journals of the various missionary societies which labor among the Jews.

SELAH MERRILL.

Jez-e-bel (*untouched*), daughter of a Zidonian king, and wife of Ahab, king of Israel (1 Kings xvi. 31). She sought to establish a false worship, maintaining 400 priests of

Astarte while Ahab maintained 450 of Baal. When the latter perished at Carmel, she persecuted Elijah, their destroyer. By perjuries and murder she secured Naboth's vineyard for her husband, and afterward was slain at the very scene of this crime (2 Kings ix. 30-37).

Her name has become proverbial even to our own day as a name of infamy, and was used symbolically in Rev. (ii. 20) to denote a person or party in Thyatira holding a like pre-eminence in station and wickedness.

T. W. C.

Jez'-reel (*sowing of God*), a celebrated city of Issachar, 10 m. s. of Nazareth, where Ahab had a palace, probably his "ivory house" (1 Kings xxi. 1, xxii. 39), and near which was Naboth's vineyard. It is now replaced by a miserable Arab village called *Zerin*.

T. W. C.

Jezreel, Valley of. The largest plain in Palestine, extending 25 miles from the Mediterranean to the Jordan, and 12 miles from the range of Carmel to the hills of Galilee. It was noted for its richness, though now mainly uncultivated. Here the hosts of Sisera fell (Judges iv.) and Josiah was mortally wounded (2 Kings xxiii.). It is a classic battle-field. Its modern Greek name (*Es-draelon*) occurs only in the Apocrypha.

T. W. C.

Jimines. See XIMENES.

Jo'-ab (*Jehovah his father*). The oldest of the 3 sons of Zeruih, David's sister, and commander-in-chief of his army (1 Chron. ii. 16, 1 Kings xi. 15). He was a valiant man, an able general, and a shrewd statesman, but imperious, revengeful, and unscrupulous. He treacherously assassinated Abner and his cousin, Amasa (2 Sam. iii. 27, xx. 60), connived at the death of Uriah, slew Absalom, and at last conspired with Adonijah against Solomon, by whose order he was at length put to death by the side of the altar (1 Kings ii. 28-34).

T. W. C.

Joachim of Floris, b. at Coelicum, a village of Calabria, Italy, about 1145; d. at Floris about 1201; entered the Cistercian order after a pilgrimage to the Holy Land, but retired afterward with some friends to the mountain wilderness of Sylæ, near his native place; formed a monastic community, with a very austere rule, of its own, and built a monastery, St. Joannis en Flori, which Cælestine III. confirmed as an independent institution, and which became the model of several other similar establishments. His prophetic-apocalyptic views of the reign of the Father from the creation to the birth of Christ, the reign of the Son to 1260, and the reign of the Holy Ghost from that time to the end, were looked upon with interest by several popes and adopted by various groups of the Franciscans; and after his death they gave rise to the idea of an everlasting gospel, *evangelium æterne*, which should supersede the Old and New Testaments. Three of his works still exist, and were printed in Venice in the beginning of the 16th century: *Concordia Veteris et Novi Testamenti*, *Psalterium*

deum Chordarum, and *Expositio in Apocalypsin*. In 1254 a Minorite, Gerard of Borgo San Donnino, wrote a commentary on these works, which he called *Introductorius in Evangelium Æterne*, and the book made a great sensation. It was immediately suppressed by the pope, however, and the author locked up in a dungeon, where he spent 18 years. Nevertheless, the professor of the University of Paris, at that moment under the sway of the mendicant orders, undertook to systematize the views of Joachim in 31 propositions, and presented them to Alexander IV. But the Council of Anagni, 1245, condemned the propositions, and finally, in 1263, a Council of Arles condemned Joachim's writings. His ideas, however, continued to live on for a long time among the Franciscans. (See Rénan in *Revue des deux Mondes*, 1866; Döllinger in *Historisch Taschenbuch*, 1871; Schneider, *Joach. v. Floris und die Apokalyptiker des Mittelalters*, Dillingen, 1873.)

C. P.

Joan, Pope, a fable according to which the papal throne was occupied for two years by a woman, who died in 855 from bearing a child while walking in a procession through the streets. (See Döllinger, *Fables Respecting the Popes in the Middle Ages*, Eng. trans., New York, 1872; and E. Rhodes, *Pope Joan*, Eng. trans. by C. H. Collette, London, 1886, a vindication of the reality of the story.)

C. P.

Joan d'Albret. See JEANNE D'ALBRET.

Joan of Arc. See JEANNE D'ARC.

Job (*afflicted*), the famous patriarch of Uz, probably in Eastern Edom. He was a patriarchal magnate, distinguished for his wealth and honors, and at the same time for his integrity and piety. It pleased God to allow Satan to strip him of his children and his property, and afflict him with a painful and loathsome disease. But he maintained his integrity with some drawbacks of intemperate speech, and was ultimately restored, God giving back all that he had lost and much more. That he was a real historical person is apparent from the Scripture references in Ezek. xiv. 14, 16, 18, 20 and James v. 11; and the fact that the book itself specifies persons, places, and circumstances in the manner of true history.

The Book.—This is an elaborate poem on an historical basis, as is shown by the narrative prologue and epilogue in prose. Its author is uncertain, some ascribing it to Moses in Midian, others carrying it down to the age of Solomon. It is written in the purest Hebrew, and shows intimate acquaintance with both Egyptian and Arabian scenery and usages. Its great theme is the problem of evil, why the righteous suffer and the wicked prosper in this world. After the outbreak of Job's despair (ch. iii.) there are three series of controversies, in which each of Job's friends makes an address, to which Job replies (save that in the 32d series Zophar is silent) (chs. iv.-xxvi.). Then Job makes a closing address to all three (xxvii., xxviii.), followed by a striking soliloquy (xxix.-xxxi.). Elihu

utters four discourses (xxxii.-xxxvii.), after which Jehovah speaks out of the whirlwind (xxxviii.-xli.), and Job is humbled and yet vindicated. The poetic merit of the book has been recognized by the best critics of every age. It ranks as one of the immortal masterpieces of genius. Carlyle said that "there is nothing written of equal literary merit." But it is no less estimable for its religious and ethical worth, setting forth as it does the being and perfections of Jehovah, the apostasy and guilt of evil spirits and of mankind, the sovereignty of divine providence, the mercy of God on the basis of sacrifice and penitence, the disciplinary nature of his people's sorrows, the wisdom of submission to his will, and the assurance, in view of his infinite power and wisdom, that all shall be well with his followers in the end. The book has suffered much from the imperfection of translations, and the Revised English Version greatly facilitates the apprehension of its true meaning.

Special works on Job, including commentaries, are by Delitzsch (Leipzig, 2d ed., 1876, Eng. trans., Edinburgh, 1866, 2 vols.); Zöckler (1864, in Lange, New York); W. H. Green (New York, 1874); Samuel Cox (London, 1880, 2d ed., 1885); G. H. B. Wright (1883, 2d ed., 1885); A. B. Davidson (1884); G. G. Bradley (1887, 2d ed., 1888); T. K. Cheyne (*Job and Solomon*, 1887); Joseph Parker (1890); G. H. Gilbert (Chicago, 1890).

T. W. C.

Jobson, Frederick James, D.D. (), Wesleyan; b. at Lincoln, 131 m. n. by w. of London, in 1813; d. in London, Jan. 3, 1881. He entered the ministry, 1834, and was president of the Wesleyan Conference in 1869. Among his writings are *Chapel and School Architecture*, London, 1850; *America and American Methodism*, 1857; *Australia, with Notes by the Way on Egypt, Ceylon, Bombay, and the Holy Land*, 1862. Life by Rev. Benjamin Gregory, London, 1884. F. M. B.

Joch'e-bed (*whose glory is Jehovah*), wife of Amram, and mother of Moses, Aaron, and Miriam (Num. xxvi. 59).

T. W. C.

Jo'el (*Jehovah is God*), the son of Pethuel, one of the minor prophets, of whom nothing is known beyond the hints contained in his prophecy. He lived in the kingdom of Judah. Different dates have been assigned for his appearance, but the prevailing opinion is that he was the first of the prophets after Jonah, and came forward in the reign of Uzziah about 800 B.C., though some say it was in the time of his grandfather, Joash.

The Book of Joel suffers by the division of chapters. It consists obviously of two parts. The first (i.-ii. 17) deals with the national judgments and calls to repentance; the second (ii. 18, iii. iv.) has promises of mercy and blessing for Judah, and foretells the overthrow of oppressors. The calamity is described in the most vivid way, whether the plague of locusts be considered actual or symbolical, and the call to penitence is very earnest and based on God's known character of mercy and grace (ii. 13). The promise, beginning with ii. 18 ("Then was the Lord jealous

for his land, and had pity on his people," R. V.) offers assurance of present relief, and then passes on to a great future outpouring of the Spirit, wonderfully fulfilled on the day of Pentecost (Acts ii. 16). After this follows a glance at the day of the Lord, when nations are smitten down and trodden as in a winepress, while Jehovah dwells in Zion which is a refuge for his people, holy and lasting from generation to generation. The detailed interpretation of these passages is difficult, but the general sense is plain and very comforting to the people of God. For Literature, see art. MINOR PROPHETS.

T. W. C.

John (i.q., *Johanan, whom God loves*)

I. The Baptist, the forerunner of our Saviour. He was the son of a priestly family on both sides (Luke i. 5), and his birth, name, and work were foretold by the angel Gabriel to his father while ministering at the altar. He grew up in solitude, and when about 80 years old began to preach in the wilderness of Judea. In appearance, dress, food, and manner of life he was an austere Nazarite, and, like Elijah, expressed in symbol the repentance which was the burden of his discourses. He was fearless and faithful, and met with immense success among the people and the authorities, yet he was humble and gave all honor to the Saviour, whom at his own instance he baptized. He prosecuted his labors with growing popularity for a year and a half, when he was thrown into prison by Herod because of his fidelity in reproof. Here his faith began to waver, for he sent to Jesus to know if he were really the Messiah, and received a most satisfactory answer (Matt. xi. 4-6). But the implacable malice of Herodias, whose connection with Herod John had rebuked, wrought his death (Matt. xiv. 6-12). He was the greatest of them that are born of women, yet less than one that was but little in the kingdom of God, the former because he saw Christ entering on his work and prepared his way, the latter because he did not see the kingdom established by our Lord's death and resurrection. (See life by H. R. Reynolds, London, 1889.)

II. The Apostle and Evangelist. The son of Zebedee and Salome, he was born in Bethsaida. His father was able to have "hired servants" and his mother was one of the women who aided in Jesus' support (Luke viii. 3) and took spices to embalm his body (Mark xvi. 1). The youngest of the 12, he had been a disciple of John the Baptist, but on seeing the Lamb of God followed him (John i. 35-37). He is noted as "the disciple whom Jesus loved," and as one of the three chosen to witness the restoration of Jairus' daughter, the transfiguration, and the agony in the garden. At the Last Supper he reclined on Jesus' bosom, and to his care the dying Redeemer committed his mother. He with Peter on the resurrection morn ran to the empty tomb of Jesus, and "he saw and believed." When with some others he was fishing on the Sea of Galilee, he was the first to recognize the Lord standing on the shore. After the ascension he and James and Peter were the "pillar" apostles (Gal. ii. 9), who are

the heads of the infant church and guide its counsels. He was banished for a time to the isle of Patmos. Tradition represents him as closing his career at Ephesus. He was meditative and affectionate, but no sentimentalist, for our Lord called him a "son of thunder." Though amiable, he was firm and fearless, and in his own way as plain spoken and severe as Paul.

WRITINGS.—His gospel was the latest of the four and admirably supplements them. It groups all the events around the several Jewish feasts—viz., three or four Passovers, one Feast of Tabernacles, and one Feast of Dedication; and thus furnishes invaluable notes of time. Its object was that we might "believe that Jesus is the Christ, the Son of God, and believing might have life in his name" (xx. 31). It contains none of Christ's parables and relates only 7 of his 53 miracles. While omitting much given in the other 3 gospels, it dwells much more than they on the new life in the soul through Christ, union with him, regeneration, and the work of the Holy Spirit. Its genuineness has been much contested of late, but quite ineffectually.

The First Epistle of John is a sort of practical application of his gospel, and aims to refute certain errors as to the person of Christ, and also to build up believers in truth and grace and especially in holy love. The Second Epistle, addressed to the "elect lady and her children," had in view either some honorable woman eminent for piety or possibly a particular church so described. The Third, directed to Gaius, commends his piety and urges perseverance in every good work. For the Apocalypse see REVELATION.

LITERATURE.—For life see Macdonald (New York, 1877) and Culross (London, 1872, 2d ed., 1878). On the gospel may be specially recommended Godet (Eng. trans., New York, 1881-85, 3 vols.); Lange (with Schaff's additions, New York, 1871); M. F. Sadler (London, 1888). On the epistles B. F. Westcott (London, 1883), and on all his writings J. T. Harris (London, 1890). T. W. C.

John is the name of 28 popes. 1. Aug. 13, 528–May 18, 526, a native of Siena, a city of Tuscany, 34 m. s.e. of Florence, was sent by Theodoric, king of the Ostrogoths, to Constantinople to speak in behalf of the Arians. He was not an Arian himself, however, but entirely in the power of the king. On his return to Ravenna he was thrown into prison and died there. 2. Dec. 31, 582–May 27, 595, a native of Rome, **Mercurius** by name. 3. July 14, 590–July 13, 573, a native of Rome, entirely in the power of the Byzantine emperor. 4. Dec. 25, 640–Oct. 12, 642, a Dalmatian by birth, condemned the Monothelites at the Synod of Rome, 641. 5. May or July, 685–Aug. 2, 686, a Syrian. 6. Oct. 30, 701–Jan. 10, 705, a Greek. 7. March 1, 705–Oct. 18, 707, also a Greek. 8. Dec. 14, 872–Dec. 15, 882, a native of Rome; audacious and unscrupulous; very busy with political affairs and wholly indifferent to religious questions; full of plans for the extension of the papal power, but paying an annual tribute to the

Saracen marauders in the Campagna; was poisoned, and as the poison did not work quickly enough killed by the blow of a hammer. There are 308 letters of his extant found in Mansi, *Concil.*, xvii. (See Gasquet, *Jean VIII. et la fin de l'empire carolingien*, Paris, 1886.) 9. June, 898–July, 900, a Benedictine monk from Tivoli. 10. May 15, 914–July, 929; was raised to the papal throne by Theodora, whose paramour he was, and led in person a successful campaign against the Saracens, but became inconvenient to Marozia, the daughter of Theodora, and her husband, Guido of Tuscia, and was seized by them, thrown into prison, and strangled. 11. March, 931–Jan., 936, a son of Marozia and Pope Sergius III., was, together with his mother, dragged from the orgies of the papal palace by his half-brother Alberic and imprisoned. Though released, he died very soon after. 12. Dec. 16, 955–May 14, 964, **Octavian**; a son of Alberic; 16 or 18 years old when enthroned and the first pope who on that occasion changed his name; led a most scandalous life in the Lateran, and was in 963 convicted of murder, adultery, and perjury, and deposed by a synod convoked by the Emperor Otto I. and held in St. Peter's. As soon, however, as Otto had left Rome John returned and succeeded in having the synodal decrees cancelled by a new synod, but he died very soon after struck by apoplexy in an adulterous bed. 13. Oct. 1, 965–Sept. 6, 972, a Roman by birth. 14. Nov. or Dec., 983–Aug. 20, 984, died from starvation in a dungeon of St. Angelo, where he had been confined by Boniface VII. 15. Sept., 985–April, 996. 16. May, 997–March, 998, of Greek descent; b. in Calabria; was seized, fearfully mutilated, and brought to death by Gregory V. 17. June 13–Dec. 7, 1003, b. at Ascona, in the present canton of Ticino, Switzerland. 18. Dec. 25, 1003–June, 1009, **Fasanus**, a Roman by birth. 19. July, 1024–Jan., 1033, a brother of Benedict VIII. and a layman. 21. Sept. 8, 1276–May 20, 1277, **Petrus Juliani**, b. at Lisbon; ought really to be counted as number 20, but owing to some confusion he assumed the title of 21. It is very doubtful whether he is identical with Petrus Hispanus, the author of several medical and philosophical works. He was killed at Viterbo by the falling in of the ceiling of his room. 22. Aug. 7, 1316–Dec. 4, 1334, **Jacques Duèse**, b. at Cahors, the capital of the Department of Lot, France; was elected by a conclave held at Lyons; resided at Avignon, and became notorious for his almost incredible cupidity and graspingness (he left 25 millions) and his monstrous arrogance in his contest with Lewis of Bavaria. (See V. Verlaque, *Jean XXII.*, Paris, 1883.) 23. **Baldassarre Cossa**, b. at Naples, was elected pope, May 17, 1410, by bribery and fraud, but was deposed by the Council of Constance, forgiven by Martin V., and died as cardinal-bishop of Tusculum, Dec. 22, 1419. Since his time no other pope has liked to bear the name of John. (See H. H. Milman, *Latin Christianity*, London, 1854-56, 6 vols., 2d ed., 1858; Langen, *Geschichte d. Röm. Kirche*, Bonn, 1881-85.)

C. P

John Jajunator, "the Fæster," patriarch of Constantinople, 582-95; assumed the title of *Œcumenical Patriarch*, for which he was most violently attacked by Gregory I., who considered the idea as an inspiration of Satan. He is a saint of the Greek Church.

John Nepomuk, b. at Nepomuk, a town of Bohemia, 54 m. s.w. of Prague, between 1380 and 1340; d. in Prague in 1393; held some high position in the Bohemian Church, but fell out with the king, and was on his command thrown in the Moldau and drowned. He was canonized by Benedict XIII. in 1729, and is the most popular saint among the Bohemians, but his life by Bohuslav Balbinus is legendary throughout. (See Anton Frind, *Joh. Nepomuk*, Eger, 1861.)

John of Antioch, or **John Scholasticus**, b. at Sirimis, near Antioch, was a presbyter of the Church of Antioch, and since 564 patriarch of Constantinople; d. 578. His *Collectio canonum*, containing 86 so-called apostolical canons, is found in Greek and Latin in Justell, *Bibliotheca Juris Canonici*, Paris, 1662, vol. 2.

John of Chur, b. at Coire or Chur, in the canton of the Grisons, Switzerland, in the beginning of the 14th century; d. about 1380; was the son of a rich merchant and inherited a large fortune, but distributed his wealth among the poor, built a chapel in the mountain wilderness, and lived there in seclusion. He belonged, like Eckart and Tauler and the author of *The German Theology*, to that kind of mystics who were generally designated as "Friends of God," and has developed his views in a book, *Das Buch von den 5 Mannen*. (See Jundt, *Rulman Merswin et l'amî de Dieu de l'Oberland*, Paris, 1890.)

John of Damascus, b. at Damascus toward the close of the 7th century; d. in Jerusalem in the latter part of the 8th century; was educated by an Italian monk, Cosmas, and held a high office under the Saracenic caliph in his native city, but resigned and retired to the monastery of St. Sabas in Jerusalem. He is the last of the Greek Fathers and the highest theological authority in the Greek Church. His principal work, *The Fountain of Knowledge* (German trans. of 3d and most important part, "Summary of the Orthodox Faith," by Hayd in *Bibliothek der Kirchenväter*, Kempten, 1880) is an application of Aristotelian dialectics to the Christian dogma, but so that the circumscription of tradition is never transgressed. He also wrote some hymns, of which one, "The Day of Resurrection," is well known from English hymn-books. His life was written by John of Jerusalem in the 10th century, but is of a very legendary character. His collected works were edited by Le Quien, Paris, 1712, 2 vols. fol. (See Langen, *Johann von Damaskus*, Gotha, 1879; J. H. Lupton, *St. John of Damascus*, London, 1882.)

John of Ephesus, a Monophysite bishop, lived in the 6th century and wrote a church history, of which parts were discovered in the British Museum among some manuscripts

from the Nitrian desert, edited by Cureton, Oxford, 1853, and translated into English by R. Payne Smith, Oxford, 1860.

John of Monte Corvino, b. about 1250; d. 1332; proved a very successful missionary among the Mongols in Persia, and was in 1291 sent to China, where he translated the New Testament and the Psalms, and formed a school of native boys who were educated for missionary work. He is said to have baptized 6000 heathens and was made archbishop of Pekin.

John of Salisbury (*Johannes Saresberienensis*, or *Johannes Parvus*), b. at Sarum, the present Salisbury, Wiltshire, England, in the second decade of the 12th century; d. at Chartres, France, Oct. 25, 1180; went in 1136 to France, where he studied under Abelard; accompanied Eugenius III. to Rome; returned in 1153 to England; entered the service of the archbishop of Canterbury; became the intimate friend of Thomas Becket; followed him into exile, and was, in 1176, made bishop of Chartres. His philosophical writings have some interest for the development of scholasticism, but of still greater interest to the historian are his numerous letters and his life of Becket. His collected works were edited by Giles, Oxford, 1848, 5 vols. (See Schaarschmidt, *Johan Salisbury*, Leipzig, 1862.)

John, The Eve of St., falling on June 24, was, like Christmas Eve, celebrated by all nations of Germanic origin with merry-making and great glee, referring to the longest day, the summer solstice, like Christmas Eve to the shortest day, the winter solstice. It was adopted by the Christian Church, but never became a truly Christian festival.

John the Presbyter, a mythical or, at all events, entirely unidentified character of the 12th century. According to popular belief, he was a Christian priest who routed the Mohammedans in a frightful battle and founded a magnificent empire in Central Asia or India or China, and on account of this popular belief, for which no historical basis could be given, the popes sent embassies to him which never found him, and the missionaries and even Marco Polo went in search of his empire without ever reaching it. (See G. Brunet, *La Légende du Prêtre Jean*, Bordeaux, 1877; F. Zarncke, *Der Priester Johannes*, Leipzig, 1879.)

Johns, John, S.T.D. (Princeton, Columbia, and University of New York, 1834), LL.D. (William and Mary, 1855), bishop of Virginia; b. at Newcastle, Del., July 10, 1796; d. at Alexandria, Va., April 5, 1876. He graduated at Princeton, 1815; studied theology there; was ordained by Bishop White, 1819; rector at Frederick, Md., till 1829, and then of Christ Church, Baltimore; consecrated, 1842, as assistant bishop of Virginia, and succeeded Bishop Meade in 1862. He was also president of William and Mary College, 1849-54, and for some time professor of homiletics and pastoral theology in the Protestant Episcopal Seminary at Alexandria. He was amiable and popular and an intimate

friend through life of Dr. C. Hodge. He published a *Memorial of Bishop Meade*, Baltimore, 1857. The hymns which bear his name are by another Johns, an English Unitarian, who wrote for Beard's collection, 1837.

F. M. B.

Johnson, Herrick, D.D. (Western Reserve College, Hudson, O., 1867), LL.D. (Wooster University, Wooster, O., 1880), Presbyterian; b. near Fonda, Montgomery County, N. Y., Sept. 21, 1832; graduated from Hamilton College, Clinton, N. Y., 1857, and from Auburn Theological Seminary, Auburn, N. Y., 1860; colleague pastor of the First Church, Troy, N. Y., 1860-62; pastor of the Third Church, Pittsburg, Pa., 1862-68, and of the First Church, Philadelphia, Pa., 1868-74; professor of homiletics and pastoral theology at Auburn, 1874-80; pastor of the Fourth Church and professor of sacred rhetoric in the Theological Seminary of the Northwest since 1880. He is president of the Presbyterian Church Board of Aid for Colleges and Academies, and of the Board of Trustees of Lake Forest University, Ill. Besides sermons and articles he published *Christianity's Challenge*, Chicago, 1882, 4th ed., 1884; *Plain Talks About the Theatre*, 1883; *Revivals, their Place and Power*, 1883.

Johnson, Samuel, M.A. (Oxford and Cambridge, 1723), D.D. (Oxford, 1743), Episcopalian; b. at Guilford, Conn., Oct. 14, 1696; d. at Stratford, Conn., Jan. 6, 1772. He graduated at Yale, 1714; served as tutor for a while, and in 1720 became Congregational pastor at West Haven. In 1722-23 he crossed the sea to obtain orders in the Church of England, and was sent back, in 1724, as a missionary of the S. P. G. For years he was the only Episcopal minister in Connecticut. He was the first president of King's (now Columbia) College, 1753-63, after which he returned to Stratford. Among his works are *A System of Morality*, 1746, of which an enlarged edition was published under the title *Elementa Philosophica*, Philadelphia, 1752, a *Hebrew Grammar*, 1767, etc. His life was written by Drs. T. B. Chandler, 1805, and E. E. Beardsley, New York, 1874.

F. M. B.

Jok'-tan (*diminished*), son of Eber and ancestor of the Joktanite Arabs (Gen. x. 25-30, 1 Chron. i. 19-23).

T. W. C.

Jo'-nah (*dove*), the son of Amittai, and the 5th of the minor prophets, was born at Gath-hepther in Zebulun (2 Kings xiv. 25). Nothing certain is known about him beyond what is given in his book. Sent about 825 B.C. to threaten the destruction of Nineveh, he embarked at Joppa for Tarshish, but a storm arising he was cast into the sea, where a great fish swallowed him. On the 3d day, being vomited up, he went to Nineveh and delivered his message, and sat down to see it executed. But the Ninevites repented, and were spared, which angered Jonah, and the Lord rebuked him severely. The veracity of this narrative has often been objected to, but without reason. Not a few Christian scholars of repute consider it as a parable or figurative

illustration of God's care for the heathen world. But our Lord refers to it in a way which compels one to regard it as literal truth. He makes Jonah's imprisonment in the fish a type of his own burial and resurrection (Matt. xii. 39-41), and refers to Jonah's preaching and its results in comparison with his own (Luke xi. 29-32). The narrative is a very instructive one, forecasting the universality of the Gospel, exhibiting the extent of the divine sovereignty, and showing that God's grace has never been confined to the covenant people. Recent English commentaries are by H. Martin (London, 1866, 3d ed., 1889); A. Raleigh (1866, 2d ed., 1875); Stuart Mitchell (Philadelphia, 1875); R. A. Redford (London, 1883); O. Funcke (London, 1885, 2d ed., 1886).

T. W. C.

Jonas, Justus, originally **Iodocus**, or **Jobst Koch**, b. at Nordhausen, Prussian Saxony, June 5, 1493; d. at Eisfeld, Saxe-Meiningen, Oct. 9, 1555; studied *humaniora*, canon law, and theology at Wittenberg and Erfurt; began to lecture on theology in the latter place in 1518; was appointed professor at Wittenberg in 1521; went, in 1541, to Halle to introduce the reformation, but was expelled by Maurice in 1546; was appointed court preacher at Coburg in 1550, and superintendent at Eisfeld in 1553. He was one of Luther's most intimate friends; accompanied him to Worms and officiated at his funeral; his correspondence with him, which is of the greatest interest for the history of the Reformation, has been edited by Kawerau, with biographical sketch, in the 1st and 2d parts of the 17th vol. of *Geschichtsquellen der Provinz Sachsen*, Halle, 1884-85. His works consist mostly of polemical treatises and translations of Luther's and Melancthon's works. His life has been written by Reinhard, Weimar, 1731; Knapp, Halle, 1814; and Hasse in Meurer's *Leben der Altväter d. L. Kirche*, Leipzig, 1864.

Jon'-a-than (*gift of Jehovah*), the eldest of Saul's 4 sons. His brilliant exploit at Michmash (1 Sam. xiii., xiv.) illustrates his bravery, his pious faith, and his favor with the people, who would not suffer the king to perform the foolish vow which would have caused Jonathan's death. He loved David as his own soul, and that notwithstanding he saw that God had chosen him for Saul's successor. He perished at Mt. Gilboa, and David embalmed his memory in an elegy unsurpassed in its beauty and pathos (2 Sam. i. 17-27).

T. W. C.

Jones, Jeremiah, Nonconformist; b. 1693; d. 1724. He studied under S. Jones, of Tewksbury (the teacher of Butler and Secker) and became minister at Forest Green, near Nailsworth, Gloucestershire. His *New and Full Method of Settling the Canonical Authority of the New Testament* (London, 1726-27, 3 vols.) was the completion of a book which he put forth in 1719.

F. M. B.

Jones, Samuel Porter, the "Mountain Evangelist," Methodist Church, South; b. in Chambers County, Ala., Oct. 16, 1847; received a good academic education; entered

the legal profession, and practised law in his native county, 1869-70; was converted; joined the Methodist Church, and became a preacher under the sanction of the North Georgia Conference. Since 1881 he has preached all over the South and also in the North, and everywhere with remarkable success. Several volumes of his sermons have been printed.

Jop'-pa (*beauty*), an ancient city on the Mediterranean, 80 m. s. of Caesarea and 35 n.w. of Jerusalem. It was the seaport to which wood was brought from Lebanon to build Solomon's temple (2 Chron. ii. 16) and also for the second temple (Ezra iii. 7). Here Jonah took ship for Tarshish. Here, too, Peter raised Dorcas from death, and in the house of Simon had a heavenly vision (Acts ix. 36-41, x. 11). It is now called Jaffa, and has 15,000 inhabitants. T. W. C.

Jor'-dan (*descender*), the chief river of Palestine. It rises among the hills of Anti-Lebanon and runs south through Lake Huleh (waters of Merom) and the Sea of Galilee till it ends its sinuous course in the Dead Sea, having made a descent of nearly 3000 feet. Its stream is sluggish at first, but afterward very swift, and its waters are always turbid. The plain of the Jordan (2 Kings xxv. 4), between the two seas, called now El Ghor, is 5 miles wide, but at Jericho 12 miles. During its annual swelling it was miraculously crossed by Israel (Josh. iii. 15), and afterward by Elijah and Elisha (2 Kings ii. 8, 14). In its waters Naaman was healed and an iron axe-head made to swim (2 Kings v. 14, vi. 5). In it our Saviour was baptized. It runs through the most remarkable depression of the earth's surface anywhere to be seen, and is as noteworthy for its physical character as it is for its sacred associations. T. W. C.

Joris, or **Joriszoon** (the son of George), **David**, b. at Bruges, West Flanders, Belgium, 1501; d. at Basel, Aug. 25, 1556; was by profession a painter on glass; married and settled at Delft, South Holland, 9 m. from Rotterdam, when, in 1528, he was put in the pillory and had his tongue pierced with a red-hot iron, because he had scoffed at the monstrosity carried by in the streets by a priest. In 1534 he joined the Anabaptists, but soon formed a sect of his own, the Davidists or Jorists, whose Messiah he was and for whom he wrote a number of treatises, half mystical, half scurrilous (*Wonderboek*, etc.). The Jorists were most cruelly persecuted by the Reformed, but they put absolute confidence in their leader, and he used their confidence to amass a good fortune, with which he disappeared. Under the name of David of Bruges he settled in Basel and joined the Reformed Church, no one suspecting that the pious, decorous, and rich citizen had anything to do with the horrible scandals of David Joris, until three years after his death, when his corpse, his books, and his portrait were burned by the hangman and his family compelled to do public penance in the cathedral. (See Nippold in *Zeitschrift f. hist. Theologie*, 1863-64.)

Jortin, **John**, D.D. (Cambridge, 1755),

Church of England; b. in London, Oct. 23, 1698; d. there, Sept. 5, 1770. He was educated at Jesus College, Cambridge, and held two rural livings, but spent most of his life in London, of which he was made archdeacon in 1764. Among his learned works are *Remarks on Ecclesiastical History*, London, 1751-73, 5 vols.; a *Life of Erasmus*, 1758-60, 8 vols., and sundry *Discourses and Tracts*. His life was written by J. Disney, 1792.

F. M. B.

Jo'-seph (*he will add*). I. The elder of the two sons of Jacob and Rachel. The story of his father's partiality, his protest against sin in his brothers, of their jealous hostility, of his sale to the Midianites and by them to Potiphar in Egypt, of the divine favor on his pure and prudent life, his resistance to keen temptation, his imprisonment for years, his sudden transfer to power and his wise use of it, his tender care for his father, his magnanimity to his brethren, and his faith in the future of God's chosen people, makes one of the most interesting and instructive narratives in all Scripture. (Gen. xxx. 24, xxxvii., xxxix.-xlix.) He died at the age of 110, and when the Israelites went up from Egypt they took his bones and buried them in Shechem (Josh. xxiv. 32).

II. The husband of Mary, our Lord's mother. He resided at Nazareth and was by occupation a carpenter. He was a pious and honorable man, who received 4 distinct intimations of God's will (Matt. i. 20, ii. 13, 19, 22) and promptly obeyed them all. It is generally supposed that he died before our Lord began his ministry, as he is not mentioned after his attendance on the Passover, when Christ was 12 years old.

III. **Joseph of Arimathea**, a wealthy citizen of Jerusalem, eminent for wisdom and piety, who was "looking for the kingdom of God" (Luke xxiii. 51). A secret disciple of Christ (John xix. 38), when all was over, he went boldly to Pilate to ask for the body of Jesus, which he interred in his own new tomb.

T. W. C.

Josephinism denotes that peculiar tendency which was pursued by Joseph II. of Austria, 1765-90, in his church policy, more especially after the death of his mother, Maria Theresa, in 1780. On the one side he issued, in 1781, an edict of toleration, which, with few and insignificant restrictions, gave the Protestants of the Augsburg and the Helvetic Confessions, and the Greeks the same religious and civil rights in Austria and his other hereditary possessions—Hungary, Belgium, Bohemia—as the Roman Catholics. On the other side he tried to loosen the connection between the Roman Catholic Church within his dominion and the pope by forbidding the introduction of any papal bull or brief until it had received his "placet," by dissolving all relation between the religious orders in his realm and any superior residing in foreign countries, etc. He met with great opposition both in Hungary and Belgium, and after his death all his reforms were abolished. (See Riehl-Reinöhl, *Josef II.*, Vienna, 1881; G. Frank, *Joseph II.*, 1882.)

Josephus Flavius. The place which this Jewish writer occupies in history is in every way unique. He was born at Jerusalem in the last part of A.D. 37, and at the close of the 1st century, in his 64th year, was still living at Rome. The exact date of his death is not known. He lived under 11 different emperors—Caligula, Claudius, Nero, Galba, Otho, Vitellius, Vespasian, Titus, Domitian, Nerva, and Trajan; 7 procurators of Judea, 2 Jewish kings, Agrippa I. and II., not to mention 2 famous women of the Herodian family, quasi-rulers, Drusilla and Bernice.

The period covered by his life was one of intense thought and thrilling, not to say tragic events. In government and religion an unprecedented crisis had been reached. Jesus of Nazareth had been crucified, Stephen had been stoned, the adherents of the new faith were preaching in every corner of the land, the supporters of crumbling Judaism were struggling in its defence as never before, and it was hardly possible that a man of Josephus' temperament should devote himself exclusively to a religious life as his father, a man of the priestly order, had at first designed. Each of the 3 great parties, the Pharisees, the Sadducees, and the Essenes, claimed his attention and adherence as a follower, but it was to the latter that he joined himself, and for 3 years, from the age of 16 to 19, he studied their doctrines and conformed to their severe ways of life. Although he left them to join the Pharisees, the effects of that discipline can be traced in much that he has written.

At the age of 26 he went to Rome in the interest of certain Jewish priests who had been imprisoned, and by the aid of a Jewish actor who was a friend of Nero, and that of Nero's wife, Poppæa, who was a Jewish proselyte, his mission was successful. On this voyage to Rome he was shipwrecked, and of the 600 persons on board the vessel only 80 were saved. There were at that time multitudes of great transport and passenger ships on the Mediterranean, and there is not the slightest reason for supposing that the shipwreck of St. Paul, as described by Luke, and this event were identical. Two years later he was at Jerusalem trying to dissuade his countrymen from plunging into a war with Rome. A spirit of bitter discontent, that had been growing for a generation, was intensified by the cruelties of the Procurator Gessius Florus, and broke out into open rebellion in A.D. 66.

Josephus, who had labored for conciliation, joined his countrymen when the struggle came, and was appointed governor of Galilee and general of the Galilean army. He managed the campaign with ability, fortified several places, contended successfully against the intrigues of his rival, John of Gischala, resisted for 40 days the siege of Jotapata by Vespasian, was taken prisoner at its capture in A.D. 67, and thereafter till the fall of Jerusalem under Titus, in A.D. 70, accompanied the Roman army and, as interpreter and in many other ways, was of great service to his captors. In A.D. 69 he was set at liberty by Vespasian, and after the war went with Titus to Rome.

Up to this point his life had been a most eventful one, and now, at the age of 34, he was ready to enter upon the literary phase of his career, which was to be vastly more important to the world than his previous civil and military career had been. He enjoyed the favor of the emperor, from whose family, the Flavian, he adopted the name Flavius, so that he was no longer known as Joseph, the son of Matthias. In the sack of Jerusalem he had saved certain books and documents, which proved invaluable in his future labors. He had at hand the "commentaries" of Vespasian on his Judean campaign, a large number of letters of King Agrippa II., and several accounts of the war written by different persons. His *History of the Jewish War* was prepared in his vernacular, the Aramaic, and designed for his countrymen in the East. Subsequently it was translated into Greek by the aid of persons more familiar with that language than himself. The date of this work is about A.D. 75. His *Jewish Antiquities* did not appear till A.D. 93. His *Life and Defence of the Jewish Nation against Apion* appeared toward the close of the century.

His writings are useful in interpreting and illustrating the Old and New Testament, in the views presented of Alexandrian philosophy and Jewish tradition, and in the evidence they afford that the author had at his command authentic national records other than the Hebrew and Septuagint Scriptures which we now possess. They have always been highly esteemed, and even those who are most ready to speak slightly of Josephus' merits are obliged to turn to his pages when they would illustrate the life, politics, and religion of Judea 18 centuries ago. The permanent hold they have on the Christian world is evidenced by the fact that during the 3 decades just past more attention has been paid to them by scholars than during any other period of equal duration since printed copies first appeared in the last half of the 15th century.

LITERATURE.—*Flavii Josephi Opera* (edited by A. Arlenius), Basel, 1544, fol. (the first Greek edition); *Flavii Josephi opera omnia ab I. BEKKERO recognita*, Leipzig, 1855-56, 6 vols. (2d ed. by Samuel Adrian Naber, 1888 sqq., vol. 2, 1889); *Flavii Josephi opera. Eddidit et apparatu critico instruxit B. NIESE*, Berlin, 1885 sqq. (Niese is professor at Marburg, and has been at work many years on a revised text, comparing for that purpose all existing manuscripts). English translations: First translation, "out of the Latin and French," by T. Lodge, London, 1602, fol.; best translation, from the Greek, by William Whiston, London, 1737, fol., many editions and reprints (in spite of all the hard things that have been said against it, it still holds its own, and has driven from the field no less than a dozen different English competitors of whose names in connection with Josephus no one now, except the antiquarian, ever hears); rev. ed. by Rev. A. R. Shilleto (on the basis of Dindorf's Greek ed., Paris, 1805), London, 1889-90, 5 vols., 12mo. For the *War* see Traill's (London, 1862) English translation.

SELAH MERRILL.

Josh'-u-a (*Jehovah saves*), the son of Nun, the successor of Moses. First called Oshea or Hoshea (Num. xiii. 8, Deut. xxxii. 44), he was afterward called Jehoshua or Joshua (Num. xiii. 16), and in the New Testament, A. V., Jesus (Acts vii. 45, Heb. iv. 8). He was about 44 years old at the Exodus, and led the attack on Amalek (Ex. xvii. 9). He and Caleb were of the spies, and they alone urged the people to set forth at once (Num. xiv. 6). He was set apart to succeed Moses (Deut. xxxi. 7, 8), and at the age of 84 crossed the Jordan and in 6 years subjugated the land, though portions of it were still held by the Canaanites. He and Eleazar divided it among the 12 tribes. He died in Timnath-serah, 1426 B.C., having given his farewell counsels (Josh. xxiii., xxiv.). He had all the qualities needed for a military leader—promptness, decision, and courage—nor did Israel produce a better soldier. He was a hero of faith, of piety, and of unswerving obedience.

The Book of Joshua narrates what he did, and was written by him or under his direction. The first 12 chapters relate the conquest of Canaan, the next 10 the apportionment of the land, and the last 2 Joshua's farewell, vv. 20-23 of the last chapter being added by a later hand. Frequent references and allusions to its events are found in the Old Testament (Ps. xlv. 2-4, lxxviii., cxiv.) and the New (Heb. xi. 30-32, James ii. 25). Its authenticity and inspiration are not to be doubted. (See commentary by J. Lloyd, London, 1886, also W. Deane, *Life and Times of Joshua*, London, 1889.) T. W. C.

Jo-si'-ah (*whom Jehovah heals*), son and successor of Amon, king of Judah, he began to reign at the age of 8 years and reigned 31 years (B.C. 641-610), during which he gradually abolished idolatry and accomplished great reforms in worship and in the religious character of the people. In repairing the temple Hilkiah found "the book of the law of the Lord given by Moses" (2 Chron. xxxiv. 14). The king assembled the people, read to them the law, and with them renewed the covenant with Jehovah, and celebrated the Passover with a solemnity like that of its first institution. When Pharaoh-Necho went up to Carchemish, Josiah, as ally or vassal of Nebuchadnezzar, gave him battle at Megiddo and received a mortal wound. He was buried at Jerusalem, and Jeremiah composed an elegy on the occasion (2 Chron. xxxv. 25). No king was more deeply lamented; indeed, the mourning was such as to become proverbial (Zech. xii. 11). Josiah was remarkable for his early and consistent piety, his zeal for purity of worship, and his resolute opposition to all idolatrous customs not only in Judah, but as far north as Naphtali (2 Chron. xxxiv. 6). T. W. C.

Jost (yöst), **Isaac Marcus**, b. at Bernburg, in the duchy of Anhalt, 23 m. s. of Magdeburg, Feb. 22, 1793; d. at Frankfort-on-the-Main, Nov. 20, 1860; was educated in a Jewish orphan asylum at Wolfenbüttel; studied philology and philosophy at Göttingen and Berlin, and became in 1835 head-master of the Jewish high school at Frankfort. Of his

numerous writings his *Geschichte der Israeliten*, Berlin, 1820-28, 9 vols., is the best known.

Jo'-tham (*Jehovah is upright*). 1. The youngest son of Gideon, the only one who escaped the massacre by Abimelech (Judges ix.) and boldly denounced the Shechemites. 2. The 10th king of Judah, son of Uzziah. For 7 years he was regent with his leprous father, but on his death ascended the throne, aged 25 years, and reigned 16 years (B.C. 758-741). His wise and prosperous administration, his resubjugation of the Ammonites, and his useful public works are recounted in 2 Kings xv. and 2 Chron. xxvi., xxvii.

T. W. C.

Jovianus, Roman emperor from June 27, 363, to Feb. 16, 364. He was a Christian, and he immediately abolished the laws of Julian, restored to the Christian Church its authority, immunities, and wealth, and reintroduced the Christian emblems on standards, coins, etc. But he allowed no oppression of paganism. He was also an enthusiastic admirer of Athanasius, reinstated him at Alexandria, and took his advice on all ecclesiastical points. But he showed the same impartiality toward the Arians as toward the pagans. In other respects he seems to have been rather a mediocre person, and his short reign left hardly any traces of itself.

Jovinianus, a Roman monk, lived in the latter part of the 4th century, opposed the reigning ascetic tendencies, and was condemned by a synod of Rome in 390. He is known only through the attacks of his antagonists, Jerome, *Adversus Jovinianum*, 406, and Augustine, *Heres.*, 82, *De Virginitate*, *De Bono Conjugale*, but he makes quite a different impression on our time, and has by some Protestant church historians been represented as one of the most reliable sources. (See Bestmann, *Geschichte d. christ. Sitte*, Nördlingen, 1882-1885, 2 vols. (l.c.); Luthardt, *Geschichte d. chr. Ethik*, Leipzig, 1888.)

Jowett, Benjamin, LL.D. (University of Leyden, 1875), Church of England; b. at Camberwell, London, England, in 1817; graduated at Balliol College, Oxford, B.A., 1839, M.A., 1842; was ordained deacon, 1842, and priest, 1845; fellow of Balliol College, 1838; master, 1870; regius professor of Greek, 1855; vice-chancellor, 1882. He has translated the *Dialogues of Plato*, London and New York, 1871, 4 vols., 2d ed., 1875, 5 vols.; *Thucydides*, 1881, 2 vols., rep. Boston, 1883, 1 vol.; *The Politics of Aristotle*, London, 1885, 2 vols.

Jubilee, a Hebrew festival celebrated every 50th year. Its name was derived from the curved trumpets whose joyful peals announced its arrival. Its peculiar feature was that it restored individuals, families, and communities to the same condition in which they were at the beginning of the period. All servants of Hebrew birth were set free, all pledges were given up, all inheritances (save houses in walled towns) which had been alienated for whatever cause came back to the

original owners. No Hebrew sowed or reaped, but all lived on the spontaneous growth of the soil. The design was to prevent oppression, maintain equality, perpetuate the old division of lands, afford time for instructing the young, and remind all that they were simply tenants of Jehovah. No mention is made of its actual observance, but there are evident allusions to it in Isa. lxi. 1, 2 (cf. Luke iv. 17-21), Ezek. vii. 12, 13, xvi. 17, Neh. v. 8-13.

T. W. C.

Jubilee Year, an institution of the Roman Catholic Church which arose incidentally, without any historical or typical foundation, and was established by Boniface VIII., in 1300, for the purpose of making money by selling absolutions, valid for a whole century, to any one who visited Rome during the jubilee year. Clement VI. made every 50th year a jubilee, Urban VI. every 83d, Paul II. every 25th, but then the popular confidence was exhausted, and the institution fell to pieces.

Jüd (yude), **Leo**, called by his fellow-townpeople **Meister Lou**, b. at Gemar, Alsace, 1482; d. at Zürich, June 19, 1542; studied at Basel, and was appointed pastor of Einsiedeln, 1518, and of St. Peter's, in Zürich, 1522. He was an intimate friend of Zwingli. In literary respects he helped on the Reformation by his translations: Old Testament in German (used by Coverdale); New Testament in Latin. His life was written by his son, Zürich, 1574, and by Pestalozzi, Elberfeld, 1860.

Ju-dæ'-a, the land of the Jews, a name given sometimes to the southern part of Palestine, at others to the whole country. In New Testament times it was the third province, west of the Jordan and south of Samaria. "The hill country of Judah" (Judæa) lay south of Jerusalem and included Bethlehem, Hebron, and 36 other cities (Josh. xv. 48-60, Luke i. 39). "The wilderness of Judæa," in which John began to preach and where Christ was tempted (Matt. iii. 1, iv. 1), was in the eastern part, the slope adjacent to the Dead Sea. It had only 6 towns (Josh. xv. 61, 62), and is still one of the most desolate and dreary regions in the whole country.

T. W. C.

Ju'-dah (*praise*), the 4th son of Jacob and Leah. His name appears honorably in the history of Joseph (Gen. xxxvii. 26, xliii. xlv.), but disgracefully in that of Tamar (Gen. xxxviii.). Jacob's prophetic blessing (Gen. xlix. 8-12) foretold the warlike character of the tribe and its duration till the coming of Christ. After the schism of Jeroboam this name was given to the kingdom of the two tribes who preserved the true religion and the temple worship at Jerusalem. After the exile this name was given to the entire nation, who from that time were known only as Jews.

T. W. C.

Judah, Tribe of. See TRIBES.

Judaizers, a name given to those Christians who not only themselves kept the ceremonial law, but held that it was binding upon all believers, whether of Jewish or Gentile origin.

Differences of opinion on the subject led to the Council in Jerusalem (see APOSTOLIC COUNCIL), where the matter was fully discussed and a decision arrived at which was generally accepted. But there were dissentients who kept alive the controversy and gave the Apostle Paul much trouble, and at one time even persuaded Peter at Antioch to dissemble. Paul's most earnest argumentation on the point is found in the Epistle to the Galatians, where he denounces in the strongest terms the *bondage* which some of the Jewish Christians sought to enforce. The increase of Gentile converts, the destruction of Jerusalem, and the growth of Christian knowledge diminished more and more the Judaizers until the remnant took shape in the 2d century as EBIONITES (q.v.).

T. W. C.

Ju'-das. I. **Iscaiot** (*Ish Keri'oth*), the man of Keri'oth, a town of Judah (Josh. xv. 25), the betrayer of Christ. His executive ability led to his choice as treasurer, but the office stimulated his avarice (John xii. 6). For the paltry sum of about \$15 he engaged to guide Christ's foes to a place where they could arrest him without a tumult. But when the deed was done he was filled with terrible remorse, confessed his sin to the priests, and flung down before them the money and hanged himself (Matt. xxvii. 3-10); but the rope breaking, he fell headlong and burst asunder (Acts i. 18). The prophecy as to the 30 pieces of silver quoted by Matthew as from Jeremiah is found in Zech. xi. 12, 13. Some have tried to extenuate the guilt of Judas, but our Lord called him "the son of perdition," for whom it would have been good "if he had not been born" (John xvii. 12, Matt. xxvi. 24). His confession was a signal testimony to Christ's spotless innocence, and a solemn warning against covetousness and all unfaithfulness (Acts i. 25). For suggestive fiction see J. W. T. Hart, *Autobiography of Judas Iscaiot*, London, 1884.

II. The apostle (**Jude**, A. V.), called also **Thaddæus** (Mark iii. 18) and **Lebbæus** (Matt. x. 3). He was the author of the epistle that bears his name, written about A.D. 65. In it he calls himself "a servant of Christ and a brother of James"—i.e., the Less, who was surnamed the Just and lived at Jerusalem. The epistle is a vehement warning against false teachers, whose character and doom are set forth most vividly. In verse 14 is a remarkable quotation from the apocryphal book of Enoch, relating the prediction of the 7th from Adam respecting a judgment to come. The book was never received as canonical, but the authority of the apostle stamps this portion as a genuine inspiration. (See G. F. E. Fronmüller [in Lange, Ger. orig., Bielefeld, 4th ed., 1890].)

III. **Judas of Galilee**, a leader of insurrection "in the days of the taxing" or enrolment, A.D. 6, who, according to Gamaliel, was very successful for a time, but in the end perished (Acts v. 37). Some suppose that this was the same as the man born in Gamala of whom Josephus speaks as attempting to excite a revolt in the time of Quirinus, the proconsul of Syria.

IV. A Jew of Damascus with whom Paul lodged during his blindness at the time of his conversion (Acts ix. 11, 17).

V. A Christian teacher surnamed *Barnabas*, a chief man among the brethren, a prophet, who was sent along with Paul, Barnabas, and Silas to convey to Antioch the decisions of the Jerusalem Council, A.D. 50, a mission which he faithfully performed and then returned to Jerusalem (Acts xv. 22, 27, 32, 33).

T. W. C.

Judas Maccabeus. See MACCABEE.

Jude. See JUDAS II.

Judge. A magistrate appointed by Moses at the suggestion of Jethro to relieve him of a part of his duty in the administration of justice (Ex. xviii. 13-26). It would seem from 1 Chron. xxiii. 4 that there were local judges in David's time. The great reform of Jehoshaphat included a sort of supreme court sitting at Jerusalem (2 Chron. xix. 5-11). The Scripture contains many exhortations to judicial fairness (Deut. xvi. 19, Prov. xxiv. 23, Ps. lxxxii.).

There were others of this name raised up in special emergencies and invested with extraordinary civil and military powers, something like the dictators of Rome. They were given to Israel about the space of 450 years till the days of Samuel, who was the last of the order (Acts xiii. 20). There were 13 in all, of whom only 6 (Ehud, Deborah, Gideon, Jephthah, Samson, and Eli) have any details recorded. It is certain that these were not all successive, but some ruling at the same time in different parts of the country. The period was rude and semi-barbarous, when "every man did that which was right in his own eyes" (Judges xxi. 25), but for that very reason divine interpositions were needed and were often granted. It was the heroic age of Hebrew history.

The Book of Judges contains the annals of the time when Israel was ruled by judges, and is a narrative of events from 20 years after Joshua to the time of Saul. The chronology of the period is very uncertain. Its author is unknown, but it is quite evidently a compilation from existent and trustworthy materials. Many critics assign it to Samuel B.C. 1403. It consists of 8 parts, (a) ch. i.-iii. 6 being introductory, (b) ch. iii. 7-xvi., the main narrative, and (c) ch. xvii.-xxi., the appendix containing two separate incidents, one the story of Micah and his priest (xvii., xviii.), the other the revenge of the insult to the Levite, this appendix being plainly out of chronological order. The book illustrates God's care over his people, mingling his long-suffering with timely chastisements. On 4 memorable occasions (ii. 1-5, vi. 11-21, x. 10-16, xiii. 3-23) the Angel-Jehovah appeared for their deliverance. Upon the whole the period was one of prosperity. The book has been styled a commentary upon the saying "Righteousness exalteth a nation, but sin is a reproach to any people" (Prov. xiv. 34). Recent commentaries are those by A. R. Fausset (London, 1885) and Millar (in *Homiletical Commentary*, 1890). (Cf. R. A. Wat-

son, *Judges and Ruth* [in *Expositor's Bible*, London and New York, 1889].) T. W. C.

Judgment is the act of the mind in forming an opinion as to the real nature of anything or the character of any person or act (Ps. cxix. 66). God's judgments are his secret decisions (Ps. x. 5), or the declarations of his will (Deut. vii. 12), or his chastisements of evildoers (Prov. xix. 20). For *Judgment-Hall* see PRÆTORIUM.

Day of Judgment is that great day when Christ shall sit as judge over all the world (Acts xvii. 31), and each member of the race will receive according to his works, whether they be good or evil. The necessity of such an event, and the fact that such a day is appointed, are evident from the inequalities of retribution in this world and the forebodings of conscience as well as from the statements of Scripture (Eccl. xi. 9, xii. 14, Heb. ix. 27). The books will be opened (Rev. xx. 12), and every secret thing be brought to light. Its decisions will be final and irreversible, admitting the righteous to the joys of Christ's kingdom of glory, and dooming the wicked to outer darkness and eternal despair (Matt. xxv. 31-46). The time of its coming and its duration are known only to God, but it will break upon the world with awful majesty and be a perfect vindication of all the ways of the Most High.

T. W. C.

Judson, Adoniram, D.D. (Brown University, Providence, R. I., 1823), Baptist; b. in Malden, Mass., Aug. 9, 1788; d. at sea, April 12, 1850. The eldest son of a Congregational minister of the same name, and showing from infancy exceptional, if not precocious, mental ability, he received a most careful religious and mental training. He was graduated in 1807 from Brown University, valedictorian of his class. At this time he was inclined to the delictic type of scepticism then prevailing, but the sudden death of an infidel friend impelled him to a more serious consideration of the evidences of religion. In the fall of 1808 he was admitted to the Andover Theological Seminary as a special student, being then neither a Christian nor a candidate for the ministry. On Dec. 2 of that year he gave himself to the service of God, and May 28, 1809, he was received as a member into the Third Congregational Church of Plymouth, of which his father was pastor. His intimate friends in the Andover Seminary were Samuel Nott, Jr., Samuel J. Mills, Jr., James Richards, Luther Rice, and Gordon Hill. At about the same time these young men became impressed with their duty to devote themselves to the work of foreign missions and formed a missionary society. In February, 1810, near a haystack at Williamstown, these young men solemnly dedicated themselves to this work. The great foreign missionary enterprises of American Christians had their birth at that hour and place. A letter, signed by 4 of these 6 young men, to the General Association of Massachusetts, notifying this body of their decision, led to the formation, on June 28, 1810, of the American Board of Commissioners of Foreign Missions. On Sept. 24 Judson was graduated from An-

dover. After a visit to England as a delegate to the English Missionary Society, an incident of which was his capture and brief incarceration in a French dungeon, he was appointed, with Messrs. Nott, Newell, Hall, and Rice, missionary to India, and sailed from Salem, Mass., Feb. 19, 1812, arriving at Calcutta, June 17. Knowing that he would encounter English Baptist missionaries, and that possibly controversy might ensue, he undertook to prepare himself by study of the Scriptures for this possible emergency. But by this study he was convinced that the only baptism recognized in the Scriptures is the immersion of a believer. True to this conviction, he was immersed by the Rev. William Ward at Calcutta, Sept. 6. This necessitated his withdrawal from the service of the American Board, and left him in a strange land without denominational support or financial resources. When the news reached the United States, however, it roused the Baptist churches to a sense of their duty in the work of foreign missions, and the Baptist Triennial Convention was formed, May 18, 1814, and undertook the support of Judson. Before this time, however, he had been compelled by the East India Company to leave Calcutta, and July 14, 1818, he arrived at Rangoon, where he at once began missionary work among the Burmans. Fruits of this work were slow in appearing, but on June 27, 1819, Mounng Nau was baptized—the first Burman convert to Christianity. The work now seemed in a fair way to prosper; Mr. Judson was favorably received at the Burman court, and no obstacles were placed in his way. On the breaking out of war between England and Burmah, in 1824, all was changed. Mr. Judson was thrown into prison, where he spent a year and seven months in all, suffering unspeakable tortures of body and mind. At one time he was condemned to death. But for the heroic devotion of his wife, Ann Hasseltine Judson (q.v.), who, with a young infant in her arms, ministered daily to his wants, his life would have ended then. When at length released he resumed his missionary labors at Ava, Maulmain, Prone, and Rangoon. Besides his work as preacher, teacher, pioneer, and organizer of the mission, he labored indefatigably as a translator, completing the translation of the Bible into Burmese Jan. 31, 1831, and at his death leaving well advanced a complete Burmese-English dictionary. Like all other missionary translators, he was, of course, largely indebted to his native assistants, but he himself possessed extraordinary linguistic capacity. His Burmese Bible is acknowledged to be unsurpassed among missionary versions for faithfulness, elegance, and idiomatic style, and still remains the only version of the Scriptures in the Burmese language. In 1845 Dr. Judson visited the United States. During the few months of his stay honors and attentions of every kind were showered upon him, and his influence in arousing and extending the missionary spirit among the Baptist churches of this country cannot be overestimated. Returning to Burmah in June, 1846, he reached India in the following Nov. at Maulmain.

Here he continued his missionary and linguistic labors, but his hardships and toils had broken his health. A severe attack of fever found the enfeebled condition of his constitution unable to resist it. As a last resort his physicians ordered a sea voyage, but 4 days after the ship sailed he died, and his body was committed to the deep. A memorial chapel has recently been erected in Maulmain, and a memorial church was completed in 1891 in New York City at Washington square and Fifth avenue. Dr. Judson was one of the greatest of modern missionaries. His natural endowments were exceptional. His force of character impressed itself upon all with whom he came in contact. In his personal piety there was a tinge of asceticism, which in later years became more marked. Of the depth of his consecration to his work and his unflinching devotion to duty as he saw it there was never any question. To the inspiration of his life and example American Baptists, under God, owe all that they have done in the work of foreign missions.

Dr. Judson was thrice married. His wives were: 1. **Ann Hasseltine**, b. in Bradford, Mass., Dec. 22, 1789; d. in Amherst, Oct. 24, 1826. From a very early age her character foreshadowed a remarkable career; of a very ardent, restless temperament, and of exceptional religious experience, she was specially fitted to be the wife of the pioneer missionary. She became a member of the Congregational Church in Bradford, Sept. 14, 1806, and was married to Adoniram Judson, Feb. 5, 1812. She experienced the same change of conviction with her husband on the voyage to India, and was immersed at the same time by Rev. Wm. Ward. With the exception of a visit to the United States in 1821-23, her missionary labors were identified with those of her husband until her death. There is no more romantic story in modern missions than the fortitude and devotion with which she bore hardships and ministered to her husband in his affliction. Her death was hastened, if not caused, by her terrible experiences at Ava and Oung-pen-la. The proto-martyr of American missions, her memory will always be cherished by those to whom a life of unflinching faith and devotion do not appeal in vain. 2. **Sarah Boardman**, b. in Alstead, N. H., Nov. 4, 1803; d. at St. Helena, Sept. 1, 1845. The daughter of Ralph and Abiah Hall; in early life she became a member of the First Baptist Church in Salem, Mass. Soon after her conversion she had a desire to engage in foreign missionary work. She was married to George Dana Boardman, July 4, 1825, and sailed with him to Calcutta. After a few months of missionary work at Maulmain they were transferred to Tavoy, April 1, 1828, where Mr. Boardman began the first mission among the Karens. After the death of her husband, Feb. 11, 1831, she continued her missionary work among the Karens. June 10, 1834, she became the wife of Dr. Judson, and for 11 years was his faithful and efficient assistant in all his labors. Toward the close of the year 1844 her physicians decided that nothing would restore her health but a long sea voyage. She embarked with her husband

and children April 26, 1845, but though at first she rallied, her strength rapidly failed, and the end came in mid-voyage. Her character was one of singular grace and beauty. Her translation of the *Pilgrim's Progress* into Burmese, and her hymns in that language are among the best of missionary writings. 3. **Emily Chubbuck**, b. in Eaton, N. Y., Aug. 22, 1817; d. at Hamilton, N. Y., June 1, 1854. From early girlhood she showed a marked aptitude for literary pursuits, and became a contributor to many of the newspapers and magazines of the day under the pen-name of "Fanny Forester." Many of these papers were afterward collected and published under the title of *Alderbrook* (Boston, 1846, 2 vols.) She was married to Dr. Judson June 2, 1846, sailing for Calcutta the same month, and arriving there Nov. 30. During Dr. Judson's last years at Maulmain she was his sympathizing companion, friend, and helper, and her literary talents were of great assistance to him in his work. After Dr. Judson's death she returned to this country, but her health was broken, and beyond assisting in the preparation of Dr. Wayland's biography, her labors were few. She was a woman of rare gifts of mind and heart. (See Wayland's *Memoir of Judson*, New York, 1853, 2 vols.; *Life of Adoniram Judson*, by his son, Edward Judson, New York, 1883; Knowles' *Life of Mrs. Ann H. Judson*, Boston, 1829, 3d ed.; *Memoir of Sarah B. Judson*, by Emily C. Judson, New York, 1849; Kendrick's *Life and Letters of Emily C. Judson*, New York, 1861.)

• HENRY C. VEDDER.

Judson, Edward, D.D. (Madison University, 1883), Baptist; son of Adoniram and Sarah Boardman Judson; b. at Maulmain, Burmah, Dec. 27, 1844; graduated at Brown University, 1865; principal of Townshend (Vt.) Seminary, 1865; professor of Latin and modern languages, Madison University, 1867; pastor of Baptist Church, North Orange, N. J., 1875; Berean Church, New York City, 1881. He brought out a life of his father, New York, 1883.

Julian (commonly styled the "Apostate"), Roman Emperor. **Flavius Claudius Julianus**, b. at Constantinople 331 (after June 26); d. during the campaign against the Persians, June 26, 363; was a member of the imperial family. Spared at the accession of the sons of Constantine in the general murder of relatives with which they signalized that event, he was educated chiefly by Mardonius, who was only outwardly a Christian, but also by Eusebius, the bishop of Nicomedia. After the death of the latter Julian was sent to Macellum in Cappadocia, where he lived in great isolation, deprived of the opportunity to pursue those studies in literature and philosophy to which he had already become greatly attached. It is said that he here performed the office of "reader" in the church; whether he had been baptized or not does not appear. The year 350 restored to Julian the opportunity of study in Constantinople, but he was soon sent to Nicomedia, where he came under the influence of the famous Liba-

nus, the rhetorician. The influences of these years led him finally to go over secretly to paganism (351). It was not a low paganism which he adopted, but the higher philosophic speculations of the Greeks, their poetic and mystic ideas as expressed in the pagan cultus, with considerable emphasis upon the ancient sacrificial rites, were accepted by him with deep enthusiasm. It seems that he also embraced about this time the purpose of reforming Hellenism in such directions. But first he had to begin his public life under difficult circumstances. Gallus, his brother, who had been made Cæsar in 351, was executed in 354, and Julian called to court. For a short time in 355 he was permitted to study in Athens, but the following winter, having been made Cæsar, he was sent to the army in Gaul. Here he spent several years in constant campaigning, and with distinguished success. In 360 the emperor set out to weaken him by withdrawing his troops, but the troops themselves took occasion to make him emperor, and he was finally obliged to march against Constantius. But before they could meet in battle Constantius died, and Julian entered Constantinople in December 361 undisputed emperor. He had already openly avowed his adhesion to the old religion, and had invoked the help of the gods in his march against the emperor. He immediately began efforts to re-establish heathenism as the privileged religion of the state, and to deprive Christianity of the advantages which it had secured through its establishment. It was not his policy to persecute Christians, and nothing worthy of the name of a persecution occurred during his reign, though his failure to receive the support of any party among the people rendered him irritable at the last, so that he approved of some excesses. In fact, he seems to have had a large degree of philosophic toleration both in temper and in policy. In March, 363, he set out upon his expedition against the Persians from Antioch, whence he never returned. The legend that he cried "Thou hast conquered, Galilean!" has no certain foundation. He wrote several works, including letters and orations (see partial translation in Bohn's series, London, 1888), the most important, a work against Christianity, being now lost. (Beside Gibbon and Neander, see Rode, *Geschichte der Reaktion Kaiser Julians gegen die christliche Kirche*, Jena, 1877, and Rendall's *Hulstean Essay upon Julian*, London, 1879.)

F. H. F.

Julius is the name of 8 popes. 1. 337-April 12, 352, a Roman by birth; took the side of Athanasius in the Arian controversy. The Council of Sardica, 343, acknowledged the right of the see of Rome to receive appeals from bishops who were deposed by provincial synods, and act as a superior court. His letters are found in Migne, *Pat. Lat.* VIII. 2. Oct. 31, 1503-Feb. 20, 1513, **Guiliano Rovere**, b. at Albisola, in the present province of Genoa, Italy, of a family without name or fortune; obtained a good chance when his uncle became cardinal and then pope, Sixtus IV., and knew how to im-

prove it. He was passionate and cunning, and became a scandal on the papal throne by his unscrupulous diplomacy and bloody wars, which had no other purpose than the extension of the temporal power of the pope. He first formed the league of Cambray with Spain, France, and Germany against Venice, but as soon as he had attained what he wanted he turned round and formed the holy league with Venice and Spain against France. He was successful, however, in his policy, and Parma, Piacenza, and Ferrara were added to the papal dominions. He built the larger part of the Church of St. Peter, founded the Museum of the Vatican, kept Bramante, Michel Angelo, Raphael, busy at work, and left, nevertheless, a considerable sum in ready cash in the papal treasury. (See his life by M. Brosch, Gotha, 1878.) 3. Feb. 7, 1550. March 23, 1555, **Giovanni Maria del Monte**, a native of Rome, was, while cardinal, a decided adversary of Charles V., but became, as pope, his most pliant tool. (See Balan, *Giulio II. e Giulio III.*, Miranda, 1876.) C. P.

Julius Africanus, **Sixtus**, a Christian scholar from the middle of the 3d century; b. in Libya; lived at Nicopolis, Palestine; was sent on a mission to Heliogabalus; dedicated a book to Alexander Severus; maintained relations with Abgarus of Edessa. Of his writings a history of the world, a letter to Origen on the Book of Daniel, another to Aristides on the genealogy of Christ in Luke and Matthew, the remains are found in Migne, *Pat. Gr. X.*

Jumpers is the name given to some Welsh Methodists, who in the latter part of the 18th century adopted dancing or jumping as part of their worship. The jumping followed immediately after the sermon and lasted for hours. The phenomenon is described in Tyerman, *Life of John Wesley*, vol. ii., p. 480.

Junilius, a high official in the civil administration during the reign of Justinian; lived in Constantinople and wrote in 551 a work, *Instituta regularia divina legis* or *De partibus divina legis*, which is one of the first attempts in biblical introduction. It is found in Migne, *Pat. Lat. LXV.*, and re-edited by Kihn, Freiburg, 1880.

Juniper, a shrub of the broom family, attaining a height of about 12 feet. The Arabs call it *retem*. It is abundant in the Sinaitic peninsula, where it is often the only possible shade (1 Kings xix. 4, 5). Its roots are thick and made by the Bedouin into charcoal, which brings a high price because of its intense heat (Ps. cxx. 4). In the extreme of hunger its bitter roots may be used as food (Job xxx. 4).

T. W. C.

Junius, Franciscus (**François du Jon**), b. at Bourges, Central France, 1545; d. at Leyden, 1602; studied at Geneva; was pastor at Antwerp; almoner to the prince of Orange; professor of theology at Heidelberg and at Leyden. He aided Tremellius in the translation of the Bible and wrote a number of critical and polemical works, *Junii Opera*

Theologica, Geneva, 1607, 2 vols. fol.; Amsterdam, 1882, edited by A. Kuypers. C. P.

Junkin, George, D.D. (Jefferson College, 1833), LL.D. (Rutgers College, 1856), Presbyterian; b. near Carlisle, Pa., Nov. 1, 1790; d. in Philadelphia, May 20, 1868. He graduated at Jefferson College, 1818; studied divinity under Dr. J. M. Mason; began to preach, 1816; and held pastorates at Milton and McEwensville, Pa. He was president of Lafayette College, 1832-41 and 1844-48; of Miami University, 1841-44, and of Washington College, Lexington, Va., 1848-61. At the outbreak of hostilities he returned to the North. He was a prominent champion of the Old School theology, the accuser of Albert Barnes (1836), and moderator of the Old School Assembly in 1844. He wrote a *Treatise on Justification*, Philadelphia, 1839; *Lectures on the Prophecies*, 1844; *Sabbatismos* (1866); a *Commentary on Hebrews* (1873), and other books. (See his life by his brother, D. X. Junkin, Philadelphia, 1871.)

F. M. B.

Jurieu (zhū'-re-uh), **Pierre**, b. at Mer, near Blois, France, Dec. 24, 1697; d. at Rotterdam, Jan. 11, 1713; studied at Saumur, Sedan, Holland, and England; held various positions in the Reformed Church in France, but retired in 1681 on account of persecutions to Rotterdam, whence he carried on his indefatigable defence of the Reformed Church and his unremitting attacks on its foes, especially Bossuet. One of his principal writings is his *Apologie pour la morale des Réformés*, 1675; another is his *Histoire du Calvinisme et celle du Papisme mises en parallèle*, Rotterdam, 1683. In English have appeared his *Plain Method of Christian Devotion* (Rotterdam, 1674), London, 22d ed., 1692; *History of the Council of Trent* (Geneva, 1682), 1684; *Pastoral Letter* (1686), 1689; *The Accomplishment of the Scripture Prophecies* (1686), 1687; *A Critical History of the Doctrine and Worship . . . of the Church* (Amsterdam, 1704-5, 2 pts.), 1705, 2 vols.

Jurisdiction, Ecclesiastical. See CHURCH JURISDICTION.

Justice is that principle which secures an exact and scrupulous regard to the rights of others. It is counted as one of the 4 cardinal virtues and lies at the basis of the character approved in God's Word, nor will anything else compensate for the lack of it. Justice in God is that perfection which causes him to render to every one of his creatures what is due, and it is so identified with his being that we cannot conceive of an unjust God. "Shall not the Judge of all the earth do right?"

T. W. C.

Justification is a forensic term. It is the opposite of condemnation and means acquittal and vindication (Deut. xxv. 1, cxlii. 2, Prov. xvii. 15). As used in the New Testament it is that act of God's sovereign grace by which he accepts and receives all who believe in Christ as just or righteous. It includes the pardon of sins and the imputation of Christ's righteousness (Eph. i. 17, 2 Cor. v. 19, 21). The merits of Christ are the only

ground of justification, and faith is simply the means by which those merits are appropriated. Neither faith nor any other act or work of the believing soul furnishes any claim upon God. "Ye are saved by grace." "There is therefore now no condemnation to them that are in Christ Jesus." The moment they believe their justification is as perfect as it can be, for it is as perfect as the infinite worthiness of the Redeemer. Their sanctification is not, for it is a progressive growth in holiness, which starting from ever so small a nucleus goes on, or should go on, day by day, ever becoming more full and complete. And to this the strongest motives are offered by gratuitous justification. The soul engrafted into Christ is continually summoned by gratitude and love and consecration to pursue a holy life, and having adoption into God's family, peace of conscience and the indwelling of the Holy Spirit, it has unusual facilities for dropping the old nature and putting on the new. The Roman Catholic divines identify justification and sanctification, and hence make it a progressive course consisting in faith and good works. They appeal to James ii. 24, where the apostle seems to exalt works over faith; but it is a *dead* faith which remains alone and which even the demons have that James opposes, and so do all friends of truth. A genuine faith worketh through love, and must so work, otherwise it demonstrates its own spuriousness. This doctrine is exceedingly important. Luther called it the article by which the church stands or falls. It is the secret of strength, the hiding of God's power. T. W. C.

Justin Martyr, the first Christian writer after the apostolic fathers of whom we have adequate information. His martyrdom occurred under Marcus Aurelius, at Rome (166?). He was born at Flavia Neapolis, the ancient Shechem, of heathen parents, and received a heathen education. He long sought truth among the different systems of philosophy without satisfaction, till in Platonism he seemed to find the promise of a knowledge of God. But meeting with a Christian, he was convinced of the impossibility of finding God himself by philosophy, and became a Christian, after which event he journeyed through the world defending and explaining Christianity, going more than once to Rome.

Eusebius mentions a large number of writings as belonging to Justin, but only three have come down to us, two *Apologies* and the *Dialogue with Trypho*. The apologies defend Christians from the charge of atheism and secret crimes by setting forth their doctrines and their life. The dialogue defends Christianity against Judaism by proving from the Old Testament, which Justin accepts as truly as the Jews, that the new law of Christ has taken the place of the old law of Moses. Thus the faith of the church of Justin's day is clearly spread before us, and the more adequately inasmuch as Justin always attempts to present the common faith of all Christians. Over against the transitory, material, and imperfect world, he taught the existence of a single, spiritual God, possessed of all perfec-

tions, underived in being, the creator of all things and the former of the world, who was actuated in the creation and in all his subsequent dealings with his creatures by the spirit of love. Here is no special advance upon the doctrine of the apostolic fathers. But Justin sets forth for the first time, clearly, the doctrine of the Logos. God (who had from eternity wisdom in himself) before his works, and as the beginning of the same, begot of himself, by an act of his will, a Son, who was another God, numerically distinct, and yet not separate from himself. By this Son God created the worlds, revealed himself in the prophets and in the Scriptures, appeared unto the patriarchs and others in the theophanies, was graciously present in all men, produced everything good in the world, till at last this Son was miraculously born of a virgin, and as a Saviour lived and died in our behalf. The marks of crude thinking are evident in the doctrine at this stage. The New Testament writings are extensively quoted by Justin, but never as authority in the sense in which he continually employs the Old. The central importance of the death of Christ is fully taught, but no theory of this, or of faith, or of free will could be expected at that time, and is not found. But Justin and his associates succeeded in their object of making Christianity intelligible to educated Greeks and in commending it to them. Justin's works are translated in the *Ante-Nicene Fathers*, Christian Literature Company ed., vol. 1. (See Semisch, *Justin der Märtyrer*, Breslau, 1840-42, 2 vols., and Harnack, *Dogmengeschichte*, vol. 1., pp. 372-423; also G. T. Purves, *Testimony of Justin Martyr to Early Christianity*, New York, 1889.) F. H. F.

Justinian, Roman emperor; b. at Tauresium, Illyricum, May 11, 483; d. at Constantinople, Nov. 14, 565. He was adopted by his Uncle Justin, and when he had become emperor the nephew acquired at once great influence. He acceded to the throne in 527. His greatest work was the preparation by means of commissions of what is known as the *Corpus Juris Civilis*, containing the bodies of the imperial and earlier laws of Rome, and an elementary treatise upon law, the *Institutes of Justinian*. His own chief personal interest was, however, in theology, and his ecclesiastical activity was extensive and varied. He endeavored to put an end to the Monophysite party by first purging the Greek Church of all suspicion of complicity with the heresy, and then by persuading or compelling the Monophysite bishops to give up their views. It was with this purpose that he engaged in the controversy of the Three Chapters (q.v.). But at the close of his career Justinian himself fell into heresy by embracing the doctrine that the flesh of Christ was incorruptible and incapable of all weakness. Justinian also persecuted heathens. He closed the famous schools of Athens. He was so severe upon the Montanists in Phrygia and the Samaritans in Palestine as to lead to revolts in both cases. The alienation of Monophysite Egypt and Syria by Justinian's

methods may in part explain their ready conquest by the Mohammedans. (Eng. trans. of his works by J. B. Moyle, Oxford, 1883, 2 vols.; of the *Institutes* by T. C. Sandars, London, 1874, 7th ed., 1883. See F. A. Isambert, *Vie de Justinien*, Paris, 1856, 2 vols.)
F. H. F.

Juvenius, Cajus Vettius Aquilius, a Spaniard by birth and a presbyter of his native church, wrote about 330 a *Historia evangelica* in 3233 Latin hexameters, which was highly appreciated during the Middle Ages, and is found in Migne, *Pat. Lat.* XIX.

K

Kasbah, Tho. This structure, without any historical or symbolical significance, is much older than Mohammed, and probably a remnant of old Arabian heathenism, just as the black stone, which is devoutly kissed by the pilgrims, certainly is an old fetish. Diodorus speaks of it as the Pantheon of the Arabs. Mohammed purged it of its heathenish idolatry and turned into a sacred shrine, the centre of the Mohammedan world, to which all Moslems address their prayers and direct their pilgrimages. It stands in the court of the great mosque at Mecca, and consists of an oblong structure about 40 feet high, with no windows, but with a door raised $7\frac{1}{2}$ feet from the ground, built of irregular blocks of stone, among which is inserted the black stone, a piece of volcanic basalt, set in silver. (See Burton, *Medinah and Mecca*, l.c.; Keane, *Six Months in Mecca*, l.c.)

Ka'-desh (holy), or **Kadesh-Barnea**, called also **Enmishpat** (Gen. xiv. 7) and **Meribah Kadesh** (Ezek. xlvii. 19), the name of a fountain, a city, and the desert round it (Ps. xxix. 8). Its precise location has not been identified until of late years. Robinson put it at *Ain el Weibeh*, near the pass of Supha, and Dean Stanley in or near Petra, but Rowland and Palmer at *Ain Gadis*, on the border of the Negeb, in the desert of *Et Tih*, about 40 miles south of Beer-sheba. This last-mentioned identification has been established by the personal investigation of Dr. H. Clay Trumbull, whose volume on the subject was issued in 1883. The place was visited by the Israelites soon after they left Sinai, and from here they sent spies into Canaan, who, when they returned, brought an evil report, and murmuring broke out among the people (Num. xiii. xiv.). Then followed the great penal wandering in the desert, at the close of which, 40 years after the Exodus, the people once more encamped at Kadesh (Num. xx. 1). Here Miriam died and was buried, and here Moses smote the rock and called forth water for the thirsty people. From this point Israel commenced the march which brought them to the plains of Moab at Jericho. (See H. C. Trumbull, *Kadesh Barnea*, New York, 1884 [1883].
T. W. C.

Kalkar, Christian Andreas Herman, Ph.D. (Kiel, 1833), D.D. (Copenhagen, 1836), Lutheran; b. in Stockholm, Nov. 27, 1802; d. in

Copenhagen, Feb. 2, 1886; was the son of a Jewish rabbi; studied first jurisprudence, then, after his conversion, theology in the University of Copenhagen; travelled extensively in Western Europe; was appointed pastor of Glasaxe, near Copenhagen, 1843; retired and settled in Copenhagen, 1868; was a member of the examining board of the university; the founder of the Danish Mission Society, 1860; president of the Conference of the Evangelical Alliance in Copenhagen, 1884, etc. He published in Danish a translation of the Bible, 1847, 3 vols., with illustrations, several works on biblical history and Danish church history, a commentary to the Old Testament, etc., and in Danish and German, *Die evangelischen Missionsbestrebungen in unseren Tagen*, Erlangen, 1867; *Geschichte der römisch-katholischen Mission*, Erlangen, 1867; *Geschichte der christlichen Mission unter den Heiden*, Gütersloh, 1879-81, 2 vols., etc.
C. P.

Kant, Immanuel, b. at Königsberg, Prussia, April 22, 1724; d. there, Feb. 12, 1804; studied first theology, afterward philosophy and mathematics in the university of his native city, and was appointed professor of philosophy there in 1770. He remained unmarried and led a very quiet, regular, somewhat pedantic life, but was, in all social relations, not only a man of strict duty, but also a generous friend and a pleasant companion.

His system, which denotes a decisive turn in the history of modern philosophy, is alternately designated as criticism and transcendentalism. The former, because in his *Critique of Pure Reason* he subjected the human mind to a searching investigation, and proved that the thing itself is utterly inaccessible to us, and what knowledge we have of it is conditioned by the inborn organization of our understanding. The latter, because in his *Critique of Practical Reason* he demonstrated the existence in the human conscience—that is, in the natural relation between man and God—of a “categorical imperative” which is transcendent to all analysis and yet, by its very presence, authoritative to the will. Both characterizations, however, give some hints with respect to what his *Religion within the Boundaries of Pure Reason* contains. The latter book was published in 1793, and brought its author a cabinet ordinance from Friedrich Wilhelm II., which forbade him to publish anything more concerning things religious. Religion is here made an appendix to morals, useful as a means by which to combat what is evil in the world, but losing its importance as the true, moral standard becomes realized. The Christian dogmas are not denied, but they are accepted only as “postulates” of practical reason. There is an ideal of man in general without which individual man cannot save himself from sin, not be born anew, not rise morally. To call that ideal the Son of God is very proper. To believe that it has been realized by any one individual being can do no harm. But it cannot be proved, and even if it could that would add nothing to the impressiveness and authority of the ideal.

While Kant's influence on the moral elevation of his age was very great, his influence on its religious development was, of course, very small. But it must not be taken for granted that he in any way worked into the hands of rationalism. On the contrary, those who may be considered as his theological representatives—Wegscheider, Paulus, Ammon, etc.—found through him a way out of rationalism. (See *Die Religionslehre Kants*, Jena, 1874; P. Bridel, *La philosophie de la religion de Kant*, Lausanne, 1876.)

There are three editions of his collected works in German. Translated into English are, *Metaphysics of Ethics*, 1836 (rep., 1870), and *Religion within the Boundary of Pure Reason*, 1838, by Semple, Edinburgh; *Critique of Pure Reason*, by Meiklejohn, London, 1858, and Max Müller, London, 1882, 2 vols.; *Critique of Practical Reason*, by Abbott, London, 1878, n.e., 1881. C. P.

Karaites, a sect of the Jews, who, rejecting the Talmud and the Midrash as the work of man, hold only such ordinances and laws as come from a simple and natural exegesis of Scripture to be binding upon the community. They began at Bagdad in the 8th century, and spread over the East and in the regions around the Mediterranean Sea with great rapidity. They are now, however, found only in small numbers in Southern Russia, Jerusalem, and Alexandria. Having set aside "rabbinical" traditions, they developed a new traditional system of their own. Prayer, fasting, pilgrimages to Hebron are the points to which they pay the greatest attention. Their general conduct has been allowed even by their antagonists to be of the highest moral standard. They produced an extensive Hebrew literature, consisting of works on theology, philosophy, mathematics, astronomy, and medicine. The greater part of this has been lost, and what remains is for the most part buried in great libraries. The library of Leyden was long the richest in manuscripts and printed works of the Karaites, but it is now surpassed by that of St. Petersburg, which has the large and valuable collection made by Firkowitsch and bought by the emperor. T. W. C.

Karlstadt (karl'-stat), **Andreas Rudolf Bodenstein**, b. at Karlstadt, Franconia, a few years before 1483; d. at Basel, in 1541; studied in Italy; settled at Wittenberg, in 1504, and became professor of theology in the university in 1508. He considered himself the ornament of the university, one of the leading theologians of the age, but he belonged entirely to the old school. His vanity, however, superficiality and impetuosity made it easy for him to jump from one extreme into another, and when he could not command Luther, he became his humble servant. From scholasticism he turned to mysticism, and while Luther was at Wartburg he brought the city of Wittenberg into a most dangerous state of uproarious excitement. On Luther's return he was expelled, 1522, but the next year he found an opportunity to renew his reformatory experiments at Orlamünde. Scenes took place which reminded

of Thomas Müntzer and the Anabaptists, and he was again expelled. Accused of being in connection not only with the Anabaptists but also with the peasant insurrection, he was sorely persecuted, and wandered about from place to place until he finally found an asylum in Switzerland, by siding with Zwingli and attacking Luther in the controversy concerning the Lord's Supper. In 1534 he was made professor of theology at Basel. There is no collected edition of his works, but a complete list of them is found in Rotermond, *Erneuertes Andenken*, Bremen, 1818. His life was written by Jäger, Stuttgart, 1856. C. P.

Kaye, John, D.D. (Cambridge, 1815), bishop of Lincoln; b. at Hammersmith, London, 1783; d. at Lincoln, Feb. 19, 1853. He was educated at Christ's College, Cambridge, and became master of it, 1814; regius professor of divinity, 1816; bishop of Bristol, 1820, and of Lincoln, 1827. Besides charges, etc., he wrote on Tertullian, Cambridge, 1825, 5th ed., 1845; Justin Martyr, London, 1829; Clement of Alexandria, 1835; Athanasius and the Council of Nicæa, 1853, and the *Government and Discipline of the Church during the First Three Centuries*, 1855. F. M. B.

Keach, Benjamin, Particular Baptist; b. at Stokehaman, Bucks, England, Feb. 29, 1640; d. at Horsleydown, Southwark, London, July 18, 1704. He was a London pastor from 1668, and endured persecution for his opinions. Of his quaint devotional books the best known is *Travels of True Godliness*, 1683, which, with its companion, *Progress of Sin*, exists in modern editions, New York, 1831, London, 1846 and 1849. He wrote also, in prose, *Tropologia*, London, 1681, rep., 1853 and 1856; *A Golden Mine Opened*, 1694; *Gospel Mysteries Unveiled*, 1701, 2 vols. fol., rep., 1856; and in verse, *Sion in Distress*, 1682; *Glorious Lover*, 1686; *Spiritual Melody*, and others. (See his memoir, by Dr. H. Malcom, New York, 1831, in the edition of *Travels of True Godliness*.) F. M. B.

Keble, John, Church of England; b. at Fairford, 25 m. s.e. of Gloucester, England, April 25, 1792; d. at Bournemouth, Hants, March 20, 1866. His father prepared him for Oxford, where he entered Corpus Christi College, 1806, and graduated with double first class honors, 1810. In April, 1811, he was elected fellow of Oriel; here he was associated with Whately and Arnold, and became intimate with Pusey and Newman. He was ordained deacon, 1815, and priest, 1816; tutor at Oriel, 1818-23; curate to his father, 1823, and at Hursley, Hampshire, 1825; vicar of Hursley, 1835. He was professor of poetry at Oxford, 1831-41, succeeding Dean Milman. His sermon on *National Apostasy*, preached from the University pulpit July 14, 1833, was called forth by the suppression of ten Irish bishoprics; that day, says Dr. Newman, "I have ever considered and kept as the start of the religious movement of 1833." In that movement (popularly called Tractarian, Puseyite, Newmanite, etc.), Keble took a prominent part. After Newman he was the chief contributor to *Lyra Apostolica*, 1836; he

wrote 8 (Nos. 4, 18, 40, 52, 54, 57, 60, 80) of the famous *Tracts for the Times*, and saw and approved the manuscript of No. 90, which closed the series in 1841 and occasioned an uproar. Newman's secession to Rome was a deep grief to Keble; with Pusey he came resolutely to the front, and assumed the task of defending and applying their principles within the English Church, and counselling those who had followed them thus far to go no farther. His ecclesiasticism was consistent and unflinching; the beauty of his character did much to reconcile opponents to his extreme position; they might abhor the views, they could not but respect and admire the man. Keble's reputation as a poet rests upon his *Christian Year*, which appeared without his name at Oxford, 1827, 2 vols. Within half a century some 400,000 copies were sold; no other devotional poet since George Herbert has been nearly so popular in the English Church. The object of the volume was to help toward "a sober standard of feeling," in tune with the Prayer-Book. "In matters of practical religion;" perhaps its chief charm was that it so faithfully reflected the modest, delicate, ethereal, and loving spirit of the writer. Of less fame and value are his *Metrical Version of the Psalter*, Oxford, 1839; *Lyra Innocentium*, Oxford (1846), and *Miscellaneous Poems* (posthumous), London, 1869. His most precious composition is "Sun of my soul" (1827). In prose he wrote *Praelectiones Academicæ* (lectures on poetry), 1844, 2 vols.; *Eucharistical Adoration*, 1857; a *Life of Bishop Wilson*, 1863; *Sermons*, collected in 11 vols., 1876-80; *Occasional Papers and Reviews*, 1877; *Studia Sacra*, 1877; *Outlines of Instruction or Meditation*, 1880; and prepared the best edition of Hooker's works, 1836. His *Memoir*, by Sir J. T. Coleridge, appeared in 2 vols., London, 1869. Keble College, at Oxford, is a fitting memorial of the reverential affection with which he impressed many. His last years were spent at Bournemouth for his wife's health, and there he died from a paralytic stroke.

F. M. B.

Ke'-desh (*sanctuary*), a fortified and Levitical city of refuge in Naphtali (Josh. xix. 37, xxi. 32). Here Barak was born, and here the forces were assembled to fight with Sisera (Judges iv. 6, 10). It was ravaged by Tiglath-Pileser (2 Kings xv. 29). It is now a small village, *Kades*, 10 miles north of Safed, surrounded with ruins.

T. W. C.

Kell (kile), **Johann Carl Friedrich**, Lic. Theol., Ph.D., D.D. (University of Berlin, 1832, 1834, and 1838), Lutheran; b. at Oelnitz, Saxony, Feb. 26, 1807; d. at Rödlitz, Saxony, Feb. 26, 1888; studied at Dorpat, 1827-30, and Berlin, 1831-33; became *privat docent* at Dorpat, 1833; professor extraordinary, 1838; ordinary professor, 1839; and retired as professor emeritus to Leipzig, 1859. Among his works are *Biblische Archaeologie*, Frankfort, 1857; commentaries on the historical and prophetic books of the Old Testament, translated in Clark's Library, etc.

Keim (kime), **Karl Theodor**, Ph.D. (Tübingen, 1847?), D.D. (*hon.*, 1860?); b. at

Stuttgart, Dec. 17, 1825; d. at Giessen, Nov. 17, 1878; studied theology at Tübingen and Bonn; was appointed pastor of Esslingen, Württemberg, 1856; and professor of theology in Zurich, 1860, and in Giessen, 1873. He was essentially a historian. A series of monographs (1851-60) on the history of the Reformation in Suabia attracted great attention. But after settling at Zurich he changed his field. He concentrated his energy on the origin of Christianity, more especially on the life of Christ, and here he produced something decisive, the standard representation from his standpoint—rationalistic, but with deep roots down in a tender conscience, and with reverence. The first monograph, *Die menschliche Entwicklung Jesu Christi*, appeared, Zurich, 1860; then followed *Die geschichtliche Würde Jesu*, Zurich, 1864, and *Der geschichtliche Christus*, Zurich, 1865, 3d ed., 1866; and finally came *Jesu of Nazareth and the National Life of Israel*, Zurich, 1867-72, 3 vols., Eng. trans., London, 1873-82, 6 vols. He published also *Predigten*, Stuttgart, 1861-62, 2 vols.; *Aus dem Urchristentum*, Zurich, 1878. To his *Rom und das Christentum*, Berlin, 1881, H. Ziegler, his literary executor, added a memoir of his life.

C. P.

Keith, Alexander, D.D. (), Scottish Presbyterian; b. at Keith Hall, Aberdeenshire, 1791; d. at Buxton, 32 m. n.w. of Derby, Feb. 7, 1880. He became minister of St. Cyrus, Kincardineshire, in 1816, but devoted most of his life to literary pursuits. His *Evidence of the Truth of the Christian Religion, derived from the Literal Fulfilment of Prophecy*, Edinburgh, 1824, was extremely popular, and drew largely on the accounts of recent travellers in Bible lands. Of similar general character, but less eminently successful, were *Signs of the Times*, 1832, 2 vols.; *Demonstration of the Truth of Christianity*, 1838; *The Land of Israel*, 1843; *Harmony of Prophecy*, 1851; and *History and Destiny of the World and of the Church*, 1861. He also published replies to Elliott's *Horæ Apocalypticæ* and to some parts of Stanley's *Sinai and Palestine*. He was one of the committee sent by the Kirk, in 1839, to investigate the condition of the Oriental Jews, and one of the founders of the Free Church, in 1843.

F. M. B.

Keith, George, a Quaker sectary; b. in Aberdeen about 1640; d. at Edburton, Sussex, about 1714. He was educated for the Scottish Church, but joined the Friends about 1664, and was associated with Barclay and Penn in defending their principles. Imprisoned, 1684, for preaching, he went to America; was surveyor-general of East Jersey, 1685-88; taught in Philadelphia, and disputed with the Mathers, but soon attacked the beliefs of his coreligionists as unsound; returned to England; was denounced by Penn as an apostate, and condemned by the Yearly Meeting. Hereon he formed a body of "Christian Quakers" or Keithians. Entering the Church of England, he was sent to America as a missionary, and in 1702-5 converted and baptized many Quakers. From 1706 he was rector of Edburton. Bishop Burnet pronounced him

the most learned of Quakers. His *Standard of the Quakers Examined*, London, 1702, was an answer to Barclay's *Apology*. F. M. B.

Kelly, Thomas, Congregationalist; b. near Athy, 12 m. s. of Kildare, Ireland, in 1769; d. there, May 14, 1855. He graduated at Dublin University; was ordained, 1792, but inhibited by the archbishop of Dublin, and became a dissenter, engaging in evangelistic work and building many chapels. His *Hymns*, which appeared in at least 8 editions, 1804-53, number near 800; they are simple and fervent, and especially strong on the exaltation of Christ and the spread of his kingdom. During his life they were more extensively employed than those of any other writer of the present century, unless James Montgomery, and many of them are still in use. F. M. B.

Celtic Church. See CELTIC CHURCH.

Kempis, Thomas à, the author of the famous *Imitation of Christ*; b. at Kempen, in the bishopric of Cologne, 1380; d. at Zwolle, July 25, 1471. His surname was Haemercken ("little hammer"). His father and mother lived in humble circumstances. His brother John was a friend of Gerhard Groot, and belonged to the founders of the Brethren of the Common Life (q.v.). He established the monastery of Mt. St. Agnes near Zwolle, and Thomas, who at the age of 13 had gone to the famous school at Deventer, was transferred here in 1399. Thomas had already gained a proficiency in the art of writing books, and the poverty of the monastery kept him at this employment most of his life. Till 1406 he remained in the novitiate, and was ordained priest in 1414. At this time he wrote the treatise upon the communion which constitutes the fourth book of the *Imitation*. His life was uneventful, though filled with busy labors as preacher, confessor, copyist, writer. Twice he was made superior of his monastery, but he preferred the quiet routine of his studies. He was of a contemplative, spiritual nature, and this was the chief source whence he drew his great book.

The *Imitation* itself, which arose gradually, and was often revised by the author, is anonymous. It is composed of 4 books: 1. Admonitions useful for a spiritual life. 2. Admonitions concerning inward things. 3. Of internal consolation. 4. A devout exhortation to the holy communion. The division into chapters and paragraphs was made by Thomas himself, as well as the punctuation, which, with the parallelism of the sentences and the rhythm and even rhyme of the whole, shows that the structure of the work is poetic. It should be specially noted that it was not designed as a book of devotion for Christians in general, but for the inmates of a monastery. Neither is it a treatise, nor the logical development of a theme. It is rather a collection of useful suggestions found in the Scriptures, in the fathers, particularly Augustine and Bernard, in the classics and elsewhere, which, illuminated by experience, were, with the added suggestions of actual life, loosely thrown together under appropriate heads for the advantage of the brethren.

Since the book is anonymous, and since Thomas is well known to have been an industrious copyist, it has been doubted whether he really wrote the *Imitation*. It has been ascribed to several others, and particularly to Gerson. But the following grounds are decisive for Thomas à Kempis: 1. Direct witnesses among contemporaries, of whom 5 expressly ascribe the work to him. The first collector of Gerson's works says it was not Gerson's, but Thomas's. 2. Autograph manuscripts, of which one at least has corrections which no one but the author would allow himself. 3. Citations which mention Thomas as the author. 4. Various internal reasons, such as the citations, the Germanisms, and similarity to other writings of Thomas. Its date is the years previous to 1421.

There were numerous other writings of Thomas, of the same general character, and of no special present interest.

The best critical edition is that of Hirsche, Berlin, 1874, after the autograph of 1441. It has been translated into many languages, and is one of the most familiar of religious works. The only edition in English treating it as poetry is *Musica ecclesiastica* (anonymously edited), London and New York, 1889. F. H. F.

Ken, Thomas, D.D. (Oxford, 1684), bishop of Bath and Wells; b. at Berkhamstead, Hertfordshire, July, 1637; d. at Longleat, Somersetshire, the seat of Lord Weymouth, March 19, 1711. He entered Winchester College, 1652, and Oxford, 1656; became fellow of New College, 1657; B.A., 1661; and was ordained, 1662. After holding three successive livings he returned, in 1672, to Winchester as prebendary; here he wrote his hymns and put forth his *Manual of Prayers*, 1674. A visit to Rome in 1674 confirmed his Anglican principles. He was chaplain to Mary, princess of Orange, 1679, and to Charles II., 1680, who, in 1684, appointed him to the vacant see of Bath and Wells, as "the good little man that refused his lodging to poor Nell" (Gwynn). He was consecrated, Jan. 25, 1685, and soon after ministered faithfully to the king in his last hours. He was one of the illustrious 7 bishops who were committed to the Tower, June 8, 1688, for refusing to read the "Declaration of Indulgence" of James II. Refusing to take the oath of allegiance to William and Mary, he was deprived of his see in 1691. On the death of his successor, Dr. Kidder, in 1703 he was urged to resume his diocese, but refused. He was an eloquent preacher; his character, says Macaulay, "approached as near as human infirmity permits to the ideal perfection of Christian virtue." His lofty independence and saintly purity have kept his memory green; his morning and evening hymns, with their doxology, have been familiar to every worshipping assembly for near 200 years. His *Poems*, in 4 vols., appeared, London, 1721; selections from them exist in recent editions. His prose works were edited by J. T. Round in 1 vol., London, 1888. His life has been written by W. Hawkins, London, 1718; W. L. Bowles, 1830, 2 vols.; J. L. Anderdon, 1851, 2d ed., 1852; and E. H. Plumptre, 1886, 2 vols. F. M. B.

Kendrick, Asahel Clark, D.D. (Union College, Schenectady, N. Y., 1845), LL.D. (Lewistown University, Lewisburg, Pa., 1870), Baptist; b. at Poultney, Vt., Dec. 7, 1809, graduated at Hamilton College, Clinton, N. Y., 1831; professor of Greek in Madison University, Hamilton, N. Y., 1832-50, and in Rochester (N. Y.) University since 1850, teaching also Hebrew and New Testament Greek in Rochester Theological Seminary (Baptist). He was a member of the New Testament Company of the Anglo-American Bible Revision Committee, 1871-81. He revised and in part translated Olshausen's *Commentary*, New York, 1856-58, 6 vols.; translated Moll on *Hebrews* in American edition of Lange's *Commentary*, 1868; revised translation of Meyer's *Commentary on John*, 1884, etc.

Kenite (*worker in iron*). A tribe of Midian between Palestine and Sinai. Jethro was a Kenite, and he and others of the tribe settled in the Holy Land. Heber and the Rechabites were their descendants. Saul and David spared them in their raids on Amalek (1 Sam. xv. 6, xxvii. 10, xxx. 29). T. W. C.

Kennet, White, D.D. (Oxford, 17—), bishop of Peterborough; b. at Dover, Aug. 10, 1660; d. at Westminster, Dec. 19, 1728. He was educated at Westminster and at St. Edmund's Hall, Oxford, of which he became vice-principal; vicar of Amersden, 1685-1700; archdeacon of Huntingdon, 1701; dean of Peterborough, 1707; bishop, 1718. He published 57 works, of which the more important treat of history and antiquities, and several refer to America. He was in his later years an active Low Churchman. His life, by W. Kennet, appeared, London, 1730.

F. M. B.

Kennicott, Benjamin, D.D. (Oxford, 1767), Hebraist; b. at Totnes, Devonshire, 196 m. w. by s. of London, April 4, 1718; d. at Oxford, Sept. 18, 1783. He passed from an humble station to Wadham College, Oxford, 1744, and won a fellowship in Exeter College, 1747, by dissertations on *The Tree of Life* and *The Oblations of Cain and Abel*. He became keeper of the Radcliffe Library, 1767, and in 1770 canon of Christ Church and rector of Culham, Oxfordshire. His *State of the Printed Hebrew Text of the Old Testament Considered*, Oxford, 1753-59, 2 vols., won unfavorable comment from Warburton and Horne, but attracted much attention. In 1760 he issued proposals for collating all Hebrew manuscripts of the Bible, and received subscriptions of nearly £10,000. During 9 years P. J. Bruns, of Helmstadt, and many others labored at this task, and over 600 manuscripts were collated, amounting to 30 folio volumes of material. The *Vetus Testamentum Hebraicum cum variis Lectionibus* appeared, London, 1776-80; the second volume included a *Dissertatio generalis*. Kennicott followed the text of Van der Hooght, but neglected the vowel points; the variations of text were given at the foot of the page. De Rossi carried the work further in *Varia Lectiones*, Parma, 1784-88-98, 4 vols. and a supplement. F. M. B.

Kenōsis (*an emptying*), a theological term

of constant recurrence in Christological discussions. It is taken from the words of the apostle (Phil. ii. 7), "But *emptied* himself, taking the form of a servant," and the question is as to the nature and extent of this emptying. In the 17th century there was a subtle controversy between the Lutheran divines of Giessen and those of Tübingen, whether, as the former maintained, there was a *kenosis* by Christ in the state of humiliation—i.e., an entire abstinence from the use of his divine attributes, or, as the latter held, there was a secret use of them. The discussion came to an end in the disasters of the Thirty Years' War. But it has been revived of late in another form, to wit: whether the *kenosis* of Christ was a renunciation of the use or of the possession of the divine attributes. It is difficult to conceive the possibility of the latter. The subject is treated in the *Dogmatics* of Hodge, Martensen, and Dörner, and with great fulness in the work of Professor Bruce, *The Humiliation of Christ*, Edinburgh, 2d ed., 1881. T. W. C.

Kerrick, Francis Patrick, D.D. (), Roman Catholic archbishop; b. in Dublin, Dec. 3, 1797; d. in Baltimore, July 6, 1863. He studied at Rome, and in 1821 was ordained priest and sent to America as head of a seminary at Bardstown, Ky., where he wrote *Letters from Omicron to Omega*, 1828; was consecrated, June 6, 1830, as bishop of Arath in *partibus*, and coadjutor to Bishop Conwell, of Philadelphia; translated to that see, 1842, and founded the seminary of St. Charles Borromeo; archbishop of Baltimore, 1851; apostolic delegate at the first plenary council of the United States, 1852; honorary primate of the United States, 1859. He wrote several controversial books, and in Latin *Theologia dogmatica*, Philadelphia, 1839-40, 4 vols., 2d ed., Mechlin, 1858, 3 vols., and *Theologia Moralis*, Philadelphia, 1841-43, 3 vols., 2d ed., Mechlin, 1859, which are works of authority in his church. His revised and annotated edition of the New Testament in English, New York, 1849-51, 3 vols.; of the Psalms, Canticles, and Book of Wisdom, 1857; of Job and the Prophets, 1859; the Pentateuch, 1860; and the later historical books, 1862, is meritorious. F. M. B.

Kentigern, St., apostle of Strathclyde; b. at Culroes, 21 m. w.n.w. of Edinburgh, about 516; d. at Glasgow, 603. In the traditions he was son of a nun and grandson of a pagan king; his other name, Mungo, means "dearest friend." Going to Cathures (Glasgow), he won fame for sanctity and was made a bishop. Driven thence, he founded in South Wales the monastery of Llanclwy, afterward St. Asaph's. Returning, his see was for a time at Hoddam, Dumfriesshire, but finally at Glasgow ("the dear family"), where he again restored religion after the primitive pattern. His day is Jan. 13. F. M. B.

Keri and **Kethib**, better **Q'eri** and **K'thib**, terms employed in the margin of Hebrew Bibles. **K'thib** (*written*) denotes what is found in the text; **Q'eri** (*to be read*) indicates the reading which it is supposed should be substituted for the text. T. W. C.

Kessler, Johannes, b. at St. Gall, Switzerland, 1502; d. there, March 17, 1574; studied theology at Basel, but decided after a visit to Wittenberg and a meeting with Luther, in 1522, not to become a priest, but to go into business. He was apprenticed to a saddler, but began the following year to preach the Reformation, and that with such effect that he became the reformator of his native city. In 1537 he was appointed teacher in the Latin school, and in 1542 pastor of St. Margaret. He wrote a history of the introduction of the Reformation at St. Gall, which he called *Sabbatta*, because he wrote it on his holy days, and which others have called "the good conscience of the Reformation," because it is one of the most precious historical documents of the age. It was edited by Götzinger, St. Gall, 1866-68. His life was written by Bernet, St. Gall, 1826.

Keys, Power of, in the Roman Church, the power ascribed to bishops and priests of binding and loosing, or of forgiving sins and imposing punishments, in the sacrament of penance. It is claimed to be derived from the words of our Lord to Peter (Matt. xvi. 19) and subsequently to the other disciples (John xx. 22). For a long time in the ancient church there was considerable uncertainty in the application of these passages, but they were restricted more and more to the office of the church in administering discipline for sin. Two tendencies early become traceable, which reappear in the church of the Middle Ages, and which have not disappeared from the Roman theology to the present day. These are that which emphasizes the spiritual side, the necessity of repentance, and the bestowment of forgiveness by God immediately upon the spiritual exercise in the heart, and the other, that which emphasizes the ecclesiastical side, or conditions the attainment of forgiveness in some sense upon the offices of the church. The first tendency is represented by Peter Lombard, who said that forgiveness was bestowed even before oral confession, when the desire for it first rose in the heart. The power of binding and loosing is therefore only the power to *declare* the individual loosed or bound, to loose before the church him whom God has already loosed. The priest is therefore a judge, but it is *in foro ecclesie* (i.e., in the Church's place). This view is held by a number of distinguished theologians to the Reformation period. On the other side stands Thomas Aquinas, now exalted to the position of teacher of the church by Leo XIII. To him, the priest was judge *in foro Dei* (i.e., in God's place). He has power by the use of the keys to remove hindrances which would otherwise bar the way of the sinner into the kingdom of heaven. This sacramental power is exercised in the sacrament of penance. God alone forgives sin, and penitence (contrition) must precede, or if a less degree of sorrow is present (attrition), it is increased by the sacrament. Hindrances are removed and grace enters. When finally the conditions have been fulfilled and the satisfaction prescribed, the utterance of the priest, "I absolve thee," is the act of bestowment

of forgiveness by God. Thus the judgment of the priest is an absolute one, an infallible judgment of God's. But by the peculiar inconsistency of the Roman theology, which often contains within it the most irreconcilable elements, it is generally acknowledged that the priest is not lifted to the plane of infallibility, and hence the judgment is regarded as a conditioned one. But the tendency of the Roman Church since the Council of Trent and the Roman catechism is to stiffen the ecclesiastical system, and to view the power of the keys as more and more absolute.

The Protestant churches have from the first generally limited the power of the keys to the declaration of the forgiveness of sins by preaching and otherwise, and to the exercise of church discipline. The power granted by the Saviour was the power of government, so that what the church does is not a mere empty thing, but is done by the commission of God, and thus has a divine validity, conditioned, however, so that not every act of the church as such, but only those which are in accord with the divine will are accepted in heaven. Yet all have authority. See article ROMAN CHURCH. F. H. F.

Khan. See INN.

Kid'ron (*black*), a winter torrent and the valley in which it flows, east of Jerusalem. It rises 1½ m. n.w. of the city, runs between it and the Mt. of Olives, and pursuing a winding course through the wilderness of San Saba, falls into the Dead Sea. Its sides are full of tombs ancient and modern. It was crossed by David in his flight from Absalom (2 Sam. xv. 23, 30), and by our Lord on his way to Gethsemane (John xviii. 1).

T. W. C.

Kierkegaard (kyer-ke-gord), **Søren Aaby**, b. at Copenhagen, May 5, 1813; d. at the same place, Nov. 11, 1855, having never left his native city more than a few days at a time, excepting once, when he went to Germany to study Schelling's philosophy. He was the most original thinker and theological philosopher the North ever produced. His fame has been steadily growing since his death, and he bids fair to become the leading religio-philosophical light of Germany. Not only his theological, but also his aesthetic works have of late become the subject of universal study in Europe.

As a boy, Søren Kierkegaard was weak in health, rather morbid and precocious. From his father, a Jutland peasant and woolhandler in Copenhagen, he inherited a sharp wit and keen insight, together with a large amount of melancholy, traits that led him into much trouble, and laid him in an early grave. In 1830 he graduated from the University of Copenhagen, and 10 years later he passed the theological examination, but neither sought nor ever filled any public ministry. His degree of M.A. he earned by an essay *On Irony*, the main concept of his future philosophy. His father left him a fortune, which enabled him to live in independent and elegant retirement. But he was most literally alone in the

world; as he said himself, "Knowing all, I am known by nobody." He was never married, though for a few months engaged.

Søren Kierkegaard's writings abound in psychological observations and experiences, great penetration and dexterous experimentations, all of which enable him to speak of that which but few know and fewer still can express. His diction is noble, his dialectics refined and brilliant; scarcely a page of his can be found which is not rich in poetic sentiment and passionate though pure enthusiasm. It is generally conceded that his literary productions overflow with intellectual wonders, still it must be said that he is often more fascinating and seductive than convincing.

He defined his task to be "to call attention to Christianity," to make himself an instrument to summon people to the truly Human. Ideal or true Christianity, so little known, as he claimed, and to which he wanted to call attention, is neither a theory, scientific or otherwise, but a life and a mode of existence; a life which nature can neither define nor teach. It is an existence rooted wholly in the beyond, though it must be realized in actual life. Christian truth is not and cannot be the subject of science, for it is not objective, but purely subjective. He does not deny the value of objective science; he admits its use and necessity in a real world, but he utterly discards any claims it may lay to the spiritual relations of the Christian—relations which are and can be only subjective, personal, and individual. Defined, his perception is this, "Subjectivity is the truth"—a doubtful proposition, and only true with regard to the One who could say about himself, "I am the truth." Rightly understood, it is the speculative principle of Protestantism; but wrongly conceived, it leads to a denial of the church idea. However, the main element of this philosophy would not have met with any determined opposition had Kierkegaard moderated his language. As it was he defiantly declared war against all speculation as a source of Christianity, and opposed those who seek to speculate on faith—as was the case in his day and before—thereby striving to get an insight into the truths of revelation. Speculation, he claimed, leads to "a fall," and to a falsification of the truth. He would protect faith from speculation by declaring it to be beyond reasoning, because it is "absurd" or even "divinely absurd" (*credo, quia absurdum est*), as he said. Again, he declared that Christianity is "the absolute paradox," which must be believed in defiance of all reason, "in virtue of the absurd." Here he gave offence, and so he did, too, when he propounded his method of arriving at Christian truth. In answering that to him momentous question, How do I become a Christian? he does not point directly to faith and the imitation of Christ, but proposes the Socratic method of "betrayal into truth." "It is just a Socrates of which this world, perplexed by its great knowledge, stands in need," to help it to turn against speculation, "to make difficulties," to disperse all imaginary knowledge, and to evoke soberness.

He was right enough when he insisted upon the category of "the individual" in opposition to Pantheism and the dead Churchism of his day. Without personal relationship, the cause of Christianity falls to the ground. "Every one must navigate the sea of this world in his own little kajak;" to be saved "one must embark in the vessel of his own individuality;" but he denies the church idea and leads us astray when he says, "Every human being of earnest mind, who knows what edification means—every one, whatever else they may be, high or low, wise or simple, man or woman—every one who has felt the power of edification, or God present with them, will grant me unconditionally that it is impossible to edify or to be edified *en masse*; edification yet more than love can only bear relation to the individual—the individual, not in the sense of the distinguished and specially endowed, but the individual in the sense in which every one ought and can be such, in which he must place his honor—nay, his salvation, on attaining." He destroys all ministry, and makes Christ the saviour of the individual only, overlooking both the church and the world when he says, "The individual—this category has only been employed once before, the first time in a decidedly dialectic manner by Socrates in order to overthrow paganism. In Christianity, on the other hand, it is to be employed this second time to make men (*i.e.*, nominal Christians) real followers of Christ. It is not the category of the missionary in regard to the heathen which he announces to the Christian world; but it is the missionary's category within Christendom itself to reintroduce Christianity into Christendom."

His one-sided interest in "the individual" led him to a false position in regard to the established state church, or, as he called it, "official Christianity," which was, as he repeatedly declared, "a vast deception." It also made him antagonistic to church people at large, "the thousands of people who call themselves Christians, but have their lives in entirely different categories." During the last few years of his life he became quite violent in his denunciations, particularly so after the funeral of Bishop Mynster, a man and a minister of no remarkable qualities, whom Bishop Martensen extravagantly characterized as a "witness of truth." In a periodical, *The Moment*, established and owned by Kierkegaard he overdid himself, and made himself the laughing stock of many. In the most extraordinary language he abused the clergy for their easy-going ways, for making a "living out of the wounds and bruises of Christ," and took them to task for their hypocrisy and betrayal of the cause of Christ. In the same paper he also frequently wrote about "the dreadful error" to suppose that "because one outwardly is within the vessel of the church, outwardly belongs to the community of the true church, he therefore has an insurance upon eternal bliss."

Søren Kierkegaard's influence was good in many ways, but he never had the effect he expected, and died a disappointed man. He did cause many to ask about Christ and the

living ways; he also influenced the clergy for the better; but it can be said on good evidences that he did a great deal of harm, too. His characterizations of Christianity as a "paradox" and "an absurdity," and of the Church as a "vast deception," became the stumbling-block for many, and caused much suffering and offence. The use one of his followers and a teacher in the university, the late Professor Rasmus Nielsen, made of his phraseology, set an absolute barrier against belief in many a student's heart, and much of modern Danish infidelity and blasphemy may be laid at the door of both teacher and pupil. Many of his works have been translated into German, e.g. *Christenthum u. Kirche*, Hamburg, 1861; *Die Lilien*, etc., Halle, 1877; *Hoher priester*, 1877; *Einübung in Christenthum*, 1878; *Die Krankheit zum Tode*, 1881; *Furcht u. Zittern*, Erlangen, 1882; *Entweder-Oder*, Leipzig, 1885; *Stadien auf dem Lebenswege*, 1886; *Zur Psychologie der Sünde*, 1890; *Leben und Warten der Liebe*, 1890.

C. H. A. BJERREGAARD.

Kimchi (kim'-kee), **David**, a Jewish rabbi living at Narbonne, Southern France, 1160-1240, of whose life nothing is known, but whose writings were very celebrated. They consist of a commentary on the Psalms, printed, 1477,

at Bologna, translated into Latin by Janvier, Constance, 1544; a Hebrew grammar, edited by Elias Levita, Venice, 1545, and by M. Hechim, Furth, 1798, and translated into Latin by Guidocler, Paris, 1540; a Hebrew dictionary, also edited by Elias Levita, Venice, 1546, and Biesenthal and Lobrecht, Berlin, 1847, and translated into Latin, 1585; commentaries on Genesis and the prophets, of which that on Zechariah was translated by McCaul, London, 1837.

C. P.

King, a title which in Scripture does not always denote great power or large territory. It is applied to rulers of single towns (of whom Adonizedek had "70" under his table), like the sheikhs of modern Arabs. Israel had no kings until Saul, but was governed by elders, as in Egypt, by rulers appointed of God, as Moses and Joshua, and by judges, as Gideon; and when a king did come the government was still a theocracy, as the king was to rule according to God's laws. The first three kings were Saul, David, and Solomon, each of whom reigned 40 years. Soon after the death of Solomon the kingdom was divided, and hence there are from that time two parallel lines which are given in detail in the table that covers a period of nearly 400 years.

T. W. C.

KINGS OF JUDAH all of one dynasty.				KINGS OF ISRAEL of nine dynasties.				Contemporary Prophets, Kings, and Events.	
No.	Name.	Length of Reign.	Date of Accession, B.C.	Date of Accession, B.C.	Length of Reign.	Name.	No.		Dynasty.
1	Rehoboam.....	17	975	975	22	Jeroboam.....	1	I.	Shishak, Egypt, 975-953.
2	Abijah.....	3	954						
3	Asa.....	41	955	954	2	Nadab.....	2	II.		Homer, 950.
				953	24	Baasha.....	3	II.	
				950	2	Elah, Zimri....	4, 5	II., III.	Lycurgus, 923-941. Ben-hadad, 914-885.
				929	12	Omri.....	6	IV.	
				918	22	Ahab.....	7	IV.		Hazael, 885-845.
4	Jehoshaphat.....	25	914	897	2	Ahaziah.....	8	IV.	
				896	12	Jehoram.....	9	IV.	Carthage founded, 959.
5	Jehoram.....	8	892						
6	Ahaziah.....	1							
	Athaliah, Usurper	7	885	883	28	Jehu.....	10	V.	
7	Joash.....	40	878						Jonah, 830-815.
8	Amaziah.....	29	858	856	17	Jehoahaz.....	11	V.	
				840	16	Jehoash.....	12	V.		Amos, 800-784. Hosea, 783-726.
9	Uzziah.....	52	810	825	41	Jeroboam II....	13	V.	
									Shalmaneser III., 783-773. Pul invades Israel, 770. Isaiah, 766-688.
				774	12	Interregnum....			
				772	6 mos.	Zachariah.....	14	V.		Rome founded, 754. Micah, 750-698. Nabonassar, 747-731.
				771	1 mo.	Shallum.....	15	VI.	
					10	Menahem.....	16	VII.	Tiglath pileser, 745-727. Nahum, 729-688. Numa Pompilius, 715-673. Sennacherib, 705-681.
10	Jotham.....	16	758	760	2	Pekahiah.....	17	VII.	
				758	20	Pekah.....	18	VIII.		Solon, 638-598. Zephaniah, 630-620. Jeremiah, 628-588.
11	Ahaz.....	16	741						
				738	8	Interregnum....			Daniel, 606-538. Nebuchadnezzar, 605-562. Ezekiel, 594-576.
12	Hezekiah.....	29	726	729	9	Hoshea.....	19	IX.	
				721		Captivity.....				T. W. C.
13	Manasseh.....	55	697						
14	Amos.....	2	642						
15	Josiah.....	31	640						
16	Jehoahaz.....	3 mos.							
17	Jehoiakim.....	11	609						
18	Jehoiachin.....	3 mos.							
19	Zedekiah.....	11	598						
	Captivity.....		588						

T. W. C.

King, John, D.D. (Oxford,), bishop of London; b. at Wornall, Buckinghamshire, about 1559; d. in London, March 30, 1621. He studied at Oxford, and became chaplain to the queen; archdeacon of Nottingham, 1590; dean of Christ Church, 1605; and bishop of London, 1611. His *Lectures on Jonas*, Oxford, 1594-97, had great celebrity, and was reprinted in vol. with Rainold's on Obadiah, in Nicoll's series, Edinburgh, 1864. F. M. B.

King, Jonas, D.D. (Princeton, 1832), Congregationalist; b. at Hawley, Mass., July 29, 1792; d. at Athens, Greece, May 22, 1869. He graduated at Williams College, 1816, and at Andover, 1819. He preached for a time in South Carolina; was a missionary in Syria, 1823-26, and in Greece, 1828-69. He translated into modern Greek sundry publications of the Tract Society, and wrote several volumes in the same language. One of these, condemning Mariolatry by citations from the fathers, was made the occasion of a prosecution by the local church authorities in 1845. In 1850-51 he was again attacked for preaching doctrine contrary to that received. In March, 1852, he was tried and sentenced to 15 days' confinement, and banishment from the kingdom. One day he spent in prison, and for several more he was under guard; the rest of the sentence was remitted, and in 1854 it was revoked. In 1863 the Holy Synod of Athens anathematized him. He wrote in English *The Oriental Church and the Latin*, New York, 1865, and other books. His life, by F. E. H. H., appeared, New York, 1879. F. M. B.

King, Thomas Starr, Unitarian; b. in New York City, Dec. 17, 1824; d. in San Francisco, March 4, 1864. After supporting himself in youth, he, in 1846, became a Universalist pastor (as his father had formerly been) at Charlestown, Mass. In Dec., 1848, he was installed at the Hollis street Unitarian church, Boston; thence he passed to San Francisco in 1860. He was mainly instrumental in keeping California in the Union, and in establishing there a branch of the Sanitary Commission. By his eloquence as a lecturer and his shining qualities as a man he gained great reputation and many friends. His only publication was *The White Hills*, Boston, 1851; but three volumes of his lectures, etc., were gathered after his death. One of these, *Christianity and Humanity*, Boston, 1877, included a memoir by E. P. Whipple. A *Tribute to his memory*, by R. Frothingham, appeared, Boston, 1864. F. M. B.

King, William, D.D. (Trinity College, 16—), archbishop of Dublin; b. at Autrim, 19 m. n.w. of Belfast, May 1, 1650; d. at Dublin, May 8, 1729. He was educated at Trinity College, Dublin; ordained, 1674, and after 9 years in a Dublin parish became dean of St. Patrick's, 1688; bishop of Derry, 1691; and archbishop of Dublin, 1702. As a Whig and a Protestant he was imprisoned in 1688. His works include *The State of the Protestants in Ireland under King James*, London, 1691, and a Latin treatise, *De Origine Mali*, 1702, which attempts to reconcile God's

goodness with the existence of evil; this was answered by Bayle and Leibnitz, and translated into English by Bishop E. Law, 1781. His celebrated sermon on *Predestination*, 1709, has been held to maintain the dangerous position that the moral attributes of deity differ not only in degree but in essence from those of his rational creatures. F. M. B.

King's Evil, The, was a century ago the common name of scrofula in England, and arose from the belief that the disease could be cured by the touch of the king. The first English king who "touched" children was Edward the Confessor, 1042-66, and the last was Anne, 1702-14, and for centuries the belief in this miracle formed "part of the religion attached to the person of the king," and the Prayer Book prescribed a special service for the ceremony up to 1719. The same belief prevailed in France; Louis XVI. "touched" a child at Rheims in 1775.

King's Daughters. See p. 988.

Kingdom of God, a name of the greatest institution in the world. Foretold by Daniel (ii. 44), it was announced by John the Baptist (Matt. iii. 2), proclaimed by the Lord Jesus (Matt. iv. 17), who explained its character and demands, and set up on the day of Pentecost, when the Spirit was poured out. From that time it has gone on, using the visible church as its instrument or training school, but exerting an influence on all forms of human life and character, and preparing the way for its full and final manifestation in a regenerated world. It will be perfected in heaven (Matt. viii. 11), and will never cease (Luke i. 33), even when the mediatorial reign of our Saviour is accomplished (1 Cor. xv. 28). All other kingdoms have in themselves the seeds of their own dissolution, but this one in its nature, as in the purpose of its divine founder, is spiritual and eternal. T. W. C.

Kings, The Books of. In the Hebrew Canon they formed one book, and may be so treated, as the narrative is unbroken. Unlike the books of Chronicles, which treat only of Judah's kings, these contain the record of both lines intermingled, beginning with Solomon and ending with Zedekiah. The author cannot be identified. They are largely a compilation from existing documents, yet are not a haphazard collection, but the work of a competent and inspired writer. They are not a mere record of events, but an account of the nation in its relation to Jehovah, its rightful ruler, and of his dealings with it by his priests and his prophets. The annals, therefore, are highly instructive, not only in showing how the theocratic promise of 2 Sam. vii. 12 was kept in the preservation of the Davidic line, but also in setting forth the evil of departing from the living God and the wisdom of uniform obedience to his will. These books are referred to in the New Testament (Luke iv. 25, Acts vii. 47, Rom. xi. 2, James v. 17), and the latest discoveries in ancient history are in striking agreement with their record. The Moabite stone, the temple walls at Karnak, and the tablets of Assyria and Babylon all bear witness to the truth of these artless histories.

Kingsley, Charles, Church of England; b. at Holne vicarage, Dartmoor, Devonshire, June 12, 1819; d. at Eversley, Hampshire, Jan. 23, 1875. He entered Magdalen College, Cambridge, 1838, and in 1842 graduated with honors and became curate of Eversley, of which he was rector from 1844. He was also professor of modern history at Cambridge, 1860-69; canon of Chester, 1869; canon of Westminster, 1873, and chaplain to the queen.

His versatile talents, his untiring energy, his quick and wide sympathies, found vent in various activities, and made him one of the most prominent and influential men of his time. A diligent and brilliantly successful author in several fields, an earnest and gifted preacher, a zealous reformer and philanthropist, his interest extended alike to science and politics, to every work of God or man. As Dean Stanley said, "that listening ear seemed almost to catch the growing of the grass and the opening of the shell." With his friend, F. D. Maurice, whom he followed in theology and philosophy, he was an advocate of "Christian socialism," eagerly studying the condition of the working classes and seeking to improve it; hence his earlier novels. Often accused of inconsistency (as when he shocked many by defending Governor Eyre of Jamaica), he was never consciously inconsistent. Not a deep scholar, he was always prying into and beneath the surfaces of things, and finding in them new revelations of God. He had a wonderful gift of realizing keenly what he saw or felt, and giving it vivid and vivacious expression; thus he was a powerful interpreter of the thoughts of men intellectually greater than himself. He abjured the distinction between "sacred" and "secular;" all life to him was God's kingdom, the body as well as the spirit; thus his lusty, hearty nature was at one with "muscular Christianity," and his faith, his convictions, are as prominent in his novels and poems as in his sermons. He was a man of his time, intensely feeling and reflecting its conflicts and aspirations. He grew somewhat more conservative with years; but to the last, wherever he went, in person or in his books—with the queen's children, at the Abbey, or in his American lecturing tour of 1873-74—he attracted and impressed his hearers. His errors, his deficiencies might now and then repel; but his sincerity and earnestness were rarely questioned.

His books must be divided into several classes. Poems: *Saint's Tragedy*, 1848; *Andromeda*, etc., 1858. Fiction: *Alton Locke*, 1849; *Yeast*, 1851; *Hypatia*, 1853; *Westward Ho!* 1855; *Two Years Ago*, 1857; *Hereward the Wake*, 1866. Sermons, under various titles, 1846, 1852-54-55-59-61-63-66-67-72-74. History and philosophy: *Phathon* (a Socratic dialogue), 1852; *Alexandria and her Schools*, 1854; *Limits of Exact Science Applied to History*, 1860; *The Roman and the Teuton*, 1864; *The Ancient Régime*, 1867; *The Hermits*, 1869. Juvenile and miscellaneous: *Glaucus*, 1854; *The Heroes*, 1856; *Miscellanies*, 1859; *Water-Babies*, 1863; *Madam How and Lady Why*, 1869; *At Last*, 1871; *Town Geology*, 1872; *Prose Idyls*, 1873;

Plays and Puritans, 1873; *Health and Education*, 1874; *Lectures*, 1875. His life, by his widow, appeared in 2 vols., London, 1876, and in an abridged American ed., New York, 1877. F. M. B.

Kinsman often denotes mere relationship (Lev. xviii. 12, Ps. xxxviii. 11), but the Hebrew word GOEL designates one's nearest male blood relative, to whom certain rights and duties belonged, the most interesting of which was the privilege of ransoming back an estate after it had been sold by repaying the purchase money. Thus Boaz as kinsman redeemed the patrimony of Elimelech and married Ruth. The term kinsman-redeemer has often been applied to the Lord Jesus, who took our nature upon him and so became kin that he might redeem us. T. W. C.

Kip, William Ingraham, S.T.D. (Columbia College, New York, 1847), LL.D. (Yale College, New Haven, Conn., 1872), Episcopalian, Bishop of California; b. in New York, Oct. 3, 1811; graduated at Yale College, 1831, and at the General Theological Seminary, New York, 1835; became rector of St. Peter's, Morristown, N. J., 1835; assistant minister of Grace Church, New York, 1836; rector of St. Paul's, Albany, N. Y., 1837; missionary bishop of California, 1853, and diocesan bishop 1857. He was by appointment of the President a member of the Board of Examiners in the Naval Academy at Annapolis, Md., 1880, and in the Military Academy at West Point, N. Y., 1883. He is the author of several very popular works: *Early Jesuit Missions in North America*, New York, 1846 (now in 5th ed.); *Early Conflicts of Christianity*, 1850 (now in 4th ed.); *Catacombs of Rome*, 1854, 4th ed., 1881; *The Unnoticed Things of Scripture*, 1868, 3d ed., 1879; *Olden Time in New York*, 1872; *Historical Scenes from Old Jesuit Missions*, 1875.

Kirchentag, Evangelischer, is the German name of a union between the various evangelical churches in Germany—the Lutheran, the Reformed, the United, the Moravian, etc.—which was attempted in 1848. It looked at that moment very much as if the relation between church and state, hitherto very close in Germany, should be severed altogether, and as the evangelical churches would have to face at the same time the onset of the Ultramontanes and the attacks of the Materialists, the situation was very grave, and combined action seemed to be the only escape. Under the pressure of these circumstances a movement arose which resulted in the assembling of the first Kirchentag at Wittenberg, Sept. 21, 1848. More than 500 delegates from the various evangelical churches were present, and after an animated debate the assembly agreed that the evangelical church communities should form a union; that this union should not assume the form of a unity, abolishing the differences of creed, but only the form of a confederacy; that the confederacy, based on the common evangelical principle of the confessions, should leave each church free to arrange its relations to the state, its constitution, its ritual, and its doctrinal system, as it pleased; that the confederacy as

such should bear witness against the non-evangelical churches, defend the rights and liberties which belong to every evangelical church, act as umpire in case of possible conflicts between its members, etc. The union, however, was never realized, though the Kirchentag continued to assemble up to 1872. The strict Lutherans kept aloof from the very beginning. In 1857 Stahl and Hengstenberg and the group they represented retired; some years later Schenkel, Lipsius, and their group did the same. But the purpose for which the union was to be formed has been to some extent achieved by the Church Conference of Eisenach, which assembles every second year, and consists of the highest ecclesiastical officials of the various evangelical denominations. C. P.

Kir-Ha-re'-seth (*brick-fortress*), a strong city of Moab, situated near the southeast shore of the Dead Sea, once nearly destroyed by Joram, king of Israel (2 Kings iii. 25). It is now called *Kerak*, and is a town of 800 families. T. W. C.

Kirk, Edward Norris, D.D. (Amherst, 1855), Congregationalist; b. in New York, Aug. 14, 1802; d. in Boston, March 27, 1874. He graduated at Princeton, 1820, and in theology, 1825; was a Presbyterian pastor at Albany, 1829-37; travelled abroad and at home, 1837-42, as secretary of the Foreign Evangelical Society; pastor of Mount Vernon Church, Boston, 1842-71. In 1856 he went to France and procured the erection of an American chapel in Paris. His works include *Sermons*, Boston, 1840 and 1860; *Lectures on Christ's Parables*, New York, 1856, and *On Revivals*, Boston, 1874; two hymn-books, and translations from Astié, *Lectures on Louis XIV. and the Writers of his Age*, Boston, 1855, and Gaussen, *Canon of the Scriptures*, Boston, 1862. His life, by D. O. Mears, appeared, Boston, 1877. F. M. B.

Kirkland, Samuel, Congregationalist; b. at Norwich, Conn., Dec. 1, 1741; d. at Clinton, Oneida County, N. Y., Feb. 28, 1808. He graduated at Princeton, 1765, and was ordained, 1766. Having learned the Mohawk tongue at E. Wheelock's school, and acquired that of the Senecas by a sojourn among them, he was for years a missionary to the Six Nations, and kept the Oneidas friendly to the American cause when the other tribes joined the British. In 1779 he was an army chaplain. The government, in 1789, rewarded his services with a large tract of land, to which he removed, and which took his name. In 1793 he founded the Hamilton Oneida Academy, from which grew Hamilton College. A memoir by his grandson is in Spark's *American Biography*. F. M. B.

Kirwan, Walter Blake, dean of Killaloe (kil'-la-loo), Ireland; b. at Galway, 1754; d. at Killaloe, Oct. 27, 1805. Educated a Jesuit, he was for a time professor of philosophy at Louvain, but in 1787 conformed to the Established Church; was made prebendary of Howth and rector of St. Nicholas, Dublin (1788), where he at once gained great note as a preacher; became dean, 1800. His *Ser-*

mons, with a memoir, appeared, London, 1814, 2d ed., 1816.

— "Kirwan" was the pen-name of Dr. Nicholas Murray (q.v.). F. M. B.

Kir'-jath-Jear-im (*city of forests*), one of the 4 Gibeonite cities (Josh. ix. 17), on the border between Benjamin and Judah, but assigned to Judah (Josh. xv. 60). Hither the ark was brought back from the Philistines (1 Sam. vi. 21) and remained 70 years till David removed it (1 Chron. xiii. 5). It was repopled after the Captivity (Neh. vii. 29). It is now *Kuryet el-Enab*, a small village 8 miles from Jerusalem. T. W. C.

Kir Moab. See KIR HARESETH.

Ki'-shon (*winding*), now the *Nahr Mukatta*, a river which drains the plain of Esdraelon and falls into the Mediterranean a little south of Acre. The total defeat of Sisera (Judges iv. 7) and the execution of the priests of Baal by Elijah (1 Kings xviii. 40) took place on its banks. T. W. C.

Kiss, a salutation of respect and affection used in most nations and from the earliest times. Usually it was between relatives and near friends. It was a token of condescension (2 Sam. xv. 3), of respect (Luke vii. 45), of reconciliation (Gen. xxxiii. 4), of leave-taking (Gen. xxxi. 55), of homage (Ps. ii. 12, 1 Sam. x. 1), or symbolical of Christian love and fellowship (1 Thess. v. 26, Rom. xvi. 16, 1 Peter v. 14). Images and the heavenly bodies were worshipped by kissing the hand toward them (1 Kings xix. 18, Job xxxi. 27, Hos. xiii. 2). In the Christian Church the holy kiss accompanied social worship long after apostolic times, and died out with the age of persecutions. T. W. C.

Kitto, John, D.D. (Giessen, 1844), a layman of the Church of England; b. at Plymouth, Dec. 4, 1804; d. at Cannstadt, Württemberg, Nov. 25, 1854. His youth was passed in misery, and three years of it in the work-house; at 12 he totally lost his hearing by a fall while assisting his father, a drunken stonemason. In 1823 better fortunes began, for he attracted the attention of intelligent and humane persons. Mr. Groves, a dentist at Exeter, employed him for a time, and in 1825 sent him to the Church Missionary Society Institution at Islington, to learn printing. Thence he was sent to Malta, but in both places his zeal for the acquisition of knowledge was greater than his devotion to his duties. In 1829 he accompanied his benefactor on a missionary journey to the East, serving as tutor to Mr. Groves' sons. In Bagdad, 1829-32, he acquired the knowledge of Oriental life which he so abundantly utilized in his books. Returning he married, and wrote for Charles Knight, the *Penny Magazine*, etc. His *Pictorial Bible* appeared, London, 1838, 8 vols., 8vo, and in an enlarged edition, 1849, 4 vols. His zealous industry was further shown in *Travels in Persia*, 1838, 2 vols.; *Pictorial History of Palestine*, 1841, 2 vols.; *Gallery of Scripture Engravings*, 1841-43, 3 vols.; *History of Palestine from the Patriarchal Age*, 1843; *Pictorial Sunday Book*, 1845; *Ancient Jerusalem*, 1846; *Modern Jerusalem*, 1847;

Court of Persia, 1849; *People of Persia*, 1849; *The Tabernacle and its Furniture*, 1849; *Bible History of the Holy Land*, 1849. His most popular and useful productions were the *Cyclopædia of Biblical Literature*, Edinburgh, 1843-45, 2 vols., 3d ed., greatly enlarged by W. L. Alexander, 1862-70, 3 vols., and *Daily Bible Illustrations*, 1849-53, 8 vols., n.e. by J. L. Porter, Edinburgh, 1866-67, both of which he edited and mainly wrote. The *Journal of Sacred Literature*, London, 1848-53, 11 vols., was less successful, and involved him in losses. In 1850 he was pensioned. In 1851 his health began to fail; in Aug., 1854, he went to Germany for rest, and there died.

Dr. Kitto was unsurpassed as a popularizer of biblical knowledge, and an example of the self-made and self-educated man who struggles with and triumphs over immense difficulties. His autobiography is partly given in a short memoir appended to his first book, *Essays and Letters*, Plymouth, 1825, and in his *Lost Senses*, London, 1845. His life has been written by J. E. Ryland, London, 1856, and J. Eadie, Edinburgh, 1857; rep. New York. F. M. B.

Klee (clay), **Heinrich**, b. at Münstermaifeld, near Coblenz, April 20, 1800; d. at Munich, July 28, 1841; was educated in the Roman Catholic seminary at Mayence; ordained a priest in 1823, and appointed professor of theology and philosophy in the seminary of Mayence, 1825; at Bonn, 1829; and in Munich, 1839. He represented the orthodox, traditional standpoint of the Roman Church over against the Hermesians, and wrote *Die Katholische Dogmatik*, Mainz, 1834-35, 3 vols., 4th ed., 1861 (partial Eng. trans., *A Treatise on the Church*, London, 1847); *Lehrbuch der Dogmengeschichte*, 1835-37, 2 vols. (French trans., Paris, 1848), etc.

Klopstock, Friedrich Gottlieb, b. at Quedlinburg, 31 m. s.w. of Magdeburg, Saxony, July 2, 1724; d. in Hamburg, March 14, 1803; was educated in the celebrated school at Schulpforte; studied in Jena and Leipzig; lived from 1751 to 1770 in Copenhagen, at the court of Frederik V., who gave him a pension of 400 thalers, but removed a few years after the death of the king (1766) to Hamburg, still enjoying the Danish pension. His great work, *Messias*, an epic written in hexameters, appeared in parts between 1748 and 1780, and has been translated into Latin, English (London, 1763, 2 vols., first complete, 1814, 3 vols.), French (Neuchâtel, 1793, 4 vols.), Dutch, Italian (Milan, 1838), Polish (Pesth, 1872), and Icelandic (Kaupmannahöfn, 1834-38). His *Oden und Elegien* have also been translated into English by W. Nind, London, 1847, but not his drama, *Die Hermannschlacht*. The motive powers in his inspiration were nationality and Christianity; his artistic models were English—Milton and Shakespeare. The impression he made on his age was decisive. With him begins modern German literature. Of his collected works there are numerous editions. There is a life of him by Döring, Weimar, 1825, besides monographs on every event of his life,

from his valedictory at Schulpforte to his funeral in Hamburg. C. P.

Knapp, Albert, b. at Tübingen, July 25, 1798; d. in Stuttgart, June 18, 1864; studied theology at Tübingen; held several minor charges in the country, and was in 1836 transferred to Stuttgart and, in 1845, made pastor of St. Leonhard's church. He was one of the best hymn-writers in Germany in this century. His various collections of poems, *Christliche Gedichte*, Basel, 1829; *Christenlieder*, 1841, etc., contain more than 1200 hymns and songs. Many of his hymns passed immediately into the hymn-books; a few have been translated into English, e.g. "More than all, one thing my heart is craving," Schaff, *Christ in Song*. (See Karl Gerok, *A. K.*, Stuttgart, 1879.)

Kneeling. To bow the knee means to worship (1 Kings xix. 18, Isa. xlv. 23, Phil. ii. 10), and this was the customary posture in prayer (2 Chron. vi. 13, Dan. vi. 10, Acts vii. 60, Eph. iii. 14), since it is the simplest and most striking way of declaring one's self inferior to another, and expresses both humiliation and dependence. T. W. C.

Knife is used to translate 4 different Hebrew words, and applied to all cutting instruments, whether of flint (Ex. iv. 25, Josh. v. 2) or of bone, bronze, or iron. Knives were seldom used at meals, but for carving sacrifices (Gen. xxii. 6, 10), for pruning hooks (Isa. xviii. 5), as lancets (1 Kings xviii. 28), and for sharpening reed-pens (Jer. xxxvi. 23). T. W. C.

Knobel, Karl August, b. at Tzschschelm, in Lower Lusatia, Aug. 7, 1807; d. at Giesen, May 25, 1863; was educated at Sorau; studied theology at Breslau; was appointed professor extraordinary there in 1835, and ordinary professor at Giesen in 1839. He wrote commentaries on Ecclesiastes, Genesis, Exodus, etc., and Isaiah, which involved him in a controversy with Ewald and occasioned him to write *Exegetisches Vademecum*, 1844.

Knollys, Hanserd, Baptist; b. at Chalkwell, Lincolnshire, 1598; d. in London, Sept. 19, 1691. He was educated at Cambridge and ordained, 1629, but renounced episcopacy about 1636 and joined the Puritans. Under persecution he emigrated, 1638; became the first minister of Dover, N. H.; engaged in controversy with the authorities; made "a confession" in Boston, and was dubbed "Mr. Absurd Knowless" by Cotton Mather. Returning to England, he endured varying fortunes, and for a time was a refugee on the continent, but at last a London pastor. He possessed learning and eloquence. He wrote *The Shining of a Flaming Fire in Zion* (a book in defence of the Baptists), London, 1646; *Rudiments of Hebrew Grammar*, 1648; *The Life and Death of H. K.*, 1692 (an autobiography to 1672, finished by W. Kniffin). A society named from him was formed, 1845, to reprint early Baptist works. F. M. B.

Knox, John, Scottish reformer; b. at Giffordgate, a suburb of Haddington, East

Lothian, 1505; d. in Edinburgh, Nov. 24, 1572. His father was of medium family and estate; his mother was a Sinclair. He studied for a time at the University of Glasgow, but did not graduate, and became a priest about 1530. Particulars of his early life are lacking. In 1543 he was still in Roman orders; but the influence of his friend Wishart, who was martyred, 1545, fixed him in Protestant principles. He now thought of going to Germany, but being dissuaded by Douglas of Longniddrie, to whose sons he was tutor, took refuge in the castle of St. Andrew's, and there preached the new doctrines. In July, 1547, the French, avenging Cardinal Beaton's death, took the castle, and Knox became a galley slave. Released after near 19 months' imprisonment, he repaired to England, was favorably received by Cranmer, and ministered at Berwick, 1549-50; Newcastle, 1551-53; and in London and the south. Cited by Tonstall in 1550, he argued against the mass. As one of 6 chaplains to Edward VI., he reviewed the 45 Articles of Religion drawn up by Cranmer. The duke of Northumberland recommended him for bishop of Rochester, but Knox did not desire the post. (See Dr. Lorimer's *Knox and the Church of England*, London, 1875.) On Mary's accession he withdrew to the continent, and was English chaplain at Frankfort, 1554, and at Geneva, 1555-59. His *Faithful Admonition* appeared 1554. Part of 1555-56 he spent in Scotland, preaching in Edinburgh and elsewhere; either then or previously he married Marjory Bowes, who died 1560. Among his writings of this period the most momentous was the *First Blast of the Trumpet against the Monstrous Regiment of Women*, Geneva, 1558. Directed against the two Marys, this imprudent publication so incensed Elizabeth that its writer was not allowed to pass through England on his return. Landing at Leith, May 2, 1560, he was proclaimed a rebel and outlaw, and joined the Protestants at Dundee. His preaching at Perth and St. Andrew's resulted in the speedy destruction of monasteries and the removal of images and pictures from the churches. Returning to Edinburgh in June, he was elected its minister, July 7. From this date, or rather from his setting foot on her shores in May, his history is that of Scotland. Leaving the capital with the lords of the congregation when the queen-regent's army entered, he travelled through the country, rousing the people and consolidating the reforming party. The next year he was again in Edinburgh, received Protestant ordination, bore part in drawing up the Confession of Faith ratified by parliament, Aug. 17, and the *Book of Policy* or plan of church government approved by the General Assembly in December.

The Reformation was now officially established, but its troubles were by no means over. The young queen returned from France in Aug., 1561, and presently held the first of several debates with Knox. She exerted her fascinations on him in vain, but with more success on the Protestant nobles. Foiled by his bold denunciation of their apostasy and of her papist views and practices,

she said to him, "I cannot get quit of you; I vow to God I shall be once revenged!" His personal character was assailed in vain. Accused of treason, he was triumphantly acquitted by the council in Dec., 1563; "that night was neither dancing nor fiddling in the court." In 1563 he published an account of his dispute (Sept., 1562) with Kennedy, abbot of Cromaguel. March, 1564, he married Margaret Stewart, daughter of Lord Ochiltree. Darnley, Mary's husband, took offence at a sermon delivered in his presence, Aug. 19, 1565, and brought Knox again before the council, which forbade his preaching while their majesties were in the city. Within two years Mary had fallen, and Knox preached at the coronation of James VI., July 29, 1567. He had the same office in Dec., at the opening of the parliament which ratified the Confession of 1560. The assassination, Jan. 23, 1570, of the regent Murray, by a man whose pardon Knox had obtained, afflicted him profoundly. In Oct. he had an apoplectic stroke, but recovered. Under the enmity of Kircaldy of Grange, governor of the castle, "sore against his will, being compelled by the brethren of the kirk and town," he retired, May 5, 1571, to St. Andrew's. Aug. 23, 1572, he returned to appear twice more in the pulpit—on the news of the massacre of St. Bartholomew, and on the induction of his successor, Nov. 9. He was buried in St. Giles' churchyard, but the precise spot is unknown.

His *History of the Reformation in Scotland*, begun about 1560 and mostly written 1566, appeared 1586; his works were edited by D. Laing in Edinburgh, 1846-64, 6 vols. His life has been written by Dr. T. McCrie, Edinburgh, 1811-13, 7th ed., 1855; W. M. Taylor, New York, 1885, and in German by Brandes, Elberfeld, 1862.

Many varying opinions have been held of the Scottish Luther. Against the laudations of his admirers and the tearful tribute of his servant Ballantyne—"this man of God, the light of Scotland, the comfort of the kirk, the mirror of godliness, and patron and example to all true ministers"—may be cited the partisan verdict of the Tory sceptic Hume: "His political principles were as full of sedition as his theological were full of rage and bigotry;" and the horrified outburst of the peaceful scholar Lecky, who calls him "the great apostle of murder." So Dr. Johnson hoped that he was buried "in the highway," and Whitaker pronounced him "a holy savage." But he was a man of his own time and land, which were somewhat fierce; the politic Cranmer, the mild Melancthon could not have done his work. The least courtly, the most pugnacious and unbending of the reformers, he was, in Carlyle's words, "a most clear-cut, hardy, distinct, and effective man, fearing God, without any other fear."

F. M. B.

Koestlin, Julius Theodor, Ph.D., Lic. Theol. (Tübingen, 1855), D.D. (hon., Göttingen, 1860), LL.D. (hon., Marburg, 1883); b. at Stuttgart, May 17, 1826; studied in Tübingen, 1844-48, and Berlin, 1849-50; professor extraordinary at Göttingen, 1855; or-

dinary professor at Breslau, 1860; at Halle, 1870. His standpoint is that of the so-called orthodox New German theology, which aims at a union of the Lutheran and Reformed churches. He studied Presbyterianism personally in Scotland in 1849, and took an active part in the organization of the new consistorial constitution in Prussia, which shows Presbyterian features. He wrote *Die scottische Kirche*, Hamburg and Gotha, 1852; *Luthers Lehre von der Kirche*, Stuttgart, 1853; *Das Wesen der Kirche nach d. N. T.*, Gotha, 1854, 2d ed., 1872; *Luthers Theologie*, Stuttgart, 1863, 2 vols.; *Martin Luther, sein Leben und seine Schriften*, Elberfeld, 1875, 2 vols., 3d ed., 1883; *Luthers Leben*, Leipzig, 1882, 3d ed., 1883, Eng. trans., London and New York, 1883, and Philadelphia, 1883; *Martin Luther (Festschrift)*, Halle, 1883, 22d ed., 1884 (Eng. trans., London, 1883).

Kohathite, one of the 3 great families of Levi, afterward divided into 4 branches (1 Chron. xxiii. 12). They bore the ark, the altars, the tables, etc., in the wilderness, and when in camp their station was south of the tabernacle. They attained wealth and importance, and were judges, treasurers, and singers (1 Chron. xxvi. 23-32, 2 Chron. xx. 19).

T. W. C.

Kol Nidre (*all vows*), a formula uttered thrice by the leader of worship on the evening of the Day of Atonement, indicating that all vows and renunciations hitherto made are now repented of and pronounced of no efficacy. Lehmann, *Die Abschaffung des Kol Nidre*, Mainz, 1863.

T. W. C.

Kollegial System, or **Collegialism**, a technical term developed by the ecclesiastical jurisprudence of Germany, and denoting a theory of church polity which, in contradistinction to episcopatism and territorialism, defines the church as a society of voluntary members, *collegium*, independent of the state, self-governing, and with the highest authority vested in the whole body of members.

Konrad of Marburg, b. at Marburg, a town in the Prussian province of Hesse-Nassau, in the second half of the 12th century; was killed there, July 30, 1233. He became noted as the spiritual adviser of St. Elizabeth and inquisitor-general of Germany, and was the best hated and most detested person in his time. His life has been written by Beck, 1871, Cuno, 1877, and Kaltner, 1882.

Korahites, descendants of Korah, a Kohathite Levite who was a ringleader in the rebellion against Moses, which was summarily ended by the miraculous opening of the earth to swallow some of the conspirators, while others were destroyed by fire. Korah's children escaped, and became prominent in the temple service (1 Chron. vi. 22, ix. 19). To them were inscribed several Psalms (xlii., xlv.-xlix., etc.).

T. W. C.

Kornthal, a religious community in Würtemberg, 7 m. from Stuttgart, was founded in 1819 by Michael Hahn, a peasant, G. W. Hoffmann, mayor of Leonberg, and other pietists. By a royal edict of Sept. 8, 1818,

such a community was allowed to form, independent of the ecclesiastical jurisdiction of the state government, with absolute right to manage its own church matters, with power to expel obnoxious members, etc., and the following year a number of families bought an estate of 13,000 acres at Kornthal and settled there. The community is not schismatic. It accepts the Augsburg Confession with a few omissions. The chiliastic views, at one time very prevalent, have nearly died out. It manages its affairs, secular as well as religious, with great strictness, and is very prosperous. See Krapff, *Die würt. Brüdergemeinden Kornthal und Wilhelmsdorf*, Kornthal, 1839; Palmer, *Gemeinschaften und Sekten Württembergs*, Tübingen, 1877.

Krasinski, Valerian, b. about 1780; d. Dec. 22, 1855; was a Pole by birth, but a Protestant by faith, and held a position in the department of public instruction in Warsaw, when the revolution of 1830 broke out. By the provisory government he was sent as ambassador to England, but the revolution was so swiftly suppressed that he never returned. He settled in London, afterward in Edinburgh, and published *The Reformation in Poland*, London, 1838-40, 2 vols.; *Religious History of the Slavonian Nations*, Edinburgh, 1851.

Krauth, Charles Porterfield, D.D. (Pennsylvania College, Gettysburg, 1856), LL.D. (Pennsylvania College, Gettysburg, 1874), Lutheran; b. at Martinsburg, Va., March 17, 1823; d. in Philadelphia, Jan. 2, 1888. The son of an eminent professor at Gettysburg, he graduated there, 1839, and in theology, 1841; was pastor at Baltimore, 1842-47; Shepherdstown, Va., 1847-48; Winchester, Va., 1848-55; Pittsburg, 1855-59, and then in Philadelphia; editor of *The Lutheran*, 1861-67; professor of systematic theology in the seminary there, 1864-83, and of intellectual and moral philosophy in the University of Pennsylvania from 1868; vice-provost from 1873. A brilliant wit and controversialist, he was the most accomplished scholar of his communion in America. He bore a leading part in founding its General Council, and was one of the American revisers of the Old Testament. Of his numerous publications, the most important is *The Conservative Reformation and its Theology*, Philadelphia, 1872. F. M. B.

Krebs, John Michael, D.D. (Dickinson, 1841), Presbyterian; b. at Hagerstown, Md., May 6, 1804; d. in New York, Sept. 30, 1867. He graduated at Dickinson College, 1827, and in theology at Princeton, 1830, and was pastor in Rutgers street, New York, 1830-67; permanent clerk of the Old School General Assembly, 1837-45, and its moderator, 1845; director of the Princeton Seminary, 1842-67, and president of the board, 1866; member of the Presbyterian Board of Foreign Missions from its organization, and for some years its president. He wrote *Purpose and Success of the Gospel*, New York, 1833, and sundry other books. F. M. B.

Krell, Nikolaus, b. at Leipzig about 1550; beheaded at Dresden, Oct. 9, 1601; was in

1589 made chancellor of Saxony, and has a place in the church history of the country on account of the zeal with which he tried to substitute Calvinism for Lutheranism. Subscription to the *Formula Concordie* was not demanded any more, a Calvinistic catechism was introduced, Calvinist preachers found appointment, and a new edition of the German Bible, with Calvinistic notes in the margin, the so-called Krell's Bible, was published. For 10 years after 1591, however, he was imprisoned at Königstein, but his process was principally concerned with his politics. (See his life by Richard, Dresden, 1859, 2 vols.)

C. P.

Krüdener, Barbara Juliane, Baroness von, b. at Riga, Nov. 21, 1764; d. at Karas-Bazar, Dec. 25, 1824; was married when 14 years old, but separated from her husband and settled in Paris, where she led a very frivolous life. Suddenly she became religious, but that did not prevent her from continuing very eccentric and extravagant. In 1815 she became very intimate with Alexander I.; she gave the Holy Alliance its name. For several years she exercised great influence not only on him, but on many of the highest social circles in Germany, Switzerland, and Russia. After her return to St. Petersburg, in 1818, Alexander I. felt annoyed at her eccentricities, and banished her from the city. Her life was written by Eynard, Paris, 1849, 2 vols.; Sternberg, Leipzig, 1856, and Ziethe, New York, 1867. (See Sainte-Beuve, *Portraits de femmes* and *Derniers portraits*.)

C. P.

Krummacker, Friedrich Adolf, Reformed, b. at Tecklenburg, July 13, 1767; d. in Bremen, April 4, 1845; He studied at Halle, and was successively pastor of Kettwig, Bernberg, and the church of St. Ansgar in Bremen, since 1824. His *Parables*, Bremen, 1805, were translated into English, London, 1844, and often reprinted.

Krummacker, Friedrich Wilhelm, son of the preceding; b. at Mörs on the Rhine, Jan. 28, 1796; d. at Potsdam, Dec. 10, 1868. He studied at Halle, and was successively pastor at Frankfort, Ruhrart, Elberfeld, and Trinity Church, Berlin, since 1847, and finally court preacher at Potsdam. Several of his collections of sermons have been translated with great success into English: *Elijah the Tishbite*, London and New York, 1838; *The Suffering Saviour*, Edinburgh and Boston, 1870; *David, the King of Israel*, Edinburgh and New York, 1870; also his autobiography, Edinburgh, 1871.

Kulturkampf is the name generally adopted for a movement in Germany, which took place immediately after the establishment of the empire in 1871, and which, although on the surface it looked like a series of purely administrative measures, nevertheless involved religious interests of the greatest import.

Everybody felt that two so momentous events as the promulgation of the dogma of papal infallibility and the reorganization of the German Empire, with a Protestant prince at its head, could not occur contemporaneously and work themselves out into their first

consequences without clashing together; and Pius IX. was neither slow nor sparing in his denunciations of what he saw must come. Perhaps this somewhat uncommon outspokenness of the pope acted as a provocation; perhaps the commotion which the promulgation of the dogma caused in the Roman Catholic Church in Germany acted as a temptation; at all events, the first moves of an aggressive character were made by the emperor as king of Prussia. July 8, 1871, the administration of the Roman Catholic Church in Prussia by a special Roman Catholic department was abolished, and the Roman Catholic Church suddenly saw itself represented in the Prussian Government by a Protestant. Feb. 18, 1872, the state assumed the exclusive right and the sole power to superintend the schools and educational institutions, public and private, within the dominion of Prussia, and the Roman Catholic schools and seminaries suddenly felt themselves at the mercy of a Protestant minister of state. These specific Prussian laws were rapidly followed by general imperial laws of the same description. Dec. 10, 1871, the German clergy were warned that any interference from their side with the affairs of the state was liable to be punished with suspension, discharge, imprisonment, etc. July 4, 1872, the Jesuits and several other monastic congregations were expelled from the empire.

It was not possible, however, to go further in the direction indicated without altering the Prussian constitution of 1850. But that was speedily done, and then followed the so-called May or Falk laws, which expelled all religious orders from Prussia except those whose sole object is to nurse the sick, regulated the education and appointment of all ecclesiastics, limited church discipline to purely religious affairs and purely religious means, made civil marriage obligatory to all, allowed a member of a church to leave it by simply announcing his intention to the nearest justice of the peace, ordered all church property to be placed in charge of royal commissioners in case of vacancies, etc. These laws were met by the Roman Catholic clergy with decided and stubborn resistance. Six bishops, who would not submit, were deposed and imprisoned by the government, a number of schools and seminaries were closed, and many congregations were without pastors. The resistance of the clergy, however, was not sufficiently supported by the laity to be of any importance. Very little serious discontent was felt in the Roman Catholic districts, the ultramontane thunder in the diet rolled away without hurting anybody, and the fulminations of Pius IX. in his allocutions, calling the old emperor a second Nero, a modern Attila, caused only a smile. Nevertheless, long before Pius IX. died it had become apparent that Bismarck was not prepared to go any further, and immediately after the accession of Leo XIII., 1878, he turned. The reason was that the May laws had touched not only the Roman Catholic, but also the Protestant churches in Germany; that the Protestant clergy had taken alarm throughout the country, and that Bismarck was as poorly

supported in his position as the Roman Catholic clergy in theirs. In the following years several, though hardly any of the more important points of the May laws have been cancelled. C. P.

Kuenen, Abraham, D.D. (Leiden, 1851), b. at Haarlem, North Holland, Sept. 16, 1828; studied at Leiden, 1846-51, and became professor of theology there in 1853. In theology he belongs to what in Holland is called "the modern school," and advocates the application of historical criticism to the Bible, especially to the Old Testament. He wrote *Israel to the Fall of the Jewish State*, translated by A. W. May, London, 1874-75, 3 vols.; *Prophets and Prophecy in Israel*, 1877; *National Religions and Universal Religion* (Hibbert Lectures), London, 1882; of his *Historico-critical Investigation into the Origin and Collection of the Books of the Old Testament*, Leiden, 1881-85, 3 vols., 2d ed. revised and enlarged, 1885 sqq., the two first chapters were translated by Bishop Colenso in his *Pentateuch*, London, 1865; the 2d ed. is appearing in German (Leipzig) and English (London) translations.

Kunze, John Christopher, D.D. (University of Pennsylvania, 1783), Lutheran; b. at Artern, Prussian Saxony, Aug. 4, 1744; d. in New York, July 24, 1807. Having studied at Leipzig, he taught for four years in Germany, and came to Philadelphia in 1770 as third collegiate pastor of St. Michael's and Zion's. In 1779 he succeeded the rector, Dr. H. M. Muhlenberg, whose daughter he had married. In 1784 he removed to New York, where he was pastor till his death. He helped to found the University of New York, and was for a time professor of Oriental languages in Columbia College. Among his publications were a *History of the Christian Religion and of the Lutheran Church*, and the first English Lutheran hymn-book, 1795; its translations from the German are curiosities.

F. M. B.

Kurtz, Johann Heinrich, Lic. Theol. (hon., Königsberg, 1844), D.D. (hon., Rosbach, 1849), Lutheran; b. at Montjoie, near Aachen, Rhenish Prussia, Dec. 13, 1809; d. at Marburg, April 26, 1890; studied at Halle and Bonn, 1830-33; became head master in religion at the Milan gymnasium, 1835, and in 1850 ordinary professor of theology in Dorpat University, whence he retired in 1870 as professor emeritus and settled at Marburg. He wrote *The Bible and Astronomy*, Eng. trans., Philadelphia, 1857; *Manual of Sacred History*, Eng. trans., Philadelphia, 1855; *Bible History*, translated by A. Melville, Edinburgh, 1867; *History of the Old Covenant*, translated and annotated by Dr. A. Edersheim, Edinburgh, 1860, 3 vols.; *Text-book of Church History*, orig. Mitau, 1849, 11th ed., Leipzig, 1890; Eng. trans., Edinburgh and New York, 1888-90, 3 vols.; *History of the Christian Church*, Eng. trans., 1863, etc.

Kyrie, an abridgment of **Kyrie Eleison** (*Lord, have mercy*), which very early became a fixed formula in the common church-prayer of the Greek Church. Afterward it came into use among the Latins, and has been retained in many Protestant churches. T. W. C.

L.

Labadie (la-ba-de), **Jean de**, b. at Bourg, near Bordeaux, Feb. 13, 1610; d. at Altona, Holstein, Feb. 13, 1674; was educated in the Jesuit college in Bordeaux and actually entered the order, but left it again in 1639, and preached in Bordeaux, Paris, Amiens, etc.; persecuted by the Jesuits, but for some time protected by Richelieu until, in 1650, after the study of Calvin's *Institutiones*, he embraced the Reformed faith. He was successively pastor at Mortauban, Geneva, and Middleburg, but there was a tendency to separatism in his nature which easily disturbed his relations both to the congregation and to his colleagues. In Middleburg he refused to subscribe to the Belgian Confession and recognize the authority of the synod, and he was consequently suspended. Finally he retired with a small circle of friends or followers to Altona. His writings, *La prophétie*, 1668; *Manuel de piété*, 1669; *Protestation de bonne foi et saine doctrine*, 1670, etc., were translated into German and much read by the Pietists and the Moravian Brethren.

After the death of Labadie his followers, called Labadists, settled at Wienwert, West Friesland, and at one time the flock began to increase. Theoretically they differed very little from the Reformed Church as instituted by Calvin, but the practical ideal they pursued was mediæval monasticism, transplanted on Protestant ground and in modern times. Their attempts of colonization in Surinam and on the Hudson came to nothing, and in the beginning of the 18th century they disappeared altogether. (See Berkum, *Die Labadie en die Labadisten*, Sneek, 1851, 2 vols.; Heppe, *Geschichte des Pietismus der reformierten Kirche*, Leyden, 1879; Ritschl, *Gesch. d. Pietismus in d. ref. K.*, Bonn, 1880). C. P.

La'-ban (*white*), son of Bethuel, grandson of Nahor, Abraham's brother, and brother of Rebekah. He at first showed hearty hospitality to Eliezer and arranged Rebekah's marriage, but in his dealings with Jacob, his nephew, exhibited a grudging and mercenary disposition (Gen. xxix.-xxxi.). In the end he was outmatched by Jacob's shrewdness, and restrained from harming him by divine interposition. T. W. C.

Labarum, a Roman military standard belonging to the later empire. It was composed of a banner suspended from a cross-bar, and bore the effigy of the general, thus being a personal standard. Constantine put upon it the sign of the cross (as is said, in consequence of a vision or a dream, in which he saw the cross in the heavens), and made it the imperial standard. He also put upon it the monogram of Christ, XP. F. H. F.

Labbe (lab), **Philippe**, b. at Bourges, Central France, July 10, 1607; d. in Paris, March 25, 1667; was a member of the Jesuit order; devoted himself exclusively to literature, and wrote 75 different works, of which one, *Concilia*, Paris, 1672, 18 vols., rep. 1728 at Venice, is still used.

La Chaise (shāz), **François de**, b. at Aix

17 m. n. of Marseilles, Aug. 25, 1624; d. at Versailles, Jan. 20, 1705; was a member of the Jesuit order and became, in 1673, confessor to Louis XIV., whom he allowed to do exactly what he liked. The king gave him an extensive piece of ground in Paris, on which he built a sumptuous villa, and which is now the famous cemetery, Père la Chaise. His life was written by Chantelauze, Paris, 1859.

Lav-chish (*invincible*), a royal Canaanitish city, south of Jerusalem, subdued by Joshua (Josh. x. 8), fortified by Jeroboam (2 Chron. xi. 9), besieged by Sennacherib (xxxii. 9), re-occupied after the exile (Neh. xi. 30). Now identified with *Tel el-Hesi*. T. W. C.

Lachmann (lak-man), **Karl**, Protestant, b. at Brunswick, March 4, 1793; d. in Berlin, March 13, 1851; studied at Leipzig and Göttingen, and was appointed professor of philology at Königsberg, 1816, and Berlin, 1827. The object of his critical editions of the Greek text of the New Testament was to restore the oldest obtainable text, that of the 4th century. His life was written by Hertz, Berlin, 1851.

Lacordaire (la-kor-dâr), **Jean Baptiste Henri Dominique**, b. at Recey-sur-Ource, Côte d'Or, France, March 12, 1802; d. at Sorèze, Tarn, Nov. 21, 1861; studied law at Dijon and began practising in Paris, but, stirred up by Lamennais' *Essay sur l'indifférence*, he entered the theological seminary of St. Sulpice in 1824, and was ordained priest in 1827. After the revolution of 1830 he founded *l'Avenir*, a journal which should demonstrate and explain the natural and necessary connection between Romanism and radicalism, and opened a free school, without paying any regard to the privileges of the University of Paris. But the police closed his school and the pope condemned his paper. He then began to preach, and his *conférences* in Notre Dame made a sensation unparalleled in Paris and kept up for many years. In 1840 he entered the Dominican order and in 1848 he was elected a member of the Constituent Assembly, and he made the cowl as respected on the platform as he had made it awful in the pulpit. But when he declared himself an uncompromising republican, he received order from the Vatican to retire from politics, and when he openly and vehemently denounced the *coup d'état*, he received order to retire also from the pulpit. The last years of his life he spent as director of the school of Sorèze and provincial of the Dominican order in France. Within the Roman Catholic Church he represented the same movement which, a generation later, became very conspicuous in the Protestant churches of America, and whose object avowedly is to infuse fresh blood into the religious life of the age by applying Christianity directly to the questions of the day, social, political, literary, industrial, etc., and he represented that movement with matchless eloquence and courage to spare. His collected works were published in Paris, 1872-73, 9 vols. His *Conferences Delivered in the Cathedral of Notre Dame* were translated by Henry Langdon, New York, 1870. His life

was written by Montalembert, 1863; Chocarne (Eng. trans., by Father Aylward, London and New York, 1867, 2d ed., 1878); Sidney Lear, London, 1882, n.e., 1883, and Ricard, Paris, 1882. C. P.

Lactantius, a Christian writer of the early 4th century, of Italian (?) origin, the place and time of whose birth and death are not known. He was trained as a rhetorician, and was engaged in this profession under Diocletian in Nicomedia, when he became a Christian. At the outbreak of the Diocletian persecution, he relinquished his professorship, and after much distress was finally made instructor of Crispus, son of Constantine, in Gaul.

Lactantius' writings in the service of the church are numerous. The greatest is his *Divine Institutes*, comprising seven books, written in an elegant Latin style, the object of which was to commend Christianity to the educated. It is not only an apology, but a real institute of Christianity. After treating Of False Religion and Of the Origin of Evil, he treats the heathen philosophies in the book Of False Wisdom. The fourth book, Of True Wisdom, treats of the Christian doctrine of God and Christ, and then in successive books, Of Justice, Of True Worship, and Of a Happy Life, the positive ideas of Christianity are further drawn out.

Lactantius' other writings are: On the Wrath of God, On the Workmanship of God, On the Death of the Persecutors; and there are one or two others ascribed to him without sufficient authority. (See for original editions that of Fritzsche, Leipzig, 1842; Migne, *Pat. Lat.* VI., VII.; and for an English translation, the Christian Literature Company, *Ante-Nicene Fathers*, vol. vii., 1886; Brandt, *Ueber die dualistischen Zusätze und die Kaiseranreden bei L.*, Vienna, 1890.)

F. H. F.

Lacticinia (Latin, *milk dishes*), milk, butter, cheese, etc., including also eggs, were forbidden during fasts by the Council of Laodicea, 351, and the Trullan Council of 692, and the rule is still observed in most Eastern Churches, while in the Western Church abstinence from *lacticinia* is enjoined only for the quadragesimal fast before Easter.

Lady Chapel is a chapel dedicated to the Virgin, and generally attached to the eastern end of cathedrals or other large churches.

Lady Day, March 25th, thus called because the festival of the annunciation of the Virgin is held on that day.

Lætare Sunday, the fourth Sunday of Lent, received its name, *lætare*, "rejoice," from the first word with which the introit of the mass for that day begins. It is the day on which the pope blesses the rose.

Lafitau (la-fe-to), **Joseph François**, Jesuit; b. at Bordeaux, 1670; d. there, July 3, 1746. Coming to Canada, 1712, he was a missionary among the Iroquois at Sault St. Louis till 1717. Returning to France, he became a professor of belles-letters, and wrote *Mœurs des Sauv-*

ages Amériquains, Paris, 1723-24, 2 vols., and a history of Portuguese discoveries in the New World, 1733, 4 vols. The former aimed to prove the Indians descendants of the prehistoric inhabitants of Greece. F. M. B.

Lagarde, Paul Anthony de, Ph.D. (Berlin, 1849), Lic. Theol. (hon., Erlangen, 1851), D.D. (hon., Halle, 1868), German Protestant; b. in Berlin, Nov. 2, 1827; studied in the university there, 1844-46, and at Halle, 1846-47; taught in schools in Berlin, 1855-66, and became, in 1869, professor of Oriental languages at Göttingen. He says "he accepts nothing but what is proved, but accepts everything that has been proved." His chief labors have been in linguistics, especially orientalia, and he has edited texts, mostly biblical, in Greek, Syriac, Arabic, Hebrew, Persian, etc. See list in *Encyclopædia of Living Divines* (now called vol. iv. of the *Schaff-Herzog Encyclopædia*), to which add *Agathangelus u. die Akten Gregors von Armenien*, neu hrsg. 1887; *Uebersicht über die im Aramäischen, Arabischen und Hebräischen übliche Bildung der Nomina*, 1889; *Ueber einige Berliner Theologen und was von ihnen zu lernen ist*, 1890.

Laidlie, Archibald, D.D. (New Jersey, 1770), Dutch Reformed; b. at Kelso, Scotland, Dec. 4, 1727; d. at Red Hook, N. Y., Nov. 14, 1779. Educated at Edinburgh, and ordained, 1759, he was pastor of the Scotch church at Flushing, Holland, till called, in 1763, to be the first English-speaking minister of the Collegiate Church in New York. The new departure excited opposition, which yielded to his talents and virtues. He left the city when the British took it. F. M. B.

Lainez (Il-neth), **Iago**, b. at Almarcaris, Castile, Spain, 1512; d. in Rome, Jan. 19, 1565; was one of the founders of the Jesuit order (see **IGNATIUS LOYOLA**), and became its second general in 1557. He exercised considerable influence on the development of the order, as also through his manipulation of the Council of Trent on the general history of the church. His life was written by Ribadeneyra, Madrid, 1592; French trans., Michel d'Esne, Douai, 1597.

La'-ish (*lion*), a place on the wooded slopes of Bashan, afterward called Dan (Judges xviii. 7, 20) because of the settlement there of a number of persons who came from the tribe of Dan. The reference in Isa. x. 30 is probably to another Laish not far from Jerusalem.

T. W. C.

Laity, a term used to denote the body of believers as distinguished from their leaders. This distinction certainly existed in the New Testament age, for elders were recognized (Acts xiv. 23, xv. 22), and Paul in his earliest epistle (1 Thessa. v. 12) directs the brethren to "know them that are over you in the Lord." Of course all believers were at liberty to speak the word as they had opportunity, but official instruction and the administration of ordinances and the exercise of discipline belonged to the pastors and teachers. But the laity have a work to do. In all Protestant bodies they are represented in the councils of the church by their delegates. But decency and

order, and the steady advance of the gospel require that the dignity and responsibility of the clergy as ministers of Christ and leaders and guides of the people should be carefully maintained. All believers are indeed priests (Christ being the only atoning or sacrificial priest in the New Dispensation), but all are not rulers or teachers (1 Cor. xii. 29, 30, Ephes. iv. 11), nor do all have charge of the flock of God (1 Peter v. 2, 3). T. W. C.

Lamaism A form of Buddhism (see **INDIA**) prevalent in Thibet and Mongolia, and to some extent in China and Japan, so called from its *lamas*, celibate priests of different grades. There are two Great Lamas, the Pantshen and the Dalai Lama, the second of whom is the ruler in Thibet, and is known outside as the Grand Lama, and also is the spiritual ruler of the Buddhists of Mongolia and China, but not of his co-religionists in Japan.

Lamb. The sacrificial type of the atoning Saviour, and the most frequent victim in the Jewish ritual. It is with the sacred writers a common emblem of innocence and inoffensiveness (Isa. xi. 6, lili. 7, Jer. xi. 19).

T. W. C.

Lamb of God. See **AGNUS DEI**.

Lambert of Hersfeld became monk in the monastery of Hersfeld, in the Prussian province of Hesse-Nassau, 32 m. s.e. of Cassel, in 1058; was ordained a priest in the same year; made afterward a pilgrimage to Jerusalem, and wrote, besides two other works which are lost, his *Annales*, edited by Hesse, 1843 and 1874, which are of great importance for the history of the 11th century, more especially the period from 1069 to 1077.

Lambert, François, b. at Avignon, 1486; d. at Marburg, April 18, 1530; entered the Franciscan order in 1501, but afterward embraced the Reformation, first in its German form and later in its Swiss; was appointed professor of theology in the University of Marburg, and took an active part in the introduction of the Reformation in Hesse. His life was written by J. W. Baum, Strassburg, 1840 (German); F. S. Stieve, Breslau, 1867 (Latin), and L. Ruffet, Paris, 1873 (French).

Lambeth Articles. See **ARTICLES OF RELIGION**.

Lambruschini (lam-broos-kee-nee), **Luigi, Cardinal**, b. at Genoa, May 6, 1776; d. in Rome, May 8, 1854; entered the order of the Barnabites and became archbishop of Genoa in 1819, and cardinal in 1831. As papal nuncio in Paris, 1823-30, he was one of the supporters, if not the very instigator, of that policy in France which ended in the revolution of July, 1830, and as secretary of state to Gregory XVI., 1836-45, he was the leader of that policy in Italy which ended with the revolution in 1848. He was so hated in Rome that he had to flee for his life, disguised as a groom.

La'-mech, (1) the fifth lineal descendant of Cain and father of Jubal, Jubal, and Tubal-Cain (Gen. iv. 18-24); (2) the seventh lineal

descendant of Seth and father of Noah (Gen. v. 25-31). T. W. C.

Lamennais (la-mā-nā), **Hugues Félix** **Robert de**, b. at St. Malo, Bretagne, June 19, 1782; d. in Paris, Feb. 27, 1854; entered the theological seminary of his native city in 1811; was ordained a priest in 1816, and published from 1817 to 1825 his *Essay sur l'indifférence*, 4 vols., which caused a revival within Romanism, prepared for a breach with Gallicanism, and formed the first rallying point of the Ultramontane party. The pope was enthusiastic for the book. But when Lamennais began to further develop his very radical views of the true relation between state and church, and his very democratic ideas of the perfect organization of the church, the pope grew cold. In 1832 he condemned *l'Avenir*, a paper which Lamennais, Lacordaire, and Montalembert had founded with the purpose of demonstrating the natural affinity which existed between Romanism and radicalism, and in 1836 he rose in a towering rage against *Paroles d'un croyant*, "a small volume of huge perversity," which in a few years ran through 100 editions and was translated into many foreign languages. Lamennais answered with his *Affaires de Rome*, 1836-37, 2 vols., and went on his own way without submitting. From 1841-46 he published his *Esquisse d'une philosophie*, 4 vols., and in 1848 he was a member of the Constituent Assembly. But after the *coup d'état* he retired altogether from public life, sad and disappointed. His *Œuvres complètes* appeared in 11 vols., 1844-47; (*Œuvres posthumes* (containing his correspondence) in 5 vols., 1855-58. (See Blaize, *Essai biographique*, Paris, 1858.) C. P.

Lamentations, the title of 5 elegies composed on the destruction of Jerusalem attributed by tradition, which there is no reason to doubt, to the prophet Jeremiah. They are elaborately composed, the first 4 being acrostics (like Ps. 25, 34, etc.). Chs. 1, 2, and 4 contain 22 verses each, but ch. 3 has 3 successive verses beginning with the same letter, making 66 in all. This artificial structure was doubtless intended to aid the memory, to ensure completeness to the composition, and to give emotion its due and proper scope. The first and second elegies describe the overthrow of the city, the calamities of the siege, the horrors of famine, the pollution of the temple, the ravages of the sword, the failure of friends, and the derision of foes. The third elegy is more personal, and dwells on the writer's own afflictions, their severity and the purpose for which they were sent, at the same time suggesting penitence and confession as offering a gleam of hope. The fourth recapitulates the woes endured with special reference to the king, "the breath of their nostrils," and closes with a prediction of Edom's doom. The last one takes the form of a prayer, reciting the sufferings of all ages, classes, and conditions, and entreating relief.

The Jews were accustomed to read these elegies once every year to commemorate at once the national misery and the final deliverance, and they are said to be still used at "the place of wailing" in Jerusalem. Recent com-

mentaries in English are those by Henderson (Andover, 1868); Nagelsbach (in Lange, New York, 1871); Payne Smith (in *Speaker's Commentary*, 1875). T. W. C.

Lammas Day, or **Lammas Tide**, a word of uncertain etymology, but probably from "klaf-mass," loaf-mass, was the name of the old English festival of the wheat harvest, celebrated on Aug. 1. As the Roman Church celebrates a festival in honor of St. Peter (Acts xii. 4-10) on the same day, there arose a derivation of the word from *lamb*, but it is mere fiction.

Lamp, the usual means in the East of securing artificial light. Candles were and are unknown save as brought by travellers. In Judges vii. 16, 20, John xviii. 8, Matt. xxv. 1, torches are meant. Lamps were of clay or of bronze or other metals. T. W. C.

Lamy (la-mé), **Bernard**, b. at Le Mans, Sarthe, France, 180 m. s.w. of Paris, in June, 1640; d. at Rouen, Jan. 29, 1715; entered the Congregation of the Oratory in 1658; was a teacher of philosophy at Grenoble, Paris, and Rouen, and published an *Apparatus Biblicus*, Lyons, 1696, which was twice translated into French, and also into English, by R. Bundy, London, 1723.

Lance, The Holy, is in the ecclesiastical terminology of the Greek Church the name of that knife with which the officiating priest pierces the bread of the Eucharist just as Christ, when on the cross, was pierced by the lance of a Roman soldier. In the legends of the Roman Church, however, it means that very lance itself. According to tradition, it was discovered by the Empress Helena, and was preserved in the portico of the church she built over the Holy Sepulchre. Thence it made many singular wanderings until the legend-creating spirit died out and it was allowed to rest—one in Prague, where Innocent VI. (1352-62) established a festival in its honor, another in Rome, where Innocent VIII. (1484-92), who received it as a present from Constantinople, placed it in the basilica of the Vatican, and a third, which was cut up in splinters and scattered all over the earth.

Lando, pope, Nov., 913-May, 914, between Anastasius III. and John X.

Lanfranc, thirty-fourth archbishop of Canterbury; b. in Pavia, Italy, about 1005; d. at Canterbury, May 28, 1089. His father was a senator of Pavia, and the son was instructed in civil law in Bologna, and became attorney and teacher of jurisprudence in his native city. But his income and position here not meeting his wishes, he made his way to Normandy, where the duke had a reputation for desiring the improvement of learning. He opened (1039) a school in Avranches, which soon became famous. But a change of feeling and conviction led him to enter upon the monastic life, which he did in 1042, in the Benedictine monastery at Bec. After three years of retirement here the knowledge of his place of retreat got spread abroad, and he was soon surrounded by a multitude of scholars again, among whom were Anselm, his

successor (1003), the famous theologian, and another Anselm, who became Pope Alexander II. (1061). In 1045 he became prior of his monastery, and soon after became involved in the contest with Berengarius (q.v.) upon transubstantiation. It would appear that he even went to Rome to institute proceedings against him, and Berengarius was condemned (1050). His public activity had brought him to the notice of William the Conqueror, and this fact determined his further career. He seems to have been the soul of the enterprise of conquering England, and his prince early destined him for the archbishopric of Canterbury. Made abbot of St. Stephen's at Caen (1062), he declined the archbishopric of Rouen (1067), but accepted that of Canterbury, and was consecrated Aug. 29, 1070. In 1070 he proceeded in the most intimate connection with William to remodel the English Church in conformity to the new order of things. The archbishopric of York was made subordinate to that of Canterbury (1072), and gradually the Anglo-Saxon prelates and abbots were replaced by Normans, till only one Saxon bishop was left. At the same time, Lanfranc was rather independent in his relations to Rome. Thus he disregarded a summons to Rome, under threat of suspension (1081). The obedience of England in his day was scarcely anything more than courteous bearing. He followed in the line of the reforms of Gregory VII. in the matter of simony and clerical celibacy (1076), but only partially, for he allowed the parochial clergy to retain their wives, and did not carry out the financial wishes of the pope.

In his literary capacity Lanfranc was much overpraised in his own time. He was celebrated for every talent and for vast erudition. But in truth he seems to have been a sharp dialectician without speculative genius, and to have had only a scanty knowledge of the fathers. His true work was that of an inspiring teacher, and he thus did much to usher in a new epoch. His most important writing was the *Book upon the Body and Blood of the Lord against Berengarius*. He surpasses Paschasius Radbertus in his doctrine, since he teaches that those who unworthily partake receive not only bread and wine, but the real body and blood, though not with saving effect. He attempts to answer thoroughly the logical, metaphysical, historical, and biblical objections of Berengarius with varying success. There are a number of other writings of his, comprising letters, and a monastic rule. Some of his works are lost. Works, Paris, 1648. Lyons, 1677, rep. Oxford, 1844, 2 vols.; in Migne, *Pat. Lat.* CL. (See also Hook, *Lives of the Archbishops of Canterbury*, vol. ii.; Freeman, *History of the Norman Conquest*, vol. iv.; Crozal, *Lanfranc*, Paris, 1877.) F. H. F.

Lang-è, Johann Peter, D.D., United Evangelical; b. at Sonuborn, near Elberfeld, Rhenish Prussia, April 10, 1802; d. at Bonn, July 8, 1884; studied in the University of Bonn, 1822-25; became pastor of Wald, 1826, Langenberg, 1828, and Duisburg, 1832; professor of theology at Zurich, 1841, and at

Bonn, 1854. He wrote, *Leben Jesu*, Heidelberg, 1844-47, Eng. trans., Edinburgh, 1864, 6 vols., n.e., Philadelphia, 1872; *Theol.-homil.-Bibelwerk*, Bielefeld, 1857-76, Eng. trans., edited by P. Schaff, New York, 1864-74, 24 vols., etc.

Langton, Stephen, forty-fourth archbishop of Canterbury; b. about 1150, probably in Yorkshire; d. at Slindon, Sussex, July 9, 1228. He was educated at the University of Paris, of which he is said to have become chancellor. His college friend, Lothario Conti, became Innocent III. in 1198, and made him a member of the papal household. In 1206 he was made cardinal-priest of St. Chrysogonus, and soon after elected archbishop of Canterbury by order of the pope, who rejected two candidates chosen by opposing parties in England. His consecration at Viterbo, June 17, 1207, was violently resented by King John, who in refusing to admit him braved the terrors of an interdict (1208), but finally yielded to deposition (1212) and a threatened crusade (1213). Having sojourned meantime at Pontigny, in France, Langton reached England in July, 1213, and absolved the delinquent monarch upon condition that he should keep the laws of his grandfather, Henry I. Next year he helped the barons to unite at London, when (Aug. 25, 1214) he produced the old charter of Henry I., and thus prepared the way for Magna Charta, which he was the first to sign in June, 1215. The pope repealed this document and suspended Langton for contumacy in refusing to allow the sentence read in the churches. He went to Rome to attend the fourth Lateran Council, and remained there till 1218, part of the time as a state prisoner. He crowned Henry III. in 1220, presided at the Council of Osney, 1222, and in 1223 led the barons in demanding from the king the confirmation of Magna Charta. He wrote a *Hexameron* and a commentary on parts of the Old Testament. The little we know of his life is derived chiefly from Roger, of Wendover. (See Hook's *Lives of the Archbishops*, vol. ii.) F. M. B.

La-o-di-ce'-a, a city of Phrygia, associated by Paul (Col. iv. 13-16) with Colosse and Hierapolis, one of which was 18 m. e. of it, the other 6 m. n. Under the Roman rule it became a great commercial centre and gained large wealth from its excellent wools.

The Epistle from Laodicea (Col. iv. 16) is probably one that God did not see fit to preserve, being only of local and temporary use. What is known as this epistle exists only in Latin and is a forgery of late date.

The epistle "to the angel of the church in Laodicea" (Rev. iii. 14-22) shows that the church addressed was in a lukewarm state, and so offensive to Christ, yet buoyed up with imaginary excellence. The counsel given to it is earnest and tender. T. W. C.

La-o-Tse (*hoary child*), the founder of Taoism, b. in the province of Honan, China, B.C., 565; d. at unknown date; was so called because at birth his hair was white. He was historiographer to a prince, and enjoyed the respect of Confucius. He taught the exist-

ence of a supreme Being, whom he denominated Tao, or "supreme wisdom," hence his disciples are called Tao-tse, or "disciples of reason." He inculcated virtue and indiscriminating kindness. Modern Taoism is akin to Buddhism. See CHINA.

Laplace (la-plass), **Josué (Placeus)**, b. in Bretagne, 1606; d. at Saumur, on the Loire, Aug. 17, 1655; was appointed preacher of Nantes in 1625, and professor in Saumur, 1632. In his *De statu hominis lapsi*, 1640, he tried to weaken the doctrine of the Reformed Church concerning the imputation of the sin of Adam, but this, as well as other novelties introduced by him and Amyraut, were formally rejected by the *Consensus Helveticus*, 1675. His collected works were published at Franeker, 1699, and Aubeneit, 1702, 2 vols., quarto.

Lapsed, a name applied after the 3d century in the wider sense to all Catholic Christians who had committed a mortal sin, for which they came under the discipline of the church, and when persecutions were renewed in a narrower sense to those baptized Christians who, in one way or another, had failed to confess Christ.

There were from the first cases of apostasy under persecution, and at times the number of the lapsed rose to a large amount. But by the testimony of the heathen themselves we know that steadfastness was characteristic of the Christians. This went so far that at times there was a fanatical desire for martyrdom, as in the case of Ignatius. While all acknowledged the duty of submitting to martyrdom, there arose a school in the church, afterward represented by the Montanists, who taught that it was to be sought. But these were excesses which sober experience brought to an end.

The question as to what discipline should be inflicted upon the lapsed became a vital one only in the last persecutions which the church suffered. The number of the lapsed had greatly increased, and this was particularly so when a long period of peace had intervened between two persecutions. Technical terms appear about the year 250. The "sacrificati" were those who had sacrificed to the heathen gods, the "thurificati" those who had burned incense to them, the "libellatici" those who in various ways had obtained official papers certifying that they were not Christians. After the edict of Diocletian, which commanded the delivery of the Scriptures, there was a class, "traditores," who had in some way complied. With all such the original method of the church had been to refuse readmission to the church, even after evidence of genuine repentance. God might forgive them, but the church not. In the process of time it became impossible to enforce so rigid a standard, and concessions were made in the one direction or the other. Schisms of those who wished to maintain the old principle occurred. The growing tendency to identify the visible with the invisible church, and so to make salvation depend upon restoration to church privileges, worked in the direction of mitigation. The way was

first opened for the readmission of persons guilty only of carnal sins. The intercession of "confessors" was enough to justify the readmission of almost any one, which evil rose to a great height in Carthage. The general tendency was still to greater laxness when the cessation of persecutions removed the question in its narrower application from among living issues. (See Ritschl, *Entstehung d. altk. Kirche*, and monographs on Cyprian.)

F. H. F.

Lardner, Nathaniel, D.D. (Aberdeen, 1745), Presbyterian; b. at Hawkhurst, Kent, about 50 m. s.e. of London, June 6, 1684; d. there, July 24, 1768. His father was a dissenting minister. He studied at Utrecht, 1699-1703, then at Leyden for 6 months, and for 6 years in London, entering the ministry, 1709. From 1713-21 he was chaplain to Lady Treby and tutor to her son. Deafness and an infirmity of speech interfered with his preaching, and inclined him to a retired and studious life; but he was assistant at Crutched Friars, 1729-51. His Tuesday evening lectures at the Old Jewry, 1724, were the beginning of his great work, *Credibility of the Gospel History, or the Principal Facts of the New Testament Confirmed by Passages of Ancient Authors*. Part i., in 2 vols., appeared, London, 1727; part ii., in 12 vols., 1733-55. From this storehouse of learning Paley, Gibbon, and many others have drawn. A supplement in 3 vols., 1756-57, dealt with the apostles. He also wrote *Jewish and Heathen Testimonies*, 1764-67, 4 vols.; *Heretics of the Two First Centuries*, 1780; and a letter on the Logos, 1759, indicating Socinian views. Memoirs of him appeared, 1769. His works, with a life by Dr. Kippis, were collected in 11 vols., 1788, and rep., 1817 and 1827.

F. M. B.

La-sa'-a, a town in Crete, near Fair Haven, mentioned in Paul's last voyage (Acts xxvii. 8), now in ruins.

T. W. C.

La Salle, Jean Baptiste de, D.D. (Paris, 167-), founder of an R. C. order, the Ignorantines (q.v.), or Brethren of the Christian Schools, which was approved by the Pope in 1724; b. at Rheims, April 30, 1651; was educated in Paris; d. at Rouen, April 7, 1719.

La Saussaye, Daniel Chantepie de, D.D. (Bonn, 1858), Reformed, b. at The Hague, Dec. 10, 1818; d. in Groningen, Feb. 18, 1874, where he had been professor of theology since 1872. He was a distinguished opponent of rationalism. **Pierre Daniel Chantepie de** (Utrecht, 1871), his son, b. at Leenwarden, April 9, 1848, has been since 1878 professor of the history of religions at Amsterdam, and is the author of *Lehrbuch der Religionsgeschichte*, Freiburg i. Br. 1887-89, 2 vols.

Las Casas, Bartolomeo de, b. at Seville, 1474; d. in Madrid, 1566; a Dominican monk; devoted his life to preaching the Gospel among the American aborigines and protecting them against the cruelties of the Spaniards. His writings have been collected in 2 volumes, Paris, 1822.

Lasco, Johannes à, b. at Warsaw in 1499; d. at Krticic, Jan. 13, 1560; educated for

the church; travelled and made the acquaintance of Erasmus and Zwingli; received appointment in the Polish Church as soon as he returned home, 1526, but refused an Episcopal see in 1536; embraced the Reformed faith and left Poland. He was then pastor of the Reformed congregation at Emden, 1542-49, and of the foreign Protestant congregation in London, 1549-53. In 1556 he was called home and made superintendent of the Reformed congregations of Lesser Poland. His collected works appeared in Amsterdam, 1866, 2 vols. Life by Dalton, Eng. trans., London, 1886. (See Krasinski, *Sketch of the Reformation in Poland*, London, 1888, 2 vols.) C. P.

Lateran Church at Rome. The palace of the Lateran family was confiscated by Nero, and given in part to the bishop of Rome as his residence by Constantine, who also built a basilica in connection with it, which was the first Lateran church. Sergius III. rebuilt it at the beginning of the 10th century, and the present church was erected about the middle of the 17th century, upon the walls of the old. It has had several names, and is commonly called St. John Lateran. It is regarded as the mother church of all Christendom, by some said to have received the sanctity of the original temple at Jerusalem. It is the cathedral church of the pope, and here he is solemnly enthroned. F. H. F.

Lateran Councils, that is, councils held in the Lateran basilica in Rome, 5 of which are recognized as œcumenical by the church of Rome—namely 1123, 1139, 1179, 1215, and 1512. The most important is the fourth, convened by Innocent III., 1215, and attended by 412 bishops and 800 abbots and priors. In its decree against the Waldensians the word *transubstantiation* occurs for the first time.

Latimer, Hugh, reformer and martyr; b. at Thurcaston, Leicestershire, about 1490; burned at Oxford, Oct. 16, 1555. A farmer's son, he retained the plain language of the people. Entering Cambridge at 14, he became fellow of Clare Hall, 1509, and later was "as obstinate a papist as any in England." Bilney (who was martyred 1531) brought him to Protestant opinions, which he was prompt to avow. His sermons *On the Cards*, Dec., 1529, provoked attack, but Henry VIII. protected him. A year later he pleaded for the free circulation of Scripture, and was made a royal chaplain and (1531) rector of West Kington, Wiltshire. Thrice silenced by bishops, doors were opened to him elsewhere; condemned by convocation, 1532, he escaped by a partial recantation. Cranmer's elevation in 1533 diminished his difficulties, and on the king's repudiation of papal authority in 1534 he became a chief adviser in the new measures. He was consecrated bishop of Worcester in Sept., 1535, but resigned his see in 1539, being opposed to the "Six Articles," and refused to resume it on the accession of Edward VI. Just before this, in 1546, he was imprisoned in the Tower. His preaching, resumed in 1548 with even greater power than before, was a leading in-

fluence in fixing Reformation principles in the popular heart. Bold, terse, direct, humorous, nobly practical, often quaintly narrative, sometimes stingingly sarcastic, his sermons are a chief source of information as to the conditions of his time. His ending was triumphant. Warned of his doom, but scorning to escape, he obeyed the summons of council, knowing that "Smithfield groaned for" him. After two years' imprisonment and wearisome disputations he was led to the stake. "Be of good comfort, Master Ridley," he said to his companion, "and play the man; we shall this day light such a candle, by God's grace, in England as shall never be put out." He "received the flame, as it were embracing it," bathed his hands in it, and so died. His sermons, first published 1549, were rep. 1869; *Sermons on the Cards*, London, 1886; his works, edited by G. E. Corrie for the Parker Society, 2 vols., 1844-45. His life has been written by W. Gilpin, 1755, and R. Demaus, 1869, n.e., 1881. F. M. B.

Latin Language, Church Use of. In the Western Church Latin became the recognized vehicle of intercourse, and while the modern tongues were forming this was a great advantage to all. But even after the custom ceased to be of service Rome insisted upon preserving it, and the Council of Trent anathematized those who say that the mass should be celebrated in the vulgar tongue only. (Sess. XXII. C. ix. Canon 9. Cf. Schaff's *Creeeds*, ii., 186.) T. W. C.

Latin Versions. See BIBLE, p. 104.

Latitudinarian, a term which came into use in the 17th century. It is applied to men who, while differing in their theological opinions, yet agreed in wishing to relax somewhat liturgical strictness in the hope of winning over dissenters. They were represented by Hales and Chillingworth, Cudworth, Tillotson, and perhaps Stillingfleet. Opposed at first, they gained influence afterward, but not with any decisive result. The name has been applied in our day to those who are known as the "Broad Church" party in the Church of England. As usually employed, it denotes one who puts more stress upon conduct than upon creed or ritual and is willing to sacrifice doctrine for comprehensiveness. (See Tulloch, *Rational Theology and Christian Philosophy in England in the 17th Century*, London, 1872-74.)

Laud, William, seventy-eighth archbishop of Canterbury; b. at Reading, 37 m. w. of London, Oct. 7, 1573; beheaded at Tower Hill, Jan. 10, 1645. His father was a well-to-do clothier; a maternal uncle became a knight and lord mayor of London. In 1589 he entered St. John's College, Oxford, of which he became a fellow, 1593, and president, 1611. From the start he held those peculiar views which had such vital results on his own fate and on English history; the bishop of Rochester, who ordained him in 1601, "found his study raised above the system and opinions of the age, upon the noble foundation of the Fathers, councils, and ecclesiastical historians," and expected him to be "an instrument

of restoring the church from the narrow and private principles of modern times." His defence of Rome as the true church until the Reformation involved a controversy with Dr. Abbot in 1602, and in 1606 he was accused and tried by the vice-chancellor. Gaining repute by his ability and energy, though always opposing the doctrines then prevalent, he was presented to various livings, which he held *in commendam* after he had attained the highest dignities. He became archdeacon of Huntingdon, 1615, dean of Gloucester, 1616, and soon after urged James I. to impose a prayer-book upon Scotland. "I keep back Laud from all place of rule and authority," the king is credited with saying in one of his wiser moments, "because he hath a restless spirit, and cannot see when matters are well, but loves to toss and change, and to bring things to a pitch of reformation floating in his own brain, which may endanger the steadfastness of that which is in good pass." Despite these prudent suspicions Laud was made bishop of St. David's, 1621. His controversy with the Jesuit Fisher, in 1622, concerning the papal claims, was an eminent service to Anglican polemics, and won the favor of Buckingham and Prince Charles. When the latter reached the throne, in 1625, the way was smoothed for Laud's ambition. He was made dean of the Chapel Royal and afterward of Westminster, transferred to the see of Bath and Wells, 1626, and to that of London, 1628. Already a member of the Court of High Commission, he became a privy councillor, 1627, and prime minister on Buckingham's death in 1628. A similarity of aims and of temperament endeared him to the new king. Both were earnest, narrow, wilful, careless of means as compared with ends, anxious to establish what they thought right, and contemptuous of public opinion. Both loved ceremonial, highly prized authority, and abhorred the ways, works, ideas, and tendencies of the Puritans. Less than absolute supremacy in every department of human thought and life could not content them; for so only could the Lord triumph and his truth have free course in the persons of his anointed. A certain weakness of temporizing irresolution in Charles was corrected by the steady and somewhat ruthless firmness of his adviser. So this congenial but dangerous instrument was made chancellor of the University of Oxford in 1628, and primate of England in 1633.

Thus armed with almost absolute power, what he considered the good work went on apace. Unity, in his opinion, could not long endure without uniformity, and outward neglect and irreverence will "cast a damp upon the true and inward worship of God, which, while we live in the body, needs external helps, and all little enough to keep it in any vigor." So (to continue in his own words) he "labored nothing more than that the external public worship of God—too much slighted in most parts of this kingdom—might be preserved, and that with as much decency and uniformity as might be."

However pious this object, the means employed for its furtherance were repugnant in

the last degree to our modern ideas of liberty, and extremely offensive at the time to a very large proportion of Englishmen of all classes. If people did not know what was right, they must be taught by precept, example, and penalty. The prayer-book services were rigidly enforced; the holy table was everywhere removed to the east end of the church, and communicants required to kneel before the railing. Terms and usages regarded by the Puritans as scandalous innovations were insisted on as a return to primitive practice. Adherents of Geneva were sternly repressed, and advocates of what seemed almost Romish methods brought to the front. The archbishop and his spies were everywhere, even in private houses; recalcitrants were brought before the terrible Star Chamber, fined, imprisoned, exiled; branded foreheads, lopped ears, and slit noses became familiar. Character was no defence, position afforded no immunity; an inquisition, only less severe than the Spanish, was in every parish. Every one knew that the primate was the king's chief adviser, the instigator and supporter of every encroachment on human rights. Under this tyranny men grew restive; as the instrument of so much oppression the church, hitherto supposed to include all citizens, became detestable; the end was at hand.

It came through the Scottish liturgy of 1537 and the fatuous folly of Laud in trying to impose episcopacy and forms of prayer upon a race of sturdy Presbyterians. For this attempt James I. had been too sagacious; his son, no wiser than a minister who was distinguished for "good intentions and bad management," yielded, and the consequence was rebellion. When the victorious Scots, in 1640, sent commissioners to London, they demanded the primate's punishment. The Long Parliament had no sooner met than the Commons impeached him of high treason. He was committed to the Tower, fined £20,000, and ordered to compensate Prynne and others for their sufferings at his hands. His trial began March 12, 1644, and lasted 20 days. He defended himself ably, and the peers hesitated; but the impatient commons passed a bill of attainder, Jan. 4, 1645, and overruled the king's pardon under the great seal. In his fall he behaved with meek firmness, and made an edifying end.

By his admirers (see Southey's *Book of the Church*) he has been esteemed a martyred saint, by his enemies little better than a demon. At this distance from the partisan passions of his time, it is not difficult fairly to estimate his character and motives. His sincerity, his piety, and (in large measure) his disinterestedness need not be questioned; but for statesmanship he was curiously unfit. For a reformer (which he earnestly meant to be) he had too little sympathy and magnetism. Coldly resolute, haughty, unconciliating, he sought to mend the world by the strong arm of secular force, rather than by an appeal to conscience. Not vulgarly ambitious, he valued wealth and power for what he supposed the Lord's uses, and spent them royally to that end. If he looked rather to the surface than beneath, and was busier with

vestments and rituals than with deeper things, the fact indicates his limitations. Yet in one way he is almost justified; the pattern which he strove to impose upon his church it has since in good degree received, by peaceful and gradual means; the more emphatic and reverent ritual at which he aimed has been realized; the "popish novelties" for which he was blamed are now accepted marks of Anglicanism. He was no papist, as many thought, but one not so afraid of Rome as to shun what she had retained from purer ages; when a cardinal's hat was privately offered him, he said, "Something dwells within me that will not suffer that till Rome be other than it is." His violences, his cruelties, his willingness to set up Christ's kingdom by the rack and pillory, belong to a time when toleration was scarcely dreamed of, when religion and government were indissolubly united in all men's minds, when each sect was ready to exterminate its rival, to "persuade" through policemen and penal laws, and convert by jails and scaffolds. Laud's condemnation lay in his lack of political sense, in his impotence to estimate facts and possibilities. To ignore public feeling, to turn the world against its will, requires a loftier enthusiasm than his, dependent solely on spiritual aids—or else less intelligence and spirit in the people, and a strong standing army. Such counsellors are bred by kings like the Stuarts, but seldom with Laud's element of moral greatness. His virtues, his abilities, his reckless courage, his tenacious consistency, served only—for the moment—to destroy everything that he prized. Had his church been fairly represented by his methods, she had deserved never to rise again. But in a sense he builded better than he knew. His violence bred strife, and through that strife the principles of civil and religious liberty began to be apprehended. The truths for which he stood, the ecclesiastical ideal he aimed at, survived, to be purged of bad companionship and pursued by more effectual and gentler means. With the least possible external similarity, there is a certain parallel between Laud and that John Brown who was hanged in Virginia.

Laud's *Seven Sermons* appeared, London, 1651; his *Summarie of Devotions*, 1667; *History of (his) Troubles and Trial*, 1695. These, with his valuable Letters and Diary, are included in his works, edited by Dr. Bliss, 1853, 7 vols. For one view of his life, see Dr. Heylin's *Cyprianus Anglicus*, 1671; for another, Prynne's *Breviate*, 1644, and *Canterbury's Doome*, 1646; and in general, Hook's *Lives of the Archbishops*, II., vol. 6, 1875; S. R. Gardiner's books on Charles I., 1877-82; A. C. Benson, London, 1887, etc. F. M. B.

Lauds in combination with matins forms the first of the 7 canonical hours of the Church of Rome, and has received its name from the circumstance that it consists principally of songs of praise. C. P.

Laura, a word of uncertain derivation, denotes a transition form between the hermitage and the monastery. In the laura each cell is an independent and separate structure, and consequently the inmates of the laura, the

monks, live in solitude and see each other only in the church at service. This form of monastic life was at one time very common in Egypt, Syria, and Palestine.

Laurentius, St., a Spaniard by birth, was appointed treasurer of the Church of Rome in 257. In the following year, during the Valerian persecution, he was thrown into prison. The prefect, having heard that the church was in possession of a great treasure, proposed to release Laurentius if he would surrender the treasure. He consented, hastened to the treasury, and returned with a flock of cripples and paupers, of whom the church took care. "That is our treasure." The prefect then sentenced him to be roasted alive on a gridiron over a slow coal-fire. His day is Aug. 10. In his memory Philip II. of Spain, who had himself a liking for roasting people alive, built his magnificent palace at Escorial (q.v.) in the form of a gridiron.

Laurentius, antipope. Upon the death of Anastasius II. (498) two popes were chosen, Symmachus and Laurentius. A savage civil war broke out over the matter, and streets and churches flowed with blood. Theodorich decided for Symmachus. F. H. F.

Laurentius Valla (Lorenzo Della Valle), humanist and theologian; b. at Rome, 1406 or 1407; d. there, Aug. 1, 1457. His family was distinguished, and his early education careful. In 1431 he was ordained priest, and became professor of eloquence at Pavia. Here he wrote his *Dialectic Questions* and his *On Elegance of Latin Diction*, which were a break with the barbarisms of the past. The strife which broke out was so hot that Laurentius had to flee, and in 1435 or 1436 entered the service of Alphonso V. of Arragon. He now engaged in theological studies, writing (about 1440) his *Declamation Concerning the Spurious Donation of Constantine*, which he followed with publications questioning the genuineness of the correspondence of Christ with Abgar, the identity of Dionysius of Athens with the author of the writings bearing the same name, etc. For all this he was brought to trial, but was protected by the king. He now passed over to New Testament questions, found mistranslations in the Vulgate, and accused Augustine of error in the doctrine of predestination. Being called by family affairs to Rome (1444), he was compelled to escape the malice of his enemies by flight. He now took up his residence in Naples, where he opened a school. He fell into violent controversy with humanists upon literary questions. But finally he became a favorite of the humanistic pope, Nicholas V., was made apostolic secretary by his successor, Calixtus, and was buried in the Lateran church. His works were collected (incomplete) at Basel, 1540-43; Venice, 1592. (See his life by Monrad, Copenhagen, 1879, German trans., Gotha, 1881.) F. H. F.

Lavater, Johann Kaspar, b. at Zurich, Nov. 15, 1741; d. there, Jan. 2, 1801; studied theology, and was appointed deacon of the church of the orphan house in his native city,

1768, and pastor of St. Peter's church, 1786. He exercised an extraordinary influence on his time, partly through his *Physiognomische Fragmente*, Leipzig, 1775-78, 4 vols., which chimed in fully with the hero-worship or genius-worship inaugurated by Goethe and one of the leading traits of the age; partly by his sermons, hymns, *Aussichten in die Ewigkeit*, 1768-73, 3 vols., which formed a striking and often very effectual protest against the reigning rationalism. His life was written by Gessner, Zurich, 1802, 3 vols.; Herbst, Ansbach, 1832; Bodemann, Gotha, 1856, 2d ed., 1877, and by Mörikofer in his *Schweitz. Litter. d. 18 Jahrh.*, Leipzig, 1861.

Laver, a brazen vessel, standing in the court of the tabernacle containing water for the priests to wash their hands and feet when approaching the altar. It was made from the metallic mirrors of the women (Ex. xxxviii. 8). In Solomon's temple there were 10 lavers, 5 on each side of the priest's court (1 Kings vii. 27-39). T. W. C.

Law is a rule of action enforced by competent authority. There is a law of nature written in the hearts of men (Rom. ii. 15) which is coeval with the human race and binding all over the globe. This law, which all men recognize, their conscience bearing witness therewith and their thoughts one with another accusing or else excusing them, is that by which the heathen are to be judged in the great day. But there is another law, given by express revelation, which is a complete and absolute rule of duty. Its substance is stated in the Decalogue and still further summarized in the two precepts of Christ enjoining the supreme love of God and the love of our neighbor as ourselves. This law is perfect, perpetual, and holy. It forbids all that is wrong and enjoins all that is right, and can never cease to be binding. Christ came not to abrogate it, but to complete it and furnish means and motive for obedience. The glory of the Gospel is that it makes provision for pardon and redemption, while at the same time upholding the sanctity and permanence of the moral law. T. W. C.

Law of Moses. See MOSES, PENTATEUCH.

Law, William, Church of England; b. at Kingscliff, Northamptonshire, 12 m. w. of Peterborough, in 1686; d. there, April 9, 1761. He entered Emmanuel College, Cambridge, 1705, and in 1711 became a fellow and took orders. In 1716, refusing to take the oaths to George I., he abandoned his position and prospects. From 1727-31 he was tutor to Gibbon at Cambridge, and for some years lived at Putney as "friend and spiritual director" to the family of the future historian. About 1734 he came under the influence of Jacob Behmen, the German mystic. From 1740 he was "chaplain, instructor, and almoner" to two wealthy ladies, who, like himself, preferred a life of rural retirement and unobtrusive charities. His talents were eminent, his character singularly pure, his chosen pursuits those of study, beneficence, and piety. His literary career began with controversy, in *Three Letters to the Bishop of Bangor* (Hoadley), London, 1717, in de-

fence of the Nonjurors. He also answered Mandeville's *Fable of the Bees*, in 1723 (reprint by F. D. Maurice, 1844), and Tindal in 1782. His best-known work, *Serious Call to a Devout and Holy Life*, 1729, has won the praise alike of Evangelicals, High Churchmen, and Rationalists, and still has readers. His mystical writings, far less familiar, display his genius and character to great advantage. Some of them confute Dr. Trapp, Bishop Warburton, etc.; others deal with *Revelation*, 1739; *Regeneration*, 1739; *The Spirit of Prayer*, 1749; *Spirit of Love*, 1752; *Way to Divine Knowledge*, 1752; *A Methodist and a Churchman*, 1760; *Address to the Clergy*, 1761. His life has been written by R. Tighe, 1813; C. Walton, 1848, and J. H. Overton, 1881.

F. M. B.

Lay Abbots. See ABBOTS.

Lay Brothers and **Lay Sisters** were artisans, nurses, menial servants, employés of various descriptions, who lived in the monasteries under certain very strict rules, but took no vows. They occur for the first time in the 11th century, but became soon very numerous.

Lay Communion, when used as a technical term, means the deprivation of office and general degradation of a clergyman to the state of a layman—whence it follows that he partakes of the eucharist only as a layman—but has no direct reference to communion in one kind (i.e., the bread).

Lay Preaching. The present distinction of clergy and laity is not primitive nor essential, though conducive to order. There is no good reason why a layman should not preach, if his call to do so be manifest, just as there is no good reason why a clergyman should preach when he is plainly not so called. Experience, however, shows that persons without regular theological training are likely to be more useful in Christian work outside of the pulpit. It is not to be denied that Methodism owed its spread, under God, to lay preaching, but then there has always been in that body a guiding band of trained professional teachers, and where such is present lay preaching is a valuable supplement to the clerical.

Lay Representation. The feature of Protestant churches whereby religious judicatories are composed in part of regularly chosen laymen.

Laying on of Hands. See IMPOSITION OF HANDS.

Lazarists, a religious order founded in 1625 by St. Vincent de Paul, confirmed in 1631 by Urban VIII., and named after that house in Paris, the abbey of St. Lazare, in which it was installed. Its formal name was "The Priests of the Mission," and its objects were missions at home and abroad, and education, especially of young priests. It spread into many countries, and in France it lived through the Revolution. Under the name of "The Fathers of the Mission" it still exercises great influence in Poland, especially on ecclesiastical education, and in 1878 it numbered 1195 members in France, mostly occupied in missions

in foreign countries. It maintained at that time 46 stations in China, 5 in Turkey in Asia, 3 in Turkey in Europe, 3 in Abyssinia, etc.

Lazarus (= **Eleazar**, *God helps*). 1. Of Bethany, brother of Mary and Martha (John xi. 1). Christ was a frequent guest of the family. He raised Lazarus from the grave, which so angered the Jews that they sought to kill both Christ and Lazarus. 2. The name of the beggar in the striking parable in which our Lord taught what we know of the middle state (Luke xvi. 19-31). T. W. C.

Leade, Jane (Ward), founder of the Philadelphia Society; b. at Norfolk, 1623; d. in London, Aug. 19, 1704. She married, 1644, and, losing her husband and property in 1670, gave herself up to mystical speculations, and gathered a congregation of the likeminded. In 1680 she began to publish her revelations, among them *The Wonders of God's Creation*, London, 1695, and *The Tree of Faith*, 1696. She predicted the Second Advent about 1700. An account of her life and writings is given by Hochhuth in *Zeitschrift für die Hist. Theologie*, vol. xxxv., 1865. F. M. B.

Leander, St., b. at Cartagena, Spain, in the first half, d. at Seville toward the close of the 6th century; was metropolitan bishop of Seville from about 575 to about 600, and presided over the Council of Toledo, 589, at which the whole West Gothic people, King Reccared at their head, abjured Arianism and joined the Catholic Church. This event, so important not only to the Spanish Church but to Christendom, was, indeed, his work, and he is revered by the Roman Church as a saint. His two brothers, Isidorus Hispalensis and Fulgentius, and his sister, Florentina, were also canonized. He was an intimate friend of Gregory the Great, who dedicated his *Moralia in Jobum* to him. Of his own writings only two are still extant, a rule for nuns, *Regula de institutione Virginum*, found in Holsten, *Cod. Reg.* iii., and his speech at Toledo, *Homilia de triumpho ecclesie*, in Mansi, *Coll. Conc.*

Leathes, Stanley, D.D. (Edinburgh, 1878), Church of England; b. at Ellesborough, Bucks, March 21, 1830; B.A. (Cambridge, 1852); Professor of Hebrew, King's College, London, 1863. He was Boyle lecturer, 1868-70; Hulsean lecturer, 1873; Bampton lecturer, 1874; Warburtonian lecturer, 1876-80; O. T. reviser, 1870-85. He is the author of numerous works, including the witness of the O. T. (London, 1868), of *St. Paul* (1869), and of *St. John* (1870) to *Christ*; *The Gospel its Own Witness*, 1874; *The Religion of the Christ*, 1874, 2d ed., 1870; *O. T. Prophecy*, 1880; *Christ and the Bible*, 1885.

Leaven, a lump of fermented dough. The Jews were forbidden to offer it in the temple (Lev. ii. 11), and could not have any in their houses during the Passover week. It is used to denote corrupt doctrines (Matt. xvi. 6) and evil practices (1 Cor. v. 7, 8), and also in our Lord's parable (Matt. xiii. 33) to express the silent way in which the truth works in the heart until its aim is accomplished.

T. W. C.

Leavitt, Joshua, D.D. (Wabash College), Congregationalist; b. at Heath, Franklin County, Mass., Sept. 8, 1794; d. in Brooklyn, Jan. 16, 1878. He graduated at Yale, 1814, and in divinity, 1825, after practising law a few years; was pastor at Stratford, Conn., 1825-28; secretary of the Seamen's Friend Society and editor of the *Sailor's Magazine*, New York, 1828-31; editor of the *Evangelist*, 1831-37; of the *Emancipator*, 1837-41; of the *Boston Daily Chronicle*, 1841, and of the *Independent* from 1848. He compiled the *Seamen's Hymn-Book*, 1830, and the *Christian Lyre*, 1830-31. He was one of the founders of the New York Anti-Slavery Society, the first lecturer employed by the American Temperance Society, and active on behalf of Sunday-schools and free trade. F. M. B.

Leb'-a-non (*exceeding white*), a double mountain range north of Palestine enclosing a valley from 6 to 8 miles broad (Josh. xi. 17), anciently called Cœlosyria, now *El-Bukâa*, in which are the ruins of Baalbec. The average height is 7000 feet, but the loftiest peaks are 10,000 feet and covered with perpetual snow. The sides are clothed with luxuriant vegetation, and every available space is utilized for figs, vines, and olives. The lordly cedars which covered the mountain are now reduced to a few groves. The region was assigned to the Israelites, but never conquered by them (Josh. ii. 13, Judges iii. 1-3). Its cedars, wines, and cold waters, are repeatedly mentioned in Scripture (Can. v. 15, Hos. xiv. 7, Jer. xviii. 14), and it often gave occasion for a striking simile (Ps. lxxii. 16, xxix. 5, 6, civ. 16-18, Isa. xxxv. 2, lx. 13). T. W. C.

Lebbeus. See JUDE.

Lebuin or **Liafwil** (Latin, *Livinus*), an Anglo-Saxon by birth, went as missionary among the Frisians in the latter half of the 8th century, built two churches at Wulpen and Deventer, and is revered as the patron saint of Deventer. His life is in Pertz, *Monum. Germ.* ii.

Lechler, Gotthard Victor, Ph.D. (Tübingen, 1840); D.D. (Göttingen, 1858), Lutheran; b. at Kloster Reichenbach, Würtemberg, April 18, 1811; d. at Leipzig, Dec. 26, 1888, where he was professor of theology since 1858. His two greatest works were *Das Apostolische Zeitalter*, Haarlem, 1851, 3d ed., Leipzig, 1885 (Eng. trans., *The Apostolic and Post-apostolic Times*, Edinburgh, 1886), and *Johann von Wiclif*, 1873, 2 vols. (Eng. trans. of vol. i., London, 1878, 2 vols., n. e., 1884, 1 vol.)

Lectern or **Lecturn**, a piece of church furniture, the desk from which the lessons of Holy Scripture are read, sometimes made of wood or brass and movable, sometimes of stone and fixed, often having the shape of an eagle with the wings spread, referring probably to the eagle of St. John.

Lectionaries (Latin, *volumina lectionaria*, or *libri lectionarii*) were tables of religious lessons selected from Holy Scripture with a reference to their special applicability to a certain day, as, for instance, the narrative of the birth of Christ to Christmas, that of his resurrection to Easter, etc., and read on that

very day by the *lector* from the *ambo* as part of the divine service. This custom of having sacred lessons read at every service, between the hymns, the prayers, the sermon and the administration of the sacraments, was, no doubt, adopted by the primitive church from the synagogue, and the lessons were, of course, taken from the Old Testament only. Then the books of the New Testament came in; then the *Acta Martyrum*, letters from and sermons by eminent divines, etc. But already the Council of Laodicea, 360, forbade to use uncanonical writings for church lessons, and gradually the selection was confined to the Old and New Testaments. The number of such lessons varied in the various churches. Thus the churches of Gaul and Spain, before the introduction of the Roman ritual, had three lessons: one from the Old Testament, one from the gospels, *evangelistaria*, and one from the epistles, *epistolaria*, while the Greek and the Roman Church, followed in this point by the Anglican and the Lutheran, had only two, of which the latter was always taken from the gospels. Originally these lessons ran on continuously, the next always beginning where the preceding had stopped. But soon it became general practice, on account of the special applicability of certain portions, to select and fix the lessons for each day of the year—a little arbitrarily, it would seem, as when the Book of Genesis was always read in Lent—and thus sprang up the pericopal system (see *PERICOPE*). The oldest instance of such a table of ecclesiastical lessons or lectionary, still existing, is the so-called *Comes*, once ascribed to Jerome and found among his works, then the *Lectionarium Gallicanum* (Mabillon, *De Liturg. Gall.*), the *Lectionarium Romanum* (Fronto, *Culend. Rom.*), *Lectionarium Alamanicum* (Gerbert, *Mon. vet. liturg. Alem.*), etc. (See Ranke, *Das kirchl. Pericopenstystem*, Berlin, 1847.) C. P.

Lector (ἀναγνώστης) was one of the regular officers of the ancient church. His duty was to read the sacred lessons from the *ambo* during service, but as he was not allowed to give any exegetical or homiletical expositions, he belonged to the lower clerical orders. After the 5th century his office disappeared and his duties were performed by the deacon. See Harnack, *Die Quellen der apostolischen Kirchenordnung*, Giessen, 1886.

Leo, Ann, founder of the American Shakers; b. in Manchester, Feb. 29, 1736; d. at Watervliet, near Albany, N. Y., Sept. 8, 1784. The daughter of a blacksmith, in early life she served in a cotton-mill and an infirmity kitchen; married A. Standley, and buried 4 children. Connected in 1758 with Wardley's "Shaking Quakers," she began in 1770 to have visions and revelations, which brought her for a time into a jail and a lunatic asylum. She left her husband, believed herself a second incarnation of Christ, and was called "Mother Ann" and "Ann the Word." She led her followers to America, 1774; settled at Watervliet, 1776; was twice imprisoned for alleged treason and witchcraft, but gained many converts; removed her headquarters in

1780 to New Lebanon, Columbia County, and travelled and preached through New England, 1783–84. See SHAKERS. F. M. B.

Lee, Samuel, D.D. (Halle, 1822; Cambridge, 1833), Orientalist; b. at Longnor, Shropshire, 152 m. n.n.w. of London, May 14, 1783; d. at Barley, Somersetshire, Dec. 16, 1852. He learned 6 dead languages while apprentice to a carpenter; taught at Shrewsbury, 1810–13; entered Queens College, Cambridge, 1813; graduated, 1817, and took orders; professor of Arabic, 1819, and of Hebrew, 1831; rector of Barley. He translated *Travels of Ibn Batuta*, London, 1829, and *The Book of Job*, 1837, and produced a Hebrew grammar (1830) and a Hebrew and Chaldee lexicon, 1840, etc. F. M. B.

Legal Hundred. See p. 565.

Legates and Nuncios. Papal representatives, *legati*, *nuncii*, *missi*, etc., are spoken of as present at the first councils held in the East, and when the Council of Sardica, 343, gave the bishop of Rome the right to receive appeals from other bishops; also on other occasions, when some case had to be decided on the very spot where it occurred. But in the first centuries there were no canonical regulations of the title, rank, power, etc., of those representatives. As, however, the Roman hierarchy became more and more perfectly organized these offices also became more and more strictly defined, the principal decretals belonging to Gregory IX., Boniface VIII., and Leo X. A distinction was made between *legati nati* (born) and *legati dati* or *missi* (appointed). The office of the *legatus natus* was always connected with an episcopal or archiepiscopal see, but was not much more than a title and a rank. At all events, the power of a *legatus natus* was immediately suspended when a specially appointed legate was present. The title still belongs to the sees of Quesen-Posen, Cologne, Salzburg, and Prague. Among the legates specially appointed a further distinction was made between the simple *legatus missus* and the *legatus a latere*, "from the side of the pope." The former was provided with a special mandate which limited his power to that particular case for which he was sent, while the latter really was the representative of the pope, and, with very few restrictions, acted with full pontifical power. A cross was carried before him in the streets; he sat on a throne under a canopy; not only the whole clergy, but also the king and the court turned out to receive him. As the legate generally was to be entertained by the clergy of the province to which he was sent, and as his principal errand often was to raise money for the papal treasury, he was by no means always a welcome guest, and the arrogance with which he behaved, the extortions he was allowed to make, the frauds and crimes he was suffered to commit, form one of the most curious pages of mediæval history. In the 12th and 13th centuries the kings of England and France declared that no legates were allowed to enter their dominions without a special royal permit. Continuous nunciatures were first established at the imperial court of

Vienna and the royal court of Warsaw. But they had a more political or diplomatic character. The nuncio was clad in red, rode on a white horse, and wore golden spurs. After the Reformation nunciatures were also established at Luzern, Cologne, Brussels, and other mixed districts. But these nunciatures had a missionary purpose, to reclaim Protestant fields, and caused much discontent among the bishops. There was, indeed, always a great jealousy between the bishops and the legates. The Council of Trent tried to adjust the matter by a strict definition of the power of a legate. Nevertheless, the establishment of the nunciature in Munich led to the Emser Punctuation, 1785. Besides regular *nuncii* there are also *pro-nuncii* and *inter-nuncii*, but the distinction between these offices has no interest except perhaps to the incumbents.

C. P.

Legend (*legenda*, "things to be read") was the name given in early times to a book containing the daily lessons of divine service. These afterward came to include lives of saints and martyrs. At first the lives had a historical basis and were useful, but in the 9th century there arose such a wonderful exaggeration of fancy and ecclesiastical enthusiasm that the legends became a mass of fiction. The fraudulent representations were so gross that the simplest faith could not receive them. Finally in the 16th century, with the rise of Protestantism, the legend began to disappear. And if in our day men of genius take up the subject at all, it is merely from a literary or æsthetical point of view.

T. W. C.

Legion, The Theban, thus called because levied in the Thebais, the district around Thebes, Egypt, was taken to Italy by Maximian, 286-305, to be used against the Bagaudæ, who had risen in revolt under the leadership of two Roman officers, 286 or 297. At Agaunum, the present St. Maurice, in the canton of Valais, Switzerland, the emperor reviewed the new legion, and the soldiers were called upon to swear allegiance, with all the usual heathen ceremonies. They were Christians, however, and exhorted by their commander, Mauritius, they refused. The consequence was a decimation—every tenth man was killed. Still they refused, and a new decimation followed. Finally the emperor ordered the whole legion to be massacred—6666 men—and it was done. This story spread widely north of the Alps, and took very strong hold of men's minds. The name of Agaunum was changed to St. Maurice; a monastery was founded there in his honor; his lance became the ensign of the Burgundians, and when the Roman emperor came to Arles to be crowned as king of Burgundy, he was invested with the spurs of St. Maurice. Many places in Germany, as, for instance, Magdeburg, chose him for their patron saint, and it was also a northern man, St. Eucherius, bishop of Lyons and a Gaul by descent, who first gave a written account of the event, some time in the 5th century, 150 years after it took place. But south of the Alps nobody seems to have heard anything about the story. Contemporary

writers or such as are nearest to the event, Eusebius, Lactantius, Orosius, etc., are silent, and it looks very singular that Lactantius, who was tutor to the son of Constantine the Great, and often speaks of the cruelty of Maximian, never mentions it. The first, however, to reject the whole legend as a mere fable was the *Magdeburg Centuries*, and after that time it has alternately been attacked (Du Bordieu, Hottinger, Gibbon, Rettberg) and defended (De l'Isle, Canon Robertson, Amédée Thierry, Friedrich). The sources are given in full and very ably treated by the Bollandists, *Act. Sanct.*, Sept. 22.

Legion, The Thundering (*legio fulminatrix*), happened some time during the reign of Marcus Aurelius, 161-80, to find itself shut up in a gorge in the Alps surrounded on all sides by enemies, and suffering terribly from total lack of water, when unexpectedly it was saved by the bursting of a mighty shower. The event made quite an impression at the time. It stands pictured on the column of the emperor in the Piazza Colonna, Rome, and is mentioned by contemporary writers, both Christian and pagan, the former ascribing the salvation of the legion to the prayers of the Christian soldiers, the latter to the prayers of the pagan emperor. The letter of the emperor to the senate is spurious, however, and the name *fulminatrix* was not given to the legion on account of that event; it was more than 100 years old at that time.

Lehi (*jaubone*), a place in Judah where Samson slew 1000 Philistines with the jawbone of an ass (Judges xv. 9-19). T. W. C.

Leibni(t)z (lib-nits), Gottfried Wilhelm, b. at Leipzig, July 1, 1646; d. at Hannover, Nov. 14, 1716. He studied at Leipzig and Jena, and entered the service of the elector of Mayence in 1667, and in 1678 that of the Duke of Brunswick, in which he continued the rest of his life. He was remarkable for his precocity and the wide range of his scholarship, being eminent in nearly every branch of knowledge. His writings were numerous, but those of most interest to the theologian were his theodicy and those in behalf of Christian union. The former maintained that this was the best possible world that could exist, a thesis which led him to strip evil of its ethical character, and make it a natural result of the necessary limitation of everything created. The latter induced him to enter into many conferences, with a view of reconciling Romanism and Protestantism, and at length to prepare an exposition of his doctrinal belief, called *Système Theologicum*, written about 1686, but not published till 1819, Ger. trans., Mainz, 1820, but the only result was to render his own Protestantism suspected by many. His genius was colossal and his ideas were brilliant. His works, latest ed. by Onno Klopp, Hannover, 1864-85, 13 vols., were read with interest even where his positions were not accepted, and he left an enduring mark upon his age. (See Pichler, *Die Theologie des L.*, Leipzig, 1869-70, 2 vols.) T. W. C.

Leighton (la-ton), Robert, archbishop of

Glasgow; b. probably in Scotland, 1611; d. in London, June 25, 1684. His father, Dr. Alexander Leighton, for *Zion's Plea against the Prelacie*, was barbarously mutilated by the Star Chamber and imprisoned 10 years in London; but the son's gentle and catholic spirit harbored no resentment for these injuries. Entering the University of Edinburgh, 1627, he graduated, 1631, and spent some years in France, seeing much of certain relatives at Douay, with whom he long corresponded, and coming into contact with some Jansenists; this was the only foundation for the later charges of a leaning toward Rome. He was Presbyterian minister at Newbattle in Midlothian, 1641-52, and from Feb., 1653, principal and professor of divinity at Edinburgh. When Charles II. reconstituted the Scottish Church, he accepted the small see of Dunblane, and was consecrated with Sharp and others at Westminster Abbey, Dec. 15, 1661. He was now between two fires. An unworldly man, caring little for politics and much for peace, he was surrounded by fierce partisans and bitter strife. His work "seemed to him a fighting against God;" more than once he desired to lay down his dignity, and went to London to protest against the persecutions of the Covenanters. Himself at the furthest remove from prelatial arrogance and self-seeking, he accepted Archbishop Ussher's moderate scheme of episcopacy, and in his cathedral used "neither liturgy nor surplice." He had wished in 1653 to resign his parish and "be left to his own thoughts;" his comfort was still in solitary walks and silent meditation. In 1672 he was persuaded, against his will, to accept the archbishopric of Glasgow. Here he attempted a scheme of accommodation, in the vain effort to reconcile those who desired no reconciliation; for episcopacy was generally hated in Scotland, and most of those who adhered to it were of another spirit than Leighton's. Disheartened, he retired from his office in Sept., 1674, and soon took refuge with a sister at Broadhurst in Sussex. While on a visit to London his singular wish was fulfilled, and he died, like a pilgrim, in an inn.

It does not appear that his great talents, learning, and piety exerted any appreciable influence on those with whom he had to do. Unfitted for scenes of contention, if not for active duties, he was without effect on his own generation, but not on posterity. The ejected ministers whose woes he labored to mitigate regarded him with suspicion and hostility, and denounced him as a Jesuitical hypocrite. Wodrow says "he was judged void of any doctrinal principles," and "as very much indifferent to all professions which bore the name of Christian." Burnet, who seems the only one among his contemporaries to appreciate him, credits him with "the greatest elevation of soul, the largest compass of knowledge, the most mortified and heavenly disposition . . . the greatest parts as well as virtue, with the perfectest humility that I ever saw in man. . . . I never knew him say an idle word, or one that had not a direct tendency to edification; and I never once saw him in any other temper but that which

I wished to be in in the last minutes of my life." Serious, unsmiling, saintly, remote from human passions and infirmities, detached from earthly affairs, ambitions, intimacies, he was one to fail of effect at the time and leave his memory to later ages. He would never be called "my lord," and at clerical gatherings wished to take the foot of the table. When told that all the brethren preached to the times, he said they might "permit one poor brother to preach Christ and eternity." His retiring modesty overcame even the desire of usefulness, or else (as is said) he had no sense of the value of his writings; for he published nothing, and left orders for his papers to be burned. This extreme demand was happily disregarded, and his fame rests upon his books. His *Sermons* appeared, London, 1692; Burnet ascribes to them "a sublime strain, majesty of thought, and of language." His *Praelectiones Theologicae*, 1693, are "remarkable for the purity and elegance of their Latinity, and their subdued and meditative eloquence." Bishop Jebb called them "the very philosophy of the New Testament," and the *Practical Commentary on the First Epistle of St. Peter*, 1693-94, "a treasury of devotion." This last is perhaps the most popular of his writings, which, taken together, have for near two centuries enjoyed eminent repute, not so much for their theological as for their practical and devotional character. They have been edited by Wilson, 1746-63; Middleton, about 1750; Foster, 1777; Jerment, 1808-14; Baynes, 1823-29; Pearson, 1825, and W. West, 1869, and later; besides single volumes and selections, *Selections*, edited with memoir and notes by W. Blair, London, 1883. Some of these contain brief memoirs of the author, and his life has been written by Dr. T. Murray, Dr. J. Stoughton, and others. F. M. B.

Leipzig Interim. See INTERIM.

Leland, John, D.D. (Aberdeen, 1739). Presbyterian; b. at Wigan, Lancashire, 196 m. n.w. of London, Oct. 18, 1691; d. at Dublin, Jan. 16, 1766. Removed in childhood to Dublin, he was educated there, and from 1716 was pastor in New Row. Stirred up by the English sceptics of his time, he answered Tindal in *A Defence of Christianity*, London, 1733; Morgan in *Divine Authority of the Old and New Testaments*, 1738; Dodwell in *Remarks*, 1741; and Bolingbroke in *Reflections*, 1753. His chief work, *A View of the Principal Deistical Writers*, appeared in 2 vols., 1754-56, and was reprinted, 1837; its value is historical only. His *Advantage and Necessity of the Christian Revelation* was printed 1766, and his *Discourses*, in 4 vols., 1768-79. His life was written by Huddesford, 1772. Others of this name were a noted antiquary, 1506-52, and an American Baptist preacher and hymn-writer, 1754-1841. F. M. B.

Le Maitre (leh-mâtr), **Louis Isaac**, better known under the name **de Sacy**; b. in Paris, March 29, 1618; d. at Pomponne, Jan. 4, 1684; was ordained a priest in 1648; became the spiritual director of the nuns of Port Royal; was imprisoned in the Bastille for 2½ years, 1666-68, during the contest between the

Jansenists and the Jesuits, and retired in 1679 to Pomponne. He was a very prolific writer. He translated the Bible; the New Testament, well known under the title *Nouveau Testament de Mons*, appeared in Amsterdam, 1667. His *Office de l'Église traduit en français*, Paris, 1650, containing *Hymnes traduites en vers* is often spoken of under the title *Heures jansénistes* or *Heures de Port Royal*.

Lem'-u-el (*devoted to God*), the king to whom were addressed the counsels in Prov. xxxi. 2-9. Some think it an enigmatical name for Solomon. T. W. C.

Lend-a-Hand Clubs. See p. 985.

Lenfant (lon-fon), **Jacques**, Reformed; b. at Bazoches, Beame, Central France, April 13, 1661; d. in Berlin, Aug. 7, 1728; studied theology at Saumur and Geneva, and was appointed pastor of the French Reformed congregation at Heidelberg, 1684, and in Berlin, 1688. Of his numerous critical, polemical, and historical writings, the last ones are the most remarkable, *Histoire du concile de Constance*, Amsterdam, 1714, 2d ed., 1727, much enlarged, 2 vols., 1136 pages, with a great number of portraits, excellently engraved (the Paris reprint, 1718, is worthless), Eng. trans., London, 1730, 2 vols. quarto; *Histoire du concile de Pise*, Amsterdam, 1724, 2 vols., 2d ed., Utrecht, 1731; *Histoire du concile de Bâle* (posthumous), Utrecht, 1731, 2 vols. There is something in these books which resembles the most modern treatment of history—their statistics—and there is something which wofully reminds of the time in which they were written; the Jesuits succeeded in keeping all the documents on the Hussite side away from the writer; he knew only the slander of the papists.

Lent (from the Anglo-Saxon *leneten*, "spring," the German, *lenz*) denotes in ecclesiastical terminology that period of 40 weekdays which the Greek, the Roman, and the Anglican churches observe with fasts and prayers preparatory to the celebration of Easter. The custom of such a preparation seems to be as old among Christians as the church itself, but the length and the strictness of the observation has varied very much, according to time and place. Originally the fast lasted only 40 hours, having reference to the 40 hours which elapsed between the crucifixion and the resurrection, but gradually it extended to 40 days, having reference to the 40 days of the fast and temptation of Christ, to Moses in the wilderness, to Elijah, to Jonah. Gregory the Great, 590-604, speaks of Lent as lasting 6 weeks, but as no fasting took place on Sundays, 6 weeks give only 36 days, and it is not certain whether he or Gregory II. added the 4 days which go to make up the *quadragesima*. The manner of observation also varied. In some places it consisted in abstinence from all kinds of food until after sunset, in others simply in abstinence from certain kinds of food—meat, wine, etc. At the same time all arrangements of a festal character were prohibited—public games, theatrical shows, horse-races, even

the celebration of marriages and birthday festivals. Valentinian would not allow a sentence of death to be given during the holy season; Theodosius forbade the application of torture; in many places the courts were closed altogether. In the churches the divine service assumed a more sombre character—there was no music, the pictures were veiled, etc. But about all these things there were no universally accepted regulations.

Lentiles (*ervum lens*), a species of pulse or small bean still common in Syria, sometimes made into pottage (Gen. xxv. 34), or by the poor into bread (Ezek. iv. 9). A "piece of ground full of lentiles" (2 Sam. xxiii. 11) is common in Palestine. T. W. C.

Lentulus. See CHRIST, IMAGES OF.

Leo, popes of that name. 1. (**The Great**) pope 440-61. His early life is unknown to us. He first appears when engaged in various public employments, and was at the time of his election to the bishopric of Rome absent in Gaul by commission of the emperor, in the attempt to reconcile the two highest Roman officials there. His surroundings as he ascended the episcopal chair were such as to call for a strong man, and give such a one an opportunity. Valentinian III., a man of no character, was emperor of the West, and was succeeded by men less than himself. The emperors of the East were Theodosius II., and then Marcian, the husband of Pulcheria. The affairs of Italy were in great confusion, and in the lack of any other leader, a man like Leo had every opportunity to lead, and thus to advance himself and the chair he filled. Leo was not slow to take advantage of this, and was prominent in averting an attack by Attila (452), and in moderating the ferocity of Genseric at Rome (455). Such events made him the most prominent personality in Italy.

Leo was the first pope to hold clearly the monarchical idea of the papacy. The church is built upon Peter, and hence he has the duty of guiding and governing it. This duty has descended to his proper successors, the bishops of Rome, who have therefore supreme power in the church. This is especially conferred by God. The whole ecclesiastical activity of Leo is filled with this idea. It appears in his attempts to regulate the affairs of Africa. This province, which had been so independent in the days of Cyprian, had now sunk, under the invasion of the Vandals, to a sad state of dependence, and Leo was able to issue directions for remedying abuses as he would not have been able to do in happier times. The monarchical idea was still more clearly brought out in a contest with Hilary of Arles. Under Patroclus (d. 426) a kind of primacy in Gaul had been recognized by the pope as residing in the bishop of Arles. The idea had fallen into abeyance, but was reaffirmed by Hilary (429 ff.). He came thereby into conflict with Celidonius of Besançon, who made an appeal to Rome. Hilary justified his action there, and for his independent utterances was nearly imprisoned. The appellant was successful, and was restored in

445 by a Roman synod, and Leo procured from the emperor an edict which made opposition to the Roman bishop treason to the state.

In the Christological controversies of his time (see **CHRISTOLOGY**) Leo exercised the decisive influence at the Council of Chalcedon which settled the dispute. He was, however, much disturbed by further action of the council, which put new Rome upon a level with old, and made the question to depend upon the political rank of the two cities. He finally succeeded in getting the offensive canon cancelled by the emperor.

In other respects the work of Leo was less important. His proceedings against heretics, Manichæans in Italy, Priscillianists in Spain, were not entirely successful. As a preacher, he obtained great fame. As a dogmatician, he has no special historical importance. His works were collected in an edition (the best) by Ballerini at Venice, 1753-57, 3 vols. In Migne, *Pat. Lat.* LIV.-LVI. For life, see Arendt, *Leo der Grosse und seine Zeit*, Mainz, 1835; Perthel, *Papst Leo I. Leben und Schriften*, Jena, 1843.

2. Pope 682-83, confirmed the result of the Council of Constantinople (681), which condemned Honorius (q.v.) as a heretic. 3. Pope 795-816. The correspondence which he had with Charlemagne at the beginning of his pontificate shows that Charlemagne regarded him as a subject. After three years he was obliged to flee from Rome, and sought out the king at Paderborn. Together they returned to Rome, and here Leo crowned Charlemagne as emperor on Christmas Day, 800 (see article **FILIOQUE**). (See Döllinger, *Das Kaiserthum Karls des Grossen*, *Münchener Hist. Jahrbücher*, 1865. 4. Pope 847-55. Beside efforts to repair the damages done to the city by war and fire, Leo assumed again somewhat of the tone of the first Leo in regard to the papacy. 5. Pope about a month in 903. 6. Pope July, 928, to Feb., 929. 7. Pope 936-39.

8. Pope 963-65. John XII. was deposed by a Roman synod, and the same day Leo was elected, hastily put through all the orders of the ministry, and two days later consecrated pope. But the city of Rome was inclined to obey neither the emperor, Otto I., nor the pope, and in Feb., 964, Leo was obliged to flee, and John returned. He soon died, only to be succeeded by Benedict, and Otto was obliged to reseat his pope, Leo, by force. When the emperor again withdrew the position of the pope became precarious, but he soon died.

9. Pope Feb. 12, 1049, to April 19, 1054. His family name was Brun, and he was born in Alsace, June 21, 1002. He was educated in the monastic school at Toul, and became canon, and subsequently bishop there. He was a favorite with Conrad II., both for his services in war and for his personal characteristics. He was thoroughly in sympathy with the reform efforts of the monastery at Cluny, and when the Romans demanded another pope of the emperor, Henry III., after the death of Damasus II., the emperor's attention was immediately attracted to Bruno. He accepted the nomination only upon con-

dition that he should also be regularly elected at Rome, whither he went, with Hildebrand in his train, for election and consecration. He immediately began his efforts for the reform of the church, and this he sought to effect by a revival of the system of local synods. Over many of these he presided himself, and journeyed from one end of the empire to the other constantly in this work. We may mention the earliest of these synods, that of Rome at Easter, 1049, where the two subjects of simony and celibacy were discussed. Celibacy was prescribed for all the clergy down to the subdeacons. The synod of 1050, also at Rome, where the heresy of Berengarius (q.v.) was considered and celibacy enforced by new regulations, is noteworthy. In these synods Leo sought to revive the ecclesiastical life of the church at large. To this end he joined with them efforts lying in the exact line of the piety of the day, presiding at many ceremonies where the relics of martyrs were deposited in new sanctuaries, at the dedication of churches, etc. He effected much in these ways toward kindling a new and real life among the masses of the people. His life closed in a less glorious manner. Marching against the Normans in 1053, he was totally defeated, and though his personal influence led them to a nominal submission, he was really some time their prisoner. He returned to Rome, but did not long survive.

10. Pope March 11, 1513, to Dec. 1, 1521. (**Giovanni de Medici**) b. in Florence, Dec. 11, 1475; d. at Rome as above; received the tonsure at the age of 7; was cardinal at 13, and actually admitted to the college at 17. He immediately occupied important posts, but spent his life up to the death of Julius II. chiefly in the pursuit of pleasure. He commanded at the battle of Ravenna (1512). At his election he had to sign a capitulation which protected the property of the church, and promised a reformation in head and members; but he did not fulfil it. His reign was taken up with intrigues and conflicts for the extension of the papal power in Italy. The French had lost Milan after the battle of Ravenna, but repossessed themselves of it in the battle of Marignano (1515). This cost the pope also Parma and Piacenza. He finally recovered these, and met with other successes in the political sphere; but he left the papal treasury empty. In the more purely ecclesiastical sphere, he found at his accession a schism of a portion of the cardinals, which he healed. He gave away, in his capacity as lord of the earth, great tracts of undiscovered lands to the king of Portugal. The Reformation which he had solemnly promised, but did not make, was introduced during his reign by another. (See **LUTHER**.) When Charles V. was elected emperor, Leo made a secret treaty with him against France. But his speedy death put the conduct of affairs during this prince's life into another's hands.

11. Pope April 1 to April 27, 1605. 12. Pope Sept. 28, 1823, to Feb. 10, 1829. (**Annibale della Genga**) b. Aug. 22, 1760; cardinal, 1816; was occupied in various missions till his election to the papacy. His policy as pope comprised the assumption of more inti-

mate relations with France, the holding of a jubilee at Rome—which was largely a failure—the promotion of the emancipation of the Catholics in England, and a wiser conduct of the papal affairs with Russia. He also organized the church anew in the South American republics, a measure which the jealousy of Spain had hitherto prevented, and which was now unfavorably received there. He also made great efforts to improve the government of the papal states, in which he was partly successful. 13. Pope at the present time (1890) (**Vincenzo Gioacchino Pecci**); b. at Carpineto, Anagni, states of the church, March 2, 1810, was educated by the Jesuits in Rome, graduating D.D. in 1831, and D.C.L. in 1837. He was ordained priest in 1837; made archbishop of Perugia in 1846; proclaimed cardinal in 1853, and made camerlengo, 1877. He was chosen pope Feb. 20, 1878, and crowned March 3. In his encyclical of April 21, 1878, he reaffirmed the theological positions of his predecessor (immaculate conception, infallibility), emphasized the necessity of the temporal power of the pope, and condemned all the errors which his predecessors had condemned. In some respects he has been more liberal than his immediate predecessor, Pius IX., and has shown an interest in scholarship by opening the Vatican library to scholars. It is still too early to judge of the true character of his reign. Life by O'Reilly, London, 1887. F. H. F.

Leo Hebraeus. See ABARBANEL.

Leontius of Byzantium, a writer about the end of the 6th century upon heresy, b. in Byzantium, and therefore named as above, but an inmate of the monastery of St. Sabas, near Jerusalem, whence he is also called Leontius of Jerusalem. Some writers distinguish between these names as denoting different men. His principal work is entitled *Concerning the Sects*, and is a valuable contribution to history (found in Migne, *Pat. Gr.* LXXXVI.), dealing with great minuteness with the writers during and after the 4th century. Other works of his are that *Against the Nestorians and Eutychians*, and a dialogue *Against the Aphtharto-Doctests*, with a short treatise against the Apollinarists. There are other works ascribed to him, but without sufficient grounds. There are also several other Leontiuses. F. H. F.

Leprosy, a loathsome disease still prevalent in the East. Beginning with reddish eruptions, it gradually attacks the whole body, and the joints of the hands and the feet lose their power. While usually not affecting the general health, yet it was impossible to cure (2 Kings v. 7). Anciently it was regarded as a "plague" or judgment from God (Deut. xxiv. 8). It rendered the sufferer unclean, and as such he was cut off from the sanctuary and from the society of his fellows (Lev. xiii. 45, 46, Num. xii. 10, 2 Chron. xxvi. 21). The disease in all its forms was a lively emblem of sin. This malady of the soul is also all-pervading, unclean, and incurable; it separates its victim from God and heaven; it proves its existence by its growing strength

and its fatal termination. The typical nature of the disease accounts for the minute directions in Leviticus (xiii., xiv.) as to the means of ascertaining its existence, the seclusion of the victim, and the method of restoring him when cleansed to the privileges of the sanctuary and communion with his kind. The term "the plague of leprosy" was applied not only to this disease in men, but also to a similar infection in garments and upon the walls of houses, the exact nature of which cannot be determined, but the law was imperative that if the disease certainly existed, the garment must be burned with fire and the house broken down, and the stones, timber, and mortar carried into an unclean place.

The divine power of our Saviour was nowhere more signally shown than in the way in which with a word he healed this awful disease (Mark i. 40, Luke xvii. 12-19) and restored its victim to health and hope. Among the signs of his Messianic mission reported by his direction to John the Baptist (Matt. xi. 5) was this significant statement, "The lepers are cleansed." T. W. C.

Lerins Isles (*Insula Lerina*), a group of islands in the Mediterranean, belonging to France; near the coast, just opposite Cannes, of which the largest, Lero, the present Sainte Marguerite, was strongly fortified during the later Middle Ages and became the prison of the "man with the iron mask" and of Bazaine, while a minor one, Lerinum, the present St. Honorat, was the seat of a convent which, founded in 400 by St. Honorat as a *canobium* of anchorites after Eastern patterns, developed into a rich and magnificent monastical institution and exercised a great influence on the church of Southern France from the middle of the 5th century to the time of the Babylonian captivity of the popes, 1305-77. The monks of Lerins always showed a strong spirit of independence: in the 7th century they killed the abbot Aigulf because he tried to introduce the rules of St. Benedict among them, and in the beginning of the 14th century they refused to be called *fratres*, and demanded the title of *domini*, which was granted them. Though the convent was plundered in the 8th century by the Arabs, in the 10th by the Saracens, and in the 12th by the Genoese, the popes, when they settled at Avignon, in 1305, found it a gold mine. John XXII., Clement VI., and Innocent VI. drew immense sums from it by selling it under the form of giving it away in *commendam*, and when the popes finally left Avignon, 1377, both the wealth and the discipline of Lerinum were gone. The monastery was closed in 1788, and the island was sold in 1791 to an actress from the Comédie Française. (See *Vita St. H.* in *Bibl. Patr. Max.* VIII., and *Act. Sanct.* Jan. II.; Alliez, *Histoire du monastère de Lerins*, Paris, 1662, 2 vols.)

Leslie, Charles, nonjuror; b. at Raphoe, Donegal, 1650; d. at Glaslough, Monaghan, April 13, 1722. The son of an Irish bishop, he graduated at Trinity College, Dublin, 1668; studied law in London; took orders, 1680, and was chancellor of the cathedral of

'Connor, 1687-89. For 20 years he lived in London, engaged in political and religious controversies with all opinions differing from his own. His *Good Old Cause*, an attack on Bishop Burnet, brought him into trouble; he fled to the Pretender, and lived in France and Italy till 1721. His *Short and Easy Method with the Deists*, London, 1697, has often been reprinted. Similar books of his assailed the Jews (1689), Quakers (1696), Socinians (1697), and Romanists (1703, 1713). Strange as it may appear, his reasoning is said to have converted many. His *Theological Works* appeared in 2 vols. folio, 1721, and in 7 vols., 8vo, 1832. F. M. B.

Lessing, Gotthold Ephraim, b. at Kamentz, Saxony, Jan. 22, 1729; d. at Brunswick, Feb. 15, 1781; was appointed librarian at Wolfenbüttel in 1770, and while there he published *Emilie Galotti*, 1770; *Fragmente einer Ungenannten*, 1774-78, together with the whole Goeze controversy, *Nathan der Weise*, 1779, and *Die Erziehung des Menschengeschlechts*, 1780; the very works from which alone can be formed a true conception of his relation to Christianity. The question is somewhat obscure. While his influence on literature and art is decisive and palpable, his influence on philosophy and theology, though easy to feel, is very difficult to define. There are some who think they can trace through his later writings a progress toward Christianity, and there are others who protest that he ended as a full-fledged pupil of Spinoza. How is this to be explained?

Lessing was a critic. Even his dramas are the products of critical insight rather than of poetical inspiration. But if criticism shall mean something more than a mere correction of blunders, if it shall become a living influence in the evolution, it must be launched from a positive standpoint. In literature and art he had a firm and fixed foothold, and when he appealed to nature, he was able not only to laugh down the unnaturalness of Voltaire, but also to show his readers what nature is, where to find it, how to handle it, etc. In philosophy and theology he lacked such a positivity. He appealed to truth, and he could be most mercilessly delightful in demonstrating how wrong was poor Goeze. But truth was to him not a fixed point from which heaven and earth could be moved; it was only an infinite progress toward such a point. "If the Lord held truth in the right hand and search after truth in the left, and gave me the choice, I should choose the left hand." By his studies and controversies he certainly learned much, very much about philosophy, theology, and Christianity, but an infinite progress toward an infinite goal leaves a man forever at the point from which he starts.

There are several German editions of Lessing's collected works, excellent and cheap, and several biographies of him by his brother, 1793; Danzel, 1850; Stahr, 1859; Düntzer, 1882. Translated into English are *Dramatic Works*, by Bell and Zimmern, London, 1878; *Nathan der Weise*, by Ellen Frothingham, New York, 1871, and by Wood in blank

verse, London, 1877; *Education of the Human Race*, by Robertson, London, 1872; *Lacoon*, by Frothingham, 1874, Sir R. Phillimore, 1875, A. Hamann, 1878; *Selected Prose Works* in Bohn's Standard Library, 1879; *Fragments from Reimarus*, London, 1879. His biography was written by James Sime, London, 1877-79, 2 vols. (Boston repr., 1879). C. P.

Lestines, Council of (*Concilium Lestinese*), the second Austrasian synod under Carloman, was held at Lestines, a royal residence in the present Hainault, Belgium, in 743, and is noted for the heavy secularization of ecclesiastical estates which took place there. (See Paul Roth in *Münchener hist. Jahrbuch*, 1865, i.)

Le'-vi (*joined*), third son of Jacob and Leah (Gen. xxix. 34). By avenging with Simeon the wrongs of Dinah (Gen. xxxiv. 25-31) he incurred the curse of Jacob (Gen. xlix. 5-7), but for the zeal of his descendants on occasion of the golden calf (Ex. xxxii. 26-29) the curse was changed into a blessing (Deut. xxxiii. 8-11). T. W. C.

Levi. See TRIBES OF ISRAEL.

Leviathan, the Hebrew name of a huge reptile minutely described in Job xli. It is probably the crocodile (as behemoth in the previous chapter is the hippopotamus), which once abounded in the Lower Nile, but now is rarely seen. (See Ps. lxxiv. 14, Isa. xxvii. 1.)

T. W. C.

Levirate (*leir*, "a husband's brother"). An ancient usage of the Hebrews (Gen. xxxviii.), reordained by Moses (Deut. xxv. 5-10) required that when a man died without male issue his brother should marry the widow, and the firstborn son of the new marriage should succeed in the deceased brother's name and enjoy his property and privileges, "that his name be not blotted out of Israel." We learn from the case of Ruth (iii., iv.) that when there was no brother alive the law extended to the nearest relative of the deceased husband. In case the person refused to perform the duty, he was publicly disgraced. The reasons of the regulation were to gratify the natural desire of an Israelite not to lose his share in the blessings bound up with the preservation of Abraham's seed, and also to be in harmony with the laws of Israel concerning the retention of property within the same tribe and family. That the law existed in our Lord's time appears from the question of the Sadducees (Matt. xx. 24). T. W. C.

Levites. All the descendants of Levi are sometimes intended by this name (Ex. vi. 25, Josh. xxi. 3), but usually it meant all these except the sons of Aaron, the priests. At the time of the Exodus the firstborn males of Israel, being spared when those of Egypt were slain, belonged unto the Lord, but he took the Levites in their place (Num. iii. 11-13), and thenceforth they occupied a place midway between the priests and the people. They could not offer sacrifice or burn incense, but they marched nearer the ark than the people, and during the wandering in the wilderness one of their families, the Kohathites car-

ried the sacred vessels, a second, the Gershonites, the hangings and curtains of the tabernacle, and the third, the Merarites, the boards and pillars. They also kept the book of the Law and served as judges (Lev. xvii. 8-12, 18).

God assigned for the Levites 48 cities with fields, pastures, and gardens (Num. xxxv.), of which 13 were given to the priests and 6 were cities of refuge. Besides, they received a tithe of all produce, animal and vegetable, of which they paid a tithe to the priests (Num. xviii. 26). Another tithe they received every third year (Deut. xiv. 28, 29), and a special provision was made for them when they ministered in the sanctuary. In the time of David their number had increased to 38,000, of whom 24,000 were set apart for the ordinary service, 6000 for the teaching of the law, 4000 as porters, and 4000 as musicians (1 Chron. xxiii. 1-6). They were divided into courses, and came up from their cities to the temple in rotation. After the revolt of the 10 tribes the Levites abandoned their cities in Israel and dwelt in Judah (2 Chron. xi. 13, 14) and were conspicuous in the history under Jehoshaphat (2 Chron. xix., xx.), Joash (xxiii.), Hezekiah (xxix.), Josiah (xxxiv., xxxv.). After the Captivity a small number returned (Ezek. ii. 36-42, iii. 10, vi. 18), and assumed their former position in the new organization. In the New Testament they are not often mentioned (John i. 19, Luke x. 32, Acts iv. 36), and when they are it is as unloving formalists. The distinction of Levite is still maintained among the Jews. T. W. C.

Leviticus, the third book of the Pentateuch, so called because of its contents. Only the chapters viii.-x. are narrative; all the rest treat of the Levitical services. Chs. i.-vii. give the law of offerings; viii.-x., the consecration of the priests; xi.-xv., the laws concerning what is clean and what is unclean; xvi., the Day of Atonement, the culmination of Hebrew worship; xvii.-xx., the separation of Israel from heathendom in food, marriage, etc.; xxi., xxii., the holiness of priests and offerings; xxiii., the holiness of convocations, Sabbaths, etc.; xxv., the jubilee year; xxvi., a hortatory discourse; xxvii., the rule concerning vows. The only history in the book is that of Aaron's consecration, the death of Nadab and Abihu (viii.-x.) and the doom of the blasphemer (xxiv. 10-23). The Epistle to the Hebrews is the New Testament commentary on this book, showing the correspondence and also the superiority of the antitype to the typical sacrifices. The authenticity and integrity of the book are not denied save by those critics who insist that the entire ritual belongs to the post-exilic period, a theory which raises many more and worse difficulties than those it seeks to remove. See the general commentaries, and those on the Pentateuch; for a special commentary see C. D. Ginsburg, London, 1885. T. W. C.

Lewis, Tayler, LL.D. (Union, Schenectady, 1844), Reformed (Dutch) layman; b. at Northumberland, Saratoga County, N. Y., March 27, 1802; d. at Schenectady, N. Y., May 11, 1877. He graduated at Union, 1820; studied law and practised it for a time, but

turned to scholastic and literary pursuits; became professor of Greek in the University of New York, 1838, and at Union, 1849, as later of Oriental languages. Among his works are, *The Six Days of Creation*, Schenectady, 1855, n.e., New York, 1879; *The Bible and Science*, Schenectady, 1856, answer to criticisms of the former book; *The Divine Human in the Scriptures*, New York, 1860; metrical versions of Ecclesiastes, 1870, and Job, 1874; and *Nature and the Scriptures*, 1875.

F. M. B.

Leyden, John of. See ANABAPTISTS, p. 28.

Libellatici. See LAPSED.

Liber Diurnus Romanorum Pontificum, a collection of formulas used by the Roman Curia in its correspondence and ordinary business, seems to have been made between 685 and 751, and was in use till the 11th century, when it became antiquated. It was afterward entirely forgotten, until Lucas Holstenius, in 1650, discovered a copy of it in Rome. He was not allowed to publish it, however, but another copy was found in Paris, in 1680, and published by the Jesuit Garnier. It has considerable interest, both archaeological and historical. Thus, it contains the confession of faith which the pope had to subscribe at his accession, and as that confession accepted the canons of the sixth Ecumenical Council, it condemned Honorius I. as a heretic. The best edition of the *Liber Diurnus* is that by Rozière, Paris, 1869.

Liber Pontificalis, a history of the bishops of Rome from Peter down to the last half of the 9th century. It was at first regarded as the work of Anastasius, abbot of a monastery at Rome and librarian of the Roman Church under Nicholas I. (858-67), but internal evidence makes it evident that it is the work of several hands. The earliest sources of the *Liber* are still in existence in the shape of several catalogues of popes of great antiquity, such as the *Catalogus Liberii*, which Mommсен dates A.D. 354, and the *Catalogus Felicianus*, the character of which is, however, more doubtful. The earliest portions of the work were written about the end of the 5th or the beginning of the 6th century, and there is a distinct division about the end of the 7th century, where the numerous references to details betray the personal acquaintance of the writer with the times. At least two clearly marked continuations bring down the history to the time of Hadrian II. (872), with an appendix upon Stephen VI. The first proper edition dates from the year 1602, and is by Busæus. There is a Roman edition by Vignoli, 1724-55, 3 vols. A new edition is promised for the *Monumenta Germaniæ*. Four separate continuations have brought the history down to Alexander III. (1181).

F. H. F.

Liberius, bishop of Rome, May 22, 352 to Sept. 24, 366. As the successor of Julius, he first took the side of Athanasius in the strife which still continued about his person. He resisted the tendencies of the Synod of Arles

against Athanasius, and also held out against the Synod of Milan. When brought before the Emperor Constantius, he demanded the acknowledgment of the Nicene Creed, the restoration of Athanasius, and the calling of a council at Alexandria, where the questions raised about Athanasius could be properly settled. But when he had been banished to Berea, and when Felix had been consecrated bishop in his place, Liberius went as far in the other direction. He agreed with the theological statements of the Oriental bishops, gave Athanasius wholly up, even declaring that he had long since been excluded from the communion of the Roman Church, rejected the test word of the Nicene Creed, the Homocousion, and was thus finally permitted to return to Rome. Felix retired, and when Constantius was dead, Liberius took back all the concessions he had made. F. H. F.

Libertines. 1. The name of a synagogue in Jerusalem the members of which were among the opponents of Stephen (Acts vi. 9). They are thought to have been Jews who had been enslaved as captives in war, and after manumission had settled as freedmen (*libertini*) in Jerusalem. 2. A party that arose in the Netherlands during the Reformation and for a time made progress, but soon after the middle of the 16th century disappeared. As they had an esoteric and an exoteric teaching, it is not easy to define their tenets. They held a sort of pantheism, saying that God is all and all is God, so that the natural passions are the voices of the Spirit—impulses from God. Hence they called themselves Spirituals, but were in reality favorers and followers of the flesh. Calvin detected their error, and published twice against them, once in 1545, and again in 1547. 3. The name of a party in Geneva who rose in resistance against the moral reforms which were carried through with such unsparing rigor under the influence of Calvin, and complained of them as a new tyranny as bad as the old. It is possible, although it cannot be proved, that this faction was in some way connected with the Libertines of the Netherlands. T. W. C.

Libraries of Christian books were formed very early both at the cathedral churches and in the monasteries.

The oldest institution of the kind mentioned by any historian is that founded by Alexander, bishop of Jerusalem, about 212. Eusebius (d. 340) says of it that it had been of much use to him in compiling his church history, and tells us that, among other books, it contained a great number of epistles written by one bishop or learned ecclesiastic to another. A still larger and more famous library was that of Cæsarea, in Palestine, founded by Origen, 185-254, and much enlarged by Pamphilus (d. 309), the friend of Eusebius. St. Jerome, 340-420, knew it well, and mentions among its books the supposed Hebrew original of the gospel according to Matthew, the originals of the Hexapla, the Apology for Origen by Pamphilus, etc. Isidore of Sevilla (d. 636) asserts that the library of Cæsarea contained nearly 30,000 volumes. But the chief church library of the East was that be-

longing to the Patriarchium in Constantinople, both on account of its wealth of books and on account of the authority of its copies. There is still extant a letter from Constantine the Great to Eusebius ordering "fifty volumes of the sacred writings," to be made "on well-prepared parchment by calligraphic artists, thoroughly skilled in the art," for the new church. And when Bede, 674-735, and afterward Hincmar of Rheims, 806-82, visited Constantinople, they speak of the "silver-bound parchments" lent them from the libraries. It was, however, not the imperial library in the portico of the palace, but the church library in the Patriarchium which was considered as authoritative. Thus, the ardent image-worshipper, Theophaues, of yzantium, 758-816, refused to look at a copy of Isaiah brought from the imperial library, because all those books were corrupted, and asked for a copy from the Patriarchium.

In the West the general state of affairs was by no means so favorable to the acquisition of learning as in the East, fewer books were produced and fewer were used. Still, when Augustine died, 430, there was a library at his church in Hippo Regius, the present Bona, Algeria, to which he bequeathed his own books and copies of his works. From about the same time we have notices of the existence of libraries at the churches of Rome. According to the *Liber Pontificalis*, Hilarius, 461-68, formed two libraries in the Lateran baptistery, and the works of Gelasius, 492-96, were kept in the library of the church. Gregory the Great, 590-604, speaks not only of the libraries of the city, which were rapidly disappearing, but also of those of the churches which, as yet, however, were not much more than simple archives. An anecdote shows that there was a library at St. Peter's in the middle of the 7th century, but it also shows in what state it was. Bishop Taio of Saragossa went to Rome expressly for the purpose of procuring a copy of the *Moralia* by Gregory the Great. But neither the pope nor anybody else could tell where the book was; in a vision, however, it was revealed to Taio that it could be found in the library of St. Peter's, in that or that press, etc. Curious is also a passage in a letter of recommendation which the Roman legates brought from Agatho, 678-81, to the emperor; he makes excuses for their ignorance. In Spain and Gaul times were so troubled that nobody could think of forming a new library. Better were the prospects in Ireland and England. Already in the 7th century the Irish monks were excellent transcribers, and from Alcuin, 735-804, we learn that there at his time were good libraries at York and Canterbury. So far as the Frankish Empire is concerned a powerful impulse was given to the cause by Charlemagne's order of 787, that there should be established schools at all cathedrals, and that the schools should be provided with books: the gospels, a psalter, an antiphony, a breviary, a computus, a martyrology, a penitential, a passionnal, a volume of canons, homilies, etc.

Of still greater importance are the monastic libraries, not because the schools and book

collections established in the monasteries, when compared to those established at the cathedrals, were the more powerful centres of learning and intellectual development, for that is very doubtful, but because, through their indefatigable copying, they became the printing-presses of their time. To the monks, their industry, conscientiousness, taste—which it is as easy to sneer at as it would be difficult to equal—the world is indebted for the preservation of the whole Latin and the better part of the Greek literature. As for the East, very little is known about the date of the origin and the manner of the growth of the monastic book collections, but, to infer from the remains of them, they must have been very old and very large. Between the years 1839 and 1847 no less than 400 volumes of manuscripts were brought to the British Museum from one single Syrian monastery, St. Mary Deipara in the Nitrian Desert, and three of those volumes, containing the epistles of St. Ignatius, date back to a time before the middle of the 6th century. The manuscript Bible found by Tischendorf in the monastery of St. Catherine at Mt. Sinai, dates from the 4th century, and the immense treasures he brought back to St. Petersburg from the monasteries of Palestine, Syria, Asia Minor, Patmos, etc., give a very vivid idea of what the book collections of the Eastern monasteries must have been before they were overthrown by the Arabs and Turks.

Among the Western monks reading was often commanded by their rules; those of Caesarius, 502, ordered that, while at the table no one should speak, but some book should be read aloud, "that as the body is refreshed by food, so may the soul be refreshed by the word of God;" those of Benedict, 530, that in Lent every monk should receive a book from the library and read it through, and, in order not to soil the books, the monks were allowed to keep a handkerchief about it while reading. When Cassiodorus in 562 built the monastery of Vivarium, he introduced transcription as a regular work among his monks, and so it continued in many monasteries and for centuries. The above-mentioned order by Charlemagne, 787, was also addressed to the abbots, and one of its immediate consequences was the establishment of the library at Fulda, which became the most famous book collection among the Germans, perhaps with the exception of that of St. Gall, both of which are still in existence; Abbot Sturm, who recently had founded the monastery of Fulda, is said to have employed 400 monks as copyists. The two most celebrated monastic libraries in Italy were that of Monte Casino and that of Bobbio. The former was burned down in the 6th century by the Lombards and in the 9th by the Saracens, but each time re-established; the latter was famous for its palimpsests, of which the catalogue, made in the 10th century, is found in Muratori, *Antiq. Ital. Med. Æv.*, iii., 817-24. In France the monasteries of Cluny and Corbie were renowned for their libraries, especially the latter, of which the larger part has been incorporated with the national library in Paris.

Of monastic libraries in England that of Wearmouth seems at one time to have been the largest, but it was destroyed by the Danes in 867. Those of Canterbury, Whitby, Croyland, Durham, were also considerable, and far above anything of the kind at that time found in France or Germany. C. P.

Licentiate, an academical degree, intermediate between Bachelor of Art and Doctor, has become antiquated in England, but is still in use in France and Germany.

Lichtenberger, Frédéric Auguste, Lic. Theol., D.D. (Strassburg, 1857 and 1860), b. at Strassburg, March 21, 1832; studied there, in Paris, and in Germany; became, in 1864, a member of the French Protestant theological faculty at Strassburg, which, in 1877, was reorganized in Paris with him for its dean. He edited the *Encyclopédie des Sciences Religieuses*, Paris, 1872-82, 13 vols. Among his other works is a *Histoire des édées religieuses en Allemagne*, etc., 1873, 3 vols.

Liddon, Henry Parry, D.D., D.C.L. (both Oxford, 1870), b. at Stoneham Hants, Aug. 20, 1829; d. at Weston Super Mare, Eng., Tuesday, Sept. 9, 1890. He graduated B.A. at Oxford, 1850 (second class in classics); Johnson Theological Scholar, 1851; M.A., 1853; Bampton lecturer, 1866. From 1854 to 1859 he was vice-principal of the theological college of Cuddesdon; from 1864 to 1870 a prebendary of Salisbury; from 1870 to 1882 Ireland professor of exegesis, Oxford; from 1870 to 1886 a canon residentiary of St. Paul's, London; since chancellor. He was by common consent the foremost preacher in the Church of England. His sermons were usually at least an hour long and very elaborate, but so clear in style, so interesting in manner, and so admirable in delivery that they were attentively listened to by enormous congregations. His great work is his Bampton lectures on *The Divinity of Jesus Christ*, London, 1867 (numerous editions), an English classic; but he published many sermons and the Lenten lectures, *Some Elements of Religion*, 1870-72.

Liebner, Theodor Albert, b. at Schkölen, in the Prussian province of Saxony, March 3, 1806; d. at Meran, Tyrol, June 24, 1871; was appointed professor of theology successively at Göttingen, 1835; Kiel, 1844; Leipzig, 1851, and court preacher at Dresden, 1855. He published several volumes of sermons, a *Christliche Dogmatik*, Göttingen, 1849, monographs on *Hugo* (Leipzig, 1832) and *Richard* (Göttingen, 1837-39), of *St. Victor*, etc.

Lightfoot, John, D.D. (Cambridge, 1652), Church of England; b. at Stoke-upon-Trent, Staffordshire, March 19(29), 1602; d. at Ely, Dec. 6, 1675. He graduated B.A. at Cambridge, 1621; became minister of St. Bartholomew's, London, 1642, and sat in the Westminster Assembly of Divines; in 1643 master of Catherine's Hall, Cambridge, and rector of Much Munden, Hertfordshire; in 1655 vice-chancellor of Cambridge University. He had hitherto belonged to the Presbyterian party, but conformed in 1662, and

became a prebendary of Ely, 1675. His great and universal fame was made as a Hebraist, especially as the author of *Horæ Hebraicæ et Talmudicæ*, Hebrew and Talmudical expositions upon the Gospels, Acts, 1 Corinthians, and part of Romans, Eng. trans., Oxford, 1659, 4 vols., a perfect storehouse of Talmudical lore. (See his complete works, London, 1822-25, 18 vols., with life.)

Lightfoot, Joseph Barber, D.D. (Cambridge, 1864; Durham, 1879), LL.D. (Glasgow, 1879), D.C.L. (Oxford, 1879), bishop of Durham; b. at Liverpool, April 13, 1828; d. at Bishop's Auckland, 8 m. s.w. of Durham, Dec. 21, 1889. Entering Trinity College, Cambridge, he gained a scholarship, 1849, and graduated with high honors, 1851; became fellow, 1852, Norrisian prizeman, 1853, M.A., 1854, and tutor, 1857; was ordained deacon, 1854, and priest, 1858; select preacher to the university, 1858; chaplain to Prince Albert, 1861; Hulsean professor of divinity, 1861-75; honorary chaplain to the queen, 1862; examining chaplain to Dr. Tait as bishop of London, 1861-69, and as archbishop of Canterbury, 1869-79; preacher at Whitehall, 1866-67; canon of St. Paul's, London, 1871-79; select preacher at Oxford, 1874-75; Lady Margaret professor of divinity at Cambridge, 1875; deputy clerk of the closet to the queen, 1875; bishop of Durham, 1879. He was a Moderate Churchman and a munificent and efficient prelate. He never married, but received at his palace many young men whom he trained for the ministry; 70 of them are now in orders. As a biblical and patristic scholar he had no superiors in his own age and few, if any, equals. His learning is shown without pedantry in his commentaries on Galatians, 1865; Philippians, 1868; Colossians and Philemon, 1875, and on the Epistles of Clement, 1869 (Appendix, 1877); Ignatius and Polycarp, 1885. While engaged upon Ignatius, he learned Armenian and Coptic, to gain every possible light upon his subject. He was one of the New Testament Company of Bible Revisers, whose work he explained in an essay *On a Fresh Revision of the English New Testament*, 1871. With good talents for practical affairs, his was eminently the scholar's temperament; if his candor, modesty, and moderation make his character appear somewhat colorless, they contributed to the singular happiness of his life. Honors came to him unsought, and he bore them meekly. Though much engaged in controversy, as with the author of *Supernatural Religion* (1875) and the bishop of Salisbury, he escaped the attacks alike of partisan zeal and of personal misconception. Dean Stanley and Dr. Jowett gratefully acknowledged his criticisms on their writings. His work was never of a sort to win popular interest or applause, but Archdeacon Farrar (*Contemporary Review*, Feb., 1890) considers him "by far the greatest ecclesiastic of the present day," and says of his sermons, which are soon to appear in three volumes, that "for massive splendor and majesty of style he was unsurpassed, and that if matter be infinitely more important than manner, he should have

been ranked as one of the first—if not the first—preacher[s] in the Church of England." F. M. B.

Lights, The Ceremonial Use of, in the Christian service does not seem to be a mere continuation of a Jewish custom, in spite of Acts xx. 8; or a simple adoption of a pagan practice, in spite of its manifest connection with Greek and Roman usages, as, for instance, in the case of Candlemas (q.v.). More likely it is a reminiscence from those days when Christianity was a forbidden religion, and the Christians were compelled to worship in the dead of night or in secret places—the catacombs, for instance—where artificial light was a practical necessity. In the 4th century it had become a sacred rite; Vigilantius attacked it, Jerome defended it. Afterward it spread and became very conspicuous at certain occasions, for instance at burials. The Reformed Church abolished it but the Anglican and Lutheran retained it, though it seems to have lost its living power of symbolization.

Lign-aloe (*lignum aloes*). A tree of tropical Asia yielding a rich perfume (Num. xxiv. 6). Elsewhere in sacred Scripture it is called aloe (Ps. xlv. 8, Prov. vii. 17, Song iv. 14). Nicodemus brought it mingled with myrrh to embalm the body of our Lord (John xix. 39). T. W. C.

Liguori, Alfonso Maria da, b. at Marinella, a suburb of Naples, Sept. 27, 1696; d. at Nocera, Aug. 1, 1787; was ordained a priest in 1726; formed the order of the Redemptorists in 1732; was appointed bishop of St. Agatha de' Goti in 1762, but retired to a Redemptorist house in 1775. He was canonized in 1839 by Gregory XVI., and declared a doctor of the church by Pius IX. in 1871. His best known book is *The Glories of Mary*, Venice, 1784, 2 vols., Eng. trans., New York, 1852; but his chief work is his *Theologia Moralis*, Naples, 1753, 2 vols. There is a life of him written in English by a Redemptorist father, Baltimore, 1855, and his *Maxims and Counsels* were translated, London, 1887.

Lillie, John, D.D. (Edinburgh, 1855), b. at Kelso, Scotland, Dec. 16, 1812; d. at Kingston, N. Y., Feb. 23, 1867. He graduated at the University of Edinburgh, 1831; studied theology there and at New Brunswick, N. J.; was Dutch Reformed pastor at Kingston, 1836-41, and in New York City, 1843-48; Presbyterian pastor at Kingston, 1857-67. He was an eminent biblical scholar and a translator for the American Bible Union, 1851-57. Among his writings are *Perpetuity of the Earth*, New York, 1842, translations for Lange's Commentary, and lectures on Thessalonians, 1860, and on 1 and 2 Peter, 1869. The latter has a sketch of his life by Dr. Schaff and J. Inglis. F. M. B.

Lily. Several varieties of the plant thus named are found in Palestine. It was used in the ornamental work of the temple (2 Chron. iv. 5), and is often employed as a symbol of loveliness (Song ii. 1, v. 13, etc.).

From it Christ drew one of his most striking figures (Matt. vi. 28). T. W. C.

Limborch, Philipp van, b. in Amsterdam, June 19, 1638; d. there, April 13, 1712; was appointed pastor at Gonda in 1657, and professor of theology in the Remonstrant college in Amsterdam, 1668. His *Institutiones Theologicæ Christianæ*, 1686, was translated into English by William Jones, London, 1702, and his *Historia Inquisitionis*, 1692, by Samuel Chandler, London, 1731. (See Van der Hoeven, *De J. Clerico et P. J.*, Amsterdam, 1845. He was a friend of Locke; see Locke's Letters, London, 1727.)

Limbus, or **Limbo**, meaning in Latin "border," is used by the Roman Catholic catechism in two connections—*limbus patrum*, or the bosom of Abraham, a place between heaven and hell, where the pre-Christian saints are received, and *limbus infantum*, also a place between heaven and hell to which the unbaptized children are sent. In both places the state is intermediate between blessedness and punishment.

Linon, a cloth made of flax, used for the garments of the priests (Ex. xxviii. 39) and of kings (1 Chron. xv. 27). The best was made in Egypt. It was an emblem of innocence and purity (Rev. xv. 6, xix. 8). T. W. C.

Lingard, John, D.D. (Rome, 1821), LL.D. (Rome, 1821), F.R.S. (1824), Roman Catholic; b. at Winchester, Feb. 5, 1771; d. at Hornby, 9 m. n.e. of Lancaster, July 17, 1851. He studied at Douai, 1782-93, and after a year as tutor settled with others at Crook Hall, near Durham, where a seminary was soon organized, with him as vice-president and teacher of philosophy. In 1808 the community removed to Ushaw, Durham. In 1811 he declined the presidency of the college at Maynooth, and retired to a small mission at Hornby to gain leisure for his studies. He visited Rome in 1817, and in 1821 received his two degrees from Pius VII. In 1825 he is said to have declined a cardinalate. His *Antiquities of the Anglo-Saxon Church*, 1806, was much enlarged, 1845. His great work, *A History of England*, appeared in 8 vols., London, 1819-30, and was several times revised; the 6th ed., in 10 vols., 1854-55, had a life of Lingard by Tierney, and was translated into French, German, and Italian. It is of great value for the Roman Catholic view of British affairs; Cardinal Wiseman called its author "the only impartial historian of our country." Among his avowedly polemic works are *A Collection of Tracts*, 1820, and *Catechetical Instructions*, 1840. F. M. B.

Linus, the successor of St. Peter as bishop of Rome, and by Irenæus identified with that Linus from whom St. Paul sent greetings to Timothy (2 Tim. iv. 21). There is with him no question about the order of succession, as is the case with his successors, but the dates are differently given by Irenæus, Jerome, Augustine, etc.

Lion, the well-known king of beasts, found in Palestine till the 12th century. He is mentioned over 100 times in the Bible, and the

Hebrew has 6 different names for him. Christ is called (Rev. v. 5) "the lion of the tribe of Judah." T. W. C.

Lipsius, Richard Adelbert, Ph.D., Lic. Theol. (Leipzig, 1853 and 1854), D.D. (hon., Jena, 1858), b. at Gera, 85 m. s.w. of Leipzig, Feb. 14, 1830; studied at Leipzig, 1848-51; became *privat docent* there, 1855, and professor extraordinary, 1859; ordinary professor in Vienna, 1861, at Kiel, 1865, and at Jena, 1871. He is in philosophy a follower of Kant and in theology of Schleiermacher, and seeks to build up the dogmatic system upon the religious experience of the Christian communion and the individual believer. He wrote, among other learned works, *Chronologie der römischen Bischöfe bis zur Mitte des 4 Jahrh.*, Kiel, 1869; *Die Quellen der ältesten Ketzergeschichte*, 1875; *Lehrbuch der ev. prot. Dogmatik*, Braunschweig, 1876, 2d ed., 1879; *Die apokryphen Apostelgeschichten und Apostellegenden*, 1888-87, 2 vols.; *Philosophie und Religion*, Leipzig, 1885.

Litany. The word (*litaveia*), as used by Eusebius, Chrysostom, and in a law of Arcadius, means a prayer of any kind. Later it was applied to the processions in which penitential or intercessory petitions were recited. The form of words varied greatly, and seems at times to have been confined to "Kyrie eleison." This expression was introduced in the West, 529, as the equivalent of "Domine miserere," and must have been commonly a congregational response to some petition offered by the minister. The litany was much developed in France during the 5th and 6th centuries, and passed into English use, 747. A processional *litania major* was employed in Rome, April 25, before 590. Gregory I. introduced a *litania septiformis* (sung by 7 choirs) on occasion of a pestilence, 590-91: this was the model of the Gallic *rogationes* or *litania minores*. Bede says that Augustine and his monks chanted a litany as they entered Canterbury.

Clement VIII. found it necessary to check the increasing number of litanies, accepting of the later ones only that of our Lady of Loretto. That of the Name of Jesus was also sanctioned in 1646. Luther compiled a Latin and a German litany, to which petitions against Turks and pope were added. The Moravians early employed a similar form.

The first English litany appeared 1544, and in the Prayer-Book of 1549 was ordered to be said before the Communion office on Wednesdays and Fridays. In 1552 it occupied its present place, and was appointed also for Sundays. Cranmer compiled it from many sources, with such eminent success that it has hardly been modified since. Except in Lent it is generally somewhat abridged.

Of late years metrical litanies have been abundantly produced in the English Church and introduced into sundry hymnals.

F. M. B.

Literæ Communicatoriæ and **Literæ Formatiæ**. From the earliest time it was custom in the Christian Church to give its travelling members letters of introduction, *literæ*

communicatoria (Acts xviii. 27, Rom. xvi. 1), and as it was forbidden to receive a heretic into one's house (2 John x.), a passport of orthodoxy soon became absolutely necessary. Then people began to counterfeit such letters, and in order to avoid the fraud and deceit thus practised, they were written in certain prescribed forms and provided with a seal, *forma*; hence their name, *litteræ formatae*.

Litter, a covered conveyance carried either by men or animals (Isa. lxvi. 20). Solomon's "chariot" (Song iii. 9) is rendered in R. V. *palanquin*—no doubt correctly. T. W. C.

Littledale, Richard Frederick, LL.D. (Dublin, 1862), D.C.L. (Oxford, 1862), Church of England; b. in Dublin, Sept. 14, 1833; d. in London, Jan. 11, 1890. He graduated at Trinity College, Dublin, 1854; was ordained, 1856, and served till 1861 as a curate at Thorpe, Norfolk, and St. Mary's, Soho, London; but ill-health turned him from active duties to religious and controversial literature, in which he became eminent for learning, diligence, ability, and wit. He was a churchman of the most "advanced" school, but a steady and most formidable opponent of Roman claims. Among his works are *Communities of Women in the Early Church*, London, 1862; *Offices of the Holy Eastern Church*, 1863; *The Mixed Chalice*, 1863; *North Side of the Altar*, 1864; *Unity and the Rescript*, 1864; *Catholic Ritual in the Church of England*, 1865; *Elevation of the Host*, 1865; *Early Christian Ritual*, 1867; *The Children's Bread*, 1868; vols. ii.-iv., 1868-74, of *A Commentary on the Psalms from Primitive and Mediæval Writers*, begun by his friend, Dr. J. M. Neale; *Commentary on the Song of Songs*, 1869; *Religious Education of Women*, 1872; *At the Old Catholic Congress*, 1872; *Papers on Sisterhoods*, 1874-78; *Last Attempt to Reform the Church of Rome from Within*, 1875; *Ultramontane Popular Literature*, 1876; *An Inner View of the Vatican Council*, 1877; *Why Ritualists do not Become Roman Catholics*, 1878; *Petrine Claims*, 1878-84. Of his *Plain Reasons against Joining the Church of Rome*, 1879, 40,000 copies were sold in 8 years. He was one of the editors of *The Priest's Prayer-Book*, 1864; *The People's Hymnal*, 1867, which contained many original or translated hymns of his own; *Primitive Liturgies*, 1868-69; *The Altar Manual*, 1877, etc. He wrote steadily for the *Church Times*, *The Academy*, and other papers. This enormous amount of work, and much more, he performed while suffering the tortures of a spinal disease. F. M. B.

Liturgy (λειτουργία, public service): generically, any form for worship, as the Book of Common Prayer or its component parts; specifically and more accurately, a eucharistic ritual or "order for the administration of the Lord's Supper or Holy Communion."

The questions of divine authority and apostolic practice in the matter of forms of prayer are more easily raised than settled. As to the Lord's Prayer, it may be claimed, on the one hand, that in it Christ not only sanctioned

but enjoined forms of prayer; on the other, that he merely offered a model for the substance and spirit of our devotions ("after this manner pray ye"). As to the usage of the 1st century, nothing is known with certainty. The services of the first Christians, as Jews, and accustomed to a fixed service, would naturally be liturgical; but it is probable that forms of service grew and took shape by degrees, like the form of ecclesiastical government.

The chief and central act of Christian faith and worship from the first must have been the commemoration of the Founder's death, in the manner prescribed by himself. His words and acts in blessing the bread and wine were necessarily repeated in subsequent consecrations, and afforded at least the nucleus of a liturgy proper. But however this service developed, or at whatever time and place it assumed something like a fixed shape, it seems to have been committed to memory rather than to writing; for while in the persecutions portions of the Scriptures were often seized, no official service-book was ever given up. The "books" and "parchments" mentioned by St. Paul (2 Tim. iv. 13) may have been of any nature; and while certain quotations in the epistles seem to be of hymnic structure, and others are found in early liturgies, we are not justified in assuming an official character for the unknown originals whence they were taken. The oldest known precomposed Christian prayer, apart from Holy Writ, is found in that part of the epistle of Clement discovered by Bryennios, 1875, and may have been a sample of the petitions offered in the church at Rome. The so-called Apostolical Constitutions, probably of the 4th century, contain in Book VIII. a quasi-liturgy, which seems never to have been used in public worship.

The early liturgies, intended for congregational use, and in general supposed to have been thus actually used, are divided into 5 groups, 3 of them wholly Oriental. All of them are "sacramentaries" or liturgies proper, and all contain prayers for the dead, but without allusion to purgatory.

I. *West Syrian*.—This group includes, besides the pseudo-Clementine above mentioned, those which bear the names of St. James, St. Basil, St. Chrysostom, and St. Gregory the Illuminator (Armenian), besides many based upon the Syriac liturgy of St. James. Those of SS. Chrysostom and Basil are still used in the Eastern Church.

II. *Egyptian*.—Greek liturgies of St. Mark, St. Basil, and St. Gregory; Coptic of the two last and St. Cyril, and the Ethiopic "Canon Universalis."

III. *East Syrian*.—Three survive, those credited to SS. Adæus and Maris, Theodore of Mopsuestia, and Nestorius; those of Narses, Barsumas, and Diodorus of Tarsus are lost. That of the Christians of St. Thomas in Western India belonged to this group till taken in hand, 1599, by the Jesuit missionaries, who gave it a Roman form.

IV. A group of Eastern origin but Western use, named after Ephesus and St. John; once prevalent in Spain and Gaul, but since

generally superseded by the Roman liturgy. Its chief numbers are (1) the Mozarabic, which was national in Spain till near 1100, was printed by Ximenes about 1500, and is still used in Toledo; (2) the Gallican, used in France till suppressed by Charlemagne about 800, discovered and published in several forms by Thomasius, 1680, Mabillon, 1687, and recently by Mone, Bunsen, and Mai; (3) the Ambrosian, also suppressed by Charlemagne, but preserved by the Lombards; claimed for St. Barnabas, the first preacher of Milan; gradually corrupted into affinity with the Roman liturgy; (4) the Celtic, of which our knowledge is due almost wholly to recent discoveries.

V. Roman or Petrine.—Supposed to be wholly Western, this liturgy was once of local use, but through papal influence it gradually drove out others and became nearly coextensive with the Roman obedience. The manuscripts purport to copy the Roman sacramentary of the time of Gregory I. (590–604), but none of them antedates the 9th century. One published 1680 by Thomasius as *Sacramentarium Gelasianum* was written in France. The origin of this, as of all the early liturgies, is shrouded in the mists of antiquity. They are distinguished from each other chiefly by the varying positions of the great intercession.

Turning to England, where the Roman liturgy was introduced in the 7th century, we have the Anglo-Saxon missals of Leofric and of Robert of Jumièges, all of the 11th century, which are mere modifications of the Roman; and in the Norman period the celebrated Sarum missal of 1085, which passed from the province of Canterbury to Ireland and parts of Scotland. Minor “uses” obtained in York, Hereford, and elsewhere. Besides the missal and breviary, there were less important books called *Antiphonary*, *Gradual*, etc.

At the Reformation English took the place of Latin in the first Prayer-Book of Edward VI., 1549. Its successor, 1552, went further in the Puritan interest. Of these Cranmer and Ridley were the chief compilers. Suppressed under Mary, this was restored with modifications in 1559, and revised in 1604 and 1662. Since the latter date only slight changes have been made in it. The Prayer-Book is generally admitted to be one of the monumental works of English literature. It preceded Shakespeare and the King James Bible in forming and fixing the English tongue. Though only a compilation and translation, it is almost a work of genius. Mr. Gladstone calls its collects our finest prose. Purged of mediæval errors and corruptions, steering carefully between opposite extremes, and avoiding or gently touching doubtful and disputed points, it is a marvel alike of tact, taste, large-minded statesmanship, and spiritual discretion. The noble beauty of its language so matches the gravity and wisdom of its thoughts that though it was prepared for times and conditions far remote from ours, very little of its contents has become obsolete or inappropriate; few of the millions who use it would have it changed,

and it is exposed to criticism only in some of its minor portions. Whatever of disreputable policy and time-serving self-interest marked the course of the English Reformation, the learning and piety of its adherents found their worthiest expression and most effective agency in the Book of Common Prayer.

In Scotland a liturgy was compiled in 1636 by Spottiswood and other bishops, approved by Laud, and unwisely attempted to be forced upon the people by Charles I. As revised and adopted in 1718, it more nearly resembles the first book of Edward VI. than its successors. The American Episcopal Prayer-Book of 1789 was in the main based closely on that of England, but in the Communion Office rather followed the Scottish, with it restoring the second oblation and invocation of the Holy Spirit immediately after the consecration. It was slightly revised, 1886–89, chiefly in the interest of greater liberty. The Irish Prayer-Book was revised (after the disestablishment) in 1870 by omission of the Athanasian Creed (also omitted in the American book) and some minor matters. The Irvingite or “Catholic Apostolic Church” has a rich liturgy based on the English Prayer-Book.

Protestants of the Continent of Europe are usually more or less liturgical. Luther issued a treatise *Of the Order of Service*, 1523, and the *German Mass*, 1526. The Moravians, Lutherans, etc., have service books in German and English, compiled from ancient sources; of the latter the best American book is that of the General Council, 1868. The Old Catholics put forth in 1875 a *Rituale* in German, preliminary to a revised missal.

The Calvinistic bodies are less given to forms, and such as they have used look more to instruction than to worship, and take as their central point the sermon rather than the Lord’s Supper. The form put forth by Calvin in 1538–41 was little more than an order of service, with the Decalogue and a confession of sin prescribed. Knox followed this at Frankfort in 1554; his scheme was adopted by the General Assembly, 1560, and used in Scotland till the Directory of Public Worship was adopted in 1645. The English Puritans abhorred forms of prayer, no less than church festivals, fasts, vestments, etc., as rags of Rome and marks of Antichrist; and the devotions of Presbyterians, Congregationalists, etc., have ever since been almost wholly extempore. But of late years the advantages of a fixed and decorous order for public worship are beginning to be felt, and a liturgical movement, led by the late Rev. Dr. R. D. Hitchcock and other Presbyterians of the highest eminence, has been initiated. The outcome is not yet visible, but the force of prejudice has in good degree abated. The feeling of candid and scholarly men in non-liturgical communions was long ago expressed by President Mark Hopkins, in answer to a student’s question whether forms of prayer were ever admissible: “Sir, I pity the man who cannot pray without a form, and I most profoundly pity the man who cannot pray with one.”

F. M. B.

Ludgerus, or Ludgerus, St., b. near Dock-

um, about 744; d. at Billerbeck, Westphalia, March 26, 809; descended from a Frisian family; was educated in the school of Utrecht; studied at York under Alcuin; was by Charlemagne sent as missionary to the Frisians, and worked 8 years among them, after which he was made bishop of the newly founded Münster among the Saxons. He founded the monastery of Werden on the Ruhr in Westphalia. The sources of his life, among which are three biographies from the 9th century, are found in Diekamp, *Geschichtsquellen des Bistums Münster*, Münster, 1881, vol. iv. His life was written by Behrends, 1848; Hüsing, 1878, and Pingsmann, 1879.

Liudprand, or Luitprand, b. at Pavia, of Lombard descent; d. at Constantinople, 972. He was educated at Pavia; served Otho I.; was by him made bishop of Cremona, and left unfinished three histories, *Antapodosis*, 887-949; *De rebus gestis Ottonis*, 960-64, and *De legatione Constantinopolitana*, 968-69, edited by Pertz, *Mon. Germ.* iii., and by Dümmler, 1877.

Livingston, John Henry, D.D. (Utrecht, 1770), "father of the Reformed Dutch Church in America;" b. at Poughkeepsie, N. Y., May 30, 1746; d. at New Brunswick, N. J., Jan. 20, 1825. He graduated at Yale, 1762; read law for a time; went to Holland, 1766; studied divinity at Utrecht, and secured the independence of the American churches from the Dutch classis. Returning to New York 1770, he became associate pastor, and soon reconciled two contending parties in his church. This office he retained till 1810, though absent from the city during its occupation by the British, 1776-83. In 1784 he was appointed professor of theology, and for a time taught at Flatbush, L. I. Receiving a second appointment, with the presidency of Queen's (now Rutgers) College, he removed to New Brunswick in 1810. His services to his denomination were of the highest importance, and included the chief part in framing its constitution, and its first psalm and hymn-book, 1787. He was eminent as a patriot and as a preacher. His memoirs by A. Gunn, New York, 1829, were abridged by Dr. T. W. Chambers, 1856. F. M. B.

Livingstone, David, LL.D. (Glasgow, 1857), D.C.L. (Oxford, 1857), F.R.S. (1858), F.R.G.S., African missionary and explorer; b. at Blantyre, 7 m. from Glasgow, March 19, 1813; d. in Ila, Africa, April 30, 1873. The son of poor parents, he was placed in a cotton-mill at 10, but managed to obtain an education; was accepted as a candidate by the London Missionary Society in 1838, and in 1840 took a medical degree and was ordained. He had desired to go to China, but the opium war prevented, and Dr. Moffat turned his thoughts toward Africa. Dec. 8, 1840, he sailed for Algoa Bay, and reached Kuruman station, 700 m. inland, July 31, 1841. After two years in that neighborhood he settled at Mabotsa, 200 m. n.e. Here he narrowly escaped death from a lion, which crushed his left arm, and in 1844 married Mary Moffat. Always preferring to open

new ground, he removed, in 1846, to Chonuanene, 40 m. n., and in 1847 to Koloberg, 40 m. w.; at these places he ministered to the Bakwain tribe. In an excursion to the north he crossed the Kalahari desert and discovered Lake N'gami, Aug. 1, 1849. In 1851 he made his way to the Chobe and the Zambesi, and, reaching Capetown with his family in 1852, sent them to England. From this time his most conspicuous work was exploration. This, however, he regarded as subsidiary to his missionary aims; routes must be sought and opened between the interior and the coast, that the natives might be brought within reach of civilizing influences.

Returning to the Chobe, he was warmly received by the Makololo at Linyanti. Leaving there with 27 picked men, in Nov., 1853, he reached Loanda May 31, 1854, after a toil-some and perilous journey, whereof he sent home an account to the Geographical Society, which awarded him its gold medal. Thence he crossed the continent for the first time, resting and refitting at Linyanti, discovering the Victoria Falls of the Zambesi in Nov., 1855, and reaching Killimane, on the eastern coast, May 20, 1856. This journey added vastly to the sum of human knowledge, and involved a reconstruction of the map of Africa. Reaching England in Dec., he was received with great honor, published his *Missionary Travels and Researches in South Africa* (1857); left the service of the London Missionary Society, and in Feb., 1858, was appointed "consul at Killimane for the eastern coast and the independent districts in the interior, and commander of an expedition for exploring Eastern and Central Africa." Sailing in March, he ascended the Zambesi to Tette and explored the regions beyond, much hampered by the Portuguese slave-traders, but discovering Lake Nyassa in Sept., 1859. The Universities' Mission, begun early in 1860, met with little success, and was recalled in 1863, after Bishop Mackenzie and others, with Livingstone's wife, had fallen victims to the climate. The comparative failure of this expedition, due in part to disagreements among the members, and in greater degree to natural obstacles, increased by the paralyzing and desolating effects of the slave-trade, brought much discouragement and no little blame to the explorer. In 1864 he returned to England via Bombay, and wrote his *Zambesi and its Tributaries*, 1865.

Sir R. Murchison now urged him to go out again; true to his principles, he would pursue geographical ends only in subordination to the improvement of the natives. He was appointed consul to Central Africa; to his expedition the government contributed £500, and later £1000; most of its support came from other quarters. Its chief objects were the suppression of slavery and the ascertainment of the watershed between Nyassa and Tanganyika. Reaching Zanzibar Jan. 28, 1866, he started for the interior April 4, with no white companions. Misfortunes of every sort now assailed him: his escort melted away; his medicine chest and supplies were stolen; fever, dysentery, and ulcers ate away his strength; the natives supposed every

stranger to be an agent of the slave-trade, and would afford little help. Yet he discovered Lake Bangweolo, July 18, 1868, and March 14, 1869, arrived at Ujiji, "a ruckle of bones." For over a year he tried in vain to reach the Lualaba, and for 4 months he sought a canoe at Nyangwe to take him across the stream. Here, in 1871, he witnessed a massacre by Arab raiders, and described it, with much subsequent effect, in England. Returning to Ujiji, he was found, Oct. 18, 1871, by H. M. Stanley, with supplies from the New York *Herald*. Five months of comradeship brightened the darkness of these later years. In Aug., 1872, he started for Lake Bangweolo with a native company sent him by Stanley, aiming to seek south and west for the sources of the Nile. Entangled in swamps and attacked by dysentery, he had to be carried in a rude litter; the last entry in his journal is dated April 27, 1873. Two days later the party reached a village on the Lulimala, on the south shore of Bangweolo; here, on the morning of May 1, he was found dead on his knees. His men, with exemplary fidelity, carried his body to Zanzibar, and it was buried with all honors at Westminster Abbey, April 18, 1874.

Livingstone is famous not more for his immense contributions to geographical knowledge, pursued to the last day of his life under terrible difficulties and sufferings, than for the lofty purity, devotedness, and zeal of his Christian character. His example and memory have peopled Africa with missionaries and explorers, and raised a feeling against the slave trade which will sooner or later destroy that abomination. His motto was "Fear God and work hard." (See his *Last Journals*, edited by H. Waller, London and New York, 1874, and his life by Rev. W. G. Blaikie, 1881; *Anecdotes*, by Dr. Macaulay, London, 1889.)

F. M. B.

Lizard, a reptile much like a serpent, but having 4 feet. Large numbers are found in Syria, varying greatly in size and appearance. The "spider" of Prov. xxx. 28 is in the R. V. made a *lizard*. The animal was unclean by the Levitical law (Lev. xi. 30).

T. W. C.

Llorente, Juan Antonio, b. at Rincondel Soto, Aragon, March 30, 1756; d. in Madrid, Feb. 5, 1823; was ordained a priest in 1779, and was appointed vicar general to the bishop of Calahorra in 1782, and secretary-general to the Inquisition in 1789. Having been dismissed in 1801, he was a member of the Council of State under King Joseph, and accompanied him to Paris, where he lived till 1822. He wrote in France a history of the Inquisition, which made a great sensation and was translated into English, London, 1822; also *Portraits politiques des Papes*, etc.

Loaf. See BREAD.

Locke, John, layman, b. at Wrington, Somersetshire, Aug. 29, 1632; d. at Oates, Essex, 20 m. from London, Oct. 28, 1704. Educated at Oxford, he entered the public service, in which he continued nearly all his life, occupying different positions in

turn. He was a devout and conscientious man, and rendered great service to the cause of civil and religious liberty; but his fame rests chiefly upon his *Essay on the Understanding*, first issued in 1687. Written in a clear, somewhat loose and conversational style, free from all technicalities and characterized throughout by profound sense, it contrasted favorably with the scholastic distinctions of the Middle Ages and the abstract metaphysical discussions of his contemporaries, and soon attained great popularity. Locke denied the existence of innate ideas, maintained that all our ideas are derived from sensation and reflection, and held knowledge to be the perception of the connection, and agreement or disagreement, and repugnancy of any of our ideas. His principles were, on one hand, carried out, or perverted in France to the establishment of a sensational philosophy, while, on the other, Berkeley deduced from them his idealism. But Reid and the Scottish school avoided both these extremes, and developed the Common Sense Philosophy. Few English writers have exerted so wide and so lasting influence as he. Some French critic said that his essay was well named, for it put a lock on the human understanding; but so far from that it has ever since it was written been a stimulant to investigation and thought. He was the author of other works, *The Reasonableness of Christianity*, *Letters on Toleration*, *Commentary on St. Paul's Epistles*, and *The Conduct of the Understanding*, but with the exception of the last named, they have all been superseded by other works in the same field. (See Fox Bourne, *Life of Locke*, London, 1876, 2 vols.; Thomas Fowler, *Locke*, n.e., London, 1888.)

T. W. C.

Locust, a voracious winged insect of the grasshopper family, a great scourge in Oriental countries both in ancient and modern times. The Bible represents swarms of locusts as directed by God for the chastisement of guilty nations, as in the case of Egypt (Ex. x. 4-19). A vivid account of their ravages is given in Joel ii. 1-11. The locust was a "clean" animal (Lev. xi. 22), and was used for food by John the Baptist (Matt. iii. 4). In Rev. ix. 7-10 there is a terrific description of symbolical locusts. T. W. C.

Logos (transliteration of the Greek term, meaning both "word" and "reason"), its theological use has been wide and varied. 1. In Philo, the Jewish philosopher of Alexandria who sought to harmonize Judaism and Platonism, the *Logos*, which he derived from the personified wisdom of Solomon and combined with Plato's *nous* (mind), was the embodiment of all divine powers and ideas. He distinguished between the Logos inherent in God=reason in man, and the Logos emanating from God, corresponding to the spoken word. His whole conception was vague and wavering, if not self-contradictory, and in no respect involved or suggested the idea of the incarnation of the Logos and his real union with humanity.

2. In the gospel of John Logos is used 6 times to designate the divine pre-existent per-

son of Christ. This use of the word was derived not from Philo, but from the Old Testament, which distinguishes between the hidden and the revealed being of God. Christ in his divine nature bears the same relation to God as the word does to the idea, giving it form and shape, and revealing it to others. Christ as Logos is the revealer and interpreter of the hidden being of God (John i. 18, Matt. xi. 27). He was one in essence with God, yet personally distinct from him and in closest connection with him.

3. The doctrine of John was the germ of most of the Gnostic and patristic speculations as to the divine nature of Christ. Justin Martyr was the first to apply to the prehistoric Christ the term Logos in the double sense of divine reason and creative word. By him the world was made, and he sent forth all the seeds of truth and virtue found in the heathen world. But to him the Logos and Christ were a single person, while the Gnostic separated the ideal Christ from the historical. The Alexandrian school felt the influence of Philo and Plato and used their language in developing the subject. Origen maintained the eternal generation of the Logos, yet viewed him as subordinate to the Father. In the Nicene age the essential unity and personal distinction of the Son and of the Father were brought out and established through the influence of Athanasius, Basil, Gregory of Nazianzen, and Gregory of Nyssa. The development of the Logos doctrine reached its full and final stage at that period, and subsequent ages of investigation and discussion have added nothing to the apprehension or the statement of this sublime and all-important truth.

See Dorner, *Entwicklungsgeschichte d. Lehre von Person Christi*, Berlin, 1846-56, 3 vols.; Eng. trans., *Development of the Doctrine of the Person of Christ*, Edinburgh, 1861-63, 5 vols.; Liddon, *The Divinity of Jesus Christ*, London, 1868; Westcott, *Revelation of the Father*, London, 1884. T. W. C.

Löhe, Johann Konrad Wilhelm, b. at Fürth, near Nuremberg, Feb. 21, 1808; d. at Neudettelsau, Jan. 2, 1872; studied theology at Erlangen and in Berlin, and was successively pastor at Kirchenlamitz, Nuremberg, and Neudettelsau, and founded in 1849 the Lutheran Society for Home Mission, in 1853 an institution of deaconesses, etc., and aided in the formation of the Missouri Synod, etc. He published some sermons.

Lollards, the followers of Wiclif, so called from the faintly heard singing of their meetings (old German, lollen, lullen, English, lull), who continued to exist down to the times of the Reformation. Their doctrines were derived from Wiclif, and were all involved in their main proposition that the Bible is the sole source of authority in matters of religion. They took the position afterward taken by the Reformed churches, in distinction from the Lutheran, that all that was not commanded in the Scriptures was unlawful. Although Wiclif himself was engaged with the deeper speculative questions of theology, his followers confined their efforts to

the reform of the church upon the practical side, to what had to do with divine service, with Christian life, and with the relations of church and state. They were particularly strong in their opposition to pilgrimages, to the worship of pictures, and to the doctrine of transubstantiation. Here they taught that the bread and wine were not changed into the body and blood, so that no bread and wine remained upon the altar, but that the body and blood, were given with the bread and wine—a view approximating the Lutheran. Faith as the condition of blessing was of more importance to them than the elements of the sacrament. They not only laid emphasis upon the duty of the priests to preach, but also said that every layman, even women, had the right to preach. Oral confession was rejected by them, though advice of a good priest was acknowledged to be useful. Thus, while much enlightened above the church of their day, the Lollards were at some points in danger of going to the extreme of throwing discredit upon the organized church.

Five periods are distinguished in their history. The first, extending to the death of Wiclif, is the period of their establishment. Wiclif's ideas gained much sympathy in the higher classes, and among university men, as well as among the common people. Many eminent men gave themselves to the work of the travelling preacher, and went through the kingdom extending the doctrines of Wiclif. They preached righteousness and faith, but did not abstain from taking the clergy sharply to task for the many abuses and the moral corruption of the church. The bishops were soon stirred up against them. They were accused of disobedience to ecclesiastical laws, of sowing the seeds of discontent among the people, and of heresy. In 1382 the archbishop approached Parliament upon the subject, but though the House of Lords passed a resolution directing the imprisonment of the travelling preachers, the Commons did not concur. But the king by a patent of June 26 gave the necessary orders, and the persecution of the Lollards began. The principal representatives of the cause at Oxford were cowed into submission. The death of Wiclif now occurred (1384), and the second period of the history began. At first the bishops seem to have thought that they had extirpated the sect by silencing its leaders. But these leaders themselves were found to be still active and the movement to be still progressing. The principal seats of the Lollards were London, Lincoln, Salisbury, and Worcester. The movement took on a political aspect. In 1395 a memorial was presented to Parliament against the secularization of the clergy, against the combination of secular and ecclesiastical office in one person, against celibacy, against the doctrines to which the Lollards objected, and against luxury and war. But the party which might have supported the memorial was cowed by the measures of king and prelates, and the fall of Richard and elevation of Henry IV., who needed the support of the clergy to make his hold upon the crown secure (1399), destroyed every possibility of success. Now began the third period, which was one of persecution,

and closed with the execution of Lord Cobham (1417). In 1400 the clergy secured the passage of an act *de comburendo heretico*, by which for the first time in England heresy was made punishable with death. William Sautre was the first to suffer under it, Feb. 24, 1400. A visitation of the University of Oxford in 1408 purified it and brought it back to Romish orthodoxy. Oldcastle (see art. COBHAM), who had been protected by Henry IV., could be apprehended under Henry V., and was burned. The fourth period extends to 1431, when the last Lollards were executed. It was a period of bitter persecution. The political character of the party had ceased with the execution of Oldcastle, and now the great assemblies under the travelling preachers were suppressed, and the faithful met only in little assemblies in obscure spots. During the fifth period (1431-1535) it has generally been supposed that the Lollards had been entirely rooted out; but this is an error. We find a tract of Pecock, bishop of Chichester, about the middle of the 15th century, in which he combats certain errorists, as then existing, and mentions as their leading peculiarities those of the Lollards, even gives this name to them, and then adds a name of his own invention—Bible-men! They are evidently identical with the old Lollards. Even later than this there are many indications of continued existence among the Lollards. In 1476 the government is informed that many members of the University of Oxford are attached to the opinions of Wiclif; in 1485 a certain Hilman is accused before the bishop of Coventry of having books of the Bible in English in his possession; in 1494 Lollards are arrested in Kyle, Scotland; in 1506 80 persons in the bishopric of Lincoln; and in 1517 a great activity in spreading the knowledge of the Bible is evident. Add to this the eagerness with which the Scriptures were seized upon and read in the two universities as soon as made accessible by the edition of Erasmus, and evidence enough of the continued existence and influence of the Lollards has been given.

(See *Life of Wiclif*, by Vaughan, London, 1831, 2 vols., and by Lechler, translated by Lorimer, London, n.e., 1882.) F. H. F.

Lombards, a German tribe, which had their seat at the beginning of the Christian era on the left bank of the lower Elbe, and which entered Italy as conquerors in 568. They were at this time Arians, with a considerable admixture of heathenism. The process of reducing Italy was a long one, and indeed the Lombards never gained the control of the entire peninsula. The process of transfer to the communion of the Catholic Church began with the coming of Theodelinda of Bavaria as consort of Authari. After his death, in 590, she co-operated with Gregory the Great, who became pope the same year, in gradually drawing the Lombards near to Rome. The difficulties of the time and the many sufferings of the Catholics made the Church of Rome more prominent throughout all Italy, and gave it the opportunity to act the rôle of helper of all. Agilulf, the second husband

of Theodelinda, gave rich gifts to the monastery of Bobbio, which was founded in his reign (612). Under Rothari, who died in 652, the Arian bishops of the Lombards were replaced with Catholic. His successor, Aribert, was the first Catholic Lombard king. During the troubles between Gregory II. and Constantinople the Lombards were zealously upon the side of the pope. It was the characteristic double dealing of the papacy in political matters which brought about the difficulties which led Gregory to apply to Charles Martel for protection. Finally, in 774, Pavia was taken by Charlemagne, and the Lombard power in Italy came to an end. By this time the Lombards were thoroughly Italianized, and have no separate history afterward. F. H. F.

Lombardus, Petrus, a famous theologian of the Middle Ages ("Master of Sentences"), b. at Novara, Lombardy, in the early part of the 12th century, who studied at Bologna, and then transferred his residence to Paris for the sake of studying theology. He became in time professor of theology himself; was made bishop of Paris in 1159, and died July 20, 1160 (others, 1164). His fame rests upon his writings, of which the most important is the *Four Books of Sentences*, which was commended at the Lateran Council of 1215 as an authoritative manual of theology, and which served for centuries as the basis of theological lectures in the universities. The first book treats of God as the absolute good, the second of the creatures, the third of the incarnation, redemption, and the virtues, the fourth of the sacraments and eschatology. The object of the work is to gather together the principal utterances of the church writers upon the fundamental doctrines of Christianity, and thus set bounds to the course of arbitrary speculation, and then also to prove the truth of the doctrines of the church. The division of the subject reveals the Lombard's conception of the aim of theology, which is not so much the knowledge, as the fruition of God, whereby it is made a practical rather than a theoretical science. In discussing many of the more difficult questions, he does not himself pronounce an opinion, which gives something of the appearance of uncertainty to the work. But its fulness of treatment and the clearness of its style gave it a pre-eminence above every other work of the kind. One point of its teaching may be mentioned. Peter seems to incline to the view that the divinity assumed in the incarnation the human body as a garment, so that the person of the Logos remained unchanged, and became man only in appearance. The first edition of the *Sentences* was issued in 1474. The works are found in Migne, *Pat. Lat.* CXCI., CXCII. Life by Protols, Paris, 1881. F. H. F.

Lord, the name belonging to God by pre-eminence, and not to be given to any creature. In the common version when printed in capitals, LORD, it stands always for JEHOVAH in Hebrew. T. W. C.

Lord's Day, Rev. I. 10. From the times of the apostles the first day of the week was

kept sacred by the Christian Church in commemoration of the resurrection of Christ; and it is invariably designated as the Lord's day by the Fathers of the primitive church up to the time of the edict of Constantine (321), when the name Sunday became common. This is the best designation of the day, because it indicates its character and suggests its relation to the Mosaic day of rest and worship. Nor can any reason for the observance of this day be suggested other than that it took the place and transferred the obligations of the Sabbath. For the weekly division of time had not then attained general currency, the Greeks and Romans still retaining, the former their decades, the latter their *Nundinæ*. It was not till the time of Constantine that the 7 days' cycle was officially introduced. The assertion, therefore, that the early Christians in their use of the Lord's day borrowed a heathen custom or were influenced by heathen associations is a mere pretence, without a shadow of support either in any patristic writings or in the other literature of the period. T. W. C.

Lord's Prayer. That which our Lord taught his disciples and which is recorded by Matthew (vi. 9-13) and Luke (xi. 2-4). It is the most perfect model of supplication that we can conceive. The address Our Father, etc., gives us the humility and the encouragement we need. Of the six petitions, the first three refer to the name, the kingdom, and the will of God, and the second three set forth our temporal wants, our need of pardon for the past and of hope for the future, the whole concluding with a doxology which although its textual authority is contested yet is thoroughly scriptural in letter and spirit. The order of this prayer, its simplicity, its beauty, its fulness, its brevity, and its comprehensiveness have endeared it to the whole Christian world. It may become a dead form and be used without any conscious sense of its meaning, but this is no argument against its appropriate use in public and private worship, since it was given to us as a model of devotion. The assertion that the prayer is a compilation from Rabbinical sources has been shown to be without foundation. (Cf. Margoliouth, *The Lord's Prayer No Adaptation of Existing Jewish Petitions*, London, 1876.) Recent works on the Lord's Prayer are by Newman Hall, London, (1883); N. Loraine, 1885; W. Gladden, Boston, 1886; G. Karney, *Pater noster*, London, 1889. T. W. C.

Lord's Supper is the ordinance that commemorates the dying love of the Lord Jesus in giving himself a sacrifice for the sins of the world, and which his followers are commanded to observe "till he come." We have 4 accounts of its institution—one by each of the synoptical evangelists and a fourth by the Apostle Paul, who received it by express revelation (1 Cor. xi. 23), but all are in substantial agreement. This memorial service is one of touching simplicity and appropriateness, and has always been dear to the Christian heart, presenting as it does the emblems of the great atoning work which is the basis of all our hopes, and expressing in a very lively

way the fellowship which all believers have with their common Lord, and therefore with each other, and conveying in large measure the grace for grace, of which there is a fulness in Christ. It is very unfortunate that an ordinance which has in it so much of heaven, and which, besides being the culmination of Christian worship, is in its own nature calculated to bind pious hearts together and fill them with holy and tender affection, has been made through human imperfection an occasion of bitter controversy, violent passion, and uncharitable judgment. Hence it has been suggested that however Christians may differ as to the meaning and intent of the rite, yet they may, when occasion offers, sit around the same table and worship the same Lord and feel the tie which makes them one, whatever view each one may take of the symbols that are used. The differences, however, are very great and of such a character as to affect seriously both doctrine and life.

I. *The Roman Catholic view*, with which the Greek Church is in substantial agreement. The salient points of this are two: That the elements of bread and wine are by the consecration of the priest *transubstantiated*—that is, changed into the body and blood and soul and divinity of the Lord Jesus, although the elements remain the same to sight and touch and taste, and that the celebration of the ordinance has the significance not only of a sacrament, but of a sacrifice which the priest offers for the living and the dead and in which the atoning sacrifice of Christ on the cross is daily repeated. This view began at an early period and grew constantly in definiteness until, at the Council of Trent, it was carefully elaborated and defined. It is rejected by all Protestants as not required by the words of the institution, but rather in conflict with them and with other Scriptures; as involving a perpetual series of astounding miracles and magical transmutations; as directly opposed to the testimony of the senses; as materializing the divine; as really derogating from the high office of the glorified Christ by making mere men as efficacious priests as he; as tying down the grace of God to an outward rite; and as giving to the priesthood a dangerous power nowhere authorized in Scripture. Of course there is a precious truth—viz., that Christ is the bread of heaven that nourishes his people, underlying this gross error, and hence its power over millions of devout hearts to this day, but none the less is it carnal, superstitious, unscriptural, and leading to idolatry.

II. *The Lutheran view* rejects transubstantiation utterly, but insists that the body and blood of Christ are mysteriously and supernaturally united with the elements, so as to be received whenever the bread and wine are. This union of the earthly and heavenly elements is called a sacramental union, is essential to the ordinance, and is not present when the ordinance is not observed according to Christ's appointment. Lutherans prefer to say that in, with, and under the bread and wine the body and blood of the Lord are received. Nothing depends upon the spiritual condition of the recipient. He may receive

the sacrament unworthily—that is, without faith, without repentance, without any sincere desire to lead a holy life; nevertheless he receives the body and blood, but only to his own condemnation, as one guilty of the body and blood (1 Cor. xi. 27). The adherence of the great Reformer to this view of the sacrament led to the first great division among the Protestants of Europe, and its ill effects continue to our own day. The Lutherans of America are divided into various bodies, but it is believed that they all agree as to the objective force of the sacraments. (See below.)

III. *The Reformed view* emphasizes the significance and importance of the ordinance. While it is a symbolical sign, yet it is not an empty, meaningless sign; nor, on the other hand, does it in and of itself confer grace. There is a true and real presence of Christ, but it is sacramental, not local or corporal. This presence is the glory of the service, for he comes laden with gifts, but only to the believing. Without faith in the recipient the sign is destitute of significance and power. There is no spiritual presence of the Lord, only the presence of a symbol. To humble believers the supper is blessed, not by any miraculous influence, but simply a working of grace according to the measure of faith in the participants. Where there is no faith there is no communion. The unworthy recipient eats and drinks judgment; he does not and cannot receive Christ.

IV. *The Zwinglian view*, as commonly understood, is that the Supper simply represents by appropriate symbols and symbolical actions the great fact of redemption, that Christ is not specially present, and the ordinance gets all its value from the fact that it secures in so striking a form the objective presentation of the truth of which it is the symbol. This view of the nature and efficacy of the sacraments is considered by the Reformed as low, as overlooking the truth that a sacrament is a seal as well as a sign (Rom. iv. 11), as inconsistent with the terms by which the Scripture sets forth the worth of these ordinances (Acts ii. 38, xxii. 16, Gal. iii. 27, Titus iii. 5).

V. *Mode of Administration.* Nearly all Protestants agree that as the Lord's Supper is not only a proclamation of Christ's death, but a seal of his covenant and a badge of his disciples, it should be administered only by those church officers who are recognized as called of God to minister in his church. In non-Episcopal churches the minister consecrates the elements by prayer and then hands them to the proper persons, who distribute them to the congregation sitting in pews or at tables in the aisles. In the Episcopal and Methodist, and also in many Lutheran churches the communicants kneel at the chancel railing in little companies, and receive the elements there. In the German Reformed churches they stand. The Friends consider both baptism and the Lord's Supper as spiritual or figurative, and therefore have no such outward ordinances. (See G. A. Jacob, *Lord's Supper Historically Considered*, Oxford, 1884; J. J. S. Perowne, *Doctrines of the Lord's Supper*, London, 1887.) T. W. C.

The *Lutheran doctrine* of the Lord's Supper passed through several stages of development before it reached dogmatic and confessional statement. So early as the year 1518 Luther renounced the Romish *opus operatum*, and declared that the sacrament justifies not because it has been administered, but because faith is exercised in the word of Christ. This is the chief thing in the sacrament because the sacrament is a *visible word*. In *The Babylonish Captivity of the Church* (1520) Luther indicates the right of the laity to the cup, and bases the right on the example of Christ, and on the words, "This is my blood, shed for you and for many for the remission of sins. Drink ye all of it." In this same writing he attacks transubstantiation, and calls it "a figment of human opinion, which rests on no support of Scripture or of reason." He also assails the sacrifice of the mass, "the third tyranny which is by far the most impious." The sacrament contains a promise of the forgiveness of sins. Therefore it is not a work, or a sacrifice, or something which we offer to God. On the contrary, it is a promise from God which we receive by faith. In the reply to Henry VIII. Luther rejects the errors of Rome with still greater emphasis, and asserts in the most positive way the presence of the body of Christ *in* and *with* the bread. But he uses the words *in* and *with* to assert, as against transubstantiation, the real and true presence of the *bread*, along with which, but not in substance mixed or mingled with which is the body of Christ. He bases his view on the words of Institution and on the words of Paul (1 Cor. x. 16) which make distinct mention of bread and of body. The bread is bread. The body is body. In the sacramental act neither bread nor body suffers any change in substance or properties, yet when they are brought together in the sacramental act they constitute *unum aliquid*—that is, one thing—viz., the sacrament of the body of Christ, or "the communion of the body of Christ." Hence, whoever receives the bread in the sacrament receives at the same time the body of Christ. All this was brought out still more fully in the controversy with Carlstadt and Zwingli (1525-29), in which Luther maintained with the utmost tenacity that *ἐστί* (*esti*) means *is*, and not *signifies*, and that *τὸ αὐτό* (*touto*) is that which Christ gives in the sacrament—not bread only, but also body. The body is present wherever the sacrament is administered, not because of any *absolute* ubiquity which the divine nature of Christ has imparted to his human nature, but because Christ has power to fulfil his word and to be present bodily wherever he wills to be thus present. Philosophy cannot explain this presence because the body of Christ is spiritual, heavenly, and not subject to the laws of matter. The real presence must be accepted on the ground of the divine word. In the Small Catechism (1529) Luther states his doctrine didactically thus: "*What is the Sacrament of the Altar? Answer. It is the true body and blood of our Lord Jesus Christ, under bread and wine, given to us Christians to eat and to drink as it was instituted by*

Christ himself." In the Augsburg Confession Melancthon has presented the same doctrine in language substantially identical with that of the Catechism: "Concerning the Supper of the Lord it is taught that the true body and blood of Christ are truly present under the form of bread and wine in the Lord's Supper, and are there distributed and received." Article X. This is the fundamental confessional article of the Lutheran faith concerning the Lord's Supper. Analyzed according to Lutheran conceptions, it contains the following elements: (a) A protest against the Romish doctrine of transubstantiation, which the Lutheran Church rejects both in name and in reality. This protest is implied in the words "form of bread and wine," by which is meant that form of bread and wine which exists in connection with the substance and all the qualities of bread and wine; or, as Melancthon explains, in the Apology: "The visible things, to wit, bread and wine." (b) The affirmation of the presence of the true, real body and blood of Christ, which now exist in inseparable union with the divine nature of Christ. This presence is in no sense gross, nor carnal, nor material, but spiritual and immaterial; although the word *spiritual* in this connection has no reference to the Holy Spirit, but is used in antithesis to *gross* or *carnal*. Neither is this presence *local* in the sense that it is circumscribed by space, but illocal and without the occupancy of space. It is a real, true, but supernatural presence of the *whole* Christ; of the divine nature which is present by virtue of the inherent attribute of omnipresence; of the human nature which is rendered present by the divine with which it is personally united. (c) The bread and the wine are the *media* by which the body and blood are really administered to and received by the communicant. But there is no union of the substances, neither is there the formation of a third substance, which consists partly of the substance of bread and partly of the substance of body. Each substance remains unchanged in the act of communion, which consists of *blessing, administering, eating, drinking*. Hence consubstantiation, a term invented by Guitmund, has always been rejected by Lutherans because the word, as it is defined in theological dictionaries and by Reformed authors generally, does not describe the Lutheran doctrine of the Lord's Supper. Buddæus says: "All who understand the doctrines of our church know that *with our whole soul we abhor the doctrine of consubstantiation*." With equal emphasis do Lutherans protest against impanation and subpanation, and the local inclusion of the body and blood of Christ *in* or *with* or *under* the bread and wine, for they use these prepositions not for the purpose of setting forth the *mode* of the supernatural presence, but to express its *reality* in connection with the visible elements, the bread and the wine. Or, as Luther has explained, to set forth that Christ also is there, and not mere bread and wine, and that when we receive the bread and wine in the Holy Supper we also receive the whole Christ, but with this difference, the mode of receiving the bread

and wine is natural, visible, comprehensive. The mode of receiving Christ is mysterious, supernatural, incomprehensible, but not on that account the less true and real. What Lutherans principally contend for is the presence of true and natural bread and wine in the Lord's Supper, as over against the Romish transubstantiation, and the real substantial presence of the whole Christ as over against the merely efficacious or representative presence advocated by the Reformed.

J. W. RICHARD.

LITERATURE.—Besides the appropriate sections in the standard theological treatises of Calvin, Hodge, and Shedd for the Calvinistic; Dorner and Martensen for a speculative; Schmid for the Lutheran; Watson for the Arminian, and Burnett for the Church of England view, see the historical and archæological treatises of W. E. Scudamore, *Notitia Eucharistica*, London, 1872-75; Charles Hebert, *The Lord's Supper; History of Uninspired Teaching*, 1880, 2 vols.; G. A. Jacob, *The Lord's Supper Historically Considered*, 1884.

Loreto, or **Loretto** (*Lauretum*), a city of Italy, southeast of Ancona, 8 m. from the Adriatic, was from the 14th to the 18th century the centre of the Mary worship, and contains a magnificent church built over the "holy room." According to Baptista Mantuanus, *Redemptoris mundi Matris Ecclesie Lauretana historia* (Op. vol. iv., Antwerp, 1576), which is not the first but the most complete representation of the legend, that room in which the Virgin was born and Christ grew up was by the apostles made into a church and used as such ever since their time. But when the kingdom of Jerusalem was overthrown by the Turks, the angels took the holy room, *casa santa*, carried it away through the air, and deposited it at Tersato in Dalmatia, 1291. Hence it was in 1294 brought in the same manner across the Adriatic to the estate of a rich and pious lady, Laureta. The truth of this story was vouchsafed for by Sixtus IV. in a bull of 1471 and by Julius II. in a bull of 1507. Clement VII., 1523-34, commenced and Sixtus V., 1585-90, finished the grand church. Innocent XII., 1691-1700, instituted a special *officium cum missa* in honor of the Holy Virgin of Loreto, and Benedict XIV., 1740-58, gave the church the most extraordinary privileges. In the 17th century, partially on account of the zeal of the Jesuits, the institution reached the acme of its fame and wealth. Every year over 200,000 pilgrims visited the place, over \$40,000 were paid the priests for special masses, over 14,000 pounds of oil were used for the lamps, etc. The treasures which the church contained—massive statues of silver and gold, crowns set with gems and diamonds, etc.—were fabulous. But in 1798 Napoleon took it all, and only very little of it was returned in 1800.

Lorimer, Peter, D.D. (Princeton, 1857). Presbyterian; b. in Edinburgh, June 27, 1812; d. at Whitehaven, 35 m. s.w. of Carlisle, July 28, 1879. He was educated at Heriot's Hospital and the University of Edinburgh, and in 1836 became minister at Prince's

Terrace, London. In 1843 he and his congregation seceded from the Established Church of Scotland and joined the Free Kirk. From 1845 he was professor of Hebrew and biblical criticism in the Presbyterian theological college at London; in 1878 he became its principal. He wrote *Life of Patrick Hamilton*, Edinburgh, 1857; *The Scottish Reformation*, London, 1860; *John Knox and the Church of England*, London, 1875; *Precursors of Knox*, 1882; and translated Lechler's *Wiclif*, 1878. F. M. B.

Lot (*a covering*). The nephew of Abraham (q.v.).

Lot, a method of determining chances or preferences. As according to Scripture the lot is an appeal to God (Prov. xvi. 33), it should not be done on trivial occasions. In the Old Testament the land of Canaan was distributed by lot (Num. xxvi. 55) and the choice of priests and of the scapegoat in the same way (1 Chron. xxiv. 5, Lev. xvi. 8). So Matthias was chosen (Acts i. 26). Among the Moravians formerly ministers were assigned and marriages contracted by lot.

T. W. C.

Lotze, Hermann Rudolf, b. at Bautzen, May 21, 1817; d. in Berlin, July 1, 1881. Professor successively at Leipzig, Göttingen, and Berlin. During his long course he was an effective opponent of Hegel's Pantheism and equally of the Materialism which succeeded. His mastery of natural science, critical acumen, and force of logic made him a power in argument. His whole conception of the universe was essentially ethical. Admitting that God's existence could not be demonstrated nor his nature determined—so far he was agnostic—he yet confessed a belief in God as the living centre of the universe, and held that the kosmos as actuated by him cannot be purposeless, but must have a moral aim, and this aim is best set forth in Christianity. Lotze's published writings are voluminous and cover a wide range; translated are *Logic*, London, 1884; *Metaphysic*, 1884; *Microcosmus*, Edinburgh, 1885-6, 2 vols.; *Outlines of the Philosophy of Religion*, London, 1887.

T. W. C.

Louis, St., king of France, Louis IX., b. April 25, 1215; d. Aug. 25, 1270; ascended the throne Nov. 15, 1226, and has a place in church history because he led two crusades, 1249 and 1269; because he pursued with great consistency a church policy of his own, burning the Cathari, but abolishing altogether the ecclesiastical jurisdiction in civil cases and forbidding the Roman Curia to levy money in France without his consent, and finally because he is one of the most complete types of mediæval piety known to history. He was canonized by Boniface VIII., Aug. 11, 1297. His life has been written by Le Nain de Tillemont, Guizot, Verdière, Wallon, Verlaque, etc.

Love, a chief attribute of Jehovah (1 John iv. 16), and one whose extent passeth knowledge (Eph. iii. 18). Between the persons of the Godhead it is unutterably full and bliss-

ful; toward angels and saints it is a boundless complacency; toward sinners immeasurable compassion. It is shown in all God's works, but especially in the gospel (1 John iv. 9). The same affection in man rightly directed comprehends the whole of our duty, for "Love is the fulfilling of the law" (Rom. xiii. 10). We are to love God supremely and our neighbor as ourselves. Love therefore is the chief, the indispensable grace, for the lack of which nothing can compensate. It is itself the fruit of faith (Gal. v. 6) and the mother of obedience (John xiv. 15, 1 John ii. 5). The glowing encomium on love in the 13th chapter of 1 Corinthians should be in the memory and in the heart of every believer. Upon it see Henry Drummond, *The Greatest Thing in the World*, New York, 1890. T. W. C.

Love, Family of. See FAMILISTS.

Love-feast. See AGAPE.

Low Church, the name of a school or party in the Church of England and the Protestant Episcopal Church of the United States, which emphasizes justification by faith, denies baptismal regeneration, and holds the Reformed doctrine of the Lord's Supper. In polity it holds episcopacy as essential to the well-being, but not to the existence of a church. In worship it rejects such innovations as elevating the host, the use of candles, etc. Blunt, *Dictionary of Sects*. T. W. C.

Lowder, Charles Fuge, Church of England; b. at Bath, June 22, 1820; d. at Zell-am-See, Austria, Sept. 9, 1880. He studied at King's College, London, and at Oxford, graduating, 1843; was ordained deacon, 1843, and priest, 1844; curate at Tetbury, 1845, and at St. Barnabas, London, 1851. In 1856 he began a most fruitful mission at St. George's-in-the-East. Here the parish of St. Peter's, London Docks, was formed in 1866, and he became its vicar, laboring with extraordinary devotion and success among the worst elements of London. His vows of celibacy and poverty were religiously kept; he was noted alike for extreme ritualism and for missionary zeal. Whether his advanced views and practices helped or hindered his work is a question; but modern times have produced no more self-sacrificing and efficient helper of the lowest class in cities. Three thousand of his friends and converts attended his funeral. His *Biography* appeared, London, 1882.

F. M. B.

Low Sunday, the first Sunday after Easter, so called because formerly part of the Easter services was repeated upon it, and hence it was a feast of a lower degree than Easter.

T. W. C.

Lowth, Robert, D.D. (Oxford, 1754), F.R.S. (1765), bishop of London; b. at Winchester, or, as some say, at Buriton, Hampshire, Nov. 27, 1710; d. at Fulham Palace, Nov. 8, 1787. His father was Dr. William Lowth (q.v.). He entered New College, Oxford, 1730; became fellow, 1734, and professor of poetry, 1741; rector of Ovington, Hampshire, 1744; archdeacon of Winchester, 1750; rector of East Woodhay, 1753; of

Sedgfield, and prebendary of Durham, 1755, after declining the see of Limerick; bishop of St. David's, 1766; translated to Oxford the same year, and to London, 1777. In 1783 he declined the archbishopric of Canterbury. His great work, *De sacra poesi Hebræorum prælectiones*, Oxford, 1753, consisted of his lectures at Oxford; it went through many editions, was translated into English by G. Gregory, London, 1787, and into French, Lyons, 1812, 2 vols. His metrical translation of Isaiah, 1778, also won great repute. He wrote also a *Life of William of Wykeham*, 1758. His memoir appeared 1787; another by P. Hall, is prefixed to his *Sermons and other Remains*, 1834. F. M. B.

Lowth, William, D.D. (Oxford, 17—), Church of England; b. in London, Sept. 11, 1661; d. at Buriton, Hampshire, May 17, 1732. He entered St. John's College, Oxford, 1675; became M.A., 1683, and B.D., 1688; chaplain to the bishop of Winchester; prebendary there, 1696; rector of Buriton and Petersfield, 1699. His eminent learning was shown in contributions to Potter's *Clemens Alexandrinus*, 1715; Hudson's *Josephus*, 1720, and Reading's *Historia Ecclesiastica*, 1720; as well as in his *Vindication of the Divine Authority and Inspiration of the Old and New Testament*, 1692; *Commentary on the Prophets*, 1714-23, 4 vols., usually reprinted with those of Patrick and Whitby, and *Directions for the Profitable Reading of the Holy Scriptures*, 1708. A 7th ed. (1799) of the latter has a life of the author. F. M. B.

Loyala, Ignatius. See IGNATIUS LOYOLA.

Lucian the Martyr was born at Samosata, the present Somesat, Asiatic Turkey, on the Euphrates, and educated at Edessa, at that time the most celebrated theological school next to Alexandria. From 275 to his death, in 312, he lived in Antioch, and he is the real founder of the Antiochian school of theology; among his pupils were Eusebius of Nicomedia and Arius. But as he formed the transition between Paul of Samosata and Arius, and was the real father of Arianism, he maintained no connection with the orthodox church in Antioch, though a reconciliation seems to have taken place before his death. In 311 he was dragged to Nicomedia by Maximin, and suffered martyrdom there in the following year. Of his works nothing has come down to us. The most important seems to have been his rescension of the text of the Bible, which Jerome has no praise for, but which was in use all over Greece and Asia Minor, while that of Hesychius was used in Egypt and Syria.

Lucian of Samosata, a Greek satirist; b. about 120 at Samosata, in Syria; d. at an advanced age in Egypt. He was a lawyer by profession, but gave his attention principally to literature, and is to be viewed as a literary man. His principal writing coming here into consideration is his *Concerning the Death of Peregrinus*, a satire against the cynics. Peregrinus, a criminal of the lowest kind, is said to have attached himself to the Christians, to have become a great authority among them,

and even to have written some of their sacred books. He finally left them, joined the cynics, and after journeying through the world, preaching their doctrines, died voluntarily, out of a morbid desire for notoriety, upon the pyre. Such a person as Peregrinus may have lived. The occasion of bringing the Christians into the satire seems to have been that Lucian confused them with the cynics. He was altogether a superficial writer. Complete translation by Dryden, London, 1711, 4 vols.; *Dialogues*, by Howard Williams, London, 1888. F. H. F.

Lucidus, a presbyter of the Church of Gaul, who, in the latter part of the 5th century, represented Augustinism, the orthodoxy of the church, but by Faustus Rejensis and the Synod of Arles, 475, where semi-Pelagianism prevailed, was compelled to recant. (See Mansi, *Con. Coll.* vii.)

Lu'-ci-fer (*light-bringer*), the Latin name of the morning star. It occurs only once in the Bible (Isa. xiv. 12), and then is applied to indicate his glory as "a son of the morning." It is now commonly, but inappropriately, given to the prince of darkness. T. W. C.

Lucifer, Luciferians. Lucifer was bishop of Cagliari, in Sardinia, in the time of Constantius; d. there in 371. After the Council of Arles had rejected Athanasius he went to Rome, and was sent by the bishop of that city to the emperor to obtain a new and impartial council. The council (of Milan), however, pronounced again against Athanasius, and Lucifer was banished. He was first at Germanicia, in Commagene, and then at Eleutheropolis, in Palestine, from which place he wrote a number of bitter controversial tracts against the emperor. With the accession of Julian, he was permitted to return from exile, and paused on his way at Antioch long enough to ordain a bishop of the old Nicene party, which step put off the day of peace somewhat. The Synod of Alexandria (362) decided in favor of the return to their dioceses of all bishops of the Arian tendency who had not been leaders of that party. But Lucifer could admit no such mildness, and so, retiring to his bishopric, separated himself more and more from the church as guilty of apostasy from the purity of the faith. The party of the Luciferians at one time had considerable extension, and even a church in Rome. But it did not long survive those who founded it. F. H. F.

Lucius, popes of that name. 1. Pope June 25, 253, to March 5, 254. He agreed with his predecessor, Cornelius, in teaching that the lapsed upon evidence of true repentance should be readmitted to the church. Canonized, his day is March 4. 2. (*Gherardo Caccianemici*) pope from March 12, 1144, to Feb. 15, 1145. Before his accession he had been employed upon many important embassies with success, and was the most promising candidate for election in the difficult time in which the papacy then found itself. But in his short pontificate he accomplished nothing. 3. (*Ubaldo Allueningoli*) pope Sept. 1, 1181, to Nov. 25, 1185. His reign was largely

taken up with disputes with the emperor, Frederick I., about the estate of Matilda, in which no agreement was arrived at. He secured, however, from the emperor the promise to go upon the crusade. F. H. F.

Lücke, Gottfried Christian Friedrich, Lutheran, b. at Egein, near Magdeburg, Aug. 24, 1791; d. at Göttingen, Feb. 14, 1855, where he became professor in 1827. His best work is his commentary on the writings of St. John, partial Eng. trans., Edinburgh, 1837.

Lud, Ludim. Lud was the fourth son of Shem (Gen. x. 22), from whom the Lydians are thought to have descended. Ludim was a son of Mizraim (Gen. x. 13), whose descendants dwelt in Africa and were famous bowmen (Isa. lxvi. 19, Jer. xlv. 9, Ezek. xxviii. 10, xxx. 5). T. W. C.

Lukas Tudensis, bishop of Tuy, Galicia, Spain, 1239-50; wrote a chronicle of Spain, 670-1236, which was edited by Schott, Frankfurt, 1603, 4 vols. fol., and a life of St. Isidore, of which the first part, the biography, is found in *Act. Sanct.*, April 4, and the second part, polemics against the Cathari, in *Bib. Patr. Max.* XXV.

Luke (Greek, *Lucas*, Philemon 24), an abbreviation of Lucanus, called by Paul "the beloved physician" (Colos. iv. 14), and distinguished from those "of the circumcision." He was not an eye-witness (Luke i. 2) of the gospel facts. He comes into notice as a companion of Paul in his later journeys. Joining him at Troas (Acts xvi. 10), he accompanied him to Philippi, where they separated. Rejoining him some years later at the same place (Acts xx. 5), he remained with him to the close of the first imprisonment at Rome. His personal history before and after his connection with the apostle is entirely unknown, but by common consent he is the author of the third gospel and of the Book of Acts.

Gospel of.—Written primarily for one Theophilus, to whom it and the Book of Acts were both dedicated. It is supposed that he wrote under the direction of Paul. "There is a striking resemblance between the style of Luke and that of Paul, which corresponds to their spiritual sympathy and long intimacy." Some 200 phrases are common to them and foreign to other New Testament writers. The literary merits of the gospel are great. Renan says that "Luke displays a genuine skill in composition. His book is a beautiful narrative, uniting the emotion of the drama with the serenity of the idyl." He is the best writer of the evangelists. His construction is rhythmical and his vocabulary rich and well selected. His style is clear, animated, and picturesque. That he was a physician appears very clearly from his descriptions of disease and his use of medical terms, in both of which he is remarkably accurate. His close observation and retentive memory are shown in his references to civil and political affairs (e.g., never confounding a proconsul with a prætor or a governor), and in his use of nautical terms in regard to the voyage and shipwreck, in which he was Paul's associate. His is the *universal* gospel, intended

for the Gentiles, and dwelling on what would be especially interesting to them; the gospel of *womanhood*, for the word woman occurs in Matthew and Mark 40 times, but in Luke alone 43 times; the *prayer* gospel, for he records our Lord's prayers at his baptism, after cleansing the leper, before the call of the twelve, at his transfiguration, and on the cross for his enemies, and to him alone belong the prayer-parables of the Friend at Midnight and the Unjust Judge; the Gospel of *song*, for to him we owe the *Benedictus* of Zacharias, the *Magnificat* of Mary, the *Nunc Dimittis*, of Simeon, the *Ave Maria* of the angel, and the *Gloria in Excelsis* of the angelic host; and the Gospel of *infancy*, for he alone tells of the birth of John the Baptist, the details of Christ's birth and circumcision, and presentation in the temple and subjection to his parents, and his questioning with the doctors.

The narrative is more complete than the others, and, as has been said, has portions peculiar to it. Among these, beside the interesting details in the first and second chapters, are the miraculous draught of fishes, the sermon at Nazareth, the healing of 10 lepers, the refusal to call down fire upon the inhospitable Samaritans, the mission of the seventy, the parables of the Good Samaritan, the Barren Fig-tree, the Lost Sheep and Coin and Son, the Unjust Steward, Dives and Lazarus, and the Pharisee and the Publican, the journey of the two disciples to Emmaus, to whom the risen Saviour revealed himself.

The gospel was written before the destruction of Jerusalem and before the Book of Acts, but for any closer determination of its date the materials are wanting.

Recent works, besides the general commentaries, are especially Godet, rev. trans., New York, 1881; Cornelius à Lapide, *Commentary*, translated by Ross, London, 1887; M. F. Sadler, *Notes, Critical or Practical*, London, 1886; G. R. Bliss, *Commentary*, Philadelphia, 1885; F. W. Farrar, *Gospel According to St. Luke*, with notes, Cambridge, 1884. T. W. C.

Luke of Prague, a bishop of the *Unitas Fratrum*, or Church of the Bohemian and Moravian Brethren; b. about the year 1460, in Bohemia; d. at Jungbunzlau, Dec. 11, 1528. He studied at Prague; was originally a Utraquist, but joined the *Unitas Fratrum* in 1480, and helped to prevent a schism in this body between the cultured and the illiterate. A tour of exploration, undertaken in 1491 with 4 others, to Constantinople and the Orient, in search of primitive Christians with whom he and his brethren might have fellowship, proving unsuccessful, on his return he devoted himself to literary work. He visited Italy and France to confer with the Waldenses, 1497-99; witnessed the execution of Savonarola; was chosen bishop, 1500; developed the ritual of the Brethren, and wrote controversial tractates against the Roman Catholics and Utraquists. He was firm amid persecutions. In 1505 he published a *Catechism* and a *Hymn-Book*, the first evangelical publications of this description in the Middle Ages. In 1515 arrested and threatened with torture and the stake, he was released through

the intervention of Baron Krajek. He became senior bishop of his church in 1518, and sent deputations to Luther, 1522 and 1524, without satisfactory result. Besides polemical writings he published various doctrinal and exegetical works in Latin or in Bohemian, in all more than 80. (See De Schweinitz, *History of the Unitas Fratrum*, Bethlehem, Pa., 1885.) J. T. HAMILTON.

Lullus, Raymundus, Spanish nobleman, poet, philosopher, theologian, and missionary; b. about 1235 at Palma, Island of Majorca; d. at sea, near the Island of Cabrera, June 30, 1315. The first 30 years of his life were spent at the court of King James, the Conqueror, as a complete man of the world. Suddenly awakened to the unsatisfying character of such a life (1265), he renounced the world, divided his superfluous property among the poor, and retired from family and friends to a mountain to live the life of a hermit. Six years later he had a vision which implanted in his mind the idea that proved to be the guiding one of his life, that of Christian missions among the heathen and Saracens. He sought first to gain a method by which truth could be most readily made accessible to the minds of men, then to acquire the knowledge of the Oriental languages, and then to preach the gospel personally to heathen and Moslems. He sought to interest others in his plans, founded schools for the study of the Oriental languages, and in 1286 journeyed to Rome to lay his plans before the pope. He met with little success at Rome, and finally himself went upon a mission to Tunis, embarking at Genoa (1292). At Bugia, Tunis, he began to preach, having first laid down the condition that if he proved Christianity to be superior to Islamism, his hearers were to adopt it, and promising in the reverse case to do accordingly. His sermons showed the superiority of the Christian conception of God as a being of love so clearly that the authorities began to be alarmed for Islamism, and he was banished. He returned to Europe, and was active in many places teaching his philosophic system, and seeking to gain adherents to his ideas. He succeeded in getting chairs for the Oriental languages established at the universities of Paris, Oxford, and Salamanca. Meantime he made one missionary journey to the East, going as far as Armenia. And now his first love drew him back to the Moslems of Tunis, and he reappeared in Tunis and preached, but was driven out of Bugia, was nearly killed by stoning, and died on the journey home. His philosophical ideas have not been fully studied or understood. His works are in an incomplete edition, published at Mayence, 1721-42, in 8 vols. (See Neander, *Church History*, and the philosophical histories of Ritter and Erdmann.) F. H. F.

Lupus, Servatus, b. about 805; d. after 862; was educated in the monastery of Ferrières in the diocese of Sens; studied at Fulda under Rabanus Maurus, 827-37; lived for some time at the court of Louis the Pious, and was by Charles the Bald made abbot of Ferrières, 842. He sided with Gottschalk,

whom he defended both in letters and in large treatises. His works were first edited by Baluze, Paris, 1664; Migne, *Pat. Lat.* CXIX. (See Nicolas, *Études sur les lettres de Sercat Loup*, Paris, 1861; F. Sprotte, *Sercatus Lupus*, Ratisbon, 1880.)

Lust originally meant any longing desire (Deut. xii. 15, xiv. 26), but in tacit acknowledgment of man's sinful passions, it came to denote carnal, lascivious desire (Matt. v. 28), and in the epistles all the native evil desires of men (Gal. v. 16, 17, 24, James i. 14, 15). *Lusty* in Judges iii. 39 means vigorous.

T. W. C.

Luthardt, Christoph Ernst, Lic. Theol., Ph.D., D.D. (Erlangen, 1852, 1854, 1856), Lutheran; b. at Maroldswesach, Bavaria, March 22, 1823; studied at Erlangen and Berlin, 1841-45, and was ordained at Münden, 1846; teacher in the Munich gymnasium, 1846-51; *privat docent* at Erlangen, 1851-54; professor extraordinary at Marburg, 1854-56; professor of systematic theology and New Testament exegesis at Leipzig, 1856. Of his writings have been translated and published in Edinburgh, *Fundamental Truths of Christianity*, 1865; *Saving Truths of Christianity*, 1868; *Moral Truths of Christianity*, 1873; *St. John, the Author of the Fourth Gospel*, 1875; *St. John's Gospel Described and Explained according to its Peculiar Character*, 1878, 3 vols.; *History of Christian Ethics for the Reformation*, 1890, 2 vols. The most useful of his writings is his *Kompendium der Dogmatik*, Leipzig, 1865, 7th ed., 1886, which is a text-book throughout Germany.

Luther, Martin, the son of Hans Luther and Margaret Lindeman, his wife, was born at Eisleben, Nov. 10, 1483; d. there, Feb. 18, 1546. He was baptized on the day following his birth in the church of St. Peter and St. Paul. His parents were very poor and worked hard for a living and for the accumulation of means with which to educate their children. The family discipline was severe, but the children were brought up in the fear of God. When Martin was a few years old the family removed to Mansfeld, where the father improved his fortune and became alderman. Here Martin received the rudiments of his education. At the age of 14 he was sent to a famous school at Magdeburg. The next year he went to Eisenach as a charity scholar, where he sang in the streets for bread until he was taken into the house of Madame Cotta, who had been attracted by his fine voice. He now surpassed all his fellow-students in acquiring knowledge. At the age of 18 (1501) he entered the University of Erfurt, where he was made a Bachelor in 1503, and a Master of Philosophy two years later. His father had intended that he should study law. But anxiety about his soul and the sudden death of his friend Alexius led him to enter the Augustinian cloister, July 17, 1505. As a novice he performed with great cheerfulness all the menial services which his superiors imposed upon him in order to overcome his pride. But he found time to make diligent study of the Bible and

of the works of Augustine, Bernard, and other mystics. In 1507 he was ordained a priest. In his troubles about his soul and in his conflicts with sin he gained much comfort and strength from the article of the Apostles' Creed, "I believe in the forgiveness of sins," to which his attention was called by a fellow-monk. In the year 1508, on the recommendation of John von Staupitz, he was appointed professor of philosophy in the newly established University of Wittenberg. But the philosophy then in vogue did not satisfy the craving of his deep, earnest soul. He longed to exchange it for the study of theology. Accordingly he made preparation for taking the different theological degrees. In 1509 he was made Bachelor, and in 1512 Doctor of Theology. He now began to lecture on the Psalms, then on Romans and Galatians. In 1517 he translated the 7 penitential Psalms and published them with a commentary. In this same year he also published an explanation of the Lord's Prayer and the *German Theology*. Meanwhile, in 1510, he had made a journey to Rome, where he improved his knowledge of Hebrew under Elias Levita, and made many observations in regard to the corruptions of the papacy, which were subsequently of great value in his work of reform. He was wont to say: "Whoever goes to Rome for the first time is looking for a rogue; whoever goes again will find him; and whoever goes a third time will return with him." When Tetzel came to Wittenberg and began the sale of indulgences Luther warned against the traffic in the confessional, preached against it from the pulpit, and through letters to the bishops of Brandenburg and Mainz sought to put an end to it. Finally, on Oct. 31, 1517, he posted 95 theses against indulgences on the door of the Castle Church in Wittenberg. This was the beginning of the great Protestant Reformation of the 16th century. In these theses, or plain propositions drawn from the evident sense of the word of God, Luther denounces the papal indulgences and declares that "The true treasure of the church is the holy gospel of the glory and grace of God." The theses spread rapidly through Germany, and in a couple of weeks were read by the pope himself, who declared that the author was a very clever German, but was drunk when he wrote them. Tetzel burned Luther's theses and prepared counter-theses. Eck wrote the *Obolisci*, to which Luther replied in the *Asterisci*. Hoogstraten raised the cry of heresy. Prierias sent out a *Dialogue against the Presumptuous Conclusions of Martin Luther*, which Luther ignored for a time, but effectually refuted in Aug., 1518. The bold monk was now summoned to Rome within 60 days, but at the solicitation of the university and of the Elector Frederick the pope agreed to settle the difficulty through Cardinal Cajetan, whom Luther was ordered to meet at Augsburg. But refusing to recant, and appealing to the Bible and to the pope better informed, he was haughtily dismissed, and happily escaped back to Wittenberg, where he continued to attack the corruptions of the church and to preach and teach evangelical doctrine. The pope

now instructed Miltitz to hold an interview with Luther. The latter still refused to recant, though he consented to write a letter of humble apology to the pope for his seeming disrespect to the Holy Father. In July, 1519, Luther engaged in a public disputation with Eck at Leipzig. He denied the primacy of the pope and the infallibility of councils, and declared that even some of the doctrines of Hus were unrighteously condemned. This widened the breach with Rome. Both parties claimed the victory. Eck had the advantage from the witness of the church, Luther from the witness of the Bible. Hence learning now wherein his strength lay, he began to study the Bible still more earnestly. But he also increased the activity of his pen. In the year 1520 appeared the 3 great Reformation treatises, *The Appeal to the German Nobility*, *The Freedom of the Christian Man*, and *The Babylonish Captivity of the Church*. The first is the political manifesto of the Reformation; the second applies the principle of faith to the church and to the individual; the third sweeps away the mighty sacramental system of Rome. The effect of these writings on the German people and on the church was tremendous. They stirred the spirit of freedom and broke the yoke of ecclesiastical tyranny. But the arch-heretic had now gone so far that he could no longer be tolerated or be owned as a son of the church. Early in Oct. he is excommunicated by a papal bull which Eck brings from Rome. On Nov. 10 Luther burns this bull and a copy of the canon law at the Elster gate of Wittenberg with the words: "Because thou hast offended the Holy One of the Lord, be thou consumed with everlasting fire." Henceforth he is an ecclesiastical outlaw. All hope of reconciliation with the pope is at an end. He must now appear before the emperor at Worms, whither he would go though there were as many devils there as tiles on the roofs of the houses. Even before the emperor he refuses to recant, and leaves the city an acknowledged hero. But as his friends anticipate that he will now be put under the ban of the empire, they take him into friendly captivity and conceal him in the Wartburg. Here he has time to meditate and to grow into that deeper spiritual apprehension of the gospel which afterward characterized his work. His enemies and many of his friends who supposed that he had been murdered soon found out by his powerful writings that he still lived. During this confinement he translated the New Testament, and in March, 1522, he returned to Wittenberg and restored order, which had been greatly disturbed by Carlstadt and the Zwickau fanatics. In this same year he replied to the book of Henry VIII. of England on *The Seven Sacraments*, lectured in the university, preached and made journeys in the interest of the evangelical cause. From 1524 to 1529 Luther was engaged in controversy with Carlstadt, Zwingli, and others over the matter of the Lord's Supper. But it was also during this period that he lays aside the monk's cowl, marries Catharine von Bora, becomes a father, writes a reply to Erasmus on the freedom of the will, composes his Ger-

man liturgy and the two catechisms, and visits many of the churches of Saxony in order to instruct the pastors in the true doctrine; finally, Oct. 1-3, 1529, attending the Marburg Conference, where he refused full concord with Zwingli, because the latter held a view of the Lord's Supper which Luther believed in his conscience to be contrary to the teaching of the word of God. But Luther cordially shook hands with Zwingli when they separated, and both promised to abstain from further controversy on the subject, nor was Luther the first to break the promise. In the year 1530 occurred the memorable Diet of Augsburg, where the Protestants offered their confession of faith. Luther, who was still under the ban of the empire, would not have been safe at Augsburg. Consequently he accompanied the Saxon delegation as far as Coburg, where he lodged in the castle from April to Oct. But he greatly encouraged and strengthened the hearts of his confessing brethren by his frequent letters, which breathe the tenderest solicitude for his cause and show his confidence in its final triumph. Here also, it is thought, he wrote his famous battle hymn, "Ein feste Burg ist unser Gott." The Confession delivered at Augsburg he cordially approved. To the elector he wrote: "It pleases me very well, and there is nothing that I could change or improve. Nor would it be expedient for me to do so, for I cannot tread so softly and quietly." On his return home to Wittenberg in Oct. he took the place of Bugenhagen as pastor of the principal church, while the latter was absent establishing the church at Lubeck. But not the less was he active with his pen. In 1536 he entered into full concord with Martin Bucer and other South German theologians in regard to all the doctrines which had been in dispute. Bucer and Capito shed tears of joy, and all joined in partaking of the Lord's Supper. But scarcely had this concord been established when Luther was called on to prepare to meet a general council at Mantua. He now wrote the Smalcald Articles, which are among the most positive and defiant of all his anti-papistical writings. He denounces the mass as "the dragon-tail which has multiplied abominations and idolatries." He condemns purgatory, the invocation of saints, the papacy, and refuses to yield a single iota in regard to justification by faith. These articles were signed by nearly all the representative theologians of Germany, and are still held in high honor as a confession of the Lutheran Church. Luther now began to feel the approach of old age, but he did not cease to labor with voice and pen. He still preached much and wrote some of his most valuable treatises, as *On the Councils of the Church*, in which he developed the idea that the church is the congregation of believers, whom the Holy Ghost evermore sanctifies and perfects in the faith; and *Against the Papacy of Rome Founded by the Devil*. Amid trials, persecutions, and sicknesses he has now reached the 63d year of his age and longs for death. In Jan. he went to Eisleben to attempt a reconciliation of the counts of Mans-

feld. In this city of his birth he died, on the morning of Feb. 18, 1546, aged 62 years, 3 months, 8 days. His last words, spoken in Latin 3 times, were: "Father, into thy hands I commend my spirit; thou hast redeemed me, thou faithful God." His body was laid to rest in the Castle Church at Wittenberg. The German people have honored him with a monument of brass at Worms (1868), but his true monuments are the open Bible, the Protestant Church, the liberated conscience of Christendom. He was a great moral hero, a man of sublime faith, a profound mystic, a practical worker. His vices of temper and manner were but the shadows of great virtues. He was God's own chosen instrument for purifying the temple and for building anew the walls of Jerusalem. His hymns kindle the devotions of millions of worshippers. His theology is regenerating and restoring the whole race of man. "Four potentates ruled the mind of Europe in the Reformation—the emperor, Erasmus, the pope, and Luther. The pope wanes, Erasmus is little, the emperor is nothing, but Luther abides as a power for all time." Best editions of works, Leipzig, 23 vols., German; Walch, 24 vols., German; Erlangen, 67 vols. German and 37 vols. Latin. The great critical edition is that edited by Knaake, and published at Weimar, 1883 sqq., which enjoyed the patronage of the late Emperor William and the Prussian Government. Luther's life has been written by Melancthon, Matthesius, Ukert, Muerer, Köstlin, Bayne, Rae, F. H. Hedge, and many others. [Of his writings have been translated his 95 *Theses*, his *Address to the Nobility of the German Nation*, *Christian Liberty* and *Babylonish Captivity of the Church*, by Wace and Buchhelm, London, 1883; his commentaries on Galatians (n.e. 1878), on the first five chapters of Genesis (Edinburgh, 1855), and on Epistles of Peter and Jude; his *Hymns*, *Table Talk*, *Way to Prayer* (1846), *Pope Confounded* (1836), *Letters to Women* (1865), and selections from his voluminous miscellaneous works.] J. W. RICHARD.

Lutheran Church, The. I. IN GENERAL.

1. ORIGIN.—The Lutheran Church as such began her distinct, historical life at Augsburg, in Germany, June 25, 1530, when 7 evangelical princes and the representatives of 2 imperial cities presented to the emperor, Charles V., a confession of faith, which embodied the teaching of Luther on the chief articles of the Christian religion. The nailing up of the 95 theses by Luther, Oct. 31, 1517; the disputation with Eck at Leipzig, June 27-July 16, 1519, in which he assailed the primacy of the pope and the infallibility of councils; the Diet of Worms, April 17, 18, 1521, where he refused to recant; the exile in the Wartburg, May 4, 1521-March, 1522, where he formed and partly executed the plan of translating the whole Bible into German; his controversy (1524-29) with Carlstadt and Zwingli on the doctrine of the Lord's Supper; his visitation of the Saxon churches (1527-28) and the preparation of the two catechisms in 1529; the colloquy at Marburg, Oct. 1-3, 1529, where, on account of

radical difference in the doctrine of the Lord's Supper, he refused alliance with Zwingli—these events, together with what transpired at the two diets of Speyer, 1526, 1529, rendered the Augsburg Confession both possible and necessary. As the first Diet of Speyer had secured legal recognition to the followers of Luther, as the second had completed their separation from the Roman communion, so the delivery of their confession established a new ecclesiastical body with a distinct bond of union. But this confession did not separate the Lutherans from the Church Catholic, for it claims to be "drawn from the Holy Scriptures and the word of God," accepts the doctrines taught in the Nicene Creed, rejects the heresies which the ancient Catholic Church rejected, and appeals to the Fathers in support of its doctrine. In itself considered, the Augsburg Confession is in part a reassertion of the doctrines of Christianity as taught in and by the Historical Catholic Apostolic Church, and in part a protest against the corruptions of Rome. The first 21 articles are positive and doctrinal, and cover the chief subjects of the Christian faith; the remaining 7 are negative and controversial, and refer to the abuses which had been corrected. In sentiment firm and evangelical, it exhibits the theology of Luther, who, as Kahnis says, is the author of its contents; in tone mild and conciliatory, it reflects the gentle spirit of Melancthon, who, as likewise Kahnis says, is the author of its form. Because of its doctrinal contents and of its historical position and relations, it is now and has ever been considered the fundamental confession of the Lutheran Church, and is the only universally recognized bond of union common to all who bear the Lutheran name. But in addition to it the great majority of Lutherans recognize, and with varying degrees of stringency subscribe, the Apology of the Confession (1531), the Smalcald Articles (1537), the two catechisms of Luther (1529), and the Formula of Concord (1577), which, together with the Augsburg Confession and the three œcumenical creeds, constitute the Book of Concord, which, with a preface signed by 51 princes and the delegates of 35 cities, was promulgated by the Elector Augustus of Saxony, June 25, 1580, the fiftieth anniversary of the Augsburg Confession.

2. DOCTRINES.—The central doctrine of all the distinctive Lutheran confessions is, that we are justified by faith alone in the merit and righteousness of the Lord Jesus Christ without works. Around this fundamental "article of a standing or falling church" are grouped the propositions that man is totally depraved, in the sense that sin affects and corrupts all his moral powers; that man's will is in bondage, unable to do anything positive or meritorious in the matter of salvation; that Jesus Christ, who is true God and true man, offered a sufficient sacrifice for all the sins of men, both original and actual; that the Holy Ghost is imparted through the word and sacraments, "who in his own time and place works faith in those who hear the gospel;" that faith brings forth good works; that the church is the congrega-

tion of believers, who maintain the preaching of the word and the administration of the sacraments; that repentance consists in terror on account of sin and faith in the gospel; that at the last day Christ, who now sits at the right hand of the Father on high, will return to give eternal life to the righteous and to assign the wicked to everlasting punishment; that the cause of sin is the perverted will of the devil and of wicked men. "Respecting baptism, it is taught that it is necessary; that grace is offered through it, and that children ought to be baptized, who through baptism are presented to God and become acceptable to him." Article IX., *Augsburg Confession*. This article, according to Lutheran interpretation, contains 4 propositions: (a) That baptism is necessary—that is, baptism is enjoined by the divine command, which it is necessary for us to obey. No Lutheran creed and no standard Lutheran theologian, from Luther down to the present time, has ever taught that the necessity of baptism is *absolute*, in the sense that it binds God, or that baptism is absolutely *indispensable* to salvation. In the universal Lutheran teaching the necessity of baptism is limited by the possibility of securing it. (b) That grace is offered through baptism. By this is meant that baptism is a means of grace through which the Holy Ghost offers, conveys, and seals salvation; that, in fact, the grace offered in baptism is conveyed and sealed when there is faith in the recipient. This, at least, is the Lutheran interpretation of the article. But no Lutheran creed teaches "baptismal regeneration" in the sense *baptized, therefore regenerated*. (c) That children ought to be baptized. This obligation is based on the universality of human corruption (John iii. 5), on the all-embracing character of Christ's command (Matt. xxviii. 19), on the perpetuity of the covenant of grace (Gen. xvii. 7, Acts ii. 39), on the purpose of Christ to save children (Mark x. 14). (d) That baptized children are acceptable to God—that is, they are brought into the covenant of grace, are made members of the body of Christ, and have the operation of the Holy Spirit. But it has always been the teaching of the Lutheran theologians that "infants who are cut off from baptism by death, and consequently die unbaptized, are by no means lost." Luther and the whole Wittenberg faculty left themselves on record on this subject. (See *Corpus Reformatorum*, v., 687.) See art. LORD'S SUPPER for the Lutheran teaching on this subject.

3. CONTROVERSIES.—During the period 1517–30 Luther and his followers were engaged mainly in controversies with the papists, the Anabaptists, and the Sacramentarians. With these the main subjects of dispute were grace, the Scriptures, the sacraments, in which the Lutherans sought to establish both the principles and the bounds of their faith. The chief internal strifes of the Lutherans were the *Antinomian*, begun (1537) by John Agricola, who maintained that the gospel should be the only theme of preaching; the *Osianrian*, begun (1549) by Andrew Oslander, who confounded justification with

sanctification, maintaining, contrary to the doctrine of Luther, that justification is not a judicial act of pardon and adoption, but a sanitary act, an infusion of the righteousness of Christ; the *Majoristic*, begun (1551) by George Major, who affirmed that good works are necessary to salvation, in opposition to Amosdorf, who took the position that good works are detrimental to salvation; the *Stancarian*, begun (1552) by Francis Stancar, who asserted that man's redemption depended wholly upon the human nature of Christ, and not upon the two natures of Christ as embraced in the one personality; the *Synergistic*, begun (1555) by certain of Melancthon's followers, who, in opposition to Luther and the Augsburg Confession, taught a certain co-operation of the human will in conversion; the *Flacian*, begun (1560) by Matthias Flacius, who declared that original sin was a part of the substance of human nature, and not a corruption of that substance; the *Crypto-Calvinistic* (1552-74), which had regard to the doctrine of the Lord's Supper as held by Calvin. To these must be added the *Adiaphoristic* controversy (1548) about admitting Catholic forms—things in themselves indifferent—into the constitution and worship of the church. But this long period of internal strife found its close in the composition and promulgation of the Formula of Concord (see above), in which the strict Lutheranism of Brentz, Andreae, and others, known as the Swabian school, triumphed and obtained official recognition and wide prevalence. "The Formula was adopted by the imperial diet, and all who held office in the several schools or churches under it were required to subscribe it. It was, however, rejected by Hesse, Nassau, Anhalt, Pomerania, Holstein, Bremen, Nuremberg, Strasburg, and others, on the ground that in some respects it was too rigid, especially when it separated two such much-loved heroes as Luther and Melancthon by canonizing the one and making the very name of the other offensive, and yet many pastors despised it because they regarded it as too lenient and too fluctuating in its meaning" (Hase, *Church History*).

4. **WORSHIP.**—In 1523 Luther revised the Roman mass service and purged it of all its superstitious ceremonies and idolatries, but retained the hymns, collects, and other parts in so far as they agreed with the Scriptures. In 1526 he greatly simplified this same service, and published it in the German language. These two orders of divine service became the basis of all subsequent Lutheran liturgies, which are recommended to the churches as guides and helps in the worship of the sanctuary, but are by no means enjoined as a law. Nor has uniformity in the use of the same liturgy ever been insisted on as a mark of the unity of the church. Hence even in Germany in the 16th century nearly every principality and city had its own liturgy. Yet these liturgies are in the main of similar type, and provide for much singing and chanting and reading of the Scripture, while preaching in the language of the people has always been insisted on as "the greatest and most important part of the divine service" (*Luther*). In

Europe the clergyman always appears before the altar and in the pulpit in a distinctive dress, usually a black robe with bands, though in the Scandinavian countries, where about 95 per cent of the population is Lutheran, the surplice and cope are worn. In Sweden the archbishop wears a mitre and carries the crozier on solemn occasions. Auricular confession, which required an enumeration of sins, was rejected from the beginning; but private confession, as a purely voluntary discipline, was retained by the Reformers as something still serviceable in that period of ignorance, on account of the opportunity it afforded the pastor of making a personal application of the gospel to each individual. But long ago the whole practice fell into oblivion. Persons are admitted to membership after instruction and examination in the elements of the Christian religion, by the solemn rite of confirmation, which is always performed by the pastor of the church. The communion is frequently celebrated preceded by special services of preaching, prayer, confession, and exhortation. In all these services in well-regulated Lutheran churches there is quiet solemnity, and such a just harmonizing of the various parts as will best satisfy both the æsthetic taste and the spiritual wants of the worshipper. Hence, as the Rev. Dr. Schaff says, "The Lutheran Church draws the fine arts into the service of religion, and has produced a body of hymns and chorals which in richness, power, and unction surpasses the hymnology of all other churches in the world."

5. **GOVERNMENT.**—The Lutheran Church was from the beginning necessarily connected with the civil power. Hence she could not realize in constitution and government the ideal involved in her doctrine of the universal priesthood of believers, and of the essential independence of the church. "In the exigency of the church the princes and magistrates assumed unavoidable episcopal power, managed the affairs of the church, and appointed *consistories*, composed of laymen and clergy, to execute their orders and plans, and to take special charge of the clergy, church discipline, and matrimonial questions" (Kurtz, *Church History*). This makes the civil ruler *summus episcopus ecclesie*, though the practice is utterly antagonistic to the theory of Lutheran Church polity. In Germany there have been modifications of the old practice. Pastors are nominated by the civil authorities, but congregations have the right of rejecting the nominees. In the main the church is governed by superintendents and consistories, but the tendency now is toward government by synods. Different ranks or grades in the ministry are all regarded as of human origin, and are instituted and tolerated for the sake of good order. The regularly called clergy are all essentially on the same level, and are, according to Kurtz, "servants of the church, of the word, of the altar, enjoying equal rights in spiritual things." Even in Denmark and Sweden, where the church is governed by bishops, the doctrine of the parity of the ministry is fully recognized, and episcopacy, which as a form

of government was retained from Catholic times, is held to be only of human origin, and is not essential to the ordering of the ministry or to the regulation of ecclesiastical affairs. In the United States there are not even any human gradations in the ministry; and the congregation—that is, the pastor, the officers elected by the members, and the members, is the ultimate source of power. Each congregation elects and dismisses its own pastor and manages its own concerns. Members are amenable to the congregation and ministers to the synods to which they belong. Synods, which are an aggregate of so many congregations, have only those powers which are delegated to them by the congregations. These synods may unite themselves into larger bodies, which likewise have only delegated powers. No particular form of church government, whether episcopacy, presbytery, or democracy, is held to be of divine right.

6. THEOLOGICAL SCIENCE.—The Lutheran church is pre-eminently the church of theologians. Her schools of theology have been the best and the most numerous attended anywhere in the Protestant world. Her theologians have been numerous and distinguished and have cultivated every field of theological science. Luther, Melancthon, Cruciger, Wittenberg, Brenz, Chemnitz, Andreæ, Nyström adorn the 16th century. In the 17th century we have in dogmatics Hutter, Gerhard, Quenstedt, Calovius, Balzer, Musæus, Alstedt, Brochmand of Copenhagen; in history, Rechenberg, Kortholt, Ittig, Sagittarius, Eckendorf; in philology, Glassius, Walther, Asmus, Schmidt, Hakspan. In the 18th century flourished Buddeus, Carpzov, Walch, aff, Mosheim, "the father of modern church history;" Bengel, the author of the *Commentary on the New Testament*, and "the father of New Testament criticism." The chief representatives of the stricter Lutheran theology of the 19th century are Claus Harms, Rortorius, Rudelbach of Denmark, Guericke, Comenius, Philippi, Franck, Löhe, Luthardt, Litzsch, Oehler, Kurtz. The works of almost all these great men of the several centuries are still esteemed of high value, and are in the hands of nearly all Lutheran theologians in Europe and America. The Lutheran Confession alongside of the Roman Catholic and the Reformed is represented at this time in the universities of Tübingen, Giessen, Erlangen, Bonn, with the Reformed at Heidelberg, Griefswald, Marburg, Königsberg, Halle, Erlangen, Berlin; exclusively at Leipzig, Rostock, Jena, Kiel, Göttingen, Copenhagen, in Denmark, Christiania, in Norway, Uppsala and Lund, in Sweden, Helsingfors, in Finland, Dorpat, in Russia.

7. STATISTICS.—The following statistics of the Lutheran Church in the world, prepared by an expert for this article, are deemed very approximately correct:

	Ministers.	Churches.	Baptised Members.
many.....	15,550	30,450	28,369,000
Scandinavian Lands.....	5,184	3,690	6,569,992
German Lands.....	1,392	2,238	4,617,500
Austria and Hungary....	608	1,159	1,416,374
Poland.....	124	90	80,000
Sweden.....	67	58	68,070
at Britain.....	24	27	24,000

Italy.....	11	11	3,069
Roumania.....	12	12	7,576
Switzerland.....	8	9	11,006
Total in Europe.....	22,879	22,644	43,084,596
" " Asia.....	203	142	90,269
" " Africa.....	314	237	103,821
" " Oceanica.....	139	310	125,794
" " N. America.....	4,710	7,964	6,511,500
" " S. America.....	47	61	96,500
Jewish Missions.....	20	23	
Grand Total.....	28,408	38,381	50,061,280

II. LUTHERAN CHURCH IN THE UNITED STATES.—Lutherans from Holland settled in New Amsterdam (now New York) in the year 1623. They did not enjoy the services of a pastor of their own faith until after the colony fell into the hands of the British (1664). In the year 1638 two shiploads of Swedish Lutherans entered the Delaware and founded Fort Christina, near where Wilmington now stands. Having brought with them a pastor, the Rev. Reorus Torkillus, they erected a house of worship and began to hold divine services. In the year 1649 their second pastor, Campanius, translated Luther's Small Catechism into the language of the neighboring Indians. The book was printed in Upsala, Sweden. A copy of this rare literary curiosity is preserved in the library of the Lutheran Historical Society at Gettysburg, Pa. During the fourth quarter of the 17th century large numbers of German Lutherans came to this country, but we have no account of the organization of Lutheran congregations or of the labors of a Lutheran pastor prior to the year 1703, when the Rev. Justus Falkner began to preach in Montgomery County, Pa. From 1708 to 1713 colonies of German Lutherans settled along the Hudson River and organized congregations, some of which still exist. In the first half of the 18th century the spiritual destitution of the Lutheran settlers in Pennsylvania was so great, that in the year 1733 they sent a deputation to Germany with the report that they were "in a land full of sects and heresy, without ministers and teachers, schools, churches, and books." In 1784 a colony of persecuted Lutherans fled from Salzburg, in Germany, with two ministers, and settled on the Savannah, in Georgia. A little later Lutherans settled and organized congregations in Virginia, North Carolina, and Maine. But there was no bond of union between these widely scattered congregations, which were generally sadly destitute of the proper means of grace. In the year 1743 the Rev. Henry Melchior Muhlenberg, a missionary from Halle, a man of true apostolic spirit, began his labors among the scattered Lutherans in Pennsylvania, and continued to organize congregations, to build houses of worship, and to preach the gospel for 45 years. In the year 1748, when, so far as is now known, there were only 11 Lutheran ministers in the country, Muhlenberg, with 5 other pastors and a few laymen, organized the Ministerium of Pennsylvania, which on January 1, 1890, had 265 ministers, 442 congregations, and 101,846 members. Growth was very slow. But few ministers came from the Fatherland, and there were no institutions of learning for the education of a native ministry. The German language was used al-

most exclusively in the services of the sanctuary, and the young people who became Anglicized in speech were advised by pastors and church councils to connect themselves with the Episcopal Church, which at that time was regarded as the English *Lutheran Church*. As a result of these and other untoward influences at the beginning of the present century there were scarcely 70 Lutheran ministers and not more than 25,000 Lutheran communicants in the United States, with no schools, no periodicals, and with almost no preaching in the English language. Statistics of the year 1820 report 103 ministers, separated into 5 distinct synods. In this year 4 of these synods united in forming the General Synod. But 2 of them soon withdrew into independency. Growth now began to be more rapid, as may be seen by the following decennial exhibits:

Date.	Ministers.	Congregations.	Communicants.
1823	173	900	34,036
1833	337	1,017	50,358
1843	499	1,371	147,000
1853	900	1,750	200,000
1863	1,431	2,677	285,217
1873	2,309	4,115	485,065
1883	3,504	6,171	801,286
1890	4,592	7,948	1,002,868

This rapid growth is due in large measure to foreign immigration, although it is commonly thought that not more than two fifths of the foreign Lutherans who land on these shores find their way into connection with the Lutheran Church, which in this country is divided into 4 general bodies and several independent synods, each of which claims for itself and allows to the others the common historical name and title, *The Evangelical Lutheran Church*; and all alike "believe, teach, and confess that the only rule and standard according to which all doctrines and teachers alike ought to be tried and judged, are the prophetic and apostolic Scriptures of the Old and New Testaments alone." All alike also acknowledge the 3 ecumenical creeds, and "reject all heresies and doctrines which, in opposition to these, have been introduced into the Church of God." Their differences arise mainly from the relation which each has assumed to the Lutheran confessional writings of the 16th century.

The General Synod of the Evangelical Lutheran Church in the United States was organized at Hagerstown, Md., in the year 1820. It reached its greatest strength in the year 1860, when it numbered 864 ministers and 164,000 communicants, or "two thirds of the entire Lutheran Church in this country." In 1861, 4 synods in the Southern States withdrew in consequence of the civil war. In 1866-68, 5 others left for alleged doctrinal reasons. The present (A.D. 1890) strength of the body is 979 ministers, 1437 congregations, 151,404 communicants. Its confessional basis is as follows: "We receive and hold, with the Evangelical Lutheran Church of our fathers, the word of God as contained in the canonical Scriptures of the Old and New Testaments as the only infallible rule of faith and practice, and the Augsburg Confession as a correct exhibition of the fundamental doctrines of the divine word, and of

the faith of our church founded upon that word." This body, while holding fast the historical Lutheran faith as expressed in the Augsburg Confession, maintains an attitude of Christian fraternity toward other denominations, freely co-operating with them in temperance reform, in Bible distribution, and in meetings of the Evangelical Alliance. It conducts missionary operations in India and in Liberia, and supports about 100 missionaries in the home field.

The General Council began its organization at Reading, Pa., in 1866, and completed it at Fort Wayne, Ind., in 1867. The doctrinal basis of the General Council is the entire Book of Concord "in the perfect harmony of one and the same scriptural faith." The formula of subscription to this confessional basis is as follows: "That confessions may be such a testimony of unity and bond of union, they must be accepted in every statement of doctrine in their own true, native, original, and only sense. Those who set them forth and subscribe them must not only agree to use the same words, but must use and understand those words in one and the same sense." This body has promulgated "THE RULE: Lutheran pulpits are for Lutheran ministers only. Lutheran altars are for Lutheran communicants only." The German ministers belonging to the General Council for the most part interpret the rule with the literal strictness implied in the word "only." The Scandinavians and the English-speaking admit exceptions, and practise a moderate and judicious pulpit and altar fellowship with other Christians. The General Council is composed of 8 district synods, and contains 910 ministers, 1522 congregations, 259,801 communicants. The body supports a small missionary work in India, and is beginning to take active interest in the work of missions at home.

The Synodical Conference, or "Missourians." This body originated in a small colony of German Lutherans who settled in Perry County, Mo., in 1838. In 1847, 15 ministers and 12 congregations organized their first synod in Chicago, Ill. They are now scattered over large portions of the United States, and are familiarly known among Lutherans as "the Missourians." The Synodical Conference in its present form was organized at Milwaukee, Wis., in 1872, with a confessional basis as follows: "The Synodical Conference acknowledges the canonical Scriptures of the Old and New Testaments as God's word, and the Confession of the Evangelical Lutheran Church of 1580 called 'the Concordia' [that is, Book of Concord] as its own." Every person seeking admission to the Synodical Conference as a minister is required to subscribe the Book of Concord as his own confession, and to promise that he will "exercise his office faithfully and diligently according to it." The body contains 1297 ministers, 1842 congregations, 374,524 communicants, and is very active in missionary operations, chiefly among the Germans.

The United Synod of the South was organized at Roanoke, Va., in 1886. Its confessional basis is almost identical with that of

the General Council, inasmuch as it accepts the word of God as the rule of faith, and all the symbolical books as "in the perfect harmony of one and the same pure, scriptural faith." It numbers 201 ministers, 385 congregations, 37,528 communicants.

In addition to these 4 general bodies there are 14 independent synods, which are characterized by strict confessional status, but it would be difficult to state exactly wherein one differs from another. These independent synods, with a few independent pastors and congregations, report 1305 ministers, 2762 congregations, 276,611 communicants.

General Statistics of the Evangelical Lutheran Church in the United States: Ministers, 393; congregations, 7948; communicants, 309,868. There are 26 theological seminaries (including several theological departments connected with colleges), having 74 theological professors and nearly 1000 students; 25 colleges with 198 professors and teachers and above 3000 students; 37 classical academies, 11 ladies' seminaries, and 56 orphan's homes, asylums, etc. There are 140 periodical publications, of which 48 are English, 51 German, 15 Norwegian, 16 Swedish, Danish, 1 Icelandic, 3 Finnish, 2 French.

His last item suggests the polyglot character of the Lutheran Church in the United States. But the descendants of the foreign-born Lutherans soon adopt the language of the country. Schools and colleges very generally use the English language, and there is a growing demand for ministers to preach the gospel in English. Unity in language will assist in promoting unity of organization. It presents all the Lutheran bodies in the United States stand together on the inspired word of God as the only infallible rule of faith and practice, and on the Augsburg Confession of 1530 as a correct exhibition of the chief doctrines of the rule. They differ mainly in reference to the later confessions, which some regard as a harmonious development of the Augsburg Confession, but which others hold to be too elaborate, theological, and scholastic for a creed. At this time (1890) no doctrinal controversy rages as between any of the general bodies or independent synods, but neither do any very encouraging signs of union appear.

LITERATURE.—Up to this time the Lutheran Church in America has depended mainly on the Fatherland for literature. Walther's *Walther's Compend of Lutheran Theology* (in Latin), St. Louis, 1879, 3 vols., is valuable to those who can read Latin and German with profit. Schmid's *Doctrinal Theology of the Lutheran Church*, Philadelphia, 1876, translated by Drs. Hay and Jacobs, gives a comprehensive view of the older Lutheran theology. To these may be added Krauth's *Conservative Reformation*, Philadelphia, 1872, and Jacobs' *The Book of Concord; or, The Symbolical Books of the Lutheran Church*, Philadelphia, 1882-83, 2 vols. In history and biography we have Hazellius' *History of the American Lutheran Church*, Zanesville, O., 1846; Schaeffer's *Early History of the Lutheran Church*, Philadelphia, 1857; Acrelius' *New Sweden*, Philadelphia, 1875; Morris' *Fifty*

Years in the Lutheran Ministry, Baltimore, 1878; Mann's *Life of Muhlenberg*, Philadelphia, 1887; Wolf's *The Lutherans in America*, New York, 1890. A large amount of original material for history and biography may be found in the library of the Lutheran Historical Society at Gettysburg, Pa. The representative living Lutheran theologians are Valentine, of Gettysburg, Pa., for the General Synod; Jacobs, of Philadelphia, Pa., for the General Council; Pieper, of St. Louis, Mo., for the Synodical Conference; Horn, of Charleston, S. C., for the United Synod of the South. J. W. RICHARD.

Luz (*almond tree*). 1. The Canaanite name of a place in which Jacob rested and had a prophetic vision, and on which afterward the city of Bethel was built (Gen. xxviii. 19, xxxv. 6). 2. A city in the land of the Hittites, founded by a refugee from the old city who rendered an important service to Israel (Judges i. 23). T. W. C.

Ly-ca-o'-ni-a, a small province in the heart of Asia Minor, not fertile but well adapted to sheep pasturage. Its chief towns were Derbe, Iconium, and Lystra, which Paul visited (Acts xiv. 1-23, xvi. 1-6, xviii. 23, xix. 1). The "speech of Lycaonia" (xiv. 11) is supposed to have been a dialect of Greek corrupted by a mixture of Syriac. T. W. C.

Ly'-oi-a, a province of Asia Minor extending along the Mediterranean. Paul visited it, and preached the gospel at Patara (Acts xxi. 1, 2) and at Myra (xxvii. 5). T. W. C.

Lyd'-da (Hebrew, *Lod*), once a flourishing town, 9 m. e. of Joppa. Here Peter healed the paralytic Æneas (Acts ix. 32). It is now a miserable village called Ludd. T. W. C.

Lyd'-i-a, a Jewish proselyte from Thyatira, who resided temporarily at Philippî as a dealer in the purple trade. She was Paul's first European convert, was baptized with her household, and tendered him hospitality (Acts xvi. 14, 15, 40 with Phil. iv. 3). T. W. C.

Lynch, Thomas Toke, Congregationalist; b. at Dunmow, Essex, 38 m. n.e. of London, July 5, 1818; d. in London, May 9, 1871. He was pastor at Highgate, 1847, and from 1849 in London, where Mornington church, Hampstead Road, was built for him in 1862. His chief prose works are *Theophilus Trinal*, London, 1850; *Essays*, 1853; *Lectures in Aid of Self-Improvement*, 1854; *The Mornington Lecture*, 1870, and *Sermons*, 1871. His *Rivulet, a Contribution to Sacred Song*, 1855, was violently attacked by James Grant and Dr. John Campbell, and thereon arose the most remarkable controversy in the recent history of British dissent. The enlarged edition, 1868, contains some of our finest hymns, and is remarkable for fresh thought, delicate feeling, and deep experience. He had an original, subtle, powerful, and poetic mind, with peculiar modes of expression; his views were akin to those of Robertson, Maurice, and Bushnell. Always in delicate health, his spirit was mighty and fearless: he endured and survived much odium for what he held to be the cause of truth and righteousness.

His memoir, edited by W. White, appeared 1874. F. M. B.

Lyon, Mary, educator; b. at Buckland, Franklin County, Mass., Feb. 28, 1797; d. at South Hadley, Mass., March 5, 1849. She began to teach at 17, completed her education at Byfield and Amherst, Mass., and assisted Miss Grant in the Adams Academy at Londonderry, N. Y., 1824-28, and at Ipswich, Mass., 1828-34. Her great work was the establishment of Mount Holyoke Female Seminary, a school of distinctively Christian and missionary character, in which the domestic labor was to be performed by the pupils, and a thorough education could be attained at a minimum of expense. The plan called forth many objections, but also much favor; the corner-stone was laid at South Hadley, Oct. 3, 1836, and the seminary opened Nov. 8, 1837. Here Miss Lyon trained over 3000 pupils, many of whom went to the foreign fields. (See her life by Dr. E. Hitchcock, Northampton, Mass., 1851; New York, revised ed., 1858, and *Recollections of her* by F. Fiske, 1866.) F. M. B.

Lyra, Nicolaus de, b. at Lyre, in the diocese of Evreux, Normandy, France, the date unknown; d. in Paris, Oct. 23, 1340; entered the Franciscan order in 1291, and was made a provincial in 1325. His commentary on the Bible, *Postilla perpetua*, printed in Rome, 1471, in Venice, 1540, etc., is by far the most successful attempt at biblical exegesis made during the Middle Ages. He understood Greek and Hebrew, and at every point his first problem was to ascertain the literal meaning of the word or passage; Luther used to say, *Si Lyra non lyrasset, Lutherus non saltasset* ("had Lyra not sung, Luther had not danced"). C. P.

Ly-sa'-ni-as, a Roman officer who in the time of John the Baptist was tetrarch of Abilene, a small district on the slopes of Anti-Libanus, of which Abila was the capital (Luke iii. 1). T. W. C.

Lys'-i-as, or **Claudius Lysias**, commander of the Roman guard at Jerusalem during Paul's last visit there. He repeatedly saved the apostle from the malice of the Jews (Acts xxi. 27-40, xxii. 23). T. W. C.

Lys'-tra, a city in the eastern part of Lycania, twice visited by Paul, the first time in company with Barnabas (Acts xiv.), when he was saluted as the god Mercury, but afterward stoned, the second time in company with Silas (Acts xvi. 1). Timothy was probably born here. T. W. C.

Lyte, Henry Francis, Church of England; b. at Kelso, 38 m. s.e. of Edinburgh, June 1, 1793; d. at Nice, Nov. 20, 1847. He studied at Trinity College, Dublin; was ordained, 1815; held curacies at Wexford, Marazion, and Lymington; and in 1828 became perpetual curate of Lower Brixham, Devonshire. His *Poems Chiefly Religious*, 1833 (enlarged edition, New York, 186-), and *Spirit of the Psalms*, 1834, contain sundry hymns of great merit and wide acceptance; of these, "Abide with Me" is of the very first rank, and familiar wherever the English language is

used in Christian worship. It was written just before the author left home in a vain search for health. Lyte was an evangelical High Churchman. F. M. B.

Lyttleton, George, first Baron Lyttleton; b. at Hagley, Worcestershire, Jan. 17, 1709; d. there, Aug. 22, 1773. He was educated at Eton and Oxford, entered Parliament at 21, and became prominent in the opposition to Walpole's ministry; succeeded to his father's baronetcy and fortune, 1751; became privy councillor and chancellor of the exchequer, and was raised to the peerage in 1756. His *Observations on the Conversion and Apostleship of St. Paul*, London, 1747, won much repute, and has been credited with great evidential value. His *Dialogues of the Dead* appeared 1760; his *Miscellaneous Works*, 1774, and his *Memoirs and Correspondence*, London, 1845, 2 vols. F. M. B.

M.

Mabillon (mâ-be-yon), Jean, b. at St. Pierre-mont, in the diocese of Reims, France, Nov. 23, 1632; d. in Paris, Dec. 27, 1707; entered the Benedictine congregation of St. Maur in 1654, and spent most of his life in the abbey of St. Germain des Prés, in Paris. His first work was an edition of St. Bernard, 1667, which became the model of the celebrated St. Maur editions of the Fathers. Then followed *Act. Sanct. Ord. S. Bened.*, 1668-1701, 9 vols., which made quite a sensation on account of its sharp criticism; *Ann. Ord. St. B.*, 1703-39, of which he finished 4 vols., etc. One of his most famous works is his *De re diplomatica Libri VI.*, 1681, an answer to an attack by the Jesuit Pappbroch and the foundation of the science of diplomatics. His life was written by Malon, Paris, 1843; Jadart, Reims, 1879; and by E. de Broglie, Paris, 1888, 2 vols.

Macarians. See MONOTHELITES.

Macarius the Elder, or the **Egyptian**, a native of Thebais, a pupil of St. Antonius, lived for 60 years as a hermit in the Scetic desert, and died 391. His homilies were edited by Pritius, Leipzig, 1698; his letters by Floss, Cologne, 1850. **Macarius the Younger**, or the **Alexandrian**, was a presbyter, but retired into the Nitrian desert, where he died in 404. A monastic rule, a homily, and some apophthegmata by him are found in Migne, *Pat. Gr.* XXXIV. **Macarius Magnes**, bishop of Magnesia in the beginning of the 5th century, left an apology of Christianity, *Apokritikos*, which was discovered at Athens in 1869 and edited by Blondel, Paris, 1876.

McAll Mission. An undenominational, evangelistic mission to the working people of France, founded in Paris in 1871 by Robert Whitaker McAll (b. at Macclesfield, Eng., Dec. 17, 1821; B.A., London University, 1847), an English Congregational pastor, and his wife, and within 16 years extended through all the provinces of France and into Corsica and Algeria. Utterly free from sectarianism, it has reached Roman Catholics

and Protestants with equal success, but its signal efficacy has been shown in meeting that spirit of *libre pensée*, which in France has long meant not so much atheism as independence of thought and revolt against ecclesiasticism. Thus, while standing as completely aloof from political and social, as from ecclesiastical complications, it soon came to be recognized by the French Government as a strong power for order, and every possible facility has been extended to it. The intellectual world soon recognized the value of the work, and two learned and philanthropic societies of Paris conferred gold medals upon Mr. McAll. The Protestant churches of all denominations welcomed the mission from the first, frankly owning to the service it renders them as a feeder to their churches, and by the inspiration of its methods. Though large numbers of Roman Catholics have been drawn within its influence, it has never, except for a brief period, in Corsica, been antagonized by the Roman Church. Many of its methods have been engrafted upon city mission work in England, America, and other countries.

A distinguishing feature of the mission is its inexpensiveness, no money being invested in buildings or spent for administration beyond necessary office expenses, and comparatively little being paid for salaries. Mr. and Mrs. McAll have always served the mission at their own charges, and the greater part of the work is wholly or in part gratuitous, a method rendered possible only by Mr. McAll's marvellous genius for organization. The places of meeting are rented shops, fitted up to suit the exigencies of the work, and utilized daily and nightly for religious meetings of all varieties, philanthropic works, such as medical mission and industrial schools, and such social purposes as reading-rooms, fraternal and mothers' meetings, Psalmody classes, and occasional tea meetings and festive gatherings.

The work was opened in a small shop, containing 100 sittings, in the Belleville *faubourg* of Paris. There are now 28 stations in Paris, and 13 in the environs, 82 in the provinces, 1 in Corsica, and 5 in Algiers: a total of 128 stations with 18,696 sittings. In 1889, 21,706 religious (exclusive of philanthropic and social) meetings were held with an aggregate attendance of 1,185,042. The total expenditure for all works for the year, including 1,673 domiciliary visits and the distribution of 1,099,113 Bibles, Testaments, Scripture portions, tracts, and illustrated papers, and exclusive of a great special work in connection with the Exposition was £18,495 5s. 9d. Mr. McAll estimates that between four and five dollars provides for the cost of one sitting for a year, including all expenses, and each sitting is occupied on the average 60 times a year. There are 58 men and women who give their entire time to the work of the mission, and 550 who give a portion of time, a small proportion of both classes being salaried. Of the volunteer workers are many French pastors, the late Pastor Bersier having given one Sunday and one week evening the month for many years, besides sitting

on the board of direction, and Pastor E. de Pressensé, senator of France, Theodore Monod, Fisch, Lorriaux, and many others having long been identified with it. Other workers are French professional men, journalists, men of affairs, and men of leisure, with women of all ranks. A large number of workers are volunteers from Great Britain and the United States, with a few from Switzerland and other European countries. The expenses of the mission are entirely met by voluntary contributions from Great Britain, the United States, Canada, France, Switzerland, Belgium, Holland, Germany, Italy, Sweden, India, the Sandwich Islands, Egypt, Algiers, and South Africa, by far the largest part being contributed by Great Britain and the United States. Both of these countries maintain a number of auxiliary societies for the dissemination of intelligence and the collection of funds. The 68 auxiliaries of the United States being united in an association, with its board of direction at Philadelphia. The American McAll Association contributed in 1889, \$35,201.94.

The administration of the mission is by a board of direction, of which Mr. McAll is president, the other members being pastors and laymen of the French, English, and American churches.

LITERATURE.—Horatius Bonar, *The White Fields of France*, London and New York, 1879; the same, *Life of Rev. G. T. Dods* (his son-in-law, who died in the service of the mission), 1884; Louise Seymour Houghton, *Fifine*, New York, 1879; the same, *Mère Mercœur*, 1884; (anonymous) *A Voice from the Land of Calvin and Voltaire*, 1887; Lydia Hoyt Farmer, *A Knight of Faith*, 1889; *What France Thinks of the McAll Mission* (papers by MM. de Pressensé, Bersier, Réveillaud, Lorriaux, and other Frenchmen), published by the American McAll Association, which also publishes many pamphlets and tracts by Bishop Whipple, Mr. McAll, Rev. Drs. E. Hitchcock, and A. F. Beard, Madame Pasteau, Louise Seymour Houghton, and others. The mission issues a quarterly record and an annual report, the American McAll Association publishes a quarterly record, and the larger auxiliaries publish annual reports.

LOUISE SEYMOUR HOUGHTON.

MacArthur, Robert Stuart, D.D. (University of Rochester, N. Y., 1880), Baptist; b. at Dalesville, Argenteuil County, Quebec, Canada, Aug. 31, 1841; graduated from the University of Rochester, 1867, and from Rochester Theological Seminary, 1870; has since that time been pastor of Calvary Baptist Church, New York. He issued *Christ and Him Crucified* (sermons), New York, 1890.

McAuley, Jeremiah (commonly called "Jerry"), layman; b. in Ireland, 1839; d. in New York City, Sept. 18, 1884. He came to America at the age of 18, and grew up ignorant, vicious, and criminal. In 1857 he was sent to Sing Sing for 15 years on the false charge of highway robbery. In 1862 he was converted. In 1864 pardoned, he returned to his evil ways, but in 1872 he again entered on a religious life, and till his death

labored earnestly and very successfully among the degraded, immoral, and criminal classes. His life by R. M. Offord, New York, 1885, is a remarkable proof that the grace of God can reclaim even the vilest.

Mac'-ca-bees, the name given to the Asmonæans, a Jewish family, which led the popular revolt against Antiochus (IV.) Epiphanes, who, intent upon Hellenizing all native populations, was active and persistent in thrusting Greek customs upon the Jews. Mattathias of Modin began the armed resistance. Upon his death (166 B.C.) a younger son, Judas, became leader. For 6 years he kept the field, shunning decisive engagements, but succeeding in innumerable skirmishes, and his followers called him "Maccabi" (hammerer or extinguisher). But at last Jerusalem was retaken by Demetrius and Judas was slain. At once his brother Jonathan took his place and carried on a guerilla warfare for a time, but there being two competitors for the throne of Antiochus, Jonathan by favor from both gained possession of the temple and was made high-priest. In 150 B.C., he was master of Judæa, and 4 years afterward added Philistia to his kingdom. Though not a brilliant man, he laid the foundation for the independence of the Jews. He was treacherously murdered in 143 B.C., and was succeeded by his brother Simon, who in 142 declared the nation independent, and by his wisdom and courage consolidated the people, planting schools and securing recognition from the Romans. But in 136 he was murdered, and was succeeded by his son John, or Hyrcanus I., who proved to be a just and enlightened ruler, at least comparatively, and the country enjoyed great prosperity during his reign, which continued till his death, 107 B.C. Of his 5 sons Aristobulus seized the reins and assumed the title of king, which he held only a year. Upon his death his widow married Alexander Jannæus, who then became king and ruled longer than any of his family, dying in 78 B.C., when his widow ruled for the next 9 years. After her death, 69 B.C., her son, Hyrcanus II., succeeded, but was soon supplanted by his daring brother, Aristobulus II. After which time the fortunes of the family became intimately associated with the ambitions and successes of the Herodian house.

The materials for the Maccabean history are slender, but there can be no doubt of the general result. The sons of the aged priest Mattathias began with a few personal followers, and they ended with a strong and well-organized nation. As Milman says, "None have surpassed them in accomplishing a great end with inadequate means; none ever united more generous valor with a better cause." (See Conder, *Judas Maccabæus*, London and New York, 1880.) T. W. C.

Maccabees, Books of. See PSEUDEPIGRAPHA AND APOCRYPHA.

Maccabees, Festival of. A festival dating from the 14th century commemorates the heroic constancy of the 7 brothers who, with their mother, were tortured and slain at An-

tioch under Antiochus IV., as recorded in the 7th chapter of 2 Maccabees. T. W. C.

McCheyna, Robert Murray, Presbyterian; b. at Edinburgh, May 21, 1813; d. at Dundee, March 25, 1843. He was educated at the University of Edinburgh, and after serving a year at Larbert, near Falkirk, was ordained pastor of St. Peter's, Dundee, Nov. 24, 1836. In 1838 he was sent with others on a mission of inquiry to the Jews in Palestine, of which a narrative appeared, 1839. After this he travelled much through Scotland and Ireland as an evangelist, till his promising career was cut short by typhus-fever. He possessed great unction and fair poetical talents; two of his hymns, "When this passing world is done" and "I once was a stranger to grace and to God," are widely used. His *Remains*, with memoir, by A. A. Bonar, Dundee, 1845, went through more than 100 editions. His works appeared, Edinburgh, 1847, in 2 vols. F. M. B.

McClintock, John, D.D. (University of Pennsylvania, 1848), LL.D. (Rutgers, 1866), Methodist; b. in Philadelphia, Oct. 27, 1814; d. at Madison, N. J., March 4, 1870. He graduated at the University of Pennsylvania, 1835, and joined the Philadelphia Conference; was professor of mathematics at Dickinson College, Carlisle, Pa., 1836-40, and of Greek and Latin, 1840-46; editor of the *Methodist Quarterly Review*, 1848-56; pastor of St. Paul's, New York, 1857-60 and 1864-65; pastor of the American chapel in Paris, 1860-64; first president of the Drew Theological Seminary, 1867-70. In 1857 he was a delegate to the English Wesleyan Conference and to the Evangelical Alliance at Berlin. He was probably the foremost scholar of his communion, and one of her best preachers. The series of classical text-books which he and Dr. Crooks began in 1846 have been very extensively used. Of the *Cyclopædia of Biblical, Theological, and Ecclesiastical Literature*, undertaken by himself and Dr. J. Strong in 1853, appeared 4 vols., New York, 1867-71, under his superintendence. Besides these he wrote, edited, or translated several religious works, and left in manuscript *Living Words*, 1871, and *Lectures on Theological Encyclopædia and Methodology*, 1873. His *Life and Letters*, by Dr. G. R. Crooks, appeared, New York, 1876. F. M. B.

McCloskey, John, Cardinal, D.D., b. in Brooklyn, N. Y., March 10, 1810; d. in New York, Oct. 10, 1885; graduated from St. Mary's College, Emmetsburg, Md., 1828; was ordained priest, 1834; studied two years in Rome and one in France; was appointed pastor of St. Joseph's Church, New York, 1837; consecrated bishop of Aixier in *partibus*, and coadjutor to the bishop (later archbishop) of New York; succeeded to the see in 1864; attended the Vatican Council, 1869-70, and was created a cardinal—the first American cardinal—in 1875. He built the Cathedral of New York, and under him the number of churches rose from 70 to 170, and the number of clergymen from 150 to 400.

McCook, Henry Christopher, D.D. (La-

Yvette College, Easton, Pa., 1880; Presbyterian; b. at New Lisbon, O., July 3, 1837; graduated from Jefferson College, Canonsburg, Pa., 1859, and from Western Theological Seminary, Allegheny, Pa., 1861; took part in the war as chaplain of a regiment; acted as home missionary at St. Louis, 1863-70, and has since that time been pastor of the Tabernacle Presbyterian Church in Philadelphia. He has written much on the American ants and spiders, and is vice-director of the American Entomological Society. He published *The Last Year of Christ's Ministry*, Philadelphia, 1871; *The Last Days of Jesus*, 1872; *Garfield Memorial Sermons*, 1881, and several scientific works—e.g., *Tenants of an Old Farm*, New York, 1884.

McCosh, James, S.T.D. (Brown University, Providence, R. I., 1868), LL.D. (Harvard College, Cambridge, Mass., 1868; Washington and Jefferson College, Washington, D. C., 1868), D. Litt. (Queen's University, Ireland), Presbyterian; b. at Curskeach, Banks of the Doon, Ayrshire, Scotland, April 1, 1811; studied at Glasgow, 1824-29, and Edinburgh, 1829-34; became minister of Armath, Scotland, 1835, but entered the Free Church in 1843; was appointed professor of logic and metaphysics in Queen's College, Belfast, Ireland, 1851, and elected president of Princeton College, N. J., 1868; resigned, 1869. Among his numerous writings are *The Method of the Divine Government*, Edinburgh, 1850, 5th ed., revised, London, 1856; *The Scottish Philosophy*, New York, 1874; *Studies in the Philosophical Series*, 1882-86.

McOris, Thomas, D.D. (Edinburgh, 1813), Presbyterian; b. at Dunse, Berwickshire, 40 e.s.e. of Edinburgh, Nov., 1772; d. in Edinburgh, Aug. 5, 1835. He graduated at University of Edinburgh, 1791; taught 3 years at Brechin, and in 1796 was ordained pastor of the Second Associate Congregation Edinburgh. In 1806 he and others left synod and formed a "Constitutional Synod"; in 1827 this was merged in the synod of Original Seceders. His congregation removed, in 1806, from Potter-row to south side, and here he ministered till 1831. His *Life of John Knox*, Edinburgh, 1811, enlarged, 1813, gave an impulse to the study of Scottish ecclesiastical history. In 1815 he attacked Scott's account of the Covenanters. His later works are *The Life of Andrew Melville*, 1819; *Two Discourses on the Unity of the Church*, 1821; *Reformation in Italy*, 1827; *Reformation in Spain*, 1829; *Sermons*, 1836; *Lectures on the Book of Esther*, 1837; *Miscellaneous Writings*, 1841. His works were edited in 4 vols., 1855-57, by his son who also wrote his life, 1840. F. M. B.

McOris, Thomas, Jr., D.D. (Edinburgh, 1798; d. in London (?), 1875; succeeded his father's charge, 1836; joined the Free Church of Scotland, 1852, and was professor of divinity, first in Edinburgh, and from 1856 in the Presbyterian college in London. He published *Sketches of Scottish Church History*,

1841; *Annals of English Presbyterianism*, 1872; *Story of the Scottish Church*, 1875, etc., and edited *The British and Foreign Evangelical Review*, 1862-70. F. M. B.

McDowell, John, D.D. (Union, 1818; University of North Carolina, 1818), Presbyterian; b. at Badminister, Somerset County, N. J., Sept. 10, 1780; d. in Philadelphia, Feb. 13, 1863. He graduated at Princeton, 1801, and was pastor at Elizabethtown, N. J., 1804-33, and thenceforth in Philadelphia, at the Central and (from 1846) at the Spring Garden Church. He was long a trustee of Princeton College and Seminary; moderator of the General Assembly, 1820; permanent clerk, 1825-40 (Old School, 1836-40). He published the first Bible-class questions, Elizabethtown, 1814; *A Bible-Class Manual*, 1819, and a *System of Theology*, 1826, 2 vols. (See memoir, by W. B. Sprague, New York, 1864.) F. M. B.

Macduff, John Ross, D.D. (University of New York, 1857; Glasgow, 1859), Church of Scotland; b. at Bonhard, Perthshire, Scotland, May 28, 1818; studied in Edinburgh, 1835-42; was minister of Kettins, 1843-49; St. Madoes, 1849-55; Sandyford Church, Glasgow, 1855-70, and resides now in England. He wrote, *Morning and Night Watches*, London, 1852; *Brighter than the Sun*, 1877, 4th ed., 1886; *Parables of the Lake*, 1885, etc., generally reprinted in New York.

Ma-co-do-ni-a, a large country north of Greece proper, which became famous under Philip and his son Alexander the Great, whose power was foretold by Daniel (viii. 3-8) under the symbol of a goat with one horn. It was the first part of Europe to receive the gospel. Paul visited it 8 or 4 times, and founded the churches of Philippi and Macedonia (Acts xvi. 10-xvii. 15). T. W. C.

Macedonius, one of the leaders of the semi-Arians, fought from 380 to 386 with Paulus, one of the leaders of the Athanasians, about the episcopal see of Constantinople, being alternately enthroned and deposed, according to circumstances. But the fight finally closed with victory for the Athanasians. The subject of the controversy, however, was during the latter part of the contest not the question of the divinity of Christ, the semi-Arians being willing to accept the orthodox definition, but a repetition of it with respect to the Holy Ghost.

Ma-chm-rus, a strong fortress 9 m. e. of the northern end of the Dead Sea. It is not mentioned in the Bible, but Josephus (Ant. xviii. v. 2) says it was the place on which John the Baptist was imprisoned and beheaded (Mark vi. 21-29). T. W. C.

Mach-pe-lah (*double*), a field at Hebron containing the cave which Abraham bought for a family tomb (Gen. xxiii.), and which became the burial-place of himself and Sarah, Isaac and Rebekah, Jacob and Leah. It is one of the few Bible sites about which there is no doubt. T. W. C.

McIlvaine, Charles Pettit, D.D. (Princeton, 1832; Brown, 1832), D.C.L. (Oxford,

1853), LL.D. (Cambridge, 1858), bishop of Ohio; b. at Burlington, N. J., June 18, 1799; d. at Florence, March 14, 1873. He graduated at Princeton, 1816; was ordained deacon in 1820, and priest in 1823; minister of Christ Church, Georgetown, D. C., 1820-25; chaplain to the Senate, 1822 and 1824; chaplain and professor of ethics at West Point, 1825-27; rector of St. Ann's, Brooklyn, 1827-32; professor of evidences and sacred antiquities in New York University, 1831; bishop of Ohio, 1832, with presidency of Kenyon College and of Gambier Theological Seminary. The diocese then had 17 clergy, 40 parishes, and 900 communicants. A diligent worker, an able executive, and a natural leader of men, his labors co-operated with the growth of the state, and at his death there were 108 clergy, 123 parishes, and 10,000 communicants. During the civil war he was a member of the Sanitary Commission, and with others undertook an informal mission to England. His episcopal labors were lightened by the election of Dr. Bedell as his assistant in 1859. In doctrine he was a Calvinistic evangelical. He published *Evidences of Christianity*, New York, 1831; *Orford Divinity*, Philadelphia, 1841; *The Truth and the Life*, 1854; *The True Temple*, 1860, and sundry charges and sermons. Memorials of him appeared, Cleveland, O., 1882.

F. M. B.

McKendree, William, b. in King William County, Va., July 6, 1757; d. near Nashville, Tenn., March 5, 1835; bishop of the Methodist Episcopal Church; served in the Revolutionary Army; joined the Methodists in 1787; was made an itinerant preacher in 1788, presiding elder in 1796, general superintendent of the Western Conference in 1801, and bishop in 1808. He was one of the truly informing powers in the religious education of the West. (See his life by Bishop R. Paine, Nashville, 1860, 2 vols., n.e., 1875.)

Mackenzie, Charles Frederick, missionary bishop; b. at Portmore, Peeblesshire, April 10, 1825; d. in Africa, at the junction of the Shiré and Rué rivers, Jan. 31, 1862. He graduated at Cambridge, 1848; became fellow of Calus College; went to Natal, 1855, with Bishop Colenso, and was archdeacon of Pietermaritzburg till 1859, when he returned to England to urge the establishment of more African missions. Sent out with the Universities' mission, he was consecrated at Capetown, Jan. 1, 1861; sailed with others for the Zambesi, and began operations at Magomero, but soon succumbed to the climate. His memoir, by Dr. H. Goodwin, appeared, Cambridge, 1864.

F. M. B.

MacKnight, James, D.D. (Edinburgh, 1764), Presbyterian; b. at Irvine, 24 m. s.w. of Glasgow, Sept. 17, 1721; d. at Edinburgh, Jan. 13, 1800. He studied at Glasgow and Leyden, and was minister at Maybole, Ayrshire, 1753-69; at Jedburgh, 1769-72, and at Edinburgh, 1772-1800. He published *A Harmony of the Four Gospels*, London, 1756, 2 vols., of which a Latin version by A. F. Ruckersfelder appeared in 3 vols., 1772-79;

The Truth of Gospel History, 1763, and *A New Literal Translation of all the Apostolical Epistles*, 1795, 4 vols., which has been greatly praised for its learning, and blamed by some for alleged defective orthodoxy and lack of spirituality. The editions from 1806 contain a life by his son.

F. M. B.

McLeod, Alexander, b. in the island of Mull, Scotland, June 12, 1774; d. in New York, Feb. 17, 1833; came to America in 1792; graduated at Union College, Schenectady, N. Y., 1798, and was from 1801 till his death pastor of the First Reformed Presbyterian Church, New York. He published *Slavery Unjustifiable*, New York, 1802, n.e., 1860; *Lectures on the Principal Prophecies of the Revelation*, 1814; *The Life and Power of True Godliness*, 1816, etc. A memoir of him was written by Samuel B. Wylie, New York, 1855.—His son, **Xavier Donald**, b. in New York, Nov. 17, 1821; d. near Cincinnati, July 20, 1865; graduated at Columbia College; joined the Roman Catholic Church and became, in 1857, professor of rhetoric and belles-lettres at Mt. St. Mary's College, near Cincinnati. He published *Life of Mary Queen of Scots*, New York, 1857; *History of Devotion to the Virgin Mary in North America*, 1866, 5th ed., 1868 (with memoir by J. B. Purcell).

Macleod, Norman, D.D. (Glasgow, 1858), Church of Scotland; b. at Campbeltown, Argyleshire, June 3, 1812; d. in Glasgow, June 16, 1872. He studied at Glasgow, Edinburgh, and in Germany, and was minister of Loudoun, 1838-43; of Dalkeith, 1843-51, and of the Barony parish at Glasgow from 1851. His overflowing vitality, his wide and warm sympathies, his earnest but broadly tolerant spirit, made him eminently efficient as a pastor and preacher. He edited the *Edinburgh Christian Magazine*, 1850-60 with no especial success; but *Good Words*, begun under his charge, in 1860, attained rapid and immense popularity, to which his own writings contributed largely. Among his books are, *The Earnest Student*, London, 1847; *The Home School*, 1855; *Parish Papers*, 1862; *Eastward*, 1866; *Peeps at the Far East*, *Reminiscences of a Highland Parish*, and stories like *The Old Lieutenant and his Son*, *The Gold Thread*, *The Starling*. Dr. Macleod was rather an orator than a writer; he had little pretension to scholarship, but great fluency, versatility, and impressibility. As chairman of the Foreign Missions Committee from 1864, he visited India in 1867, and was warmly received. His liberal views upon the Sabbath, freely expressed in 1865, brought him into disfavor for a time; but this passed, and in 1869 he was made moderator of the General Assembly. He was dean of the thistle, dean of the chapel royal, and chaplain in ordinary to the queen. Few men have done more work or been more beloved. (See his memoir by his brother, 2 vols., London, 1876; also a sketch in J. C. Shairp's *Portraits of Friends*, 1889.)

F. M. B.

Macneile, Hugh, D.D. (Dublin[?], 1878[?]), Church of England; b. at Ballycastle, near

Belfast, in 1795; d. at Bournemouth, Hampshire, Jan. 28, 1879. He graduated at Trinity College, Dublin, 1815, and entered at Lincoln's Inn, but was ordained, 1820, and held charges in Liverpool, 1834-68; canon of Chester, 1860; dean of Ripon, 1868-75. He was a warm adherent of the Evangelical school, and enjoyed great repute as a preacher. He published many sermons and lectures, and sundry tracts against Rome, the Oxford movement, Unitarianism, etc.

F. M. B.

Maclear, George Frederick, D.D. (Cambridge, 1872), Church of England; b. at Bedford, Eng., Feb. 3, 1833; studied in Trinity College, Cambridge; was ordained priest in 1857; held various ministerial charges, and was appointed warden of St. Augustine's College, Canterbury, in 1880. He wrote *Class Books of Old and New Testament History*, London, 1861, 2 vols., 15th ed., 1880; *Class Book of the Catechism*, 1868, 4th ed., 1878; *The Conversion of the Celts, the English, the Northmen, and the Slavs*, 1878-79, 4 vols., etc.

Macmillan, Hugh, D.D. (Edinburgh, 1879), L.D. (St. Andrew's, 1871), F.R.S.E. (1871), Free Church of Scotland; b. at Aberfeldy, Perthshire, Scotland, Sept. 17, 1833; studied theology at Edinburgh, held various ministerial charges, and has been pastor of Free West Church, Greenock, since 1878. He wrote *Bible Teachings in Nature*, London, 1866, 24th ed., 1886, translated into Danish, Swedish, German, etc.; *Sabbath of the Fields*, 1875, 5th ed., 1886, Danish and Norwegian trans.; *The Marriage of Cana*, 1882, 2d ed., 1886, etc.

McVickar, John, S.T.D. (Columbia College, New York, 1825), b. in New York, Aug. 1, 1787; d. there, Oct. 29, 1868; graduated Columbia College; took orders in the Protestant Episcopal Church; became, in 1817, professor of moral philosophy, rhetoric, and belles-lettres in Columbia College, and retired 1864 as professor emeritus. He published *Memoirs of Samuel Bard*, 1822; *Edmund D. Griffin*, 1831; *Bishop Hobart*, 1834 and 1836, etc. His life was written by his son, New York, 1872.

Madagascar, an island in the Indian Ocean, separated from Africa by the Mozambique Channel, 980 m. long and 350 in greatest breadth, extending from 12° to 25° 35' s. lat. The people, called Malagasy, are of different tribes, but seem to be mostly of Malayo-Polynesian stock. Here Christian missions have met with eminent success, and cruel persecutions have been endured with exemplary constancy. In 1818 the London Missionary Society sent out 2 evangelists with 2 printing-presses. King Radama encouraged their efforts, and helped in founding schools, till death, in 1828. His successor, Ranavalona, expelled the missionaries, re-established idolatry, and punished the native Christians with chains, slavery, and death. The first martyr, Rasalama, suffered Aug. 14, 1837. A persecution raged 20 years, and in 1857 were slain. Yet the number of believers increased, and under Radama II. the mission-

aries returned in 1861, and churches were erected in memory of the martyrs. In 1882 the missions of the London Society had 71,585 communicants. The Society for the Propagation of the Gospel came in 1874, and supports a resident bishop. The Friends began a mission in 1871, and the Norwegians, Lutherans, and French Romanists have others. Recent sovereigns have been friendly, and great progress has been made. Slavery was abolished in 1877. Ranavalona II., soon after her accession in 1882, publicly recognized Christianity, received baptism, erected a chapel royal, and destroyed idols throughout the central provinces. There are now some 1200 congregations and 900 schools, with colleges for the training of teachers, pastors, and evangelists. Several printing-presses are kept at work; the suppression of polygamy, the restraints placed on arbitrary divorce, and the efforts to remove other abuses have improved the moral standards of the people. (See Freeman and Johns' *Narrative of the Persecutions*, London, 1840; Prout's *Madagascar*, 1863; Ellis, *Madagascar Revisited*, 1867; *The Martyr Church*, 1869; and *Ten Years' Review of Mission Work*, 1880.) F. M. B.

Mag'-da-la (*tower*), now a mean village called el-Mejdel. It lay on the shore of the Sea of Galilee, 3 m. n. of Tiberias. Mary Magdalene was born or resided at Magdala. T. W. C.

Magdalen, Order of. Under this or somewhat similar names there arose very early, at different places, and probably entirely independent of each other, associations, congregations, orders, convents; in short, institutions for the rescue of fallen women. The Magdalen Convent of Metz dates back its origin to 1005. In 1249 Innocent IV. confirmed several such associations in Germany. In 1372 Johann Milicz, the precursor of Hus, built a large house for fallen women, "Little Jerusalem," in Prague. (See, so far as Romanism is concerned, Helyot, *Histoire des ordres monastiques*, Paris, 1714-19, 8 vols. [vol. 3, 426-55], and for Protestantism, Herbst, *Die Magdalenen Sache*, Elberfeld, 1867; Schäfer, *Die weibliche Diakonie*, Hamburg, 1880. Uhlhorn: *Die christliche Liebesthätigkeit*, Stuttgart, 1881-90, 3 vols.)

Magi, a word of uncertain origin, denoting a sacerdotal caste among the ancient nations, who devoted themselves to the study of the moral and physical sciences, and especially to astrology and medicine. They alone performed the public religious rites, and professed to divine future events through mysterious agencies. They were held in great honor and became the counsellors of kings and princes. During the captivity the Jews became well acquainted with them, and Daniel describes them as men of wisdom (i. 20), interceded for them with Nebuchadnezzar (ii. 24), and accepted a position as their chief or master (v. 11). But they are spoken of disparagingly by Isaiah (xlvii. 18, 14).

It is not easy to determine whence the magi came who worshipped the infant Jesus (Matt. ii. 1-12). It is probable that the exiled

Jews had told them of the Messiah whom they expected, of Balaam's prediction of the star (Num. xxiv. 17) and of Daniel's prophetic utterances (ix. 25-27). Thus influenced, they were led by a special providence to the cradle at Bethlehem, where they stood as forerunners of an innumerable multitude of heathen converts. Tradition represents them as three kings, one of whom is black, and gives them names which are, of course, conjectural. (See F. W. Upham, *The Wise Men*, New York, 1873.) T. W. C.

Magic, the art of influencing future events by the secret aid of demons or evil spirits. It was a part of the religion of the Egyptians, Chaldeans, Persians, etc., but was forbidden among the Hebrews under penalty of death (Lev. xix. 31). It crept in, however, from their neighbors, as we see from the instance of the sorceress of Endor (1 Sam. xxviii.). Exodus (vii. 11, 12, 22, viii. 7) gives a vivid account of the conflict of Moses with the Egyptian magicians. The New Testament refers to the custom (Acts viii. 9, 10, xiii. 6-12, xix. 13-19). There is no evidence of supernatural power in any case. (See Ennemoser, *History of Magic*, Eng. trans. by W. Howitt, London, 1854.) T. W. C.

Magister Sacri Palatii, an officer of the papal court, whose original duty was to instruct and superintend the members of the papal household, his servants, but whose office gradually changed into that of a censor for the city of Rome and the papal states. It was instituted in 1218 by Honorius III., and first held by St. Dominic; it is still a privilege in the Dominican order. In 1456 Calixtus III. charged his M. S. P. with selecting the preacher for the papal chapel and supervising the sermons—that they should contain no disagreeable things. In 1515 Leo X. made him censor of all books, pamphlets, engravings, etc., issued in Rome. At present he is a born member of the Inquisition, the Congregation on the Index, and the Congregation *de ritibus*. He is *Reverendissimus* and has a papal coach at his disposal.

Magistrate, a term applied in the Bible to various civil and military rulers (Ezek. vii. 25, Titus iii. 1). In Acts xvi. 20, 22, 25, etc., it signifies the Roman colonial officers, the *duum viri*, corresponding nearly to the Prætors. T. W. C.

Magnificat, the first word and thence the liturgical designation of the hymn of Maria in the house of Zacharias (Luke i. 46-55), according to an old Latin translation, "Magnificat anima mea Deum." It is sung every day in the Roman Catholic churches at Vespers, and its use seems to date back to the first centuries.

Magog. See Gog.

Mahan, Asa, D.D., LL.D. (Adrian College, Mich., 1877), Congregationalist; b. at Vernon, N. Y., Nov. 9, 1800; graduated at Hamilton College, Clinton, N. Y., 1824, and Andover Theological Seminary, Mass., 1827; pastor at Pottsford, N. Y., 1829-31; in Cincinnati (Presb.), 1831-35; president of Oberlin

College, O., 1835-50; of Cleveland University, Jackson, Mich., 1850-54; pastor (Cong.) there, 1855-57, and at Adrian, Mich., 1857-60; president of Adrian College, 1860-71; resides in England. He wrote *System of Intellectual Philosophy*, New York, 1857; *Phenomena of Spiritualism Scientifically Explained and Exposed*, 1876; *Critical History of Philosophy*, 1883, 2 vols., etc.

Mahan, Milo, D.D. (William and Mary, 1852), Episcopalian; b. at Suffolk, Va., May 24, 1819; d. in Baltimore, Sept. 3, 1870. He was educated at St. Paul's College, Flushing, L. I., and ordained 1845; rector of Grace Church, Jersey City, 1848; assistant at St. Mark's, Philadelphia, 1850; professor of ecclesiastical history in the General Theological Seminary, New York, 1857-64; rector of St. Paul's, Baltimore, 1864-70; elected professor of divinity in the General Seminary shortly before his death. His chief work is a *Church History of the First Seven Centuries*, New York, 1860; n.e., 1872. His works, with a memoir, by J. H. Hopkins, were collected in 3 vols., 1872-75. F. M. B.

Ma-ha-na'-im (*two camps*), a town east of the Jordan, where a host of angels met Jacob (Gen. xxxii. 1, 2). It became a Levitical city (Josh. xiii. 26), and was of some size, for Ishbosheth lived there during his short reign and David took refuge in it during Absalom's rebellion. T. W. C.

Mahomet. See MOHAMMED.

Mal (mt), **Angelo**, cardinal; b. at Schilpario, Bergamo, Lombardy, March 7, 1782; d. at Castelgandolfo, near Albano, Sept. 9, 1854. The son of poor peasants, he was educated by a Jesuit priest, and received into the order, 1799; taught at Naples, 1804, and completed his studies at Rome. In 1813 he became custodian of the Ambrosian library at Milan; here he discovered and published several ancient manuscripts of Philo, Porphyry, etc. Thus gaining deserved reputation, he was, in 1819, called to Rome as chief keeper of the Vatican library, and there continued his explorations with important results. He was made secretary of the Congregation of the Propaganda, 1833, and cardinal, Feb. 12, 1838. "His services to scholarship were those of a laborious and persevering pioneer; as a textual critic he does not rank high, either for sagacity or for accuracy." His editorial labors extended over four series, *Scriptorum Veterum nova collectio*, Rome, 1825-38, 10 vols.; *Classici auctores*, 1828-38, 10 vols.; *Spicilegium Romanum*, 1839-44, 8 vols.; *Novæ patrum bibliotheca*, 1844-71, 8 vols.; with an appendix, 1879. His life was written by B. Prina, Bergamo, 1882.

F. M. B.

Maimbourg (man-boor), **Louis**, b. at Nancy, 35 m. s. of Metz, France, 1610; d. in Paris, Aug. 13, 1686; entered the order of the Jesuits in 1626; became famous as a preacher and writer, but was expelled from his order because he sided with Louis XIV. against the pope, and was made royal historiographer. He wrote a number of historical

works on Calvinism, Lutheranism, the Greek schism, etc., which were very much read in their time, but his books had generally some special purpose which had more to do with the morals of the author than with the truth of his subject.

Maimonides (mf-mon-e-des), **Moses** (**Moses ben Maimon**), a great Jewish theologian; b. in Cordova, Spain, March 30, 1135; d. at Cairo, Dec. 13, 1204. His father left Cordova at its capture in 1148, and went first to Fez, and then in search of greater religious freedom to Cairo, where he died in 1166. He had already instructed his son in the Talmud, and had had him taught medicine and philosophy by Mohammedan teachers. Moses became early noted for learning, and in 1177 became chief rabbi in Cairo, though he continued to support himself by the practice of medicine. He was made court physician to Saladin in 1187, and about the same time the civil head of all the Jewish communities in Egypt. His reputation for learning was so great that he was constantly resorted to from all quarters for advice and instruction.

Maimonides' literary activity began at an early age. His first great work was his Commentary upon the Mishna, completed in 1168, which by means of clear and intelligible introductions and explanations, and by the introduction of principles drawn from the sciences, strives to make the Mishna clear to inquirers. His main idea was that Judaism was a revealed philosophy, and must embrace within itself all truth which men could discover by any method. He also began in this work the formulation of a system of Jewish doctrine, which he summarized in about 13 main dogmas, among which he introduced the resurrection of the dead. His second great work was the reproduction, in a new arrangement, under a series of general heads, of the contents of the entire Talmud (finished 1180). It makes the main idea of Jewish theology—viz., the knowledge of God, the basis of the work, and brings to a proper focus the entire Jewish theology up to Maimonides' day. The third great work (1190) is the *Guide of the Perplexed*, designed for Jews who had become sceptical as to their religion.

In all these works it was the purpose of Maimonides to make the learning and doctrines of Judaism accessible to the great body of the people, and thus to deliver them from dependence upon their rabbis. He has, however, only added another authority to the many who preceded him, with which it is necessary to become familiar. The contents of his system do not altogether agree with those of the Bible, for his conception of God of a being who is so far removed from all likeness to men, the cause of motion, but itself unmoved, as to have scarcely free will or point of contact with the universe. He acknowledges the creation, but it is composed of four spheres, of which the lowest is that of the earth, in which motion and change are produced, not by God himself directly, but by the spheres above. Miracles and prophecy are also acknowledged, but prophecy explained in such a way as to exclude the

necessity of much divine intervention. It is really a process of self-exaltation by the soul, which thus fills itself with the divine. Providence, rewards, and punishments are really unknown in his system. Even the resurrection is a superfluous element, not needed to make the system consistent.

His works have been often published in part. The most complete edition is that published at Jessnitz, 1740, 4 vols. (See Joel, *Beiträge zur Geschichte der Philosophie*, Breslau, 1876; *Guide to the Perplexed of Maimonides*, translated and annotated by Friedländer, London, 1885, 3 vols.) F. H. F.

Maistre (metr), **Marie Joseph, Count de**, b. at Chambéry, Savoy, April 1, 1754; d. in Turin, Feb. 26, 1821; one of the leaders of that reaction, political and religious, which set in during the second decade of the 19th century. He was educated by the Jesuits, studied law, entered the civil service of Piedmont, lived in St. Petersburg, 1808-17, as the diplomatical representative of Charles Emmanuel IV., and afterward in Turin as minister of state. His two most famous books are *De Pope*, 1820, and *Soirées de Saint-Petersbourg*, 1821, 2 vols., in which he tries to reconstruct the whole social order of Europe in accordance with a medieval dream, as a theocracy with the pope at the top. His letters were edited by his son in 1829. (See Sainte-Beuve, *Portraits littéraires II.*, and life by A. de Margerie, Paris, 1889.)

Maitland, Samuel Roffey, D.D. (Cambridge, 18—), F.R.S., F.S.A., b. in London, 1793; d. at Gloucester, Jan. 19, 1866. He was educated at Trinity College, Cambridge; called to the bar, 1816; ordained, 1821; perpetual curate of Christ Church, Gloucester, 1823-29; keeper of manuscripts at Lambeth and librarian to the archbishop of Canterbury, 1838-48. Some of the chief of his many publications deal with the *Albigenses* and *Waldenses*, London, 1832; *The Dark Ages*, 1844; *The Reformation in England*, 1849. F. M. B.

Major and the Majoristic Controversy. **Georg Major** (properly Meier), b. at Nuremberg in 1592; d. at Wittenberg, Nov. 28, 1574; a pupil of Luther and Melancthon; was appointed professor of theology at Wittenberg in 1596; took part in the disputation of Ilgenberg, 1541; subscribed to the Leipzig Interim, 1548, etc. In his controversy with Amsdorf he maintained that good works were necessary to salvation, and was supported by Menius and others, while Amsdorf, supported by Flacius and others, held that good works were detrimental to salvation. The *Formula Concordia* rejects both opinions as extravagant.

Makemie, Francis, b. near Rathmelton, County Donegal, Ireland, in the 17th century; d. in Accomac County, Va., 1708; the founder of the Presbyterian Church in the United States. Having been licensed to preach by the presbytery of Laggan in 1681, he went as a missionary to Barbadoes, came in 1684 to Somerset County, Md., where he founded the church in Snow Hill; removed

to Virginia; obtained in 1699 a formal license to preach agreeably to the requirements of the Toleration Act, and aided in 1706 in forming the Philadelphia presbytery of which he was moderator. He published *Truths in a New Light*, Edinburgh, 1699; *A Plain and Loving Persuasive to the Inhabitants of Indiana and Virginia*, London, 1704; *Letter to Lord Cornbury*, Boston, 1707 (as he had been arrested in New York for preaching without having a proper license), etc.

Mak-ke'-dah (*herdman's place*), a royal city of the Canaanites where Joshua executed the 5 confederate kings (Josh. x. 10-28). It lay to the southwest of Jerusalem in the tribe of Judah, but its site has not been identified.

T. W. C.

Makrina, a sister of Basil the Great and Gregory of Nyssa, the oldest of 9 children, and, as it would seem, the typical character in that grand family, was born about 327, retired about 357 to an estate on the Iris, Pontus, and formed there a kind of monastic community practising an ascetic life. Her life was written by her brother, Gregory, and she is commemorated both in the Greek and Roman churches on July 19.

Mal'-a-chi (*messenger of Jehovah*), the last of the prophets. Nothing is known of his personal life. He prophesied after Zechariah and Haggai, at a time when the temple was completed in the latter part of the administration of Nehemiah. He inveighed against prevailing vices. He rebuked the priests for their unfaithfulness. He reproved the people for their murmurings, for their neglect of the altar, for intermarriage with foreign wives, for inhumanity, for divorcing their own wives, for withholding tithes and first fruits, and forewarns them of approaching judgments. At the same time he foretells the coming of the Messiah (iii. 1-4), and at the close of his prophecy speaks of Elijah as his forerunner, a prediction which found its fulfilment in John the Baptist (Mal. iv. 6, Matt. xi. 10, 14, xvii. 10-13). Thus the Old Testament closes with predictions of the Messiah and the New opens with the record of their fulfilment.

T. W. C.

Malachy, St., b. at Armagh, Ireland, 1095; d. at Clairvaux, France, 1148; was ordained a priest in 1120, and became successively abbot of Bangor, bishop of Connor, and archbishop of Armagh. He has done more than any one else to bring Ireland under the authority of Rome. He introduced the canon law, the confessions, the confirmation, the canonical hours, the psalmody, and many other Roman rules and regulations into the Church of Ireland. The actual incorporation, which began with the invasion of the Normans, took place a few years after his death. He was the first Irishman created a saint by the pope. His name has incidentally been connected with the so-called *Prophecies Concerning the Popes* by St. Malachy, first published by A. Wion in his *Lignum Vitæ*, 1595, and still believed in by many, though their fraudulent character has been completely exposed. (See Döllinger, *Fables Respecting the*

Popes, translated by H. B. Smith, New York, 1872.)

Malakanes. See RUSSIAN SECTS.

Malan (mā-lon), **César Henri Abraham**, D.D. (Glasgow, 1826), b. at Geneva, July 7, 1787; d. there, May 18, 1864; studied theology and was ordained in 1810, but experienced a kind of revival under the influence of Robert Haldane, and became a revivalist preacher himself in 1817. On account of some discrepancies, both of ideas and methods, the Venerable Company of Pastors at Geneva forbade him the pulpits of the city, dismissed him from his position as headmaster in the Latin school—because he refused to use the Company's somewhat Socinian catechism and in its stead used the Bible—and finally struck his name from the church register. In the mean time he had gathered a small flock, and now he became, very much against his own will, the pastor of a dissident congregation, *Les Mémiers*, in the *Chapelle du Témoignage*. He also made missionary or revivalist journeys to other parts of Switzerland, to France, Holland, and Scotland, which he has described in his *Quatre-vingts jours d'un missionnaire*, Geneva, 1842. He was a very prolific writer, also a poet; his *Chants de Sion* are widely used. His life was written by one of his sons, Geneva, 1869.

Malan, Solomon Cæsar, D.D. (University of Edinburgh, 1880), Church of England; b. at Geneva, Switzerland, April 22, 1812; studied in St. Edmund Hall, Oxford; was ordained a priest, 1843; appointed senior classical professor at Bishops' College, Calcutta, 1838; secretary to the Asiatic Society of Bengal, 1839; vicar of Broadwindsor, Dorsetshire, 1845, and retired, 1886. He has translated and annotated a great number of literary documents and monuments from the Ethiopic, Coptic, Armenian, Chinese, Japanese, etc.

Malay Archipelago, a group of islands s.w. of Asia. The chief are Sumatra, 1200 m. by 200; Java, 700 by 100; Borneo, 1000 by 750; Celebes; the Moluccas, and the Philippine islands. The people are of mixed race, and generally of low character and condition; Mohammedanism and Buddhism have found entrance, but failed to supplant the native forms of paganism. Portugal once had a nominal sovereignty over many of these islands, but in the 17th century possession was gained by the Dutch, who proceeded to extend the Reformed faith by perfunctory and wholesale conversions after the early mediæval method. Many were baptized in Java and elsewhere, with little previous instruction; and this sacrament was in some places enforced by political penalties for neglecting it. This mode of evangelization has left little permanent result, and whatever has been accomplished of real benefit has come mainly from the recent labors of other nationalities. These efforts are attended with difficulty and sometimes with danger: two missionaries of the American Board to Sumatra, in 1833, were murdered (see Memoir of Henry Lyman, New York, 1856), as were seven

sent by the Rhenish Society to Borneo in 1859. The latter Society has since gathered some moderate fruit among the Dyaks, and is doing good work with the Battas of Sumatra. The S. P. G. has a mission in n.w. Borneo. Java has but 4000 Christians in a population of 18,000,000; but the Mirahassa mission in Celebes has, since 1826, formed 200 congregations with 80,000 native members. The Dutch Government appears to have shown more favor to Mohammedanism than to Christianity. F. M. B.

Malcom, Howard, D.D. (University of Vermont, 1841; Union, 1841), LL.D. (Lewisburg, 1859), Baptist; b. in Philadelphia, Jan. 19, 1799; d. there, March 25, 1879. He graduated at Dickinson, 1818, and in theology at Princeton, 1821; was pastor at Hudson, N. Y.; in Boston (1827-35), and in Philadelphia; president of Georgetown College, Ky., 1839-49, and of Lewisburg University, Pa., 1851-58, teaching mental and moral philosophy in both. He was a founder of the American Sunday-school Union and of the Tract Society, and president of the Peace Society and Baptist Historical Society. In 1835 he inspected the Baptist missions in India, Burmah, Siam, and China. Among his works are a *Dictionary of the Bible*, Boston, 1828, i.e., 1853; *The Atonement*, Philadelphia, 1829; *Christian Rule of Marriage*, Boston, 1830; *Travels in Southeastern Asia*, 1839, and *Index to Religious Literature*, 1869. F. M. B.

Maldonatus, Joannes, Jesuit theologian; b. at Las Casas, Estremadura, Spain, 1533; l. in Rome, Jan. 5, 1583. He was professor of theology at Salamanca, 1556-62; entered the Society of Jesus in Italy, and was sent, 563, to Paris, where he taught theology with success unparalleled since the days of Abecard; was accused of heresy by jealous colleagues, and acquitted, but removed to Bourges, 1576; appointed visitor of his order, 578, and devoted himself to the University of Pont-à-Mousson, founded 1573; taught at Rome, 1580-83. He wrote various treatises and commentaries, including that on the *psalms*, published 1596, and often reprinted. His *Opera varia theologica* were collected in 3 vols. at Paris, 1677. A sketch of his connection with the University of Paris, by I. M. Rat, appeared in Paris, 1856. F. M. B.

Malebranche (mål-bronsh), **Nicolas**, b. in Paris, Aug. 6, 1638; d. there, Oct. 13, 1735; studied theology, entered the Congregation of the Oratory, and devoted his whole life to literary pursuits. His system, "Occasionalism," or better, the peculiar manner in which he explained the harmony between the spiritual and the material world, which he otherwise, as a disciple of Cartesius, separated very sharply from each other, is demonstrated in his *De la Recherche de la Vérité*, 1674. The best edition of his collected works appeared in Paris, 1837, 3 vols. (See memoirs on his life and philosophy by Blampeyron, Paris, 1862, and Ollé Lapruné, Paris, 1870, 2 vols.)

Malthus, Thomas Robert, an English cler-

gyman, b. at Albury, near Dorking, Surrey, 29 m. s.w. of London, 1766; d. at Bath, Dec. 29, 1834, who gained great celebrity by his book, first issued in 1798, *An Essay on the Principles of Population as it Affects the Future Improvement of Society*. He wrote other works, but they are forgotten. The essay, which was in subsequent editions greatly enlarged, argued that while population was found to increase in geometrical progression, the fertility of land increased only in arithmetical proportion. Hence he inferred the duty of applying preventive checks to population, for otherwise it would outrun the means of subsistence, which occasioned a loud outcry. In 1805 he was made professor of political economy in the college at Harleyburg, where he remained till his death. See his memoir by Otter, prefixed to 2d ed. of his *Principles of Political Economy*, London, 1836. T. W. C.

Mamertus. See ROGATIONS.

Mam'-mon, a Chaldee word signifying riches, used twice by our Lord (Matt. vi. 24, Luke xvi. 9-11). It was never the name of a personal being, though to those who set their hearts on it, wealth is as much an idol as Baal or Astarte. T. W. C.

Mam'-re (*stoutness*). The name of an Amorite chief (Gen. xiv. 13), also the name of a grove at Hebron where Abraham entertained three angels (xviii. 1), and near which was the cave of Machpelah, which he purchased for a cemetery. T. W. C.

Man consists of a rational soul and a physical body. He is the head of the animal creation and at the same time separated from it by his spiritual nature, by which he is capable of communion with God and has dominion over all other earthly creatures. On his physical side we inquire:

I. *Of His Origin*.—The Scripture represents him as the product of a new creative thought (Gen. i. 26, ii. 7). With this the traditions of nearly all nations agree. But many scientists affirm that he is the result of a process of development from the lower animals, some species of ape that is now extinct being his immediate ancestor. But this is denied on the ground of anatomical differences, especially in the conformation of the skull and the weight of the brain, between him and the highest types of the chimpanzee family. This gap, so far as our knowledge extends, has always existed. Nor has any one case of a definite and abiding change of an organic structure by means of natural selection been proved, but it is still true that God created "everything after its kind." What is more important is that man's intellectual and moral nature represents an entirely new stage of being, one that could not by possibility have been developed out of a mere animal existence.

II. *The Unity of the Race*.—The Scripture declares that the human family has descended from a single pair (Gen. i. 27) and all men are of one blood (Acts xvii. 26). The early naturalists (Buffon, Linnæus, Cuvier, etc.) accepted this view, but in the former part of this century it was vehemently denied. Now,

however, it seems to be generally conceded save by those who have revived the theory of Isaac La Peyrère (1655) that there was a *pre-Adamic* race. The doctrine of unity rests upon the common physiology of the different races, their power of procreation by intermarriage, the fact that their differences of color and of language may be accounted for by climatic and other influences, the similarity of their religious traditions, and above all, the ethical and spiritual features which obtain among all nations and in all quarters of the globe.

III. *The Antiquity of Man.*—Many attempts have been made to settle this by an appeal to the Hebrew Scriptures, but this is now in a large measure given up by the best authorities. There is much in the chronological tables of the Old Testament to make any calculation based upon them of questionable accuracy. Many agree with Bishop Browne (*Speaker's Commentary*, i., 64) that there is great reason to think that the genealogies given in Genesis (which are the basis of all chronological computations) neither were, nor were intended to be complete, just as we know that the genealogies of our Lord given in the gospels, while presenting the form of great completeness, yet beyond a doubt have some links omitted. The question may therefore be left for settlement by scientific research elsewhere. Valuable help has been gained from the records of Egyptian history, although even here caution is necessary lest contemporary dynasties be confounded with such as were successive. The same caution is still more needful in accepting conclusions based upon geological calculations, as these have been altered again and again within the memory of men now living. T. W. C.

Manasseh, Prayer of. See PSEUDEPIGRAPHIA.

Manasseh, Tribe of. See TRIBES OF ISRAEL.

Mandæans. See MENDÆANS.

Mandrake (Hebrew, *love-plants*), a plant to which was attributed the power of rendering barren women fruitful, a superstition that survived in Rachel's time (Gen. xxx. 14-16). It is a stemless plant with a root like a beet, white and reddish blossoms, and a yellow pulpy fruit of a sweet and agreeable flavor (Cant. vii. 13). T. W. C.

Mandyas, a garment somewhat similar to a cope, reaching almost to the feet and fastened at the throat, is worn in the Greek Church by the monks and also by the bishops, who are taken from among the monks.

Manetho. See EGYPT.

Mani, Manichæism. Mani, the founder of that independent religion known as Manichæism, was a Persian; b. in Mardinu, Babylon, 215-16 A.D., crucified in Gundesapur, 276-77. His father's name was Fatak Babak, who was himself something of a sect-founder, and under whose special supervision the son's education took a religious turn. At a very early age he was brought under the influence of the South Babylonian "Mughtasilah," or Baptists, but when about 12 he formed inde-

pendent religious ideas which separated him from them. The following 12 years were spent in study and thought, and then an angel appeared to him and commanded him to begin the preaching of his doctrine. The precise date of the beginning of his public work was the 1st of Nisan, or March 20, 242, and the place, the Persian capital city. His success was not great, and the disfavor with which his ideas met on the part of the king led him to leave Persia and spend a long period—said to be 40 years—in foreign parts. He sent out in this period some representatives to the northern part of the Persian Kingdom, and was possibly himself in Turkestan and India a portion of the time. At least, at the time of the recommencement of his labors in Persia congregations had been gathered in those countries, and a considerable increase of his followers in Persia had been made. He had given himself out at this period as the "Messenger of the true God," and later, among Christians, he styled himself the Paraclete, whom Jesus promised, thus reckoning Jesus among the continuous line of prophets, though at other times he spoke of him as a devil. At the close of this period of wanderings and labors elsewhere Mani returned to Persia itself. He gained over the brother of the king, and then sought to gain the king himself. But the power of the reigning house was so dependent upon the existing religious organization, that the king could but regard the mission of Mani as a threat to himself. Yet he was so overcome by the appearance and words of Mani, when they came face to face, that he granted him full toleration, and even promised to become a convert to his system. But this favor did not last. Mani was at one time obliged to flee, and was finally crucified. After his death his followers were subjected to a fearful persecution, but Manichæism spread on every side with great rapidity. In India the sect flourished vigorously and produced many able writers. In the West, where it assumed somewhat of a Christian complexion, it spread in Syria, Palestine, and Egypt, though the principal seat of its power was North Africa. As early as 290 measures seem to have been taken against the Manichæans there, and after 377 repeated edicts were issued against them. For 9 years Augustine belonged to the "hearers" of the sect. Among their leaders was Faustus, who was a man of great influence, though shallow in his knowledge. Felix was another leader, who was converted by Augustine. Augustine made great efforts against the sect by various writings, but accomplished little. It was the coming of the Vandals in 429 which began their destruction. But they reappeared in various forms in European countries, in Italy, in Spain as Priscillianists, and in Gaul. The Manichæans of the Middle Ages are the Cathari, the Paulicians, and the Bogomiles (q.v.).

Manichæism was one of the most dangerous enemies of the Christian Church. It was as fully a distinct religion as Mohammedanism is. It was at bottom the same as Gnosticism (q.v.), but it carried out the dualism of that group of systems in a much more consistent

manner. The two eternal and equally independent existences are termed light and darkness. The regions of light and darkness are not clearly demarcated. Each being is composed of series of elements. The earth is formed by a mingling of the two essences, and the occasion of this is the development of Satan within the kingdom of darkness, who, ascending to the region of light, became aware of its existence for the first time, was seized with horror of it, and sought its destruction. Against him were sent forth spirits of light, but the first, the archetypal man, was defeated by Satan, though later set free by other spirits of light. The mingling of the auxiliary spirits of light and darkness sent out into this contest formed this world. As in Gnosticism, the whole object of the creation of the world was the liberation of the light elements from those of darkness. Man combines in himself both elements of light and of darkness, and to the liberation of the light, the archetypal man is sent down (the Saviour), who substantially redeems by imparting knowledge. The end of the world comes by fire, and the consummation is the return of all things to their place. In practical life, Manichæism separated its devotees into two classes, the perfect, upon whom were laid every restrictions, and the hearers, whose manner of life did not differ specially from that of men about them. There were numerous fasts. The system excluded all sacrifices, and the worship consisted chiefly in prayers.

The original literature of Manichæism is great. For an excellent account of it see Kessler, in Herzog, *Realencyclopädie*, vol. ix., p. 49 ff. (See also Geyler, *System des Manichæismus* u.s.w., Jena, 1875, and Kessler, *Untersuchungen zur Genesis des manichäischen Religionsystems*, 1876; *Mani*, 1882.)

F. H. F.

Maniple, *mappula*, *manipula*, was originally merely a handkerchief held in the hand—perhaps with a reference to the eucharistic vessels—but became in the 8th and 9th centuries a sacred vestment, suspended from the wrist and often of very costly materials.

Man'-na (Hebrew, *what is this?*), the food miraculously given to Israel on their journey through the desert. It was like a small grain, round, and of the size of coriandered (Ex. xvi., Num. xi.). It fell every morning with the dew and in such quantities as to bring 40 years to supply Israel with a substitute for bread. It did not fall on the Sabbath, but a double quantity fell the day before, and when gathered remained fresh till the first day. It ceased when the people reached Gilgal, but Moses laid up a golden vase of it near the ark as a memorial. It obviously was not the manna of commerce. It is called "angels' food" and "corn of heaven" (Is. lxxviii. 24, 25), and offers many analogies to the true Bread which came down from heaven (John vi. 47-58), and is represented in Revelation (ii. 17) "hidden manna," as an emblem of that nutriment of which the world does not know and cannot partake.

T. W. C.

Manning, His Eminence Henry Edward, Cardinal, D.D. (Rome, 1854), Roman Catholic; b. at Totteridge, Hertfordshire, Eng., July 15, 1808; B.A. at Oxford (Balliol College), 1830; became rector of Lavington and Graffham, 1834, and archdeacon of Chichester in 1840; was one of the leaders of the Oxford movement, and resigned his ecclesiastical preferments in 1851, and entered the Roman Catholic Church. After studying in Rome for several years he returned to England, founded, in 1857, a congregation of the Oblates of St. Charles Borromeo, and in 1874 a Roman Catholic university at Kensington; was made prothonotary and domestic prelate to the pope in 1860 and archbishop of Westminster, 1865; attended the Vatican Council, 1869-70, and was created a cardinal in 1875. He published: *Sermons*, London, 1863-73, 3 vols.; *The Vatican Council and its Definitions*, 1870; *Vatican Decrees in their Bearing on Civil Allegiance*, 1875; *True Story of the Vatican Council*, 1877; *Miscellanies*, 1877, 2 vols.; *The Catholic Church and Modern Society*, 1880, etc. (See W. S. Lilly's *Cardinal Manning*, London, 1885.)

Mansel, Henry Longueville, D.D. (Oxford, 18—), Church of England; b. at Cosgrove, Northamptonshire, Oct. 6, 1820; d. in London, July 31, 1871. He was educated at Merchant Taylor's School and St. John's College, Oxford, of which he became fellow and tutor; ordained, 1845; reader in moral and metaphysical philosophy at Magdalen College, 1855; Waynflete professor of philosophy, 1859; regius professor of ecclesiastical history, 1867; canon of Christ Church, 1867; dean of St. Paul's, London, 1868. He was chiefly eminent as a logician, and wrote *Prolegomena Logica*, London, 1851. His most noted work, *The Limits of Religious Thought* (the Bampton Lecture for 1858), applies Sir W. Hamilton's *Philosophy of the Conditioned* to theology, and aims to refute objections to dogma by showing that divine things are beyond the province of human reason. But the argument went too far and worked both ways; it was welcomed by those who would make all knowledge dependent on sensation, and soon discovered to favor agnosticism rather than Christianity. Mansel's good faith was unquestioned, but his weapon was ill chosen for the defence of the faith. He afterward wrote *Metaphysics; or, The Phenomena of Consciousness*, 1860 (reprinted from the *Encyclopædia Britannica*, 1857) and *The Philosophy of the Conditioned*, 1866, a defence of Hamilton's position against J. S. Mill. His *Letters, Lectures, and Reviews* appeared 1873, and *Gnostic Heresies*, edited by J. B. Lightfoot, 1875.

F. M. B.

Mansi (màn-see), **Giovanni Dominico**, archbishop of Lucca; b. at Lucca, Feb. 16, 1692; d. there, Sept. 27, 1769. He was a diligent worker in ecclesiastical literature, editing Baronius, Fabricius, and others, and adding 6 vols., 1748-52, to the Labbe-Cossart-Coleti collection of councils, besides preparing his own monumental work, *Sacrorum Conciliorum nova et amplissima collectio*, in 31 vols. folio, Florence and Venice, 1759-98. It ex-

tends to A.D. 1450. Vol. xix. contains his life, by Zatta. F. M. B.

Mant, Richard, D.D. (Oxford, 18—), Irish bishop; b. at Southampton, Feb. 12, 1776; d. at Ballymoney, Nov. 2, 1848. He was educated at Winchester and at Trinity College, Oxford; became fellow of Oriel, 1798; vicar of Great Coggeshall, Essex, 1810; of St. Botolph's, London, 1815; of East Horsley, Surrey, 1818; bishop of Killaloe, 1820; translated to Down and Connor, 1823, to which Dromore was added, 1842. His *Annotated Bible*, prepared in conjunction with G. D'Oyly, 1814, 3 vols., was eminently successful. Among his many works are: *The Book of Common Prayer, with Notes*, London, 1820, and a *History of the Church of Ireland*, 1839-41, 2 vols. He also wrote much verse, including a version of the Psalms, 1824, and *Ancient Hymns from the Roman Breviary, with Original Hymns*, 1837. The latter are better than his translations, and sometimes of great merit. Mant was a conservative High Churchman and a useful writer. F. M. B.

Manton, Thomas, D.D. (Oxford [?], 16—), Nonconformist; b. at Laurence-Lydiard, Somersetshire, Eng., 1620; d. in London, Oct. 18, 1677. He entered Wadham College, Oxford, at 15, and when not 20 was ordained deacon by Bishop Hall; considering this sufficient, he never received priest's orders. He was pastor at Stoke-Newington, and at Covent Garden, London; chaplain to Cromwell, and in 1660 to Charles II., but ejected in 1662 and imprisoned six months, after declining the deanery of Rochester. He was an eminent preacher and writer. Among his books are several commentaries and *CXC. Sermons on the CXIX. Psalm*, London, 1681; the 8d ed. of this, 1841, has a life. His collected works appeared in 5 vols. folio, 1681-1701, and were reprinted by J. C. Ryle in 22 vols., 1870-75. F. M. B.

Manuel, Niklaus, b. at Bern, Switzerland, 1484; d. there, April 30, 1530; was a painter, carver, architect, local magistrate, captain of a regiment under Francis I., and a poet. His "moralities," *Vom Papst und seiner Priesterschaft* and *Von Papsts und Christi Gegensatz*, and his satires, *Testament der Messe*, *Ecks und Fubers Badenfahrt*, etc., proved sharp and effective weapons on the side of the reformers. They were edited by Bächtold, Frauenfeld, 1878. (See memoir by Grüneisen, Stuttgart, 1837.)

Ma'-rah (*bitterness*), a place in the wilderness of Shur or Etham (Num. xxxiii. 8), three days' journey from the place where Israel crossed the Red Sea. Its well of bitter water was sweetened by a certain tree which "the Lord showed Moses." It cannot now be certainly identified. T. W. C.

Mar'-an-ath'-a, two Syriac words signifying "Our Lord cometh." See ANATHEMA.

T. W. C.

Marback (mar'-bäk), **Johann**, b. at Lindau, on Lake Constance, Aug. 24, 1521; d. at Strassburg, March, 17, 1581; studied theology at Wittenberg, and was appointed pastor

in 1545, and professor of theology in 1552 at Strassburg, where he caused considerable disturbances by reorganizing the Reformed Church on a Lutheran basis. (See Treuss, *Eglise Lutherienne de Strassburg sous Marbach*, Strassburg, 1857.)

Marburg Bible, **The**, a precursor of the Berleburg Bible, consists of Luther's translation, somewhat improved, and explanations gathered from various places, for instance, Madam Guyon, but tending in a mystical direction, appeared at Marburg in 1712.

Marburg Conference, **The**, between the German and Swiss reformers, was held Oct. 2-Oct. 5, 1529, for the purpose of accomplishing a consolidation of the two movements. Luther, who was the spokesman of the Germans, was hard and unyielding, and the 15 articles of agreement which were drawn up and subscribed to by all present contain nothing about the question of the Lord's Supper. They form, however, the basis of the *Confessio Augustana*. (See J. Krudolfer, *D. M. Religionsgespräch*, Berlin, 1871.)

Marcellinus, bishop of Rome, June 30, 296-Oct. 25, 305, is by some called Marcellianus and by others confounded with his successor, Marcellus. During the persecution of Diocletian he became a *thurificatus*—that is, he offered incense on an idol's altar in order to escape prosecution; even Roman Catholic writers feel compelled to accept the fact, and it has been used, for instance, by Gerson as an argument against the infallibility of the pope.

Marcellus. 1. Popes. (1) His dates are given by Lipsius as May 24 (?), 307, to Jan. 15, 309. His history is very obscure and uncertain. (2) Pope April 10 to May 1, 1555, b. May 6, 1501 (**Marcello Cervini**), at Montefano. 2. **Marcellus**, Bishop of Ancyra in Galatia, died at an advanced age, 373 or 374. He first appears at the provincial synod at Ancyra in 314, and then at the Council of Nice, 325, where he was a zealous defender of the Athanasian doctrine. His book *De Subjectione Domini Christi* was, however, thought to fall into the error of Sabellius, and was condemned, 336, and he was deposed. After the death of Constantine he was restored to his bishopric, but maintained himself there but a short time. His doctrine was opposed by Athanasius, who respected his person and did not mention him by name. After the Synod of Sardica we know little more about his fortunes. About 346 he returned to his bishopric, but soon retired, possibly having never fairly gained possession of it. The point of his doctrine which was so objectionable was that he assigned to the Logos no personal existence before the incarnation. In this we are to see only the active display of the divine power directed to the salvation of man. 3. There were several martyrs of the name of Marcellus: (1) the one who was martyred at Chalons in 140 (Sept. 4), probably not an historical character; (2) one martyred at Tingis in 270, not historical;

(3) the martyr of Argenton (June 29); (4) bishop of Apamea under Theodosius the Great; (5) bishop of Die, in France, martyred at the end of the 6th century (April 9). Of these last as little is really known as of the first.

F. H. F.

Marcion was born in Sinope, Bithynia; is said by some to have been the son of a bishop, but by Tertullian supposed to have been converted from heathenism. He fell out with the church of his region on account of its worldliness, and, excommunicated, went to Rome. Here he founded a church of his own, which he extended into all parts of the Roman Empire, himself making extensive journeys in the prosecution of the work. He was in Rome at the height of his career between 154 and 166. In his old age he is said to have sought readmittance into the church, but this is doubtless untrue.

His system was not properly a form of Gnosticism (q.v.), since the prime emphasis is laid in it upon faith. The corruptions of the church he traced back to Judaism, and was thus led to reject the Old Testament and its God, the God of justice, whom he taught created the world in alliance with the powers of evil. The true God is the God of goodness revealed in Jesus Christ. When Christ appears, the God of the Jews takes him for the Messiah which he had himself promised his people, but, undeceived, he causes him to be crucified. The power of the redemption consists in the acts of love which Jesus performs and the sufferings which he undergoes. The means of salvation is faith, which divides men into two classes, instead of the three of Gnosticism. The supposition of two gods, good and evil, and of the docetic character of the body of Christ are the chief elements taken by Marcion from Gnosticism. In accordance with his general position toward the Jews, the New Testament is "purified" of Jewish elements, and thus reduced to the gospel of Luke and the epistles of Paul. The principal writer against Marcion is Tertullian (q.v.), whose treatise is translated in vol. iii. of the Ante-Nicene Library, Christian Literature Publishing Company, New York.

F. H. F.

Marcus, bishop of Rome, Jan. 18-Oct. 7, 36, was a Roman by birth. During his reign Arius died and Athanasius was sent into exile, but the letter from Athanasius to him, concerning the Council of Nice, and his answer are both spurious.

Marcus Aurelius Antoninus, Roman emperor and sage; b. April 26, A.D. 121, at Rome; d. in Pannonia, March 17, 180. Of noble family, he was adopted by his uncle Antoninus Pius, when the latter was adopted by Hadrian. His early education was very carefully conducted, and he formed then an attachment for the doctrines of the Stoics, which he always retained. Their main idea of self-control and of equanimity as the goal of moral attainment was the dominating idea of his system of ethics. He advanced rapidly to public position, was consul in 140, succeeded to the empire in 161, in connection with his adoptive brother Verus, and became sole

ruler in 169. His public career was one of unintermitted struggle against the barbarian enemies of the empire upon every side, in which he won many victories, but finally himself succumbed to the pest. His fame rests upon his character, which was one of elevated morality, and is best expressed in his *Meditations*, which were written at various times as occasion offered, and which, while containing no system of morality, are full of lofty moral sentiment. He distinguishes between God and matter as between the soul and the body, but gives no speculations upon the real nature of God, or of the future state.

Under this wise and noble emperor the Christians suffered great persecutions, and it becomes a question of importance how he could have been led to persecute them. The answer probably is that, while his ethical system had many points of contact with that of Christianity, Aurelius was himself ignorant of the fact. He misconceived the Christians as fanatics. Then he may have been under the control of influences about him too strong for him to overcome. He must have regard to the senate and to precedent. Hence the increasingly severe edicts, under which Polycarp and Justin, among others, died. The best translation of the *Meditations* is that of George Long, London, 1863. (See also Farrar's *Seekers after God*, London and New York, 1869, n.e., 1877; Aubé, *Hist. des persécutions*, Paris, 1875; E. Rénan, *Marc-Aurèle*, 1881.)

F. H. F.

Marcus Eremita, an Egyptian hermit about the end of the 4th century. Many legends have gathered about his name, and he has been revered as a saint in both the Eastern (day, March 25) and the Western (day in October) churches. He is said to have died about 410, at the age of more than 100 years. Nine treatises of his have come down to us (found in Migne, *Pat. Gr.* LXV.) which deal with various topics of a mystic and ascetic character. In them are found in close juxtaposition the spiritual doctrines of justification by faith, and of the necessity of union of soul with God, and the Roman doctrine of justification by works. Still their general tendency is to spiritualize and deepen the monastic system. Catholics, like Bellarmine, have thought them interpolated by Protestants; but the explanation of their peculiarities is rather that they belong to an early stage in the history of the church, when the doctrine of the appropriation of salvation had not been maturely considered.

F. H. F.

Marcus Eugenius, archbishop of Ephesus, was one of the representatives of the Greek Church at the Council of Ferrara-Florence, 1438, but strongly opposed to the papal scheme of a union, and he finally refused to sign the formula of concord, July 6, 1439. After his return to Ephesus he continued to work against the union, and on his death-bed, 1447, he took an oath of Gennadius, who afterward became patriarch of Constantinople, that he would never accept the plan. A list of his works is found in Labbe, *Con. Coll.* xiii., 677.

Maresius. See DES MARETS.

Margarita (Greek, *a pearl*) is the name of the vessel in which in the Greek Church the consecrated host is preserved, and also of that piece of the host which the priest carries to the sick.

Marheineke (mar-hin-neh-keh), **Philipp Konrad**, b. at Hildesheim, May 1, 1780; d. in Berlin, May 31, 1846; studied theology at Göttingen, and became professor at Erlangen, 1805; Heidelberg, 1807, and Berlin, 1811. His first works, *System d. Katholicismus in seiner symbolischen Entwickelung*, Heidelberg, 1810-18, 8 vols., and *Geschichte d. deutschen Reformation*, Berlin, 1817, 2d ed., 1831-34, 4 vols., have considerable historical interest. Later on he concentrated himself on systematic theology, and his *Dogmatics*, Berlin, 1819, is the representative work on the right, the orthodox side of the Hegelian influence. His *Theologische Vorlesungen* appeared, 1847-49, 4 vols. (In vol. I. is a biographical sketch.)

Maria Angelica. See ARNAULD.

Ma-ri-am'-ne (Greek form of Hebrew, *Miriam*), a favorite wife of Herod the Great, to whom she bore two sons, Alexander and Aristobulus, and two daughters, Salampso and Cypros. In a fit of jealousy he ordered her to be put to death. T. W. C.

Mariana (mà-re-à'-nà), **Juan de**, Jesuit; b. at Talavera de la Reina, 1586; d. at Toledo, Feb. 17, 1624. He studied at Alcalá; entered the Society of Jesus at 17, and taught theology at Rome, 1581, in Sicily, 1585, and at Paris, 1589, returning, 1574, to Spain, where he led a literary life in the house of his order in Toledo. His *De rege*, Toledo, 1598, justifies the killing of a king who opposes the church, and for this was burned by the hangman at Paris. Another book of his, exposing the secrets of the Jesuits, was published in four languages by an enemy, 1625, and condemned by the pope. A better fate attended his *Historia de Rebus Hispania*, in 20 books, 1592-1605; this the author translated into Spanish, 1601-9. F. M. B.

Marianists, *Fratres gaudentes*, *Fratelli godenti*, *Frères joyeux* ("Knights of the Holy Virgin") was the name of an order of knights founded at Bologna in 1233 by a Dominican monk, Bartolomeo, for the purpose of protecting widows and orphans against the general insecurity and violence of the times. It was confirmed by Urban IV., and commanderies were established at Modena, Mantua, Treviso, and other cities of Northern Italy, where the contest between the Guelfs and Ghibellines raged. As the brethren were allowed to marry, hold private property, etc., they were called *gaudentes*, *godenti*. In the 16th century the order disappeared. (See Helyot, *Ordres Monastiques*, iv., 456-59.)

Marie Alacoque (mà-re à-là-kok), Roman Catholic; b. at Laushecourt, July 22, 1647; d. in the convent of Paray-le-Monial, Oct. 17, 1690; both places in the diocese of Autun, Central France. She took the veil in 1672,

and on her visions, some of which she put down in writing and accompanied with miracles, are founded the festival and the order of the Sacred Heart of Jesus. Her life was written by Joseph Languet, Paris, 1729, and by Daras, Paris, 1875.

Marinus, the name of two popes. See MARTIN II. and III.

Mariolatry, the worship of Mary, the mother of our Lord. The New Testament gives no sanction to this, but rather a warning against anything of the kind (Luke xi. 27, 28). The disposition to an ascetic life in the early church led to the assertion of her perpetual virginity and to a good deal of legendary literature as to her early history (*The Gospel of the Nativity of Mary*, *The Passing of Mary*, etc.). This was further strengthened by the results of the Arian controversy. Our Lord's deity was made so prominent that his humanity fell into the background, and hence a tendency to exalt his mother to a place at his side as one who could feel sympathy with all human sorrows. Nestorius denied to her the title "mother of God," but he was condemned by the Council of Ephesus, 431, and this greatly increased her worship. The same thing followed the iconoclastic disputes. Churches were dedicated to her, orders founded and festivals instituted in her honor, and her cultus assumed an importance which it has never lost in the Roman communion. In 1854 Pius IX. proclaimed the doctrine of her Immaculate Conception, which is now accepted as an article of faith. There is scarcely an epithet of Christ which devout Romanists do not apply to the Virgin. She is made the fountain of grace, and as mediatrix between Christ and the believer is virtually put in the place of the Holy Ghost. T. W. C.

Marius Mercator, a layman, but an able theologian who took a conspicuous part in the Pelagian and Nestorian controversies of the 5th century. Of his life very little is known. He was probably a native of Africa and a friend of Augustine. He lived in Rome about 418 and in Constantinople about 429. His last work dates from 449. He was a staunch defender of orthodoxy, and his works consist partly in original treatises against Pelagianism and Nestorianism, partly in translations from Greek in the same line. They were first edited by Garnier, Paris, 1673, and then by Baluze, Paris, 1684. In Migne, *Pat. Lat.* XLVIII., is found an elaborate exposition of all facts pertaining to his life and works. It appears that his works were much used in the 9th century in the Gottschalk controversy and the Pseudo-Isidorian fabrication, and as nothing was known about his life, the fable about Isidorus Mercator arose.

Mark, or **John Mark**, as he was also called (Acts xii. 12, 25, xv. 37), was probably a native of Jerusalem, where his mother, Mary, resided. To her house Peter came when released from prison, and he would naturally instruct the youth whom in his epistle (I. v. 13) he speaks of as "Mark, my son." It is thought that in the mention of the young man

who hurried after Christ clad only in his tunic (Mark xiv. 51, 52), the evangelist is recounting his own experience. He was the companion of Paul and Barnabas, who was his cousin (Col. iv. 10), on their first missionary journey, but left them at Perga (Acts xiii. 13) and returned to Jerusalem, and in consequence occasioned a "sharp contention" between them (Acts xv. 39), as to the propriety of taking him along on Paul's second missionary journey. But he labored faithfully with Barnabas in Cyprus, and afterward appears as a companion of Paul in Rome (Col. iv. 10, Phile. 24). He was with Peter when that apostle wrote his first epistle (v. 13), but subsequently was with Timothy at Ephesus (2 Tim. iv. 11). Tradition from a very early late spoke of him as the "interpreter" of Peter, meaning doubtless that his gospel represented Peter's views—a view which is confirmed by numerous details in the work.

The gospel of Mark, although the shortest of the four, is in no way inferior to the others. It relates facts rather than discourses. The style is concise, simple, and rapid. Even when reciting the same things as the others, it is distinguished by the addition of minute graphic circumstances that give liveliness to the narrative. It was written for Gentiles primarily (as the frequent explanation of Jewish customs, etc., shows), and perhaps with particular reference to the Romans, as Latin terms (centurion, etc.) are introduced, and even Roman money (xii. 42), where the Greek word for farthing is simply the transliteration of a Roman term. One of Mark's peculiarities is his use of a Greek word variously rendered in the Authorized Version, but always "straightway" in the Revised, which occurs forty times oftener than in the other three gospels together. He is a chronicler rather than a historian, and his is the pictorial gospel. The old notion that Mark was an abridgment of Matthew is now necessarily abandoned. Besides the commentaries in the general works, such as Lange, *The Speaker's*, Haef's *Popular Commentary*, Meyer, *American Baptist*; cf. J. Morison, London, 1873, 2d ed., 1889. T. W. C.

Marlorat (mar-lo-râ), **Augustin**, b. about 1506 at Bar-le-Duc, the old capital of the duchy of Bar, Lorraine; hanged at Rouen, in front of his church-door, Oct. 31, 1562; a celebrated Protestant pastor. He was educated in an Augustine convent, ordained priest in 1524, and in 1533 appointed prior of Augustine monastery at Bourges—the city which Calvin and Beza made their studies. Soon became apparent that he leaned toward Protestantism, and in 1535 he had to flee for his life to Geneva. In 1559 he returned to France as pastor to the Reformed congregation in Paris, and in 1560 he moved to Rouen. After the massacre of Vassy, March 1, 1562, the Reformed party in Rouen took possession of the city, April 16, but Oct. 26 they had to render to the Roman Catholics, and Marlorat was condemned to death. Of his *Novi Testamenti Catholica Expositio*, Geneva, 1561, a part was translated into English, London, 1600, and another, 1583.

Marnix (mar-neks), **Philipp van**, baron of St. Aldegonde, Dutch Calvinist; b. at Brussels, 1538; d. at Leyden, Dec. 15, 1598. He was thoroughly educated at Geneva and elsewhere, and imbibed the principles of Calvin alike in theology and politics. Returning to the Low Countries in 1560, he took an active part with pen and sword against the papal encroachments. After describing in Dutch and French the disturbances at Antwerp in Aug., 1566, and vainly attempting to re-enforce Valenciennes, he escaped to Germany, and served the elector-palatine for some years. He was prominent in the synods of Antwerp, 1566, Wesel, 1568, and Emden, 1571; became intimate with the prince of Orange, and wrote the popular and effective *William's Lay*; headed embassies to England, 1575-76, and France, 1580; was involved in discredit by the duke of Anjou's misconduct, 1583, and his own surrender of Antwerp to the prince of Parma, 1587. After this he lived in retirement till the states-general, in 1596, appointed him to translate the Scriptures; he removed to Leyden, 1597, where the task was cut short by death. Among his works are *De Biencorfs der helige roomsche keerke*, a satire on Rome, 1569, and a *Traité du Sacrament*, 1599. A selection in 8 vols., by Quinet, was published, 1857-60, and a volume of his theological writings in 1871. His life has been written by Prins, Leyden, 1782; W. Broes, Amsterdam, 1838; E. Quinet, Brussels, 1854; J. Van Hare, Harlem, 1854; T. Juste, Brussels, 1858; Volkman, Harlem, 1875; and Alberdingk-Thijm, Harlem, 1878. F. M. B.

Maronites, a Christian sect, or nation, as they prefer to call themselves, in communion with Rome, but holding many peculiarities of ritual. They occupy the Lebanon range for about 56 square miles, reaching from Tripoli in the north to Tyre and even the Sea of Galilee on the south. There are also scattered members of the sect in the villages of Syria, in Damascus, and even in Cyprus. They number all told probably about 200,000 souls. They are an agricultural people. They maintain a certain independence of the Turkish power. Their connection with Rome is somewhat loose, but there are not wanting writers who claim an unbroken orthodoxy for their people from the beginning. It is, however, scarcely subject to doubt that they were originally Monothelites, for whatever their origin may be, whether from a saint Maro, who lived about the year 400, or from a much earlier saint, the first mention of their name, which is by writers of the 8th century, designates them as heretics, and they are soon identified with the Monothelites. The Maronite writers of later times themselves appeal, in refutation of this view, to the history of their alleged founder, John Maro, whom they say to have been born near Antioch, to have been educated in Constantinople, to have become bishop of Botrus in 676, and to have converted the whole range of Lebanon, Monophysites, Monothelites, etc., to the Roman faith, and appointed priests and bishops. Some modern writers deny that there is even

an atom of historical truth in this account. That there has been some connection with Monothelism, the Maronites themselves do not wholly deny. From it they say they returned to the Roman Church in 1182. If so, they were soon estranged again. The Roman Church made great efforts to win them back after the Council of Florence, in 1445. Again, in 1596, a national council of the Maronites was held, and after the concession of certain departures from the Roman customs—communion under both kinds, marriage of priests, etc.—their submission to the papal see was obtained. In 1736 another national council was held, and here the Maronites were brought into much closer connection with Rome. They nominally accepted the *filiocque*, kneeling at the consecration of the host, the Council of Trent and the Roman Catechism, the incorporation of a prayer for the pope into the liturgy, and the confirmation of their patriarch by the pope, and his responsibility to him. The pope had already, in 1584, founded the Maronite College in Rome. In recent years they have been engaged in many conflicts with the Druses, and in 1860, in particular, their violence led to a general massacre of Christians in that region. (See Dandini's account of the mission of 1596 in French translation, *Voyage du Mont Lebanon*, Paris, 1685, also Robinson's *Researches*, *Bibliotheca Sacra* for 1843, and Thomson, in the *Missionary Herald*, 1845.) F. H. F.

Marot (mà-ro), **Clement**, b. at Cahors, Central France, about 1497; d. at Turin in 1544; was educated at the court of Marguerite of Valois and led a very adventurous life; always in favor with Francis I., because he was a spirited poet, and, nevertheless, always persecuted because he was a Protestant. He translated the Psalms into French verses: first part in 1541, and second part, with a preface by Calvin, in 1543; and they were sung both in the Reformed churches and at the French court. Beza completed the translation in 1560. (See his life by Douen, Paris, 1878-79, 2 vols.)

Marriage and Divorce. Marriage is the inseparable union of one man and one woman for the happiness and perpetuation of the human race. Its origin in Paradise is recorded in Genesis (ii. 18-24), and the record was confirmed by our Lord (Mark x. 2-9). This record implies the unity of man and wife, indissoluble save by adultery (Matt. xix. 9), their social equality and the subordination of the wife to the husband as the head of the household (Ephes. v. 22-33, 1 Peter iii. 1-7). Marriage by prompting parental love and the sense of responsibility secures provision for the welfare of the children and their proper training, and is indispensable to what is included in the idea of *home*. Polygamy appeared first among the descendants of Cain (Gen. iv. 19), and though it was rebuked by the example of Noah and his sons, it prevailed, nor did the restrictions Moses placed upon it hinder the practice from continuing up to the time of the Captivity. But among the Hebrews polygamy was never so degrading as among pagans, a distinction

being made between the chief wife and the secondary wives, and the rights of the latter being carefully guarded (Ex. xxi. 10, 11). After the Captivity no cases of polygamy are mentioned in the Old Testament, but we find earnest warnings against mixed marriages with heathen women. Before Christ's advent there had arisen among some a doubt as to the propriety of marriage, as we see in the sect of the *Essenes*. This ascetic view reappeared in the Christian Church, and from an early period until the Reformation the unmarried state was held to be the more honorable, notwithstanding the example of apostles and such Scriptures as Col. ii. 16-23, 1 Tim. iv. 3, Heb. xiii. 4.

The Israelites were forbidden to marry within certain specified degrees (Lev. xviii.), the prohibitions being based on moral propriety, social expediency, and distinction from heathen practices. They do not appear to have existed in patriarchal times. For a peculiar case, see **LEVIRATE**. The priests were expected to marry, and the priesthood was perpetuated only in priests' sons (Ex. xxviii. 1, 43). The high priest could marry only a virgin, nor could any priest marry a divorced woman or a harlot (Lev. xxi. 13, 7). An heiress was forbidden to marry out of her own tribe (Num. xxxvi. 5-9). Jewish parents were accustomed to negotiate marriages for their children, without regard to the young folks' wishes (Gen. xxiv. 3, 4), as is still the case in the Orient. Sometimes the bridegroom exercised some influence in the choice, but there is no record of a case in which the consent of the bride was asked. "From this humiliating subjection Christianity alone has succeeded in elevating woman" (Schaff).

After the selection of the bride followed the betrothal, a contract made under oath, not, however, in writing until after the Captivity. The marriage dowry was given not by the father to his daughter, but by the suitor to the parents of the bride (Gen. xxix. 30), the primitive idea being that the bride was bought by money or by service, as in the cases of Jacob, Joseph, Moses, and Othniel. After betrothal the bride was considered a wife, and any unfaithfulness on her part adultery; yet she remained in her parents' house, and all communication with her was carried on by "the friend of the bridegroom." When the wedding was to take place the groom came to the house of the bride, arrayed in festal garments, with the nuptial turban on his head (Ps. xlv. 8, Cant. iv. 10, 11, Isa. lxi. 10), and with a number of his friends, "the children of the bride-chamber" (Matt. ix. 15). The bride was veiled, adorned with jewels and the bridal chaplet, and surrounded by her maiden friends (Isa. xlv. 13, 14, Isa. xlix. 18, lxi. 10, Rev. xix. 8, xxi. 2). Then in a great procession with torchlights and lamps (Matt. xxv. 1-10) he carried her to his house, where a feast was prepared, and often this feast lasted for seven days (Judges xiv. 17, 18). Throughout the Scriptures the marriage feast and marriage have given rise to numerous figurative and typical allusions, the point of comparison in the Old Testament being the relation of Jehovah to his covenant peo-

ple, and in the New that of Christ to his church.

Christianity gives peculiar sacredness to the domestic tie; makes true love its basis, and mutual preference of each other's happiness its rule, and even likens it to the ineffable union between Christ and his church (Eph. v. 22-33). Nowhere is woman so honored, happy, and useful as in a Christian land and a Christian home. The Holy Spirit describes marriage as honorable in all (Heb. xiii. 4), and desirable, unless in exceptional cases (Matt. xix. 10-12, 1 Cor. vii. 8, 26), but some branches of the church put dishonor upon it by extolling celibacy in the laity and forbidding marriage to the clergy, for which things here is no excuse. In the Old Testament a large family was deemed an honor and a blessing. The contrary view which now obtains, that children are an evil or an encumbrance, and some of the practices to which his view leads, are every way lamentable.

Divorce among the Jews was not an act of the civil judicature, based on evidence furnished by the injured party, but was the act of the husband alone, who could put away his wife if he "found any unseemly thing in her." To prevent this from being a sudden caprice, he was required to give her "a bill of divorcement" (Deut. xxiv. 1-4), a written and formal document stating the grounds of his action. But the right even with this limitation was so inconsistent with the nature and design of marriage, that our Lord said expressly (Matt. xix. 8) that it was tolerated only because of their "hardness of heart," that is, considering the state of society then and the harshness of the race, it was better for the wife on the whole that this liberty of divorce should be allowed, seeing that without it she would suffer more severely in other ways. Christianity, however, has made a great change, our Lord admitting only one efficient reason for a divorce—viz., adultery, and adding (Matt. xix. 9), "And he that marrieth her when she is put away committeth adultery." It is generally considered that

this cause stated by the Saviour, the apostle has added another in the case where a Christian convert has a wife still an unbeliever (1 Cor. vii. 11-15); he is not to separate from her if she will remain with him; if she will depart, he is not "under bondage," a very strong expression to denote the state of one still held by a tie which the other party repudiates. But apart from the occurrence of adultery or final desertion the Scriptures gave no warrant for allowing the dissolution of the marriage bond. A mere separation from bed and board, the living apart, without liberty for either to marry another, is proper enough under certain circumstances; only these should be very clearly established to justify the parties in pursuing a course so liable to lead to evil results.

In the Roman Catholic Church divorces are not allowed in any case, but there are numerous circumstances which enable the authorities to pronounce a marriage void *ab initio*. Marriage being in the church's view a sacrament, entire control of it is claimed by its priests, who look with great disfavor upon

what is called civil marriage. Protestant churches and states have varied much in their views. In Europe all matters connected with marriage and divorce are under the control of the state. The same is true in America, the law varying in almost every state of the Union. In South Carolina a divorce has never been granted. In New York and New Jersey it is allowed only in case of adultery. In other states for a number of causes which are specified, and in one whenever the judge thinks that the happiness of the marriage relation requires it (!). There is a growing feeling among jurists and moralists that divorce laws should be more strict in theory and application, seeing that the number of divorces has increased so much of late years. This cannot go on without undermining the whole social system. Marriage is a life union, and must be regarded as such to obtain its full benefits. There is no doubt that the rigid enforcement of New Testament law in some cases would work great hardship, but this ought to be cheerfully endured in view of the vast evil of making the marriage contract to read "as long as we agree" instead of "until death do us part." T. W. C.

Marrow Controversy, The, thus called after the book which caused it, *The Marrow of Modern Divinity*, by Edward Fisher, of Oxford, 1644. The book was reprinted in Scotland in 1718, and soon became very popular. But in 1719 it was directly attacked in the sermon opening the Synod of Fife, and in 1720 it was formally condemned by the General Assembly. Then its admirers, "the Marrow men," drew up a "representation," subscribed to by 12 pastors, and denouncing the verdict; and in 1722 these "representers" were summoned before the General Assembly. As the assembly, however, felt that it was not supported by the church in general, the question was quietly dropped; but the principle at issue in this controversy was essentially the same as that which finally caused the secession of 1734.

Marsden, Samuel, apostle of New Zealand; b. in England, 1764; d. in Australia, May 12, 1838. At first a Wesleyan and a tradesman in Leeds, he studied at St. Joseph's College, Cambridge, and in 1794 went to Australia as chaplain to the penal colony at Paramatta, near Sydney; here he trained the convicts on a model farm. In 1809 he returned to England for help to found a mission to the Maoris. Three laymen joined him; he bought a vessel, and began his work in New Zealand, which thenceforth he often visited in person. His labors were attended with the happiest results in civilizing and Christianizing the island. (See C. M. Yonge's *Pioneers and Founders*, pp. 216-40.) F. M. B.

Mars' Hill, the seat of the ancient court of Areopagus, a rocky height in Athens opposite the western end of the Acropolis. Here Paul delivered his famous address to the men of Athens (Acts xvii. 19-34). T. W. C.

Marsh, Herbert, D.D. (Cambridge, 18—), bishop of Peterborough; b. at Faversham, Kent, 45 m. s.e. of London, Dec. 10, 1757;

d. at Peterborough, 81 m. n. of London, May 1, 1839. He was educated at St. John's College, Cambridge, and became a fellow, 1782; studied further at Göttingen and Leipzig, and by German pamphlets won notice and a pension at home; translated Michaelis' *Introduction to the New Testament*, London, 1792-1801, 4 vols.; became Lady Margaret professor of divinity at Cambridge, 1807, and lectured in English instead of Latin; bishop of Llandaff, 1816, and of Peterborough, 1819. He was one of the first theologians of his day, and active in polemics against Rome and Geneva. Among his works are: *Authenticity of the Five Books of Moses*, London, 1792; *Criticism and Interpretation of the Bible*, 1828; *Authenticity and Credibility of the New Testament*, Cambridge, 1840. F. M. B.

Marshall, Stephen, Presbyterian; b. at Godmanchester, near Huntingdon, 59 m. n. by w. of London, date not known; d. in London, 1655. He studied at Emmanuel College, Cambridge, and was settled at Wethersfield and at Finchamfield, in Essex, till silenced by Laud; lecturer at St. Margaret's, Westminster, 1640. With the rise of the popular party he came to the front; was prominent in the Smectymnuan controversy, 1641; a leading member of the Westminster Assembly, 1643, and accounted the greatest preacher of his time. He was active in political affairs, and repeatedly a commissioner of the Long Parliament. His body was buried in Westminster Abbey, but disinterred, 1660. He published many sermons and *A Defence of Infant Baptism*, London, 1646. His life appeared, 1680. F. M. B.

Marshman, Joshua, D.D. (Brown University, 1811), Baptist missionary; b. at Westbury Leigh, Wiltshire, 98 m. w. of London, April 20, 1768; d. at Serampore, India, Dec. 5, 1837. He was a weaver till 1794, and then a teacher at Bristol, but always an indefatigable student. In 1799 the Baptist Missionary Society sent him to India, where he labored 40 years with eminent success, establishing in 1800 schools, which brought revenue to the mission, and in 1818 a college. His talent for languages bore abundant fruit; he was able to begin preaching in Bengali as early as Oct. 1, 1800; with the aid of his colleagues he prepared dictionaries of that tongue and of the Mahratta, besides a Sanscrit grammar and a native newspaper and periodical. He edited *The Friend of India* as a monthly from 1818, and as a quarterly from 1820. Not content with these labors, he turned his attention to Chinese, in 1806, and published a *Dissertation on the Characters and Sounds of the Chinese Language*, 1809; *The Works of Confucius, Containing the Original Text, with a Translation*, 1811; *Clavis Sinica; or, Key to the Chinese Language*, 1814. He also wrote a *Defence of the Deity and Atonement of Jesus Christ*, 1822, in answer to Rammohun Roy. His influence secured the sympathy and protection of Hastings, Bentinck, and other governors for Serampore. His visit to England, 1826-29, and his later years were embittered by the unfriendly attitude of the missionary society, which sought to gain pos-

session of the large mission property acquired by him and his colleagues. After Carey's death, in 1834, he became broken in bodily and mental health. One of his daughters was the wife of General Havelock. (See J. C. Marshman's *Life and Times of Carey, Marshman, and Ward*, London, 1859, 2 vols.)

F. M. B.

Marsilius of Padua, b. between 1270 and 1280; d. about 1342. He occupied various important positions; was rector of the University of Paris in 1312, physician to the German emperor, Lewis IV., and under him papal vicar in Rome. His principal importance arises from the treatise he wrote, entitled *Defensor Pacis* (Basel, 1522, Frankfort, 1592), against the secular pretensions of the Roman Church, which rests upon the thought that Christ is the head of the church, and the Bible the only source of doctrine, thus anticipating the Protestant Reformation long before the Reforming Councils. (See Lechler's *Wiclif*.) F. H. F.

Martene (mar-tan), **Edmond**, b. at St. Jean-de-Losne, in the diocese of Langres, Dec. 22, 1654; d. in the abbey of St. Germain-des-Prés, Paris, June 20, 1739; entered the Benedictine congregation of St. Maur; worked under and together with d'Achery and Mabillon, and edited *Thesaurus Novus Anecdotorum*, Paris, 1717, 5 vols. fol.; *Veterum Scriptorum Ampl. Collectio*, Paris, 1724-33, 9 vols. fol.

Martensen, Hans Lassen, Lic. Theol. (Copenhagen, 1837), D.D. (Kiel, 1840), Lutheran bishop; b. at Flensburg, in the duchy of Sleswick, Aug. 19, 1808; d. in Copenhagen, Feb. 3, 1884. He studied theology and philosophy in Copenhagen, 1827-32; travelled, 1834-36; began to lecture on philosophy in the University of Copenhagen in 1838; was appointed professor of theology in 1840, and became bishop of Sealand—that is, primate of the Danish Church in 1854. He grew up and developed in close contact with, and yet entirely independent of the various movements in the Danish Church and their representatives—Mynster, Clausen, Grundtvig, etc.—and, though he never became a leader himself of any party, he brought into the Danish Church a strong but thoroughly digested influence from Hegel and Schelling on the one side, and Fr. Baader and the mystics on the other, which leavened its whole life. His first lectures in the university created great enthusiasm, the natural result of the novelty of his standpoint and the charm of his talent. Later on he met with sharp opposition on account of the delusiveness of this very standpoint, it was said, and the danger of his talent. But neither the one circumstance nor the other seems to have had any effect upon him personally. In his quiet and reserved way he continued, uninterrupted and undisturbed, to unfold his ideas, and as he reached onward the attention widened and deepened around him.

He is one of the most remarkable representatives of what is called speculative theology. A natural and inborn opposition between faith and science, theology and philosophy,

he absolutely denied, and where a discrepancy actually occurred, he presupposed a mistake, an error as its origin. Science, he said, can never reach a complete, all-encompassing conception of existence, of nature and history, unless it starts from the divine revelation in Holy Scripture as its centre and faith, though in its innermost kernel a simple movement of conscience; the relation between God and man feels itself with necessity driven toward a scientific and systematic demonstration of its contents. But Holy Scripture is and must always remain the authoritative guide and absolute norm for such a demonstration, and, in spite of its many resplendent novelties in details, his *Dogmatics*, published in Danish in 1849, and afterward in two German translations, keeps strictly within the pale of the doctrinal system of the old Lutheran Church. In Denmark this book and the standpoint it represents, this complete union between faith and science, between theology and philosophy, and the speculative principle on which it was founded, was vehemently attacked by Søren Kierkegaard, to whom every and any scientific conception was utterly indifferent, as it has and can have no bearing whatsoever upon man's relation to God, and by Rasmus Nielsen, who protested that it was not the union, but, on the contrary, the opposition between faith and science which made it possible for the human consciousness to hold them both by the same grip. But upon Martensen those attacks, continued through years, seem to have made only a very slight impression.

With his speculative standpoint he connected several elements of mysticism and theosophy. While travelling as a young man in Germany he studied the mystics with great enthusiasm, and the result of those studies was the publication, in 1840, of his *Meister Eckhart*, translated into German in 1842. They are also quite conspicuous in his *Dogmatics*, in his idea of Christ as the new Adam, whose apparition is not only of spiritual but also of cosmic import; of the miracle as the key to the last understanding of nature; of the effect of the sacraments on the natural part of man; building up within him the body of resurrection, etc. And they are even recognizable in his last great work, *Christian Ethics*, 1871-3, 3 vols., immediately translated into German, and often reprinted, more especially in vol. 2, *Individual Ethics*. The theosophical elements developed later, under the influence of Schelling's last writing, though he received the first impulse in that direction from Baader. They are principally met with in his *Faith and Science*, published in 1867 against Rasmus Nielsen, translated into German in *Jahrbücher für deutsche Theologie*, xiv., 1869, and *Jakoböhne*, 1881, translated into German, 1882; his development of the logical, physical, and ethical idea of God; in his idea of the story of God as the uncreated heavens, etc. is mysticism and theosophy were, however, very far from drawing him away from the world in which he lived. On the contrary, some of the best things which came from his pen are a number of memoirs on Lynster, Grundtvig, Rasmus Nielsen, etc.,

not seldom of a polemical character, and always intended for some practical, instantaneous effect. By the sharp, just, and noble light which they throw both on persons and problems they have proved invaluable contributions to Danish culture. Of a somewhat similar character are also his sermons, of which he published several collections; they are more contemplative than stirring, they instruct without exciting. Shortly before he died he published his autobiography, also translated into German, *Aus meinem Leben*, 1883. (Condensed translation of the article of P. Madsen in supplement to 2d ed. of Herzog, *Realencyklopädie*.)

In English have appeared of Martensen's works his *Christian Dogmatics*, Edinburgh, 1866; *Christian Ethics*, 1873-82, 3 vols.; in German, besides those mentioned above, his correspondence with Dorner, *Briefwechsel*, Berlin, 1888, 2 vols. C. P.

Martha, sister of Lazarus and Mary of Bethany. Unlike her sister in temperament, she was a devoted friend of Christ and beloved by him (John xi. 5), nor does his gentle reproof (Luke x. 38-42) imply that she was a stranger to renewing grace. T. W. C.

Martin, popes of that name. 1. Pope 649 to 653. He was born in Todi in Umbria. He did not wait for the imperial confirmation of his election before consecration, for which the emperor sent an army against him. He was finally taken and brought to Constantinople, where he was treated with great cruelty, and at last banished to Cherson, March, 655, where he died the following Sept. 16. 2 and 3. The popes **Marinus I.** and **II.** are reckoned under the name of Martin also in some catalogues. The dates of their pontificates are, respectively, 882-84 and 942-46. 4. Pope 1281-85. **Simon de Brion**, b. in Touraine; was made cardinal in 1261, and performed several diplomatic missions in France. Elected pope, he was entirely dependent upon Charles of Anjou, for the sake of whose interests in Greece he excommunicated the Greek emperor, and thus broke up the efforts which Nicholas III. had made for the reunion of the two churches. 5. Pope 1417-31. **Oddo Colonna**, as cardinal, had had the appeal of Hus against the order to burn Wiclif's writings and to cease preaching in chapels to examine, and had reported unfavorably upon it. At the Council of Constance, after the 3 existing popes had all been deposed, he was elected pope, before any steps had been taken to reform the church. Martin appointed a commission for that ostensible purpose, but his measures were really hostile to the effort, and nothing came of it. He stirred up repeated crusades against the Hussites. He finally called the council promised at Constance to meet at Pavia, and opened it in 1423, but transferred it to Siena, and dissolved it in 1424. He also called the Council of Basel, but did not live to see it assemble, dying Feb. 20, 1431. F. H. F.

Martin of Braga, or **Dumia**, b. in Pannonia (now Hungary), about 510; d. at Braga, Portugal, 35 m. n.e. of Oporto, about 585; became a monk; travelled in the East, where

he acquired great learning, and went from the Holy Land to Spain, where he labored to convert the half-pagan, half-Arian Sueves of Galicia; founded the monastery of Dumium, and was made archbishop of Braga by King Theodemir, 559-70. His works are partly canonical, *Collectio orientalium canonum* or *Capitula Martini* (Mansi, *Con. Coll.* ix.); partly ethical, *Formula honestæ vitæ*, *Libellus de moribus*, *De superbia*, *De ira*, etc. Some of the latter have been often reprinted as works of Seneca. (See Haase in his edition of Seneca's works, Leipzig, 1852. See Gams, *Kirchengeschichte Spaniens*, ii.) C. P.

Martin of Tours, b. at Sabaria, Pannonia, 319; d. at Candes, Gaul, 400. His parents were pagans, but he became a catechumen when 10 years old, and was baptized in his 18th year. His father was a *tribunus militum*, and compelled him to enter the army, and he served in Gaul until he was 21, when he left the army; was ordained a deacon by Hilary of Poitiers, and took up an ascetic life. After a visit to his home and a short stay at Milan he settled near Poitiers as a hermit; other hermits joined him, and a monastic institution, the oldest in Gaul, *monasterium Looecia-gense*, Ligugé, was formed. In 375 he was elected bishop of Tours, but he continued to live as a monk, and founded Marmontier. As a bishop he took no part in the theological controversies of the time, and he has written nothing; he addressed himself exclusively to the pagans, and he has done more for the Christianization of Gaul than any other single man. His life became a legend even before he died. It was written by Sulpicius Severus, a pupil of his, and by Gregory of Tours, and he is the patron saint of France. (See Chamard, *Saint Martin*, Paris, 1873.)

Martin, William Alexander Parsons, D.D. (Lafayette College, Easton, Pa., 1860), LL.D. (University of New York, 1870), Presbyterian; b. at Livonia, Ind., April 10, 1827; graduated at the State University at Bloomington, Ind., and at the Presbyterian Theological Seminary of New Albany; was missionary at Ningpo, 1850-60, and in Peking, 1863-68; became president of the Imperial Tungwen College of Peking in 1869, and was made a mandarin in 1885. He has written in English, *The Chinese*, London, 1880, New York, 1881, etc., and in Chinese, *Evidences of Christianity*, which has also been translated into Japanese, etc. He has also translated works of Wheaton, Woolsey, Bluntschli, etc., into Chinese.

Martin Marprelate Controversy, The, thus called after the pseudonym under which was printed, in 1588-89, a series of seven tracts, which attacked the prelacy of the English Church with great vigor and wit. Their circulation was very wide and the controversy they caused, very angry, but their authorship was never discovered: by some it is ascribed to Henry Barrowe, by others to the Jesuits.

Martineau, James, LL.D. (Harvard College, Cambridge, Mass., 1872), Th.D. (Ley-

den, Holland, 1875), D.D. (Edinburgh, Scotland, 1884), Unitarian; b. at Norwich, Eng., April 21, 1805; a younger brother of Harriet Martineau; was professor of philosophy in Manchester New College, London, 1857-85, and minister of Little-Portland-St. Chapel, 1859-72, and wrote *The Rationale of Religious Enquiry*, London, 1836, 4th ed., 1853; *Unitarianism Defended*, 1839; *Hymns*, 1840, 23d ed., 1885; *Types of Ethical Theory*, 1885, 2 vols., 2d ed., 1886; *A Study of Religion*, 1888, 2 vols., 2d ed., 1889; *The Seat of Authority in Religion*, 1890.

Martyn, Henry, missionary; b. at Truro, Cornwall, Eng., Feb. 18, 1781; d. at Tokat, Persia, Oct. 16, 1812. He was educated at a grammar school at Truro, 1788-97, and at St. John's College, Cambridge, where he became senior wrangler, 1801, and fellow, 1802. Becoming a disciple of Simeon, he served as his curate, 1803-5, and set his heart on the foreign work. In July, 1805, he sailed as a chaplain of the East India Company for Calcutta, which he reached April 21. He was stationed at Dinapore from Oct., 1806, to April, 1809, and then at Cawnpore, where he preached to the heathen "amid groans, hissings, curses, blasphemies, and threatenings," trusting that God "might design by his patience and continuance in the work to encourage other missionaries." Meantime his linguistic talents were diligently exercised. He had finished, in Feb., 1807, a translation of part of the Prayer-Book into Hindustani, and in March, 1808, one of the New Testament. He now made a Persian version, but the work required revision; his health, never strong, was failing, and his physician ordered a voyage; so he sailed for Persia in 1811, meaning to go also to Arabia and translate the New Testament into Arabic. At Shiraz he revised his Persian Testament, made a version of the Psalms, and engaged in disputation with Mohammedans, Jews, and Armenians. Thence he went to Tebriz to lay his translation before the Shah. The journey and further discussions prostrated him, and he turned toward Constantinople, Sept. 12, seeking escape to a milder climate, but died on the way among strangers. His fervid and devoted spirit have endeared his memory to multitudes; Ward called him the most successful missionary who had then visited India. His posthumous publications were *XX. Sermons; Controversial Tracts on Christianity and Mohammedanism*, edited by Dr. S. Lee, Cambridge, 1824; *Journals and Letters*, edited by S. Wilberforce, London, 1837, 2 vols. His life was written by J. Sargent, London, 1819, and again by C. D. Bell, New York, 1881, and J. Hall, Philadelphia, 1883. F. M. B.

Martyr (*a witness*) occurs thrice in the New Testament (Acts xxii. 20, Rev. ii. 13, xvii. 6). In other places the Greek word is rendered "witness" (Matt. xviii. 16, Luke xxiv. 48), which is its original meaning. After the apostolic age it came to denote, as it now does, a witness who seals his testimony with his blood. "The noble army of martyrs" is one of the most precious possessions of the Christian Church. T. W. C.

Martyrologium is a list of martyrs, with notices about their lives and death. Jerome is said to have made such a compilation, but the fragments of it now in existence seem to belong to a later date. There is one from the 7th century by Bede, several from the 8th by Rhabanus Maurus, Ado of Vienne, and after the time of Charlemagne they became very frequent. Generally they were confined to the martyrs of one place or one country, but in 1586 Sixtus V. charged Baronius with the compilation of a *Martyrologium Universale*. C. P.

Martyrs, The Forty, were 40 soldiers in the Roman army stationed at Sebaste, in Armenia, during the winter of 320, who, because they were Christians and would not offer sacrifices to the gods, were placed naked in a pond covered with ice and kept there the whole night, after which their corpses were burned. Basil of Caesarea, Gregory of Nyssa, Chrysostom, and others often allude to the event in their homilies.

Mary, the Miriam of the Hebrews. 1. The mother of our Lord, "blessed among women," as of the lineage of David. After the return from Egypt she is mentioned only five times in the sacred history—at Christ's appearance in the temple (Luke ii. 48), the marriage Cana (John ii. 3), the attempt to speak with him while he was teaching (Matt. xii. 46), at the crucifixion (John xix. 26), and with the disciples after the ascension (Acts i. 14). Henceforth no reference or allusion is made to her. The legends which have clustered around her name are all fabulous and of injurious tendency. 2. The mother of John the Baptist and aunt of Barnabas (Acts xii. 12, Col. 10), a godly woman residing in Jerusalem, whose house the disciples were met the night of Peter's miraculous deliverance. 3. The wife of Alphaeus or Clopas, and mother of James the Less and Joseph (Matt. xxvii. 56, Mark xv. 40, Luke xxiv. 10, John xix. 25). She believed early on Jesus Christ, accompanied him on some of his journeys, followed him to Calvary, and was with him at the foot of the cross. She was present at his burial, was among those who received the news of his resurrection, and was the first to tell the news to the Lord and to his disciples. 4. The sister of Lazarus.

Martha, a devoted disciple of our Lord, who said she had chosen the good part which could not be taken from her (Luke x. 41). Contemplative, confiding, and affectionate: it was her joy to sit at the Master's feet, anointed his feet with precious spikenard (Luke xii. 3) and received an encomium yet more precious (Matt. xxvi. 10, 13). 5. Mary Magdalene or of Magdala on the Sea of Galilee.

There is no ground for the common notion that she was an unchaste woman, cured by Christ of a demoniacal possession, became his faithful follower (Luke viii. 1-3), and showed her attachment to him and praise to the very end. Last at his cross, earliest at his grave, she was the first to recognize the risen Redeemer appeared, and his conversation with her (John xx. 11-18) is wonderfully pathetic and touching. T. W. C.

Ma-sa'-da, a strong fortress on the shore of the Dead Sea, south of Engedi, built by Jonathan Maccabeus and strengthened by Herod the Great. It was captured by Flavius Silva in the Jewish war, but the whole garrison, women and all, killed themselves before he entered. T. W. C.

Mason, Francis, D.D. (Brown University, 1853), Baptist missionary; b. at York, Eng., April 2, 1799; d. at Rangoon, Burmah, March 8, 1874. Coming to America, 1818, he worked as a shoemaker for 9 years; entered Newton Theological Institution, 1827, and sailed for Burmah, 1830, succeeding G. D. Boardman at Tavoy. Here he translated the Scriptures into two native dialects, and conducted a training school for native teachers. In 1853 he removed to Toungoo, and in 1854-56 visited England and America. He published a Pali grammar and vocabulary, and in Karen *The Sayings of the Elders*, a monthly paper, etc., and in English *Tenasserim*, Rangoon, 1852, enlarged as *Burmah, its People and Natural Products*, 1865, and several memoirs, among them an autobiography, *Story of a Workingman's Life*, New York, 1870. F. M. B.

Mason, John Mitchell, D.D. (University of Pennsylvania, 1804), Presbyterian; b. in New York, March 19, 1770; d. there, Dec. 26, 1829. He graduated at Columbia, 1789, and studied divinity at Edinburgh, 1791-92; succeeded his father as associate Reformed pastor in New York, 1793-1810; published *Letters on Frequent Communion*, New York, 1798; was founder and professor of the first theological seminary in America, 1805; edited and mainly wrote *The Christian Magazine*, 1807-10, conducting a controversy with Bishop Hobart; provost of Columbia College, 1811-16; a founder of the American Bible Society, 1816, and its first foreign secretary; president of Dickinson College, 1821-24. In 1810-12 he gathered a new congregation in Murray Street; accused of affiliating with Presbyterians, he defended his position in *A Plea for Sacramental Communion on Catholic Principles*, 1816, and in 1822 joined the Presbyterian Church. He was a man of commanding presence, eloquence, and influence, and was accounted the greatest preacher of his time. Robert Hall called him "one of the brightest ornaments of the Western Hemisphere," and Dr. J. W. Francis "this heroic scholar and divine, . . . the chieftain of the ecclesiastical brotherhood of those days." His writings were collected by his son in 4 vols., New York, 1832, n.e., 1840; his memoir was written by his son-in-law, Dr. J. Van Vechten, New York, 1856, 2 vols. F. M. B.

Mason, Lowell, Mus. Doc. (University of New York, 1855), b. at Medfield, Mass., Jan. 8, 1792; d. at Orange, N. J., Aug. 11, 1872. His passion for music was developed early, and overcame every disadvantage. He taught in Savannah, 1812-27, and then in Boston; in 1829 he adopted the Pestalozzian method. His first book, the *Handel and Haydn Society's Collection*, Boston, 1821, was followed by 50

others, in aggregate circulation exceeding 2,000,000. He founded the Boston Academy of Music, 1882, and greatly stimulated musical education, doing, however, "more to make the practice of vocal music popular than to raise the standard of musical culture." His services to church and Sunday-school music were great. In several of his publications he was associated with Thomas Hastings and Professors Park and Phelps, of Andover.
F. M. B.

Mass (Latin, *missa*), the name given in the Roman Church to the celebration of the eucharist, said to be derived from the words used at the close of the service, *Ite, missa est* ("Go; the assembly is dismissed"). This service is held to be a sacrifice which the priest offers for the living and the dead. Now it is true that in the New Testament mention is made of *sacrifice*, but always in a figurative or spiritual sense, for all believers are priests (1 Peter ii. 5, 9), and their good deeds and holy services are called sacrifices (Rom. xii. 1, Heb. xiii. 15, 16). Paul compared the faith and the gifts of the Philippians to a sacrifice and his own life to a drink offering (Phil. ii. 17, iv. 18). This view continued to prevail in the early church, but in the time of Cyprian the term priest began to be restricted to the clergy, and the eucharist to be spoken of as an oblation of Christ's body and blood. Cyril speaks of the Lord's Supper as an atoning sacrifice, and Augustine calls it "a memorial of an accomplished sacrifice," but at the same time "a most true sacrifice." In the Latin Church as time went on an increasing emphasis was laid on the sacrificial notion. Gregory the Great held that a victim was on the altar through which Christ's sufferings were repeated, and in his time the custom was established of saying masses as expiatory. But in the beginning of the 13th century, when the doctrine of transubstantiation was fixed, the sacrificial character of the mass was determined by Thomas Aquinas and Albert the Great. And their view was fully adopted and rigidly defined by the Council of Trent, which made the mass the central idea of the whole system, seeing that in it the incarnation and sufferings of Christ are repeated every day. No participation of communicants is required, but simply an act of consecration by the priest, who thus, in the name of the church, atones and intercedes for the living and the dead. The only difference between this expiation and that on the cross is that the former is bloodless.

There are two main parts of the mass, the *introit*, or preparatory celebration, and the *sacramental*, or offering of the body and blood. Gregory the Great established the liturgy of the Latin Church, but various usages prevailed until a revision was made by Pius V. in 1570, and 17 years later Sixtus V. appointed a congregation of rites to guard the purity of the ritual. Certain prayers continue to be of universal observance. After these occurs the *canon missæ*, in which the priest, having uttered the words, "This is my body," bows his knees in prayer to the Christ present in the host, and then shows it to the

congregation, that they may do the same; after which he places it upon the *corporale* (altar-cloth), and again kneels. He does the same with the cup, and the whole proceeding is called "the elevation and adoration of the host." A usage first made by Cardinal Guido and afterward enjoined by Honorius III., in 1527, requires that at the elevation of the host, which is signified by the ringing of a bell, the people should fall on their knees and remain so until the consecration of the cup. This part of the service ends with the priest's breaking off a piece of the host and letting it fall into the cup (which signifies both Christ's suffering and the reunion of his soul and body), and communicating himself with the words, "The body of our Lord Jesus Christ keep my soul unto eternal life." Then the host is given to the communicants, if any are present. The post-communion service consists of prayers, responses, and the reading of John i. 1-14.

The general division of masses is into *high*, in which the service is sung, and *low*, which is without singing. Private masses are those said at side-altars. Public and solemn masses are said in all churches on Sundays and feast days, and in cathedrals every day. *Votive* masses are those celebrated on special occasions, either by ecclesiastical appointment or at the request of private parties. *Pro defunctis* are for the dead, to alleviate the pains and curtail the duration of purgatorial punishment. The mass of the presanctified occurs only on Good Friday, when there is no consecration, and the priest communicates of a host consecrated the previous day. In celebrating mass the priest wears peculiar vestments, 5 in number, 2 of linen (*amice* and *alb*) and 3 of silk or precious stuffs (*maniple*, *stole*, and *chasuble*). The color of these vestments varies with the occasion, as many as 5 colors (white, red, green, purple, and black) being employed at various times. The priest is required to celebrate the mass fasting, and is allowed to offer it only once a day save on Christmas, when 3 may be celebrated. The Mozarabic mass is that which was used by the Goths when they were masters of Spain, and is still kept up at Toledo and Salamanca; the Ambrosian, that prepared by Ambrose and used at Milan the Gallic, that of the ancient Gauls.

Among Romanists the mass occupies the place which is given to prayer and meditation among Protestants. It binds the people indissolubly to the priest, without whom this chief part of worship cannot be performed. Its highly wrought ritual contrasts strongly with the simplicity of Protestant worship, but what is gained in appeal to the senses and imagination is lost in the domain of reason and conscience, for the service is conducted in an unknown tongue, and is magical rather than spiritual in its character. Besides, the whole service is founded upon the impossible doctrine of transubstantiation; it derogates from the sacrifice on the cross, in regard to which the Scripture says that by the one offering of himself Christ has forever perfected them that believe (Heb. ix. 26, x. 11); it adds other mediators and other priests to

the one Mediator and one Highpriest of the Christian; and in effect it substitutes the church in the place of Christ. (For a most elaborate work on the mass see Ch. Rohault de Fleury, *La Messe Études archéologiques sur les monuments*, Paris, 1883 sqq., 10 vols.)

T. W. C.

Massa candida, a term applied by ecclesiastical writers of the 4th and 5th centuries to a great number (300) of Christian martyrs who in 258 were put to death at Utica, Africa, by being thrown into a burning lime kiln. Augustine explains the term from the great number, *massa*, and the heroism, *candida*, of the sufferers; Baronius from their being burned in a lime kiln.

Massalians, or **Messalians**, is the Syriac name of a sect of monks who by the Greeks were called Euchites (praying friars), Chorentes (dancing friars), etc., and who in the 4th and 5th centuries caused considerable scandal in Armenia, Asia Minor, and Syria. Unlike other monks of the East, they had no fixed abode, and refused to work. They roamed about begging, and protested that the one thing necessary was prayer, because prayer alone could deliver that part of human nature which originated from the demons. Both their name and their principles were afterward connected with the Paulicians, the Bogomiles, and other sects.

Massilienses, with the Latin Fathers means semi-Pelagians, because Massilla, the present Marseilles, for a long time was the chief seat of semi-Pelagianism.

Massillon (mâ-se-yong'), Jean Baptiste, b. at Hyères, France, on the Mediterranean, opposite the Hyères Islands, June 24, 1663; d. at Clermont, Southeastern France, Sept. 8, 1742, one of the greatest pulpit orators of France. He entered the Congregation of the Oratory in 1681; became director of the seminary of St. Magloire, in Paris, the most celebrated school of rhetoric in France in 699; was made court preacher to Louis XIV. in 1704, and bishop of Clermont in 717. Among his best sermons are *Le Petit Sermon*, 10 Lenten sermons preached before Louis XV., and *Oraisons funèbres*, 6 funeral orations, among which that over Louis XIV. His *Œuvres Complètes* have often been edited. Translated into English are *Sermons on the Duties of the Great*, by Dodd, London, 1776, and *Sermons*, London, 1839, with a life of him by d'Alembert. (See Sainte-Beuve, *Causeries du Lundi*, and Campignon, *Massillon*, Paris, 1879.)

Mass'-o-rah (*tradition*), the name technically given to a collection of notes on the Hebrew text designed to determine its divisions, grammatical forms, letters, vowel-marks, and accents. This was required by the fact that originally the Hebrew was written with the consonants alone and without comparison between the words. The authors of the work, called *Massoretes*, are unknown. It is supposed to have begun in the schools of Iberia and Babylon in the 2d century of our era, and existed only in an oral form un-

til at some time between the 6th century and the 9th it was committed to writing. There is no reason to doubt the good faith of these guardians of the sacred text. The chief portion of their work is given in the foot-notes of the Hebrew Bible. What is found in the text is called *K'tib* (written), what is added as a various reading is called *Q'ri* (read). The number of these various readings is variously estimated. Some are merely orthographical, while others are important to the sense. The best treatise on the subject is that of the eminent Hebraist Ginsburg, entitled *The Massorah, Compiled from Manuscripts Alphabetically and Lexically Arranged*, London, 1880-86, 3 vols.

T. W. C.

Matamoros, Manuel, Spanish Protestant; b. at Lepe, in Andalusia, Spain Oct. 8, 1835; d. at Lausanne, Switzerland, July 31, 1866. Converted under the preaching of F. Ruet, he entered the employ of foreign committees for the evangelization of Spain, labored at Granada, Seville, and Barcelona, and was imprisoned, 1861-63, sentenced to nine years in the galleys, and finally banished. Warmly received in England, he studied at Lausanne; began a Spanish school at Pace, and when about to receive ordination died of consumption, contracted during his confinement. His fate aroused an interest in his cause and contributed to the opening of Spain to Protestant missions in 1868.

F. M. B.

Mater Dolorosa, a kind of technical term designating such pictures of the Virgin Mary as represent her alone, without the child, the anxious mother, the mourning mother. (See Mrs. Jameson, *Legends of the Madonna*, London, 1852.)

Materialism, the speculative theory which resolves all existence into a modification of matter. It has appeared in different countries from a very early period, and Lange, the best historian of the doctrine, affirms that modern thinkers have added nothing to the positions of Democritus and Epicurus. It affirms that there is but one substance in the universe and that all phenomena can be explained in terms of atoms and force. Intelligence, feeling, will, conscience, etc., are only properties of matter, or functions of the physical organization, or modifications of convertible energy. To a superficial observer there is something attractive in the simplicity of the monistic theory, but it soon appears that the objections to it are insurmountable. It opposes consciousness. From the beginning we see and feel two classes of phenomena, which, although intertwined, are perfectly distinct—thought, feeling, will on one hand, and extension, inertia, etc., on the other. One class we come to know through consciousness, the other through sensation, and in both cases the knowledge is direct and certain. The attempt to resolve either one of these into the other must necessarily fail. The materialistic theory is one-sided and unreasonable, for our knowledge of the soul and its powers is more clear and precise than the scientist's knowledge of matter. What does he know of the real nature of atoms, of

force, of gravity, etc. ? It is far more rational to explain matter and force by mind and will than to consider mind, will, etc., as modes of matter or force. We know that the soul of man is an absolute cause, whereas matter is simply the vehicle of force. Intelligence produces organization, but organization does not produce intelligence. Materialism, moreover, gives the lie to our moral nature. It puts an end to freedom, to duty, to conscience. Men are bound in an inexorable chain of physical sequences which leave no room for truth, honor, hope, morality, or religion. (See F. A. Lange, *History of Materialism*, Eng. trans., by Thomas, London, 1874-76, 2 vols.)
T. W. C.

Mather Family (The). **Richard Mather** (1596-1669), b. at Lowton, Lancashire, Eng.; was minister at Toxteth Park till his emigration in 1635, and from 1636 at Dorchester, Mass. Four of his sons, all graduates of Harvard, followed in his steps. **Samuel** (1626-71) and **Nathaniel** (1630-97) returned to England in 1650, and settled, the former in Dublin, the latter successively in Devonshire, Rotterdam, Dublin, and London. **Eleazer** (1637-69) was minister at Northampton, Mass. **Increase Mather**, D.D. (Harvard, 1692), b. at Dorchester, June 21, 1639; d. in Boston, Aug. 23, 1723; graduated at Harvard, 1656, and at Trinity College, Dublin, 1658; returned to America, 1661, and was pastor of the Second or North Church, 1664-1723; president of Harvard, 1685-1701; agent of the colony in England, 1688-92; author of 160 books or tracts, and the foremost American of his time. In 1662 he married Maria, daughter of John Cotton. Their eldest son, **Cotton Mather**, D.D. (Glasgow, 1710), F.R.S., b. in Boston, Feb. 22, 1663 (n. s.); d. there, Feb. 23, 1729. He graduated, 1678; overcame an impediment of speech; began to preach, 1681, and in 1684 was ordained as colleague to his father; this charge he held till death. He was a masterful man, abundant in labors, the organizer of over 20 charitable societies, a leader of all movements in church and state, an omnivorous reader, and the author of 382 separate publications, besides his enormous *Biblia Americana*, which remains to this day in manuscript. He surmounted the prejudices of his age in defending inoculation, but not with regard to witchcraft and some other matters. His character was marred by certain restless infirmities; "it was his unconcealed grief that he was never elected to preside over Harvard." His greatest work, *Magnalia Christi Americana*, 1702, was reprinted in 2 vols., with memoir, and translations of the numerous Hebrew, Greek and Latin quotations, Hartford, 1855. His son **Samuel** (1706-85) was co-pastor of the North Church, 1732-42, and then formed another congregation; he wrote a life of his father, 1729, and other books. (See Dr. C. Robbins, *History of Old North Church in Boston*, Boston, 1852.)
F. M. B.

Matheson, George, D.D. (Edinburgh, 1879), Church of Scotland; b. at Glasgow, March 27, 1842; lost his sight in youth; graduated at the University of Edinburgh,

M.A., 1862, B.D., 1866; became minister at Innellan, 1868, of St. Bernard's, Edinburgh, 1886, and wrote *Aids to the Study of German Theology*, Edinburgh, 1874, 2d ed., 1876; *Can the Old Faith live with the New? or, The Problem of Evolution and Revelation*, 1885, 2d ed., 1886; *Psalmist and Scientist*, 1887; *Landmarks of New Testament Morality*, 1888; *Sacred Songs*, 1889.

Mathew, Theobald, apostle of temperance in Ireland; b. at Thomastown, 5 m. w. of Cashel, Oct. 10, 1790; d. at Queenstown, Dec. 8, 1856. He was educated at Maynooth and Dublin; ordained priest, 1814; entered the Capuchin order, and was soon stationed at Cork. In April, 1838, he began a crusade against intemperance, which attained wonderful success, owing to his winning personal qualities; 200,000 signed the pledge in less than a year. He travelled over Ireland, visited England, 1844, and America, 1849-51, winning numerous recruits everywhere. He was a bad financier, and became heavily involved in debt, from which a pension of £300, granted in 1847, imperfectly relieved him. (See *Father Mathew*, by J. F. Maguire, M.P., London, 1863, people's ed., 1865.)
F. M. B.

Mathurins, or Trinitarian Brethren, was the name of a religious order, founded in 1197 by St. John of Matha and Felix of Valois, for the purpose of ransoming Christians who were captured by the infidels. The name Trinitarians was given them because all their churches were dedicated to the Holy Trinity, but in France they were called Mathurins, because the first church they occupied in Paris had St. Mathurin for its patron saint. (See Helyot, *Hist. d. ordres milit. et relig.*, ii., 49, iii., 45.)
C. P.

Matilda, Countess, b. 1046; d. 1114; was the daughter of Duke Boniface the Rich of Tuscany and Beatrice of Lorraine, and inherited, when she was 8 years old, Lombardy, Modena, Ferrara, etc., and besides these huge landed estates an immense wealth in money and chattels. She was twice married, first to Duke Godfrey, the Humpback of Lorraine, then with Duke Guelph, of Bavaria, but her marriages were simply political shifts, and she never lived with her husbands. As the intimate friend, however, of Gregory VII., his never daunted political ally, the staunch defender of his ideas, she played a part in the history of Italy and the Church of Rome which makes her out one of the typical characters of the age beside William the Conqueror, Godfrey of Bouillon, and Hildebrand himself. Her property she bequeathed to the papal see, and it forms the principal bulk of the so-called *Patrimonium Petri*. There is a life of her by Amédée Renée, *La Grande Italienne*, Paris, 1859.

Matins, matutinim, or horse matutins, the first service, or the morning service, celebrated every day by the Roman Catholic Church.

Matter, as opposed to mind or spirit, is that which occupies space and with which we become acquainted by our bodily senses.

The properties essential to matter are extension, impenetrability, divisibility, inertia, weight. Des Cartes, Locke, and others held the qualities of matter to be either primary, such as extension, of which our knowledge is clear and absolute, or secondary, such as sound and smell, of which our knowledge is obscure and relative. But this distinction was rejected by Kant, who maintained that all our knowledge is relative. T. W. C.

Matthew (*gift of God*), an apostle and author of the first canonical gospel, was a Galilean by birth, a Jew by religion, and a publican by profession (Matt. ix. 9, x. 3. Luke i. 15). His original name was Levi (Mark i. 14, Luke v. 27), but this was changed when he was called to be an apostle. His ordinary abode was at Capernaum and his office, as tax collector, probably on the main road near the Sea of Tiberias. Here, in the midst of his business, he was called by Christ to follow him, which he did, after making a feast in his honor (Luke v. 29). He was with Christ after the resurrection and with the other apostles after the ascension (Matt. xviii. 16, Acts i. 13).

The gospel of Matthew was probably written in Palestine and certainly for Jewish Christians. It represents Christ as the greatest of the prophets, the promised Messiah, the true king of Israel. Its arrangement is not chronological, but topical, grouping together the works and the discourses of Christ according to their similarity. An old and widespread tradition maintains that it was originally written in Hebrew, and that what we now have is a translation; but if so Matthew himself must have been the translator. The point is still in dispute, but the drift of scholarly opinion is in favor of a Greek original. It being his object to show how the *v.* and the prophets were fulfilled in Christ, it abounds in references to the Old Testament—his direct citations being more than 60 in number. His is eminently the *didactic* style, one quarter of the whole being occupied with the actual words of the Lord Jesus. His diction and construction are more braistic than is found in Mark and Luke, less so than John's. His favorite particle of transition is *then* (*tóte*), which occurs 90 times to 6 in Mark and 14 in Luke. (Cf. the *Commentaries* in the series, *Lange*; *The Speaker's*; *The Popular Commentary*; *American Baptist Commentary*, etc.) T. W. C.

Matthew of Paris, thus called either because he was born there or because he studied there; entered the order of the Cluniacenses at Albans in 1217, and wrote a History of England, 1066-1259, of which the first part, 1066-1235, is only a transcription of the chronicle of Roger of Wendover, and which was continued to 1273 by William Rishanger. The whole composition is known as *Historia major*, in contradistinction from the *historia minor*, which is an extract from it. It was edited by Luard, London, 1872-83, 3 vols., Eng. trans. in Bohn's library, 5 vols., 1863-65. It forms the principal source of the history of England and the history of the church in the 13th century.

Maulbronn, a Cistercian monastery in the diocese of Spire, Germany, was founded in 1148, and in 1557 transformed into a cloister-school. Two conferences were held here between the Lutherans of Wurtemberg and the Reformed of the Palatinate for the purpose of establishing a union. The first, April 10-15, 1563, made the split only deeper, but the second, Jan. 19, 1576, resulted in the *Formula Maulbrunnensis*, the basis of the *Formula Concordia*.

Maundy Thursday, the day before Good Friday, probably from *mandatum novum*, "the new commandment," given by our Lord in connection with the washing of feet.

Maur, Congregation of. See BENEDICT and BENEDICTINES.

Maurice (*mau'-riss*), **John Frederic Denison**, Church of England; b. at Normanston, Suffolk, Eng., Aug. 29, 1805; d. in London, April 1, 1872. The son of a Unitarian minister, his studies at Cambridge led to no degree, but coming under the influence of Coleridge, he entered the English Church, and graduated at Oxford, 1831. He soon became a devoted churchman, though of no common type—equally removed from Tractarian and Evangelical. After writing for the *Athenaeum* and producing a novel, *Eustace Conyers*, he was ordained, 1834, and soon made chaplain of Guy's Hospital, London. From 1840 he was professor of history and literature in King's College, and from 1846 of divinity; these posts he lost in 1858, because of the supposed unsoundness of his *Theological Essays*, and especially of his tract on the Word "Eternal." He was chaplain of Lincoln's Inn, 1846-60; incumbent of St. Peter's, Vere street, 1860-69, and professor of moral philosophy at Cambridge, 1866-72. Shrinking from the idea of leading or following an ecclesiastical party, he abhorred the name "Broad Church," but scarcely objected to that of "Christian Socialist." An earnest social reformer, he bore part in schemes for which the time was perhaps not ripe. The Working Men's College (1854) and Queen's College for the Education of Women owed their being largely to him; few clergymen have been so widely honored and trusted by workingmen, apart from creeds.

But it was as a theological and philosophic thinker that his influence was deepest. His books were seldom popular, but he taught the teachers. The lovely purity of his character, his profound piety, the intensity of his convictions, and his Socratic power of stimulating thought in others attracted an inner circle of warm disciples and re-enforced his mental originality and independence. His *Kingdom of Christ* (1838; written for a Quaker and revised 1842) affected the views and lives of many. His reasoning is sometimes provokingly obscure and intricate; his thoughts often seem to proceed in a spiral rather than directly, but he always reaches his end sooner or later, and with much uplifting and quickening on the way. Truth with him was not a formula or a tradition, but a mighty living

force, to be sought and served with one's best powers of intellect and soul. His *Moral and Metaphysical Philosophy* (1850-62, 4 vols., reprinted in 2 vols., 1872) reviews and interprets the whole range of human thought from the beginning, often so vividly and acutely as to be in happy contrast with most histories of and treatises upon this large subject.

Maurice was a most diligent and voluminous writer, always seeking to combine illumination and edification as few have done. Among his books, other than the 3 of highest importance already mentioned, are *Christmas Day, and Other Sermons*, 1842; *Unity of the New Testament*, 1844 (American reprint, 1879); *Epistle to the Hebrews*, 1846; *Religions of the World* (Boyle Lectures), 1847; *The Lord's Prayer*, 1848; *The Prayer-Book*, 1849; *The Church a Family*, 1850; *Patriarchs and Lawgivers*, 1851; *Prophets and Kings of the Old Testament*, 1853; *The Doctrine of Sacrifice*, 1854; *Lectures on the Ecclesiastical History of the First and Second Centuries*, 1854; *Learning and Working*, 1854; *Religion of Rome*, 1854; *Gospel of St. John*, 1856; *Epistles of St. John*, 1857; *Sermons*, 1857, and other dates; *On Family Worship*, 1862; *The Commandments*, 1866; *The Workman and the Franchise*, 1866; *The Conscience*, 1868; *Gospel of St. Luke*, 1868. His orthodoxy was attacked by Dr. Candlish (1854) and others; *per contra*, Kingsley wrote, "I owe all that I am to Maurice. I aim only to teach to others what I get from him. I live to interpret him." Matthew Arnold thought Maurice "spent his life in beating the bush with profoundly devout emotion, and never starting the hare." He was mistaken; Maurice certainly started the hare. His life, by his son, London, 1884, 2 vols., 4th ed., 1885, made him known to many who had missed his meaning before. F. M. B.

Mauritius. See LEGION, THE THEBAN.

Maury (mō-re), **Jean Siffrein**, cardinal; b. June 26, 1746, at Valréas, in Venaissin, on the eastern shore of the Rhone, France; d. May 11, 1817, at Montefiascone, Central Italy; was educated in the theological seminary of Avignon; took holy orders; attracted attention by his eloquence, and was in 1783 appointed court preacher to Louis XVI. As a member of the States General and the National Assembly he became one of the leaders of the extreme right, and his impassioned eloquence and great power of repartee made him a match, not altogether unequal, for Mirabeau. In 1792 he fled to Rome, and Pius VI. made him bishop of Montefiascone, and, in 1794, a cardinal. In 1806 he returned to Paris, and in 1810 Napoleon made him archbishop of Paris. But both the Chapter and the pope protested; his enthusiastic devotion to Napoleon made him suspicious. On the return of the Bourbons he was expelled from his see, and when he again fled to Rome he was imprisoned in St. Angelo and not released until he resigned all his dignities. His works—specimens of eloquence—appeared in Paris, 1827, 5 vols. His life was written by Ponjoulab, Paris, 1835. (See Sainte-Beuve, *Causeries du Lundi*.)

Maximinus Thrax, Roman emperor, 235-38, was the first Barbarian who wore the imperial purple, being born in Thrace from a Gothic father and an Alan mother. Eusebius states that Maximinus promulgated an edict ordering all the leaders of the Christian churches to be decapitated. No martyrs are heard of, however, and Sulpicius Severus designates the whole period from Septimius Severus to Decius as one of peace, skipping the 7th persecution altogether and characterizing the relation of Maximinus to the Christian Church as merely chicanery.

Maximus Confessor, b. in Constantinople about 580; became secretary to the Emperor Heraclius, but resigned that position; entered the monastery of Chrysopolis, near Constantinople, and stands in history as the energetic defender of orthodoxy in the Monothelite controversy. He went first to Africa, where he arrayed the whole African Church on the orthodox side, then to Rome, where he induced Pope Martin to reject the *Typos*, but he was dragged back to Constantinople, condemned by a Monothelite synod, mutilated, and shut up in the castle of Shemari, on the eastern shore of the Black Sea, where he died, Aug. 13, 662. Though a pupil of Aristotle, he is the last representative of the Neo-Platonic mysticism among the Greek Fathers, and his numerous works, besides being the principal documents of the Monothelite controversy, have an additional interest from the influence which, through Scotus Erigena, they exercised on the Western Church. They were edited by Combefis, Paris, 1675, and are found in Migne, *Pat. Gr.* XC.

Maximus, bishop of Turin, was present at the Council of Milan, 451, and at the Council of Rome, 465, and left a number of homilies and sermons which are of great interest for the history of the time, ecclesiastical and general. Thus his homilies 86-94 refer to the invasion of Attila, the destruction of the cathedral of Milan, the heartless smartness of the Italians in buying the prisoners of the Huns and selling them as slaves, etc. They are found in Migne, *Pat. Lat.* LVII.

Maxwell, Lady Darcy, b. in Ayrshire, Scotland, 1742; d. in Edinburgh, July 2, 1810. In 1759 she married Sir William Maxwell, who died 1761. She became a Methodist, 1764, and gave herself to good works, founding (1770) and supporting a charity school in Edinburgh. (See her life by Lancaster, New York, 1837.) F. M. B.

May, Samuel Joseph, Unitarian; b. in Boston, September 12, 1797; d. at Syracuse, N. Y., July 1, 1871. He graduated at Harvard, 1817; was pastor at Brooklyn, Conn., 1822-35, South Scituate, Mass., 1836-42, and Syracuse, 1845-68; principal of a normal school at Lexington, Mass., 1842-45; general agent of the Massachusetts Anti-Slavery Society, 1835. He was a fearless reformer and a zealous abolitionist. His greatness was wholly moral; Gerrit Smith called him "the most Christlike man I ever knew." (See his *Recollections of the Anti-Slavery Conflict*, Boston, 1868 and T. J. Mumford's memoir of him, Boston, 1873.) F. M. B.

Mayhew Family. **Thomas** (1592-1682) obtained, in 1641, a grant of Martha's Vineyard, Mass., where he and his son **Thomas** (1621-57) organized a mission and did much for the Indians. The latter had 3 sons, **Matthew** (d. 1710), governor; **Thomas**, a judge, and **John** (d. 1689), an active missionary. John's son, **Experience**, b. Jan. 27, 1673; d. Nov. 29, 1758; lived and died on the island, continued his father's work there, translated for the S. P. G. the Psalms and St. John's gospel (1709), wrote a book on *Indian Converts*, 1727, and sundry sermons and tracts. His son, **Zecharia** (1717-1806), was a missionary of the Massachusetts Society from 1767. Another son, **Jonathan Mayhew**, D.D. (Aberdeen, 1749), b. at Martha's Vineyard, Oct. 8, 1720; d. in Boston, July 9, 1766; was the first to leave the island. He graduated at Harvard, 1744, and was pastor of the West Church, in Boston, from 1747. An ardent lover of liberty, both civil and religious, his opinions so far anticipated the Unitarian secession of the following century that his ordination was delayed. A sermon of his in 1750 "unriddled" the "martyrdom" of Charles I. and defined the limits of allegiance, setting forth the principles of the Revolution. He opposed the S. P. G. and episcopacy, preached against the Stamp Act in May, 1766, and wrote from his death-bed to Otis, urging the union of the colonies in the interests of liberty. His sermons appeared, 1749, 1756, 1767. A. Bradford wrote a memoir of him, Boston, 1838. F. M. B.

Maynooth, County Kildare, 15 m. w.n.w. of Dublin, Ireland, is the seat of St. Patrick's college for the education of Roman Catholic priests, which was established by the Irish Parliament of 1795.

Mazarin Bible, The, or Gutenberg Bible, Ientz, 1450-55, the first book printed with movable types. It was discovered by De Turc in the Mazarin Library at Paris about 760. Six copies on vellum are known and 1 on paper. One of the latter is in the Lenox library, New York, and is valued at about 15,000. (See a paper by Dr. Allibone in the *Literary World* of Nov. 18, 1882.) F. M. B.

Mazarin, Jules, cardinal; b. at Piscina in the Abruzzi, Italy, July 14, 1602; d. at Vincennes, France, March 9, 1661. He was educated at Rome and Alcalá, in Spain, took the degree of U.J.D., and was a captain in Colonel's regiment. After negotiating several embassies for the pope, and being nuncio at the French court, 1634-36, he was naturalized in France, 1639; made cardinal, 1641, and succeeded Richelieu as prime-minister, etc., 1642. As a statesman he was not very successful in his home policy. He allowed the *Fronde* to grow into a powerful and dangerous movement, and he suffered himself considerably on that account. But his foreign policy was very brilliant. It always brought him into alliances with the Protestant powers, Cromwell, Holland, Sweden, etc., and he was consequently compelled to show some favors to the Huguenots; he revoked the edicts of toleration, and allowed

them to hold the Synod of Loudun, 1659. (See Cheruel, *Histoire de France pendant la minorité de Louis XIV.*, Paris, 1879-80, 4 vols.; *Histoire de France pendant le Ministère de Cardinal Mazarin*, Paris, 1881-82, and his edition of Mazarin's *Letters*, 1883, et seq.)

F. M. B.

Meade, William, D.D. (William and Mary, 1827), third bishop of Virginia; b. near Millwood, Frederick (now Clarke) County, Va., Nov. 11, 1789; d. at Richmond, March 14, 1862. The son of a Revolutionary officer, he graduated at Princeton, 1808; was ordained deacon, 1811, and priest, 1814, and had charge at Alexandria and elsewhere, doing much to raise the low estate of his church in Virginia. He founded the Theological Seminary at Alexandria, 1823. In 1829 he was elected assistant to Bishop Moore, whom he succeeded in 1841. He was a Low Churchman and an opponent of secession. Besides several doctrinal and devotional works, he published *Old Churches, Ministers, and Families of Virginia*, Philadelphia, 1857, 2 vols. (See his memorial by Bishop Johns, Baltimore, 1867.)

F. M. B.

Meals among the Hebrews. The Egyptians took their principal meal at noon (Gen. xliii. 16), but the Jews followed the custom, still prevailing in Syria and Asia Minor, of making it after sunset, having made a lighter one at about 10 o'clock A.M. The posture was in the oldest time sitting (Gen. xxvii. 19, Judges xix. 6, 1 Sam. xx. 5), not on chairs, but probably squatting on the ground around a table of a very slight elevation. The first trace of the custom of reclining on couches while eating is found in Amos iii. 12. At the time of our Lord it had become general, three persons occupying the same couch, one overlapping the other and the one placed lower leaning on the bosom of the other (John xiii. 23). Before the meal grace was said (Matt. xv. 36, Luke ix. 16, John vi. 11) and also after, in conformity with Deut. viii. 10.

Means of Grace. A technical term to denote the institutions which God has appointed to be the ordinary channels by which the influences of the Holy Spirit are communicated to the souls of men. These are the Word, the sacraments, and prayer, and without the diligent and faithful use of them men cannot reasonably expect to grow in grace.

T. W. C.

Measures. See WEIGHTS.

Meat in the English Bible usually signifies food in general, and never *flesh*, which is now its usual acceptation.

T. W. C.

Meat-Offering in the R. V. is always rendered "meal offering," a very proper change, since this oblation in Scripture is always a vegetable, and never an animal offering, a cake made of flour and oil (Lev. ii., vi. 14-23). These bloodless sacrifices never (with one exception in case of the poor, Lev. v. 11) had any element of atonement, but were simply acts of worship, grateful presentations to God of the fruits of toil.

T. W. C.

Mecca, the birthplace of Mohammed, hence the chief holy city of Islam and the great place of pilgrimage, is in Southern Arabia, near the Red Sea. In it is the Kaabah (q.v.). It has been several times visited by Christians, who passed for Mohammedan pilgrims. The best account is by R. F. Burton, *El-Medinah and Meccah*, London, 1855-56, 3 vols., 3d ed., 1879, 2 vols.

Mechitarists is the name of an order of the Roman Catholic Church, thus called after its founder, Mechitar or Mekhitar, b. at Sebaste, Lesser Armenia, Feb. 7, 1676; d. in Venice, April 27, 1749. He early entered an Armenian monastery, but, deeply impressed with the decay of the Armenian Church—its learning, discipline, and spirit—he decided to go to Europe to find the proper remedies. In Constantinople, however, where he tried to found a school for Armenian youths, he was discovered making propaganda for Rome and compelled to flee. He then moved his school to Modon, in Morea, under Venetian authority, and gave it a monastic rule, which was confirmed, in 1712, by Clement XI. When Morea was conquered, in 1715, by the Turks, the school had to be removed to Venice. The republic gave the order the island of St. Lazaro, where a monastery and church were built, and here the Mechitarists have developed a very great and important literary activity, translating into Armenian numerous classical works of the European literatures, and publishing in excellent editions several works of the ancient church which exist only in Armenian versions. (See Haroutiun Aukerian, *A Brief Account of the Mechitaristic Society, Founded in the Island of St. Lazaro* [Trans. by Alexander Goode], Venice, 1825, 2d ed., 1835; Eugene Bosé, *St. Lazare; ou, Histoire de la Société Religieuse Arménienne de Méchitar*, Venice, 1835.)

Mede, Joseph, b. at Berden, Essex, Eng., in 1586; d. Oct. 1, 1638, at Cambridge, as fellow of Christ College; published *Clavis Apocalyptica*, Cambridge, 1627, which was translated into English by R. More, London, 1643, and again by B. Cooper, London, 1833. His works, mostly consisting of apocalyptic studies, were published in London, 1648-52, 2 vols. fol., 2d and best ed., 1664, 5th ed., 1686.

Medhurst, Walter Henry, D.D. (University of New York, 1843), missionary; b. in London, 1796; d. there, Jan. 24, 1857. As a printer he was sent, in 1816, by the London Missionary Society to Malacca, India, where his great linguistic talents were developed. Ordained, 1819, he labored at Batavia and in Borneo, 1822-30, and thenceforth in China, living at Shanghai from 1843. His book on *China* appeared in London, 1838, and his Chinese dictionaries, Batavia, 1843 and 1848, 2 vols. He also revised the Chinese Bible and translated several works into that language. He died two days after the end of a voyage undertaken for his failing health.

F. M. B.

Me'-di-a, Mede. Media was called by the Hebrews Madai (*middle land*), after one of

Japheth's sons (Gen. x. 2). It extended west and south of the Caspian Sea from Armenia and Assyria on the north, and west to Persia on the south, covering a territory larger than Spain, much of it very fertile. Its early history is obscure. After centuries of conflict with Assyria the Medes became powerful and wealthy, and not only maintained their independence, but under Cyaxares conquered Assyria (625 B.C.), and afterward became united with Persia under Cyrus (588 B.C.). Thus arose the Medo-Persian kingdom, referred to in Scripture (Dan. v. 28, vi. 8, 12, 15), and certainly a large and mighty monarchy (Esther i. 1). The only city of Media mentioned in Scripture is Achmetha (Ez. vi. 2) or Ecbatana. It is generally supposed that the Medes and Persians are intended by the breast and arms of the colossal image seen in Nebuchadnezzar's dream (Dan. ii.). Their country was absorbed in the empire of Alexander the Great, and after the Christian era became tributary to the Parthians. Medes are mentioned in connection with Parthians as among the crowds present in Jerusalem (Acts ii. 9) on the day of Pentecost. T. W. C.

Mediation, Mediator. Persons who are at variance often need the intervention of a third party to reconcile them, and this party is styled a mediator. Sin having caused variance between God and man, there is need of some one to bring about reconciliation by a satisfaction for sin. This is done by the Lord Jesus Christ, who, being a sinless man and at the same time a divine person, is able at once to offer the needful sacrifice and to give it the requisite value. He is therefore the one Mediator between God and man (1 Tim. ii. 4), nor is there any other. "No man cometh to the Father but by me" (John xiv. 6). The mediatorial work is performed by the functions which our Saviour exercises as prophet, priest, and king. See JESUS CHRIST, OFFICES OF. T. W. C.

Medicine, Hebrew. Our knowledge of the healing art as practised among the Jews is scanty. It appears to have belonged mainly to the priests, who cared both for private ailments and public hygiene, though there were some physicians who were not of the priestly order (2 Chron. xvi. 12). As it was declared to be pollution to touch a dead body, the Jews had no means of studying anatomy and pathology. Many of the directions of the Mosaic ritual, although designed primarily as object lessons in regard to moral purity, nevertheless subserved important sanitary uses. Fevers, agues, inflammations, boils and blains, hemorrhoids, sunstroke, elephantiasis (Job) and pestilence are mentioned in the Old Testament, and dropsy, paralysis, epilepsy, uterine hemorrhage, atrophy of muscles (withered hand), dysentery, and gangrene in the New. The *materia medica* was limited. We read (2 Kings xx. 7) of a cake of figs applied to a boil successfully, but whether as a natural remedy or merely in the way of symbol does not appear. The medical portion of the Talmud is quite full but of extremely little value, yet long after the destruction of the people as a nation Jewish physicians were held in high

repute, and became prominent at the court of more than one mighty monarch. (See R. J. Wunderbar, *Biblisch-Talmudische Medicin*, Riga, 1860; J. R. Bennett, *Diseases of the Bible*, London, 1888.) T. W. C.

Medina, the burial place of Mohammed, and only second to Mecca as a shrine. It contains the mausoleum of Mohammed. (See Burton, *El-Medinah and Meccah*, London, 1855-56, 3 vols., 3d ed., 1879, 2 vols.)

Medley, Samuel, Baptist; b. at Cheshunt, Herts, June 23, 1738; d. in Liverpool, July 17, 1799, where he became a pastor, 1772. He wrote many hymns, and several are still very popular, especially "Awake, my soul, to joyful lays," and "Oh, could I speak the matchless worth." (See Duffield, *English Hymns*, l.c.).

Meekness, a temper of mind not easily provoked to resentment. This is a peculiarly Christian grace and finds its highest pattern in Him who was meek and lowly in heart. Difficult to attain, it brings a blessing of the greatest value, for the meek Jehovah will beautify with salvation (Ps. cxlix. 4), and they shall inherit the earth (Matt. v. 5).

T. W. C.

Megapolensis, or Van Mekelenburg, Joannes, first Protestant missionary to the Indians; b. at Koedyck, Holland, 1603; d. at New York, Jan. 24, 1670. The first patroon Van Rensselaer brought him to America in 1642 as a frontier missionary; preceding Elliot, he labored with good results among the Mohawks for 6 years, and saved 3 Jesuit captives. From 1649 he was minister of the Dutch Church in New York. He wrote in Dutch *A Short Account of the Mohawk Indians*, Amsterdam, 1651; translated in the New York Historical Society's *Collections*, vol. iii.

F. M. B.

Me-gid'-do, a town of Manasseh. It lay on the southwest border of the plain of Esdraelon and south of the Kishon, which is probably meant by "the waters of Megiddo" in the Song of Deborah (Judges v. 19). It was fortified by Solomon (1 Kings ix. 15). Ahaziah died there (2 Kings ix. 27), and there Josiah was defeated, slain, and sorely lamented (2 Chron. xxxv. 23-25). T. W. C.

Me-gil'-loth (rolls). The Hebrew manuscripts, written on parchment, usually on one side, but sometimes on both (Ezek. ii. 10). In later usage the term was applied to the 5 books (Ruth, Canticles, Lamentations, Ecclesiastes, and Esther) which were read in the synagogue on certain festivals. T. C. W.

Mekhitarists. See MECHITARISTS.

Melanchthon, Philipp, b. at Bretten, in the Palatinate, Feb. 16, 1497; d. in Wittenberg, April 19, 1560. His family name was Schwarzerd, "black earth," which, in accordance with the custom of the time, he translated into the Greek, Melanchthon, when he adopted the learned profession. His father was an armorsmith, which at that time was not simply a profitable trade, but the highest and most esteemed of all the arts. He died

in 1507, and the boy was then educated in the house of his grandmother, who was a sister to Reuchlin. When he was 12 years old he entered the University of Heidelberg, and when he was 14 he graduated there as a *baccalaureus*. Not so very well off, he became the tutor of the young Counts Löwenstein, and from the exercises of that office spring his celebrated Greek grammar. As the University of Heidelberg would not make him a *magister*, because he was too young, he removed to Tübingen, and there he obtained the degree in 1514, and began, when only 16 years old, to lecture on Greek grammar, Cicero, Terence, etc. In 1518 he was appointed professor of Greek in the University of Wittenberg, and his inaugural address, *De corrigendis adolescentiæ studiis*, denotes a new issue in the history of higher education in Germany.

As a true humanist Melanchthon studied literature, philosophy, theology, jurisprudence, medicine—in short, everything. It was first Erasmus' edition of the Greek text of the New Testament and then his friendship with Luther which led him to concentrate his whole attention upon theology, and he became a theologian, learned and acute as few in his time, patient and tolerant as none. While Luther lived they shared the burdens and, in due measure, also the honors of the Reformation with each other. Melanchthon was present at all the disputations and conferences between the contending parties—at Marburg, 1529; Spire, 1529; Augsburg, 1530; Cassel, 1535; Wittenberg, 1536; Schmalkalden, 1537; Hagenau, 1540; Worms, 1541; Regensburg, 1541, etc. He wrote the first systematical expositions of the doctrines of the new church, some of which became its symbolical books, *Loci Communes*, 1521; *Epitome Doctrinæ Christi*, 1524; *Unterricht der Visitatoren*, 1528; *The Augsburg Confession and its Apology*, 1530; *De Potestate Papæ*, 1537, etc. He was practically engaged in the reorganization of the church in Saxony, Mesnia, etc., and in the reform of the school and the university throughout the Protestant countries. He was an exceedingly busy man.

His relation to Luther was one not unfrequent between man and man, though, of course, very variously individualized in each case and generally on a minor scale. Like all powerful natures bound with full sincerity to some grand ideal, Luther was sometimes afraid of himself, and Melanchthon became a piece of his conscience. He demanded Melanchthon's assent to everything he did or said or thought, and when Melanchthon could not or would not give that assent Luther got angry. Thus, when it became apparent that Melanchthon felt no special antipathy for the Reformed doctrine of the Lord's Supper, while Luther's aversion to it became more and more vehement, silence and coolness settled down between them. But when Melanchthon fell ill—dangerously ill, Luther felt at once that he could not live without that man. He flew to his sick bed, and he stayed there, rapt in ardent prayer, till the danger was over. When Luther became a little domineering Melanchthon would become a little peevish; utterances of that kind have

escaped him. But all the while he knew very well that his own splendid gifts received from Luther a new value, and he came to know that only too well.

After the death of Luther, 1546, not only the whole moral responsibility of the situation devolved upon Melancthon, but also the entire management of all the diverging tendencies and interests which had developed. He loved peace and he had a talent for making peace. But there are cases in human life in which peace can be established only by a word of command, and that was not in him. Dragged from one controversy into another, the adiaphoristic, the synergistic, etc., he always seemed to come out the loser. He and his immediate pupils and followers assumed the appearance of being only one party (Philippists) among all the other parties. He was accused of Crypto-Calvinism by the theologians of Jena, and the attacks upon him were often made in a most unseemly manner. No wonder that he discovered a new disease to which human flesh is heir, and that it bears to-day the name he gave it three centuries ago, *rabies theologorum*.

There are several collected editions of Melancthon's works; the best and most complete is that by Bretschneider and Bindseil in *Corpus Reformatorum*, Halle, 1832-50, 28 vols. of his *Loci communes*, ed. by G. L. Plitt, Erlangen, 1864; 2d ed., by Kolde, Leipzig, 1890. There are also a number of biographies, one by Ledderhose, Heidelberg, 1847, Eng. trans. by Krotel, Philadelphia, 1855; another by Meurer, Leipzig, 1860, appeared in a 2d ed. in 1869. C. P.

Melchiades, or Miltiades, pope, July 2, 310-Jan. 10, 314, was an African by birth. A letter to him from Constantine, written in Gaul, 313, is found in Eusebius, *Hist. Eccl.* v., 17, but the decrees ascribed to him by the *Lib. Pont.* are spurious.

Melchites, or Melekites (from the Hebrew, *melek*, "king"), is the name of those Christians in Syria, Egypt, and the Orient generally who, though almost in every respect professed Greeks, recognize the authority of the pope. They represent the fruit of the labors of the Jesuits in the 17th century.

Mel-chiz'-e-dek (*king of righteousness*), king of Salem and priest of the Most High God, in which capacity he blessed Abraham and received tithes from him (Gen. xiv.). Of unknown origin and end he was a type of Christ (Ps. cx. 4), who was a priest not of the order of Aaron. He was not Enoch, nor Shem, nor an angel, nor the Holy Ghost, nor the Son of God, but a pious Canaanite whom God called and chose as king and priest to prefigure him who was to be a Priest upon his throne (Heb. vi., vii.). T. W. C.

Meldenius, Rupertus, is the name of the author of the *Puranesis coliva, pro pace Ecclesie, ad theologos Augustanæ Confessionis*, published about 1630 in Germany. Nothing is known about him. But the book is interesting on account of its pacifying tendency. It contains the famous sentence, "In necessary things unity, in unnecessary liberty, in both charity," quoted by Baxter in 1679.

Meletian Schism. See below.

Meletius of Antioch. Eustathius, bishop of Antioch, who adhered to the symbol of the Council of Nice, lost his place in 330 through the efforts of his opponents. His party maintained an existence, and was recognized by Athanasius as the true church of Antioch; but the bishopric fell into the hands of the Oriental mediating, or Arianizing party. Eudoxius, one of these bishops, became bishop of Constantinople in 359, and thus there was an episcopal election at Antioch (360). Under the influence of Acacius, an extreme Arian, Meletius was elected, but he was soon found to belong rather to the mediating party than either to the Nicene or the Arian. So much displeasure was excited by this fact that in a month his enemies had secured his removal and had put Euzoius, a strong Arian, in his place. A small party still adhered to him, separated from the rest of the church, and thus constituted *The Meletian Schism*. Paulinus now stood at the head of the old Eustathian party, but no union could be brought about between the Eustathians and the Meletians, who really stood for the same thing. The Synod of Alexandria sought to unite them, and might have succeeded, had not Lucifer consecrated Paulinus as bishop. Paulinus was now acknowledged by the West as the true bishop of Antioch, while the orthodox East ranged itself upon the side of Meletius. In 363 a synod at Antioch under the guidance of Meletius acknowledged the symbol of Nice, and Basil gave his countenance to Meletius. But in spite of all his efforts Basil could not get the West to acknowledge Meletius, and in 375 Paulinus was declared the true bishop by Rome, and in 377 Meletius and Eusebius of Samosata together declared heretics. Under Valens Meletius had been banished. In 378 he returned. The two parties at Antioch now approached one another, and an agreement was entered into by which no new bishop was to be elected to succeed either schismatic bishop. Meletius died in 381 while absent at the Council at Constantinople, and was buried with great honors. Paulinus should now have been recognized by all as bishop, but this opportunity was lost, and Flavian elected. Pope Damasus in 382 recognized Paulinus again, and when he died Evagrius was elected to succeed him. But after his death the Eustathians had no head, and were brought into the communion of the remainder of the Antiochian Church by Alexander, the second successor of Flavian (415). Thus the schism lasted 85 years. F. H. F.

Meletius, bishop of Lycopolis, was the originator of the *Meletian Schism of Alexandria*, which antedated that of Antioch, and had no connection with it. It arose from a difference between Meletius and Peter, bishop of Alexandria, about the proper treatment of the lapsed in the persecutions. Peter represented the milder, Meletius the stricter view. The beginning and early course of the schism is involved in obscurity, and the accounts of it conflict. It seems, however, evident that Meletius was guilty of some encroachment

upon the rights of the bishop of Alexandria in the matter of ordinations. Meletius was deposed by Peter, and thus made a schismatic bishop, since he refused to recognize the sentence. The Synod of Nice (325) sought to heal the schism, and ordered that no one should be recognized as bishop without the consent of the metropolitan. It thus laid the foundation of the patriarchal power of Alexandria. The Meletian bishops were treated with mildness, and were only ordered to abstain from the performance of the functions of their office. Meletius consented for a time, but when Athanasius proceeded with more strictness against the Meletians, Meletius chose a successor, and thus perpetuated the schism. Gradually the Meletians, though having at first nothing in common with the Arians, assisted, and possibly came to sympathize with that party, and in one of Athanasius' absences the Meletian bishop was recognized by the Arians as bishop of Alexandria (340). They succeeded in maintaining a separate existence till some time in the 5th century.

F. H. F.

Mel'-i-ta (*honey*), an island south of Sicily, which Paul was shipwrecked during his voyage to Rome. Here he was protected amid perils on shore as well as on the sea, and abode three months, during which he wrought many miracles and received many honors (Acts xxviii.).

T. W. C.

Memphis. See NOPH.

Melito, bishop of Sardes, the capital of Lydia, the only bishop of that place mentioned in the literary documents of the three first centuries, lived in the second half of the 2d century, and occupied a prominent position among the Asiatic bishops, both on account of his personal influence and his literary activity. But of his works, among which his theology of Christianity as the true philosophy, sent to Marcus Aurelius, was the most valued, only fragments have come down to us, collected by Routh, *Rel. sacra*, vol. i. : Harnack, *Texte und Untersuchungen*, Leipzig, 1882, vol. i., 240-78.)

Melville, Henry, Church of England ; b. at Dennis Castle, Cornwall, Eng., Sept. 14, 1813 ; d. in London, Feb. 9, 1871. He graduated, 1821, at St. Peter's College, Cambridge ; became fellow and tutor ; minister of Camden Chapel, Camberwell, London, 1829-43 ; chaplain to the Tower, 1840 ; principal of the East India College at Haileybury, 1843-59 ; Golden Buzzer at St. Margaret's, Lothbury, 1847-56 ; chaplain to the queen, 1853 ; canon of St. Paul's, 1856 ; rector of Barnes and rural dean, 1863. His sermons appeared in at least separate publications from 1832 on ; some of them were edited in America by Bishop Doane, New York, 1870, 2 vols. He was of the Evangelical school, and had a great though transitory reputation, due rather to rhetoric and oratory than to his matter.

F. M. B.

Melville, Andrew, Scottish scholar and writer ; b. at Baldov, near Montrose, Scotland, Aug. 1, 1545 ; d. at Sedan, France, 1628. At the University of St. Andrew's he

alone knew Aristotle's Greek text, and was accounted "the best poet, philosopher, and Grecian of any young master in the land." He spent two years in Paris under Ramus and Turnebus, two at Poitiers in the study of civil law, and five at Geneva as professor of humanity. Returning in 1574, he became principal of Glasgow University, which he raised from a nearly ruined condition, and in 1580 was transferred to St. Mary's, the new theological college of St. Andrew's. A steady opponent of prelacy, he came into conflict with the authorities, and escaped imprisonment by exile in England, 1584-85. Returning, he was moderator of the Assembly in 1587, 1589, and 1594, and in 1592 saw Presbyterianism, of which he was the most powerful exponent and champion, ratified by Parliament. He was rector of St. Andrew's, 1590-97. King James, dreading so formidable an opponent, excluded him from the Assembly of 1600. To get him out of the way, he was summoned to London with others in 1606, ostensibly to confer on church affairs. Here, for an epigram on a service in the chapel royal, he was tried by the Privy Council, Nov. 30, convicted of *scandalum magnatum*, and imprisoned in the Tower, 1607-11, pen, paper, and society being for some time denied him. On his liberation, forbidden alike to return to Scotland or to take the chair of divinity at Rochelle, he was allowed to accept a similar position in the Protestant college at Sedan ; there his last eleven years were spent. His writings were chiefly poems, of which the best is *Carmen Moysi*, Basel, 1574. His life was written in 2 vols., Edinburgh, 1819, by Dr. T. McCrie, who calls him the greatest benefactor of Scotland after Knox.

F. M. B.

Memento mori (*remember thou shalt die*) is the device of several monastic orders, as, for instance, the Carthusians, the Camaldulenses, the Trappists, etc.

Men of Understanding (*Homines intelligentia*), a branch of the Brethren of the Free Spirit (q.v.), which appeared in Flanders, especially in Brussels, about 1411, under the leadership of Ægidius and William of Hildesheim (Hildesheim).

Men'-a-hem (*comforter*), sixteenth king of Israel, who slew Shallum and reigned in his stead. His reign, which lasted ten years (B.C. 771-760), was distinguished for cruelty and oppression (2 Kings xv. 14-22).

T. W. C.

Menander, one of the earliest Gnostics, was a native of Samaria, a pupil of Simon Magus, the teacher of Basilides, and the link between the Oriental and the Greek gnostics.

Mencius (Chinese, Meng-tse). He was a noble of the province of Lu, and lived from 371 to 288 B.C. He is regarded as the chief philosopher of the school of Confucius, and as having overcome all its opponents. He is less typical, more individual than Confucius, and his doctrine was better systematized. His dialogues are a sacred book. The virtues recommended by him as cardinal are wisdom, humanity, justice and decorum. He regarded human nature as originally and essentially good.

W. R. MARTIN.

Mendæans, or Mandæans, a Gnostic sect, which still maintains an existence in South Babylonia. The name has the same significance as Gnostic; and though they are also known by the name of "Christians of St. John," they are in no sense a Christian sect. They are remarkable as being the only Gnostic sect which has any considerable literature. Of this the principal is the "great book," which is largely liturgical, and which contains their ideas in an unsystematic form. This body of literature is important not only for the study of the Gnostic systems in general, but also for the language, a dialect of Aramaic. (See the edition of Petermann, *Thesaurus seu Liber Magnus*, Berlin, 1867; Noldeke's *Mandäische Grammatik*, Halle, 1875; full catalogue of literature in Herzog, *Realencyclopädie*, vol. ix., p. 205 ff.)

Like the other Gnostic sects, the Mendæans begin with the most abstract idea of divinity, which they entitle the "great glory." With him is associated the æther, or king of light, the source of the development of the world. From these, by successive emanations, proceed "the great Jordan;" "the first Life," which is the real God of the Mendæans; "the second Life," which becomes a fallen spirit; then a group, of which one is "the third Life;" then the demiurge, by which the world is created. In all this, and in much more, the closest relation with Gnosticism, and particularly with Manichæism, is at once evident. The prophets of Judaism are all called false prophets, and Jesus is reckoned in the same category. A characteristic utterance, illustrating their attitude toward Christianity, is this: "Beware of the God-carpenter. To the carpenter belongs the axe; not incense." Asceticism plays a smaller part with them than is usual with the Gnostics, for they are polygamous and permit the marriage of their clergy.

The organization of the Mendæans is quite complete. They have a regular hierarchy of bishops, priests, and deacons, above which stands a patriarch, of which rank there have, however, been but two representatives in the entire history of the people, and which is now vacant. The ceremonies of ordination are long and severe. Among their rites baptism plays a large part. They have also a eucharist. Their number, which in the 17th century is said to have amounted to 20,000 families, is now reduced to about 1500 souls. E. Babelon, *Les Mandaites, leur histoire et leur doctrines*, Paris, 1882. F. H. F.

Mendelssohn, Moses, b. at Dessau, 67 m. s.w. of Berlin, Sept. 6, 1729; d. in Berlin, Jan. 4, 1786; studied rabbinical lore and afterward literature and philosophy; contributed very much to improve the state of the Jews in Germany, especially in Berlin, and acquired a certain name in German literature by his half-philosophical writings, *Phädon*, *Morgenstunden*, etc., and by his connection with Lessing, Lavater, etc. His life was written by Samuels, London, 1822, and Kayserling, Berlin, 1862.

Mendicant Orders, or Begging Friars, comprise those four monastic orders which, at

least in the first time after their foundation, realized their vow of poverty by actually subsisting on alms—the Franciscans, Dominicans, Carmelites, and Augustinian Hermits. See those arts.

Mene, Mene, Tekel, Upharsin, the enigmatical passage supernaturally written upon the plaster of the wall in Belshazzar's palace in Babylon (Dan. v. 5-25), which the astrologers, the Chaldæans, and the soothsayers could neither read nor interpret, but which Daniel read and interpreted as a warning to the king, that his time was up.

Meni, the name of a divinity mentioned once in the Bible (Isa. xlv. 11), and by some identified with the Greek moongod, Mene, by others with one of the minor divinities of Babylon, Manu.

Menno and the Mennonites. **Menno**, **Simons**, b. at Witmarsum, Friesland, 1492; d. at Oldeslohe, Holstein, Jan. 13, 1559. He became a priest about 1516. After earnest study of the New Testament he began to preach the gospel in an evangelical spirit. The martyrdom of an Anabaptist, in 1531, led Menno to seek the views of leading reformers upon the subject of infant baptism. This investigation resulted in his firm conviction that the practice was not warranted by either the New Testament or the arguments of theologians. In 1536 Menno withdrew from the Roman Catholic Church and became an Anabaptist minister. He labored earnestly to advance his opinions until his death. During much of this time he was subject to severe persecution, and labored with a price offered for his arrest. Many churches in Friesland, Northern Germany, and the Netherlands took his name. He abhorred the excesses at Münster and disclaimed all sympathy with that movement. He adopted many views of the evangelical Anabaptists (q.v.), and in the Low Countries his followers affiliated with those Dutch Anabaptists who derived their views from the devout and peaceable Anabaptists of Switzerland. Menno did not hold to a community of goods, but he was influenced by Melchior Hoffman's peculiar views of the person of Christ (see p. 28).

The early followers of Menno emphasized the work of the Holy Spirit, a personal religious experience and consistent conduct. They rejected infant baptism and oaths, believed in non-resistance, and refused to hold office as civil magistrates. They were loyal citizens and held that magistrates should be obeyed in everything not contrary to the word of God. They settled all differences among themselves by arbitration; never by reference to courts of law. They forbade divorce except for adultery, and insisted upon strict morality and church discipline, but they soon divided into parties on the subject of the proper measure of strictness in church discipline. The frequent assertion that Menno taught and practised immersion cannot be supported and ought not to be made. The early Mennonites agreed with modern Baptists concerning the proper subjects, but not concerning the act of baptism. The Dutch Anabaptists, like the Swiss, anticipated by

nearly a century the principles of Roger Williams and William Penn in their advocacy of civil and religious liberty and of the separation of church and state. It is not usually conceded that the contest in England which led to the colonization of America was the natural and logical issue of the doctrines which were held by the better class of Anabaptists of the 16th century. Yet such a high claim is made for the views of Menno, Hubmeier, and others of like spirit. Though for a time religious toleration was granted to the Anabaptists by William the Silent, bitter persecutions drove the Mennonites up the Rhine and into Prussia, and at a later date they went to Southern Russia and large numbers came to America. Thus they were widely scattered. There is a marked resemblance and a close historical relation between many views and practices of the Friends and the doctrines and usages of the Mennonites. "We are compelled," says Barclay in his *Inner History of the Religious Societies of the Commonwealth*, "to view George Fox as the unconscious exponent of the doctrine, practice, and discipline of the ancient and stricter party of the Dutch Mennonites." The early English General Baptists were the connecting link between the Dutch Anabaptists and the Friends. (See George Tallack, *George Fox, the Friends, and the Early Baptists*, London, 1868.)

The indebtedness of the Friends to the Anabaptists of Holland was amply repaid by the cordial welcome given to the Mennonites in the colony of Pennsylvania. The mother of William Penn was a native of Rotterdam, and he made not less than three journeys among the Mennonites of the continent before he became the founder of Pennsylvania. Doubtless the first German immigrants came to Penn's colony by the founder's special invitation. They were Mennonites who reached Pennsylvania in 1683 and gave the name to Germantown. Their first minister was William Rittenhouse. He built the first papermill in America, in 1690, on a branch of the Wissahickon Creek. Early in the 17th century many Mennonites settled in Lancaster County, and until the present day Mennonites have been among the most industrious and worthy residents of the state. By removals and later immigration their settlements have extended to Virginia and to several of the central and western states.

The present Mennonites of Holland and Friesland belong chiefly to the milder school in both discipline and doctrine. They number about 40,000. They support a flourishing theological school at Amsterdam, which, notwithstanding the prejudices of many early Mennonites, was founded in 1735.

Mennonites of German descent were attracted to Russia by privileges granted by Catharine II. and confirmed by Paul. Russian Mennonites became very prosperous, and numbered nearly 40,000 in 1874, when, on account of the unwise action of the government in the withdrawal of previous exemptions, about 10,000 Mennonites emigrated to America and settled in Minnesota, Kansas, and Manitoba. The Russian policy was soon

modified by the substitution of civil for compulsory military service, and the Mennonite settlements continued to flourish, so that to-day they contain about 40,000 souls, even after the large emigration to America.

In Switzerland and France there are about 2500 Mennonites, and in Germany 18,000, of whom 10,000 are in Prussia. These figures include, however, the whole number of souls in Mennonite families—i.e., the members in full fellowship, who are usually received at about 14 years of age, and the unbaptized children of the households.

According to the same method of computation, there are about 150,000 Mennonites in the United States, and about 50,000 in British America. Of these the so-called "Old Mennonites" are by far the most numerous. Their principal paper, *The Herald of Truth*, is issued at Elkhart, Ind., where they have a flourishing publishing house.

Mennonites of the "General Conference," with organs at Berne, Ind., and Philadelphia, seek to foster union on the basis of what is essential to truth and salvation and in accordance with the fundamental views of the Mennonite fellowship.

The very strict "Old Amish" Mennonites are not very numerous. They are opposed to special houses of worship, but observe a fixed order of service in private houses, wear long hair and beards, and are marked by other peculiarities. The "Reformed Mennonites" originated in Lancaster County, Pa., in 1811, under the leadership of John Herr, with the avowed purpose of restoring primitive doctrine and practices.

LITERATURE.—The works of Menno Simons and the *Martyr's Mirror*, by T. J. van Braght, are among the most approved specimens of Mennonite literature. English translations have been issued by the publishing company, Elkhart, Ind. Much useful information is given in Barclay's *Inner History of the Religious Societies of the Commonwealth*, London, 1876. (See also Brons, *Ursprung, Entwicklung, und Schicksale der Taufgesinnten oder Mennoniten*, Norden, 1884; H. G. Mannhardt, *Jahrbuch der Alttestamentlichen Taufgesinnten oder Mennoniten-Gemeinden*, Danzig, 1888; Cassel, *History of the Mennonites*, Elkhart, Ind., 1880, and especially the articles Menno and Mennonites [with references] in Herzog-Plitt and in Schaff-Herzog. These articles are by Professor J. G. de Hoop Scheffer, of Amsterdam, perhaps the best living authority concerning the history of the Mennonites.) B. O. TRUE.

Menologium, in the Greek Church is the name for the martyrologium of the Latin Church.

Menses, Papales (*papal months*) are the uneven months of the year, and are thus called because, according to an old custom not now in existence any more, the pope had a right to appoint to all benefices falling vacant in those months.

Mental Reservation means a premeditated concealment of some part of the truth in giving a statement, which really makes the report utterly false and misleading without

making the reporter a liar, or a latent condition in giving a promise, which should make the contract absolutely null and void without making the contractant a scoundrel. It is an invention of the Jesuit morals, and was at one time very much admired on account of the intellectual subtlety it presupposes, but it is so repugnant to human nature, when in a healthy state, that it is to be most vigorously rephended.

Me-phib'-o-sheth (*exterminator of shame*, i.e., *idols*), a grandson of Saul, a cripple from his youth, who received his grandfather's estate from David, but lost part of it through the treachery of Ziba (2 Sam. ix. 13, xvi. 1-4, xix. 24-30). He was exempted from the descendants of Saul given up to the Gibeonites (xxi. 7), though another bearing the same name was hanged.

T. W. C.

Mercersburg Theology denotes a movement within the German Reformed Church of the United States, and is thus called because it originated in the Theological Seminary of Mercersburg, Pa. The movement was caused simply by the contact between modern German theology and Anglo-American church life, and ran through three successive phases—a philosophical, 1836-43; a theological, 1843-58, and a liturgical, 1858-66, after which it came to rest not without having brought some good fruit. The chief points may be thus stated: 1. "The divine-human person of Jesus Christ is the primordial truth of Christianity, both of revelation and redemption. From the Christ idea, as the fundamental principle, are to be developed all scriptural doctrines." "Mercersburg was the first theological school in America which propounded and vindicated what has since been called the 'Christo-centric' idea of Christianity." 2. The church is the mystical body of which Christ is the head and true believers are the members, extending through all ages, and passing through experiences of growth similar to those of an individual. "Different phases of the fulness of her spiritual life, including doctrine and morals, cultus and ecclesiastical polity, appear at different epochs in her wonderful history. Hence no statements of doctrine formulated in any past age need be final, and no form of organization can be fixed and unchangeable. But the church modifies doctrinal formula according to her progress in the knowledge of Christian truth, and adjusts her organization to the advanced status of her life and to her altered connection with the world. On this principle Mercersburg could recognize propriety and wisdom in the papal hierarchy of mediæval Romanism, and yet affirm the necessity of the Reformation, and vindicate the anti-hierarchical organizations of the Protestant churches." 3. An elevated conception of the spiritual dignity of the ministry. 4. The sacraments of baptism and the Lord's Supper were considered "the significant signs and seals of God's covenant with us." 5. A liturgical worship was urged, and (6) the diligent instruction of the baptized youth inculcated. (Cf. art. *Mercersburg Theology* in Schaff-Herzog. Also see J. H. Dubbs, *Historic Manual*

of the Reformed Church in the United States, Lancaster, 1885; Theodore Appel, *The Life and Work of John Williamson Nevins, D.D., LL.D.* [the great leader of the movement], Philadelphia, 1889.)

Mercy, the disposition which inclines us to show kindness to the undeserving. It is a Christian grace, and eminently becomes those who owe life and all things else to the mercy of God (Matt. v. 7, 44-46). The divine mercy is infinite and eternal, but its exercise is optional, and therefore while the chief of sinners may ask it the best of men cannot demand it.

T. W. C.

Mercy, Sisters of, a religious order of the Roman Catholic Church, founded in Dublin by Miss Catharine McAuley in 1834, formally confirmed by Gregory XVI., in 1840, and devoted to the aid and rescue of suffering and tempted women. It spread rapidly throughout the English-speaking world. In the United States the first house was established at Pittsburg, Pa., in 1843. (See *Leaves from the Annals of the Sisters of Mercy*, New York, 1881, 3 vols.)

Mercy-Seat. See ARK OF COVENANT.

Mer-i-bah (*strife*). 1. A place in Rephidim where the people chided Moses and he smote the rock, also called **Massah**, "*temptation*" (Ex. xvii. 1-7, Deut. vi. 16). 2. A place near Kadesh, where, 35 years later, a like miracle was wrought and a like sin committed involving both Aaron and Moses (Num. xx. 1-13, xxvii. 14).

T. W. C.

Merici, Angela. See URSULINES.

Merit signifies desert or that which is earned, and hence there is no merit in our best obedience. The most faithful servant has done only what it was his duty to do (Luke xvii. 10), and therefore has no claim on God.

T. W. C.

Merits of Christ is a term used to denote the active and the passive obedience of Christ; all that he did and all that he suffered for the salvation of his people. His mediation being voluntary gave him a right to expect and to claim its due reward.

T. W. C.

Meritum de Condigno, a distinction made by Thomas Aquinas and adopted in the Roman Church in order to save the meritoriousness of believers' works. See COGNIVITY, CONDIGNITY. All Protestants reject alike the distinction and the purpose for which it was invented.

T. W. C.

Merivale, Very Rev. Charles, D.D. (Cambridge, 1870; Durham, *ad eund.*, 1883), D.C.L. (hon., Oxford, 1866), LL.D. (hon., Edinburgh, 1884), dean of Ely, Church of England; b. in Bloomsbury, London, March 8, 1808; studied at Cambridge; was ordained a priest in 1834; became rector of Lawford, 1848; dean of Ely, 1869, and wrote *History of the Romans Under the Empire*, London, 1850-62, 7 vols. (a standard work); *Conversion of the Roman Empire*, London, 1864; *Conversion of the Northern Nations*, 1865; *St. Paul at Rome*, 1877; *Conversion of the West*, 1877; *Epochs of Early Church History*, 1879.

Merle d'Aubigné (merl do-ben-ya'), **Jean Henri**, b. at Eaux-Vives, on Lake Leman, Switzerland, Aug. 16, 1794; d. at Geneva, Oct. 21, 1872; studied theology at Geneva, and became pastor of the French Reformed congregation in Hamburg, 1818; court preacher in Brussels, 1824, and professor of theology at Geneva, 1831. The first division of his celebrated work, *History of the Reformation*, that on the Reformation, in the time of Luther, was published in French at Paris, 1835-47, 4 vols.; the second on the Reformation in the time of Calvin, 1862-78, 8 vols. Each division has been translated, London and New York, and the first has been enormously popular, owing to its picturesque and dramatic style and its enthusiastic and Protestant tone. He also wrote *La République d'Angleterre aux Jours de Cromwell*, 1848, and *Trois Siècles de Lutte en Écosse*, 1849. (See the memoir by J. Bonnet, Paris, 1874.)

C. P.

Mer'-o-dach (*death*), the name of an idol-god of the Babylonians, their chief divinity in their later history.

T. W. C.

Mer'-o-dach Bal'-a-dan (*worshipper of Bel*), a king of Babylon, who sought a friendly alliance with Hezekiah, king of Judah (Isa. xxxix., 2 Chron. xxxii. 31). In 2 Kings xx. 12 he is called Berodach Baladan. He is named in the Khorsabad inscriptions as having been twice defeated and exiled by Sennacherib.

T. W. C.

Me'-rom (*height*). "The waters of Merom" (Josh. xi. 5) is the name of the most northern of the three lakes supplied by the Jordan. It is six miles long by four broad, very shallow and largely covered with aquatic plants. Near it Joshua routed the confederacy under Jabin.

T. W. C.

Me'-roz (*asylum*), an unknown place in Galilee, cursed in the Song of Deborah (Judges v. 23) for not joining with her and Barak against the foes of Israel. Sins of omission may be as ruinous as sins of commission.

T. W. C.

Merrill, Selah, D.D. (Iowa College, Grinnell, Ia., 1875), LL.D. (Union College, Schenectady, N. Y., 1884), Congregationalist; b. at Canton Centre, Conn., May 2, 1837; studied theology in New Haven Theological Seminary; was chaplain of the Forty-ninth United States Colored Infantry at Vicksburg, Miss., 1864-65; studied in Germany, 1868-70; was archaeologist of the American Palestine Exploration Society, 1874-77, and United States consul in Jerusalem, 1882-86. He published *East of Jordan*, New York and London, 1881; *Galilee in the Time of Christ*, Boston, 1881, London, 1885, etc.

Merswin. See RULMAN MERSWIN.

Me'-sha (*deliverance*), a king of Moab, who, having been tributary to Ahab, revolted upon his death and was attacked by Jehoram with Judah and Edom, and his country desolated. Besieged and hopeless of escape, he sacrificed his own son openly on the wall, and the besiegers withdrew. In 1868 a block of black

basalt was found at Dibon on which are inscribed in Phœnician letters the exploits of Mesha and his war with Israel. This is the famous Moabite stone.

T. W. C.

Me'-shach. One of the three companions of Daniel who were trained in Babylon for the royal service (Dan. i. 7).

T. W. C.

Me-so-po-ta'-mi-a (*between the rivers*). The Greek name of the tract lying between the Euphrates and the Tigris, called by the Hebrews Aram-naharaim, Syria of the two rivers. It extended from Mt. Taurus to the Persian Gulf, and was about 800 miles long and 360 broad. Its plains, once fertile, are now barren for lack of irrigation. It was the home of the patriarchs who preceded Abraham, and of the wives of Isaac and Jacob (Gen. xi., xxv., etc.). It was the abode of Balaam and of Chushan-risha-thaim, the first oppressor of Israel in the time of the Judges (iii. 8-10). When the Ammonites were at war with David they hired chariots and horsemen out of Mesopotamia. The country furnished a delegation of Jews and proselytes to attend the Passover at Jerusalem (Acts ii. 9).

T. W. C.

Messalians. See MASSALIANS.

Mesrob, b. at Hasecasus, now Mush, Turkish Armenia, 83 m. s.s.e. of Erzurum, 354; took holy orders, 386; became the patriarch Sahag's (Sahak's) coadjutor, 390; invented the Armenian alphabet, 406; gave wonderful impetus to religion and literature among the Armenians; through his labors a vernacular edition of the Bible appeared in 410; also invented the Georgian alphabet; succeeded Sahag, 440; d. at Walarshapat, Feb. 19, 441. (See his life by Gorjun, Ger. trans., by Welte, Tübingen, 1841.)

Messiah (*anointed*). The Jews were accustomed to anoint their kings, high priests, and prophets (Lev. iv. 3, v. 16, 1 Sam. ii. 10, 35) when they were set apart to their offices, and hence the word got a technical sense. Thus Cyrus is called (Isa. xlv. 1) "the anointed of the Lord," and in Ezek. xxviii. 14 the epithet is given to the king of Tyre. But one person specially (Dan. ix. 25) is Messiah the prince.

Messianic Prophecy. This person is the central theme of prophecy, the whole object of the Old Testament being to prepare the way for his coming. The testimony of Jesus is the spirit of prophecy. The usage of the nation made it very clear when the future deliverer was announced as Messiah, *anointed*, that the qualities and functions of prophet, priest, and king would find their fullest development in him. The great hope of the nation was set forth by all the prophets, and more and more distinctly even to the last.

The work began in what is called the *protangelium*, the promise couched in the sentence pronounced on the serpent just after the fall—viz., that the seed of the woman should bruise the serpent's head. This promise received a closer specification in the prophecy of Noah (Gen. ix. 26), where Jehovah is called "the God of Shem"—that is, as stand-

ing to him and his posterity in a relation of mutual possession. The general statement is further defined in the promise made to Abraham, and repeated to Isaac (Gen. xxvi. 4) and to Jacob (xxviii. 14), that in their seed should "all the families of the earth be blessed." It is in and through a single nation that the world-wide blessing is to be bestowed. Jacob had 12 sons, but in his prophetic benediction he singled out one whose sceptre was not to depart "till Shiloh come," and though the interpretation of this phrase is disputed, still we may accept the belief of Jewish antiquity that here Judah is indicated as the ancestor of the Messiah. In the same direction points the reference of Balaam to the star out of Jacob and the sceptre out of Israel (Num. xxiv. 17) which he saw far off in time and not near in space. Similar was the assurance to Moses (xviii. 15) of a prophet to come like unto himself—words which primarily refer to the whole order of prophets, yet include One who should sum up all that went before.

Under the monarchy the family as well as the tribe from which the Messiah should spring is set forth. David received the promise of a descendant whose throne should endure forever (2 Sam. vii. 11). In the Psalms we find two forms of the prophecy. In one Messiah is set forth as a king, triumphant, glorious, and of boundless empire (ii., xlv., lxxii., lxxxvii., cx.). In the other he is a sufferer, persecuted, smitten, and derided (xxii., xli., xlix.), and yet the ends of the earth are to fear and serve him. The same contrasted representation is found in the Prophets, though here the decay of Israel is stated as the cause of overthrow, the recovery from which in the fullest sense is to come only the Branch that is to spring out of David's roots. Hosea, Joel, Amos, and Micah, and all 4 of the greater prophets give significant intimations of the future deliverer, and after the return from exile the same strain is resumed by Haggai, Zechariah, and Malachi. From this long line of prophetic utterances grew up a general expectation of the appearance of One who would be the welcome ruler and saviour of all the world. It is true that we look in vain in the Apocrypha for explicit references to this confident assurance. But we find them certainly in our Lord's time. See the answer of the priests to Herod's question, the words of the woman of Samaria to Christ, or of Andrew to his brother, the cry of the blind beggars by the roadside, and of the children in the temple to Jesus as "the Son of David," not to speak of the song of Zacharias and that of Mary, Simeon's address to the mother of Jesus, and the repeated references of the priests and scribes to "the Christ" as a well-defined person of royal, if not divine claims (Luke xxii. 67, xxiii. 2). The worldly-minded cherished the expectation as a national hope, but the humble and devout looked for the fulfilment of a great spiritual promise which would make an end of sins and bring an everlasting righteousness.

The ideas of the former class were embodied in Judas the Galilean (Acts v. 37) and in the Zealots. The vital power of such convictions was shown in the frequent outbreaks

of the Jews against the Romans, nor was it overcome even by the destruction of Jerusalem. On the contrary, from that time the expectation became an accepted article of Jewish faith, as the story of Bar Chochba shows. The manner and the time of Messiah's coming was much disputed, but that he would come was firmly believed. It is now, as it has been through the ages, the conviction of every earnest Israelite.

LITERATURE.—Drummond, *The Jewish Messiah*, London, 1877; Edersheim, *Prophecy and History in Relation to the Messiah*, 1885; Briggs, *Messianic Prophecy*, New York and Edinburgh, 1886; Delitzsch, *Messianic Prophecy*, Edinburgh, 1890. T. W. C.

Metals, Bible. The mountains of Palestine contained metals (Deut. viii. 9), but the Jews do not appear to have worked them. The references to mining in Job xxviii. may have been taken from the experience of other nations. Gold abounded, but it was brought from Ophir, Uphaz, Havilah, Sheba, and Parvaim. Copper and iron were found in the Wady Maghara in the Sinaitic Peninsula. Before the exile gold and silver were not coined into money, but used mainly for ornaments (bracelets, chains, etc.) or for embroidery. Silver was lavishly employed in the construction of the tabernacle. Copper was in common use; so also were tin and lead, both furnished from Phœnicia. T. W. C.

Metaphrastes, Simeon, a diligent Byzantine hagiologist of the 9th and 10th centuries, whose works are found in Migne, *Pat. Gr.* CXIV.–CXVI.

Metempsychosis, or the transmigration of souls. It was an early and widespread belief that the soul after death passed into another body. It existed among several tribes in Africa and America, but only because they thought that the soul must dwell somewhere on earth. Among the old Mexicans, the Druids, the Egyptians, and the Hindus it was based on ethical grounds. The soul having lost its original purity must be reborn again and again until its depravity is done away by expiation. Among the Brahmins this notion was worked out into many fantastic forms. In Greece the doctrine never prevailed among the people, but was confined to the philosophers, who derived it no doubt from Egypt. Plato gave it a prominent place in his system. Among the post-biblical Jews it found entrance through the Cabbalists, and among early Christians was adopted by the Manichæans. In our own day it has found advocates in the Theosophists, who have much to say about reincarnation.

T. W. C.

Meth, Ezechiel (d. Oct. 26, 1640) and **Stiefel, Esaias** (d. Aug. 12, 1627), leaders of a sect of mystical enthusiasts in Thuringia.

Methodism. The name given to what at first was a religious revival, chiefly in Great Britain, in the first half of the 18th century, but which resulted in a formal doctrinal system and in a distinct church organization. It may be conveniently studied under the divi-

sions of I., British Methodism ; II., American Methodism.

I. BRITISH METHODISM.

History.—The centre of the first Methodist movement was Oxford University ; the movers were a band of young men, students of the university ; the motives were conviction of the need of greater spirituality in the members of the Established Church, of a higher tone of morality, and of greater care for the unfortunate classes. The prevalent deistic and materialistic philosophy had resulted in a widespread indifference to religion and in a corresponding decline in morality. The spiritual, moral, and social condition of Great Britain was most deplorable. The ordinances of religion were generally neglected or openly contemned.

In 1729 Charles Wesley induced a few students of Christ's Church to observe the weekly communion and to study with greater diligence the sacred Scriptures. To this band John Wesley, the elder brother, on his return from assisting his father as curate in Lincolnshire, joined himself, and became the real leader. There was no bond of union between the members of this club except the common study of the Greek Testament, the observance of fasting at stated seasons, the care for prisoners and the sick, and the teaching of neglected children. The members of the Holy Club were Churchmen of the strictest type. Soon after, however, patristic literature became a subject of earnest study, and for a time was regarded as almost co-ordinate in authority with the Scriptures themselves. In 1736 John Wesley went to Georgia as missionary of the Propagation Society. Here his life was characterized by ascetic severity and a most rigid adherence to the forms of the church. But by association with the Moravians, especially with Peter Böhler, whom he met on shipboard on his return from America, Wesley became dissatisfied with his traditional faith. The faith then commonly accepted was a union of intellectual belief in the accepted creeds and of a complete submission to the revealed laws of Christ and to the rules and services of the church. Through the instruction of Böhler, Wesley was led to see that such faith did not adequately represent that which was revealed in the Scriptures as of supernatural origin and power. This may be regarded as the second stage in the Methodist movement.

This experience of a new life in himself was accompanied by a desire that others should receive a like blessing, and led to his earnest preaching of salvation by simple faith, and the witness of the divine Spirit to the adoption of the believer. These doctrines and this earnest preaching were distasteful to the authorities of the Established Church, and resulted in open and persistent opposition, which manifested itself in the withdrawal of sympathy and in closing the churches against him. The meeting-places of the Moravians and the private rooms of friends, to which they betook themselves, soon became entirely too limited for the congregations which the zeal of the two brothers, John and Charles

Wesley, attracted to their preaching. George Whitefield, a member of the original Holy Club, had gathered immense throngs of people to his open-air services, and the Wesleys were soon led to follow his example. The results were wonderful. Large numbers of hearers in London, in Bristol, and in the colliery districts were converted, and sought spiritual guidance from the new evangelists. The exigencies led to the purchase of buildings, where the converts could receive proper instruction and centralization of influence could be realized. The first building thus secured was in Moorfields, an old ruined cannon foundry, which was remodelled into a convenient place for preaching and for other religious instruction. This was the beginning of a series of chapels, which rapidly multiplied at the chief centres of this revival movement.

Down to 1739 Wesley and his coadjutors had labored in close affiliation with the Moravians of London, but through an increasing antinomian spirit, which began to invade this church, Wesley was led to withdraw from their associations and to establish an independent society in London at the foundry, where he had already preached. Meantime, other societies had been formed at several centres, as Bristol, Newcastle, etc. To bring these various societies into closer union, in 1743 Wesley published his celebrated "Rules." These, which have continued, almost unchanged, as a part of the organic law of Methodism in all its branches, may be regarded as the real beginning of an independent and separate church. A further step toward a compact organization was the division of the societies into classes, which consisted of ten or twelve members under the spiritual direction of one called a "leader," and a provision for financial aid by the contribution of a penny a week or a shilling a quarter by each member of these classes. The receiver and disburser of these funds was called a "steward." Afterward there were two of this name in each society. These initial steps toward the founding of a separate church were further hastened by the harsh conduct of some of the clergy in excluding the Wesleys from the churches and their converts from the Lord's Supper. This led, in 1740, to the independent administration of the sacraments, in Bristol and in London, by the Wesleys and by clergymen who were friendly to the evangelistic movement.

The next step in the development was taken on the demand of those converted persons who had been gathered into "classes" for their own full Sunday services, conducted by their own preachers. Wesley had earnestly advised his converts to attend faithfully upon the parish churches, and had been careful to hold his own services at a time which could not interfere with the regular worship of the Established Church. There was, however, a growing spirit of independence and separation. The movement assumed more and more the form of an independent church. Moreover, the early High Churchism of John Wesley had been undergoing very serious modification. Through more careful biblical

and historical study, and very strongly influenced by Lord Chancellor King's account of the early church, he was convinced that the primitive bishop and presbyter were identical in office and duties, and that the dogma of apostolic succession was a mere fable. The logical conclusion was that he himself was as much a real episcopos as any mitred bishop of England, and, therefore, that in him, equally as in them, was vested the right to ordain ministers who might administer the sacraments to the numerous societies which had been gathered through the untiring labors of himself and his appointed "helpers." These "helpers," whom John Wesley had from time to time appointed, were almost absolutely under his own direction and control. For years they were only laymen who held simple services consisting of singing, prayer, reading the Scriptures, and exhortation. Wesley met these helpers in conference for the first time in 1744, and yearly sessions were held thereafter. They were occupied chiefly in the settlement of doctrine and discipline, in the instruction of his preachers, in the careful examination of new helpers, and in appointing these to their several fields of labor. In all this work Wesley was the inspiring and directing spirit. Not until late in life, 1784, was he induced to provide for the perpetuity of the work. The rapid extension and growing complexity of the movement, the accumulation of property in chapels, etc., made necessary a legal organization which should hold in trust the preaching places and manage the affairs of the societies after Wesley's death. This corporate body consisted of 100 itinerant preachers, selected by Wesley himself, to whom were entrusted the control of the chapels, the admission and expulsion of preachers, and their appointment to work from year to year. The firm adherence of Wesley to the Establishment is seen in the fact that he did not recognize this legal organization as a distinct church, but it was characterized as a "society," or "the society of the people called Methodists," all the members of this "society," except professed dissenters, being regarded as still belonging to the Anglican Church.

The achieved independence of the American colonies compelled the abandonment of this principle. The Methodist movement in America had been widespread and successful. The creation of a new government in America necessitated the formation of an independent church. To superintend the American work Wesley ordained Thomas Coke, a presbyter of the Church of England, who in turn ordained Francis Asbury as presbyter and associate superintendent—these two ordaining the American preachers and assuming supervision and direction of American Methodism. This act of Wesley respecting the American churches led him, in 1785, to ordain men for the work in Scotland, and 3 years later to ordain a number of preachers to assist himself in administering the sacraments in the rapidly multiplying churches of England. Thus, at the time of Wesley's death, in 1791, nearly a score of ministers had thus been ordained

in England and Scotland, and the former "society" had assumed the form and functions of a distinct church organization. By the time of Wesley's death Methodism had been introduced into England, Scotland, Ireland, Wales, the British Isles, France, the United States, Nova Scotia, New Foundland, and the West Indies. It then numbered 238 circuits, 540 travelling preachers, and 134,500 members. Its great organizer and director had been John Wesley. Among his ablest Arminian helpers in England were his brother Charles and John Fletcher, a Swiss by birth; in Ireland, Thomas Williams and Thomas Walch; in America, Thomas Coke and Francis Asbury. In the Calvinistic branch were George Whitefield, who had separated from Wesley in 1741; Howell Harris, of Wales, and Romaine, Madan, Venn, and Berridge.

Doctrine.—Wesleyan Methodism at first aimed only at a revival of spiritual life within the church. To spread scriptural holiness over the land was declared to be its one purpose. Its founder framed no elaborate creed as the Tridentine, the Heidelberg, the Augsburg, or the Westminster. Its distinctive theology became formulated from the Scriptures by the discussions of Wesley with his helpers in the annual conferences, by careful study of the Fathers, and by replying to the attacks of the opposers of the movement. The Twenty-five Articles prepared by Wesley, and afterward adopted by the Methodist Episcopal Church of America, were taken substantially from the Thirty-nine Articles of the Church of England. It is, however, generally held that the Wesleyan theology is to be found in the writings of Wesley (especially in his sermons and his notes on the New Testament), of Fletcher, and in the quite uniform teaching of the Methodist pulpit. It has been systematized in the treatises of Watson, Pope, Raymond, Foster, and others. While Methodism is in substantial agreement with the so-called orthodox churches with respect to most of the cardinal doctrines of Christianity, it is Arminian in distinction from Calvinistic. Its material principle is that the salvation or non-salvation of every individual depends on his free action with respect to the enlightening, renewing, and sanctifying influence of the Holy Spirit. If he willingly receives these influences, he will be saved; if he rejects them, he will be lost. With this fundamental principle harmonize other doctrines of the system, as the rejection of absolute foreordination and unconditional election and reprobation, the self-determinative power of the human will, the supreme importance of the work of the Holy Spirit, the personal assurance of the salvation of the believer by the witness of the Holy Spirit, and the perfection of the believer in love and obedience. While holding that the race has become depraved through the transgression of the first pair, and that unaided by divine grace fallen man is unable to attain a state of purity and holy obedience, Methodism teaches that this divine grace in Christ is universal, in that God wills the salvation of all since Christ died for all; that the objective operation of grace is universal, and that

the subjective work of grace is likewise universal, thus putting all men on probation. Methodism therefore teaches that none of Adam's descendants are guilty of Adam's sin, that no man becomes guilty until he has willfully rejected this grace which is proffered to all. Hence, through the atoning work of Christ, all men under the new covenant stand in a gracious and not merely a natural relation to God, and that they continue in this gracious relation until excluded by virtue of voluntary transgression. With this view agrees its teaching with respect to infant baptism and salvation, and the responsibility of each individual for his own salvation or loss. In harmony with most Protestant churches Methodism recognizes two sacraments—Baptism and the Lord's Supper. It holds that infants and believers are eligible to the first, while believers and penitent seekers of salvation are admitted to the second. While it emphasizes the doctrines of assurance and perfect love as the privilege of believers, it does not make these a test of membership.

General Polity.—Wesley had no more intention of instituting a separate church polity than of developing a distinct doctrinal symbol. Both are to be explained and understood only by regarding Methodism as a revival movement, and by studying it in its development. As before stated, Wesley most earnestly advised his followers to adhere to the forms and usages of the Established Church. He rebuked the tendencies to secession. While as early as 1744 a large part of England had been divided into "circuits," and preachers had been appointed to them, for a long time thereafter Wesley seems to have had no thought of an independent organization. The conversations held with his preachers at the annual conferences, however, clearly show that his opinions were slowly undergoing a change. Especially the provisions made for the progress and government of the American churches led him to devise a method for the perpetuation of his work in England, after his death. Doubtless the personal supervision of the work during his lifetime, the special provisions for supplying the circuits with preachers, and the annual conferences for consultation and advice contain the germs of that itinerant and supervisory system which became somewhat characteristic of Methodist polity. Methodism, therefore, holds to no divinely instituted church polity. While it finds in the New Testament and early church certain types of church organization, it regards no one type or form as obligatory, but believes that the church is free to adapt its polity to its shifting environment. So with the orders of the clergy. It finds very early in the history of the church the recognition of three orders, but denies that these are scripturally enjoined, but teaches that the church is permitted to exercise Christian liberty in the creation of church officers. While, therefore, there has been a substantial agreement in doctrine among all the branches of Methodism, each branch has felt free to frame its own polity. Indeed, the divisions in this church have

chiefly resulted from divergent views of church government.

WESLEYAN METHODISM.

While Methodism had a *de facto* existence from the formation of the "United Societies" in 1739, its *de jure* life dates from the enrolment, in the High Court of Chancery, of the "Deed of Declaration," in 1784. This instrument recognizes 100 travelling preachers, appointed by Wesley, as the legal conference. Hence they are known as the "Legal Hundred." Their duties and prerogatives, clearly defined in the Deed, have remained substantially unchanged to the present day. As before stated, during Wesley's life the societies, which consisted of one or more classes, were grouped into circuits, each of which was placed under the supervision of one or more of Wesley's preachers, called "assistants" or "helpers"—the chief preacher being called an assistant and his under colleague a helper. These assistants were directly responsible to Wesley, who exercised direction during the intervals of conferences and at the conferences themselves. During the latter part of his life, however, he was accustomed to take free counsel with his assistants in all matters pertaining to their personal welfare, as well as to the interests of the various circuits. After his death these duties and prerogatives pertained to the "Legal Hundred." But the question of personal supervision became a serious one. This was secured by dividing the country into "districts" and appointing district committees who, in the interim of conferences, should exercise discipline within their several districts, subject, however, to an appeal to the conference. The preachers enjoyed equal rights in the conference, and the Legal Hundred formally sanctioned and confirmed the decisions of the whole assembly. At first the preachers of a district elected their own chairman, and the district meetings consisted exclusively of preachers; but soon the chairmen of the districts were elected by the whole conference, and circuit stewards and district lay officers were associated with the preachers in all business not strictly pastoral.

From 1792-95 the Wesleyan body was greatly agitated by the question of the independent administration of the sacraments to the societies. The great majority insisted on receiving the sacraments from their own preachers, but many of the wealthier members and church officers resisted this demand. This led, in 1795, to the adoption of the Articles of Agreement for General Pacification, by which it was provided that the sacraments should be administered wherever the majority of the trustees and of the stewards and leaders of any chapel should so vote. The sacramentarian controversy was followed by that respecting the representation and rights of laymen. Alexander Kilham was prominent as a leader of a party which advocated the equal authority of preachers and laymen in the government of the church, that the laymen should appoint their own leaders and stewards, and that the preachers should be the mere executive of

the leaders' meetings. On his expulsion Kilnam drew with him about 5000 members.

This agitation led to a modification of the earlier policy, by the terms of which the admission of probationers remained the exclusive prerogative of the "superintendent," or preacher, while the admission to full membership could be determined by the leaders' meeting, and no member could be expelled for immorality until such immorality was proved at a leaders' meeting. Also the appointment and removal of leaders and stewards, instead of being the exclusive prerogative of the superintendent, were now lodged with the leaders' meeting, the superintendent having only the right of nomination. In 1797 the principal rules respecting preachers and laity were put into codified form and published under the title of the Large Minutes. This document is accepted by the ministers on entering the conference, and has been recognized by the civil courts as a part of the organic law of Wesleyanism. After this amendment of its polity Wesleyanism spread rapidly, and conferences were organized in Ireland, France, Australia, Canada, and other British provinces, while missions were established in France, Germany, Italy, Spain, Portugal, Continental India, Ceylon, China, Western and Southern Africa, the West Indies, Australia, and many islands of Oceania. It devised an efficient financial, missionary, and publishing policy. Through the labors of Thomas Coke, Jabez Bunting, Adam Clarke, Robert Newton, Joseph Benson, Richard Watson, Thomas Jackson, and others its educational, literary, and theological systems have been wisely and rapidly developed. In common with other churches of Great Britain, Wesleyanism has felt the disturbing influence of political agitations. The French Revolution, the great reform of 1828, the Chartist movement of 1840-48, and the revolutions of 1848-50 strongly affected its laity. This branch of the church had become increasingly influential in the government of the body. There had also been a growing jealousy on the part of a portion of the membership of the innovations which had been introduced, such as the special training of the clergy, the use of organs in the churches, etc. This led to a second secession in 1828, to a third in 1836, and to the withdrawal of more than 100,000 members between 1850-55. Since 1850 there has been a further liberalization of its church government, till at the present time the conference consists of an equal number (240) of ministers and laymen. These meet in a pastoral union, which is composed of ministers alone, and a connectional or representative union, both ministers and laymen. The former is for the stationing of the ministers and for the supervision and review of strictly pastoral work; the latter for the discussion and determination of all financial interests, or which are of a connectional character, as missions, education, chapel extension, support of worn-out preachers, and of the widows and orphans of deceased ministers, etc. All conclusions reached must be formally ratified by the Legal Hundred, any vacancies in which body must be filled prior

to the election of a president of the conference by the ministers on the opening of the pastoral session. Wesleyan Methodism has instituted various connectional enterprises which have been most serviceable in its development. Among these may be mentioned the Contingent Fund, 1756, for the support of home missionaries and to make up the deficits of salaries of preachers on poor circuits; the General Chapel Fund, 1818, to relieve embarrassed chapels and stimulate chapel extension; the Children's Fund, 1819, to equalize the support of the children of preachers; the Preachers' Auxiliary Fund, for aiding worn-out preachers and the widows and orphans of deceased ministers; the General Wesleyan Missionary Society, 1818, in which its missionary interests are consolidated; the Wesleyan Book Concern, for the publication and dissemination of denominational literature, its theological and literary schools and colleges, etc. Its statistics are: Preachers, itinerant and supernumerary, 2,897; members in full and on probation, 605,427.

OTHER BRANCHES OF BRITISH METHODISM.

The Calvinistic and Welsh Methodists.—Wesley and Whitefield separated on various doctrinal points—Whitefield holding to the Calvinistic theology. By the aid of his patron, the Countess of Huntington, he built his Tabernacle near the site of Wesley's Foundry, in London, and was also influential in founding societies in various parts of England. This branch of Methodism afterward became divided into three parts: The Lady Huntington Connection, which adhered to the liturgy of the Established Church and had a settled pastorate; the Whitefield Methodists, of whom nearly all have been absorbed into the Independent Church; and the Welsh Calvinistic Methodists, who have still a vigorous organization and life. The Welsh revival movement began even earlier than the Wesleyan, and was entirely independent of it. Under the powerful preaching of Harris, Rowland, and Davies evangelical "societies" were founded in various parts of the principality as early as 1743. But owing to the lack of efficient organization, these societies became largely disintegrated, until, in 1785, Thomas Charles, a clergyman of the Establishment, against whom the doors of the church had been closed, on account of his peculiar style of preaching, joined the Welsh Methodists, pushed forward the revival effort, and laid a strong organizing hand on the whole movement. By this means Welsh Methodism put on new strength, and has developed a distinct form of church government more nearly allied to the Presbyterian than to the Wesleyan. It has two separate theological colleges, a vigorous missionary society, and during the few past years has made rapid progress in all branches of church activity.

The Methodist New Connection.—As before stated, the Deed of Declaration had vested the supreme government in the preachers. This was highly unsatisfactory to a considerable number of the preachers and laymen, and

led to earnest discussion of the abuse of power by the clergy. Connected with this cause of dissatisfaction was the hesitation of a large body of Wesleyans to have the sacraments administered by their own preachers. Alexander Kilham (b. at Epworth, Lincolnshire, July 10, 1762; admitted by Wesley into the regular itinerant ministry, 1785; d. in London[?], July 20, 1798), a member of the Wesleyan Conference, had written very pointedly on both these topics, advocating the independent administration of the sacraments and the distribution of governmental powers equally between the clergy and laity. In 1796 he was tried for alleged defamation of the conference and expelled. About 5000 members of the Wesleyan body followed him, whom he organized under a distinct constitution in 1797. The doctrines and ordinances are the same as the parent body. The polity is characterized by the introduction of the lay element into church government. The conference consists of an equal number of ministers and laymen. It elects its own chairman each year, appoints a committee of five, clerical and lay, to station the preachers, and an Annual Committee, clerical and lay, which becomes the supervising and executive power in the interim of conferences. It has power to make laws and rules every 7 years, but any proposed changes in the general rules must be submitted to the quarterly conferences and must be approved by two thirds of the ensuing conference. This church supports missions in Ireland, Canada, Australia, and China. Its progress has not been rapid during recent years. Following are the estimated statistics: Churches, 256; ministers, 210; members, 29,700.

The Primitive Methodist Connection.—Influenced by the accounts of the success of camp-meetings in America, such meetings had been held in Staffordshire in 1807. Prominent among the promoters of this movement was Hugh Bourne, then a local preacher in the Wesleyan Connection. At the Wesleyan Conference of 1807 the subject of camp-meetings was discussed, and a minute was passed declaring them highly improper in England, and disclaiming all connection with them. In 1808, on his refusing to declare against camp-meetings, Bourne, without warning, notice, or trial, was expelled by his superintendent from the Methodist Society. William Clowes, who had co-operated with Bourne, had a similar experience. In 1810, through the labors of Bourne, Clowes, and others, 10 preachers and 136 members had united in a new organization—the Primitive Methodist Connection. Notwithstanding the preachers were mostly poor, uneducated workmen, and the leaders had but slender experience in church organization, in 1823, three years after their first conference, 45 circuits, 202 preachers, and 29,472 members were reported. It has developed a system of chapel extension, has founded connectional schools, has a book establishment in London, and maintains its own magazines and reviews. Its missionary society, organized in 1843, besides home and colonial work, supports laborers in West and South Africa.

Its doctrines and ordinances agree with those of the parent body. The polity is substantially Presbyterian. The leaders' meeting, composed of the class-leaders, the society stewards, and the travelling preachers of the circuit, corresponds quite closely to the kirk session; the quarterly meeting to the Presbytery; the district meeting, composed of one delegate from each circuit, to the Provincial Synod, and the conference, which meets annually, to the General Assembly. The conference is composed of 4 persons elected by the previous conference and 12 deed poll members; the remainder being chosen by the district meetings, two thirds of whom are laymen and one third travelling preachers. The conference constitutes the highest court of the connection. This church licenses females to preach. It is distinguished for the large gratuitous labor of its preachers, the superior influence of the laity in church government, and the zealous attention given to the poorer classes of society.

Its statistics for 1890 are: Chapels, 4460; preachers, travelling and local, 17,366; members, 193,658.

The United Methodist Free Churches.—This organization was effected in 1857. It resulted from the union of several smaller bodies of Christians, chiefly Methodistic, as the Protestant Methodists, who were formed from the secession of the Leeds Methodists, in 1828, occasioned by the introduction of organs in the churches; the Arminian Methodists of Derby, Nottingham, Leicester, and Redditch; the Welsh Independent Methodists; the Wesleyan Methodist Association, which seceded from the Wesleyan body under Samuel Warren, in 1835, on the occasion of founding theological schools, but really on account of the exclusive judicial and administrative authority given to the clergy; and the Wesleyan Reformers, who organized on the occasion of the expulsion of James Everett, Samuel Dunn, and William Griffith from the Wesleyan Conference, in 1849. Their expulsion, without formal charges, specifications, or trial, produced a profound sensation, and awakened lively sympathy on the part of the British public. The tory proclivities of the majority of the Wesleyans and the dictatorial and repressive policy of the leaders, which had led to quite unconstitutional measures, caused widespread agitation in the body, resulting in the loss of more than 100,000 members and the severe crippling of the Wesleyan Church for several years. In doctrine, ordinances, and institutions the United Methodist Free Churches are in substantial harmony with the parent body. Its system of local government is based on the congregational rather than the connectional principle. As regards their internal affairs, the circuits are independent, being bound only by the connectional regulations made by their own delegates in conference assembled. The circuit courts are supreme and final, instead of being subject to review and revision by the conference or annual assembly. Its local courts are the church meetings, of fully accredited members, for the election of society stewards, etc.; the leaders' meeting, which has the manage-

ment of the affairs of the several churches : the preachers' meeting, for the examination of preachers and candidates for the ministry ; the circuit quarterly meeting, in which are vested all legal powers for local government ; and the annual assembly, consisting of 4 *ex officio* members, and members, lay and clerical, elected by the quarterly meetings, which considers the connectional interests of the body.

Statistics are as follows : Preachers, travelling and local, 3718 ; members, 85,461.

Bible Christians.—This body was organized in 1815 by William O'Bryan, a Wesleyan local preacher in Cornwall, Eng., hence they are sometimes known as Bryanites. Their doctrines are identical with those of the Wesleyan body. Their government and methods are quite similar to those of the Primitive Methodists, and like them, they license women to preach. Their influence is quite limited. During the past twenty years their progress has been slow, seven years showing a decrease from the preceding. Statistics : Preachers, 142 ; members, 25,217.

Methodism in Ireland.—The first Methodist society was formed in Dublin by Thomas Williams, in 1747. Soon after John Wesley visited Ireland, preaching and organizing the work. On his return to England he sent over his brother Charles, who was accompanied by Charles Perronet. They labored for several months with considerable success, but encountered much opposition from their papal hearers. From 1747 to 1752 vigorous societies had been formed in Dublin, Cork, Limerick, and other places, and John Wesley held the first conference of 10 preachers in Limerick the latter year. Notwithstanding the stubborn opposition from the Roman Catholic population and the large depletion by emigration to America, at the death of Wesley there were in Ireland 15 circuits, 67 preachers, and 14,000 members. For more than 20 years after Wesley's death Thomas Coke was the superintendent of Irish Methodism. He took a most lively interest in the spiritual needs of the Irish people, visiting the country 25 times at his own expense, giving largely of his private means for the erection of chapels, and often preaching 3 and 5 times a day. Like the Wesleyans in England, the Irish Methodists were greatly agitated by the sacramental controversy, many being content to be a mere society, dependent on the Established Church for the sacraments, while others were desirous to have their own ministers recognized as competent to care for their people. This controversy resulted in the secession, in 1818, of "The Primitive Wesleyan Methodists," who continued their separate organization until 1878, when they returned to the parent body. While Irish Methodists constitute a distinct conference, they are intimately associated with the Wesleyans of England. The chairman of the conference is a representative of the Wesleyan Conference, and 10 of the Irish ministers are members of the Legal Hundred, whose sanction is necessary to the validity of measures. Owing to the agitations of 1849-51 and to the continuous emigration, the Irish Con-

ference has for many years had very slight numerical increase. Its doctrines and polity are identical with those of the Wesleyan Methodists.

Affiliated Conferences.—Formerly there were more than a score of conferences in the various colonial possessions of Great Britain which were affiliated with the Wesleyan Church. These have gradually assumed an independent standing, with the exception of the French Wesleyan Conference and that of South Africa and the West Indies. The work in Australasia, which began in 1812, has rapidly developed, and has an independent standing. The General Conference of Australasia includes the annual conferences of New South Wales and Queensland, Victoria and Tasmania, South Australia, and New Zealand. Their doctrines, ordinances, and general polity are quite in harmony with the original Wesleyan body.

II. AMERICAN METHODISM.

THE METHODIST EPISCOPAL CHURCH.

This is the original and largest body of Methodists in America.

Historical.—During their missionary visits to America neither Wesley nor Whitefield founded any Methodist societies. The former labored under the auspices of the Established Church, and had not yet begun his special revival movement, while the evangelistic efforts of the latter were in connection with existing churches on the Atlantic coast. The first class of American Methodists was formed in New York by Philip Embury, in 1766. It was composed chiefly of Irish immigrants, who had been members of Wesley's societies at home. Classes were soon after formed in Long Island, New Jersey, Delaware, and Philadelphia by Captain Thomas Webb and others, Webb having been licensed as a local preacher by Wesley in 1765. In 1768 the first preaching-place was dedicated in John street, New York City ; two years later the first church was built at Philadelphia. Nearly contemporary with Embury's work was that of Robert Strawbridge in Maryland, and of Robert Williams in Virginia and North Carolina. Receiving an appeal from the Methodists of New York for preachers at the Leeds Conference of 1769, Richard Boardman and Joseph Pilmoor volunteered to go to America, the former to New York, the latter to Philadelphia. In 1771 two others, Francis Asbury and Richard Wright, followed. In 1773 Thomas Rankin, one of Mr. Wesley's most experienced preachers, held the first conference in Philadelphia, when 10 preachers and 1160 members were reported. During the War of the Revolution all the English preachers except Francis Asbury returned to England, and nearly all the clergy of the Anglican Church in the Middle and Southern States, in which was the larger number of Methodists, deserted their parishes. The membership was thus left without pastoral care, and was deprived of the opportunity of celebrating the sacraments. Thus large numbers in the Methodist societies had not been baptized, and some of the preachers had never partaken

of the Lord's Supper. In this exigency Wesley earnestly requested the bishop of London to ordain at least one presbyter to administer the sacraments to the American Methodists, but this request was declined. At the close of the war there was urgent need to provide for these societies, which were destitute of properly ordained pastors. Thereupon, in 1784, Wesley, assisted by Rev. Thomas Creighton and Rev. Richard Whatcoat, presbyters, ordained Rev. Thomas Coke, M.A., of Oxford University, an English presbyter, as superintendent of the Methodist churches in America. Instruction was also given that Asbury should be assistant superintendent. In the so-called Christmas Conference, held in Baltimore, Dec. 24, 1784, which consisted of 60 ministers, Coke presided and read the letter of Wesley, in which the grounds and reasons of his action respecting the American work were set forth. The recommendations of Wesley touching an episcopal form of government, and to make the superintendent's election by the body of the ministers, and amenable thereto, were approved. Thereupon Coke and Asbury were unanimously elected superintendents, the Sunday service and the Twenty-five Articles prepared by Wesley were adopted, and thus the Methodist Episcopal Church assumed organic form. From this time the progress of the church was rapid. Before the close of the century societies had been formed in the Mississippi Valley, in the Eastern British provinces and Canada, in New England, and there were very numerous adherents in the Middle and Southern States. It had developed its polity, had divided its territory into annual conferences, had commenced its benevolent and educational enterprises, had introduced the Sunday-school into America, had founded its publishing house, and had made pronounced utterance against intemperance and slavery. In 1800 Richard Whatcoat was elected bishop, and in 1808 William McKendree. In 1808 the plan of a delegated General Conference was adopted, and this body, consisting of 90 ministerial delegates, held its first session in May, 1812. It was now reported that the church had 688 preachers and 195,357 members. Space will not permit even an outline of its history. Since 1812 the progress of this church has been unprecedentedly rapid. It has been almost entirely free from doctrinal controversy. Its ministry and members have been uniformly hearty in the acceptance and maintenance of its theology. The few defections of its ministry have been upon the more obscure and unsettled points of Christian doctrine, respecting which the Methodist Church has made no creed statement. Like the Wesleyan Church of England, from time to time it has experienced agitations, and has suffered secession on account of certain features in its polity, but more especially from the earnest controversies over African slavery.

Doctrine.—Its doctrine is Arminian as opposed to Calvinistic, and agrees in all essentials with the Wesleyan theology of Great Britain. The "Articles of Religion" were, with the exception of the Twenty-third, abridged by Wesley from the Thirty-nine

Articles of the Church of England. There is scarcely anything distinctive in these articles, the design of Wesley being to prepare a broad platform upon which a body of Christian believers might stand and work in love and charity. They do not once refer to his peculiar Arminian views, nor to the doctrines which Wesley had greatly emphasized in his preaching, since the design of the Articles was irenic rather than polemic. Aside from the Articles, the doctrines of the Methodist Episcopal Church, like those of the British Wesleyan, are to be found in Wesley's doctrinal sermons, his notes on the New Testament, and in other writings which have come to be recognized as standards. Upon these doctrines all candidates for the ministry are carefully examined, and their unqualified subscription thereto is a condition of being received among travelling preachers.

Polity and Government.—These are contained in its Book of Discipline. The Articles of Religion, the General Rules, and the Six Restrictive Rules are generally regarded as the constitution of the church. Its courts and law-making bodies are the following :

1. The General Conference. Prior to 1872 this was composed solely of ministerial delegates, but since that time it has consisted of one minister for every 45 members of each annual conference, chosen by ballot at the session of the annual conference next preceding the meeting of the General Conference, and of two laymen from each annual conference, chosen by lay electors from the several quarterly conferences of the same. Provision is made that no conference shall have less than one ministerial and one lay delegate. The General Conference meets quadrennially on the first day of May, the bishops presiding in turn, but having no voice in the deliberations. The ministerial and lay delegates meet as one body, though a separate vote can be taken on the call of one third of either order. The General Conference is the sole legislative body, limited only by the Restrictive Rules, all of which rules are subject to revision except the first, which forbids the General Conference to revoke, alter, or change the Articles of Religion or establish any other standards or rules of doctrine than those already recognized. It has entire supervision of all general interests and work of the denomination, and is the real bond of the whole connectional system. It elects bishops and all other General Conference officers, as missionary, church extension and educational secretaries, editors of official journals, etc. It also reviews the administration of the bishops, taking notice of any cases of maladministration, and also examines the journals of the various annual conferences.

2. The Judicial Conference. This is for the trial of bishops and of appeals of members convicted by an annual conference. The members composing this conference are called *Triers of Appeals*, seven being chosen by each annual conference. The triers from three conferences contiguous to the one from which the appeal comes constitute the Judicial Conference for the trial of appeals, in case of a convicted member of an annual conference,

and from five contiguous conferences for the trial of a bishop. A bishop presides.

8. The Annual Conference. This is composed solely of travelling preachers. The place of meeting is determined by the conference, the time is appointed by the bishop who is to preside. It has no legislative function, its power being simply administrative. It stations the preachers, gathers statistics, and reviews the character of its preachers, over whom it holds disciplinary power. Its action is subject to review by the General Conference through the examination of its journal.

4. The District Conference. This embraces the charges of a presiding elder's district, and is composed of the preachers in charge, the local preachers, exhorters, and one steward and one Sunday-school superintendent from each pastoral charge. It licenses local preachers, recommends candidates to the annual conference for orders or for admission on trial, and supervises the temporal and spiritual interests of the district.

5. The Quarterly Conference. This is composed of the pastor of a church, its local preachers, exhorters, stewards, and class-leaders, together with the Sunday-school superintendent and trustees, if these are members of the church. It has the general functions of a district conference, and cares for the interests of the local society or charge.

6. The Leaders' and Stewards' Meeting. This is presided over by the pastor, and is composed of the stewards and class-leaders of the charge. It recommends probationers for full membership, candidates to exhort or preach, and cares for the sick, needy, and those who need admonition.

The bishops of the Methodist Episcopal Church are neither prelatial nor diocesan, but are regarded as only presbyters appointed to exercise a joint superintendence over the whole church. Since 1872 their residences for the succeeding quadrennium have been determined by the General Conference. They preside over the general, annual, judicial, and missionary conferences, arrange the presiding elders' districts, appoint the presiding elders, station the preachers annually, and exercise general oversight of the interests of the church. The presiding elders are superintendents of districts in the interim of the annual conference, and form an advisory board of the presiding bishop. The ministry is itinerant, no minister being permitted to remain in the same pastoral charge more than five consecutive years. Admission to the annual conference is preceded by a probation of two years and the completion of a prescribed course of study. Admission to membership is after a probation of six months and on the recommendation of a leaders' meeting, but members in good standing in other churches are directly received.

Connectional Institutions.—This church made early provision for supplying its membership with religious literature. Its Book Concern, started in 1789 on a borrowed capital of \$600, has now (1890) a net capital of over \$3,000,000, and during the last forty years its sales have amounted to more than \$45,000,-

000. Of its gains for 1890, \$100,000 go to the support of superannuated preachers and to the widows and orphans of deceased ministers. The Missionary Society, organized in 1819, besides caring for destitute peoples within the United States, supports missions in South America, Mexico, Africa, China, India, Japan, Germany, Switzerland, Denmark, Norway, Sweden, Bulgaria, and Italy. In 1889 it raised and disbursed \$1,130,137. The Woman's Foreign Missionary Society supports missionaries and teachers in several foreign fields, having made appropriations in 1890 of \$247,454. The Woman's Home Missionary Society has more especial care for destitute regions within the bounds of the United States. Its receipts for 1889 were \$109,604. The Board of Church Extension, organized in 1864, has for its object the building of churches in destitute regions. Its receipts for 1889 were \$277,779, and its disbursements from the beginning amount to \$3,725,900. The Freedman's Aid Society was organized in 1866 to aid in the education of the freedmen of the Southern states. It now cares for poor whites as well. It has already expended \$2,425,082, and has established numerous schools and colleges in the South. The Educational Society, organized in 1868, has for its object the promotion of theological and general education. Its aim is to place the educational work of the Methodist Episcopal Church under strictly connectional supervision, like all her other departments of effort. Since its organization over 2200 students have received aid, and \$224,439 have been expended. This church has 9 theological seminaries, including 1 each in Germany and India, with about 800 students, numerous academies, colleges, and universities, some of which are generously endowed. The Sunday-school Union, organized in 1840, has for its aim to establish and encourage Sunday-schools, publish suitable books and supplies for the same, and maintain new schools in destitute parts. This church has about 25,000 schools, 270,000 officers and teachers, and over 2,000,000 scholars. During 1889 it issued about 363,000,000 pages of Sunday-school literature.

The General Conference of 1888 recognized and revived the order of deaconesses and made provision for their orderly induction to their work and for the regulation of their activities. Already deaconesses' homes have been established in several cities, and the work is rapidly multiplying.

Recently (1890) the organization of the young people of this church in Christian work, under the name of the Epworth League has been effected. It has now more than 250,000 enrolled members.

Statistics: Churches, 22,103; travelling ministers, 13,279; members, 2,236,463.

The Methodist Episcopal Church, South.—This body had its origin, May, 1845, in a convention of delegates from the annual conferences of the Methodist Episcopal Church within the slave-holding states. Almost from the beginning of the Methodist movement in America the question of negro slavery had received attention. In 1780 advisory measures had been adopted looking to the gradual

emancipation of slaves by its members. The succeeding conferences became even more pronounced in their opposition, and warned church officials against holding slaves wherever the laws permitted manumission, and threatened expulsion of such as should in any manner be connected with the slave trade. At the organization of the Methodist Episcopal Church, in 1784, clear and positive instructions were adopted relative to the religious care of the negroes and their gradual emancipation. The traffic in slaves was forbidden on pain of summary expulsion. The conference of 1796 caused to be inserted in the Book of Discipline a more carefully prepared and discriminating paragraph respecting the crying evil. The yearly conferences were authorized to make whatever regulations they might judge proper respecting the admission of persons to official stations. No less urgent recommendations for manumission were made, but the laws of the states and the peculiar circumstances of the churches were to be regarded. The conference of 1800 recommended the preparation of addresses by annual conferences, urging upon the legislatures of states the duty of emancipation. The utterances of General Conferences from 1800 to 1840 were uniformly clear as to the evil of slavery and the duty of manumission whenever it was practicable; yet the legal impediments to emancipation were recognized, and slave-holding was not held to be a bar to admission to membership or the ministry of the church. In 1844 the General Conference met in New York. An appeal was taken to the General Conference from the decision of the Baltimore Conference, which had suspended Rev. Francis A. Harding for failure to manumit slaves belonging to his wife, it being held by the Baltimore Conference that the laws of Maryland permitted such manumission. The General Conference, acquiescing in this opinion, confirmed the decision of the Baltimore Conference. Also Bishop James O. Andrew, residing in Georgia, was found to be connected with holding of slaves, whom he claimed would either not accept freedom or could not be legally emancipated. The connection of a general superintendent with slave-holding caused a profound sensation in the Northern Church, and it was claimed that this relation would infract the provision forbidding the General Conference to destroy the plan of the itinerant general superintendency, since it would be impossible for a slave-holding bishop to preside over the Northern conferences. The solution of the difficulty was for Bishop Andrew to dispose of his slaves—persons standing ready to receive him—or to resign his office. The latter he was willing to do, but Southern delegates would not consent. After protracted debate a preamble and resolution were adopted declaring "the embarrassment to the church thus caused to be so serious, that the bishop persist from the exercise of his office so long as this impediment remains." After this action the delegates from conferences within the slave states presented a "Declaration" that his action relative to Bishop Andrew and the continued agitation of the slavery ques-

tion made the jurisdiction of the General Conference over the conferences in the slave-holding states inconsistent with the success of the ministry in those states. Also a protest against this action, as extrajudicial and unconstitutional, was allowed to be spread upon the Journal. The Declaration was referred to a committee of nine, who were instructed to report some constitutional plan for peaceful and equitable division. If such division were found necessary. Such plan was almost unanimously adopted. It provided for defining the boundary of the Northern and Southern conferences, for the exclusive ministrations of each church within its own territory, for the equitable division of all property of the Methodist Book Concern, for the creation of commissioners from each branch, North and South, to carry these instructions into effect, and for the early vote of the annual conferences on the Plan of Separation. In compliance with the call of the Southern delegates, a convention, consisting of the clergy of conferences within the bounds of the slave-holding states, in the ratio of 1 to 11, was called in Louisville, Ky., in May, 1845. The church South had almost unanimously adopted the Plan of Separation, and the convention declared the body thus represented at Louisville as a distinct organization, under the title of the Methodist Episcopal Church, South. Its first General Conference was appointed for May, 1846, at Petersburg, Va. This conference was chiefly occupied in the election of bishops and editors, the revision of the Discipline, the appointment of commissioners, etc., the doctrines, polity, and ordinances remaining the same as those of the Methodist Episcopal Church. The Methodist Episcopal Church having in a measure repudiated the Plan of Separation, refused to make over an equitable proportion of the property of the Book Concern, but the question was settled by a decree of the Supreme Court of the United States in favor of the Methodist Episcopal Church, South. Since its recovery from the ravages of the Civil War the progress of this church has been rapid, and the development of its missionary, educational, and literary interests has been encouraging. Several overtures toward the reunion of the two bodies have been made, but hitherto they have been unsuccessful. Its doctrines are identical with those of other Methodist bodies. Its polity is very like that of the Methodist Episcopal Church. It admits, however, 4 lay members, 1 of whom may be a local preacher, to each of its annual conferences, while its General Conference is composed of an equal number of ministerial and lay delegates. It does not require a six months' probation of those who desire to become members.

Statistics: Churches, 11,767; preachers: travelling, 4862, local, 6269; members, 1,166,019.

The Methodist Protestant Church.—The secessions from the Methodist Episcopal Church have been occasioned by circumstances quite similar to those which gave rise to seceding bodies from the Wesleyan Church of England. The refusal of the ministry of

the parent church to admit the laity to its law-making councils and the opposition of a respectable number to a life tenure of the general superintendents caused early discontent and agitation. Efforts were made from time to time to effect changes in church government. A society, called the Union Society, which had been formed in 1826 in the interests of change, presented a united petition to the General Conference of 1828, praying for lay representation and other important modifications of polity. The rejection of this petition provoked much unpleasant feeling, and resulted in the expulsion of some of the most prominent agitators. This resulted in the calling of a convention in Baltimore, in 1830, to prepare provisional articles of association. Another convention, composed of an equal number of ministers and laymen, met in Baltimore in 1830, adopted a constitution of 17 articles, and prepared a Book of Discipline for a new organization under the title of the Methodist Protestant Church. This body was greatly agitated by the slavery question. Secessions were from time to time threatened, and forbearance was oftentimes well-nigh exhausted. At length the delegates from the conferences of the Northern states petitioned the General Conference of 1858 to pass an ordinance excluding slaveholders from the church. On its refusal to grant this petition 19 annual conferences sent delegates to a convention which met at Springfield, O., in 1858. This convention voted to cease all official connection with other portions of the church so long as they tolerated slave-holding. Soon after the conferences represented in this convention seceded from the Methodist Protestant Church, and with some members of other non-episcopal Methodist bodies formed the Methodist Church. These bodies have, however, been recently reunited under the original title. Its doctrines differ in no respect from the parent body. Its polity differs from that of the Methodist Episcopal Church in that it does not recognize the episcopal office or the general superintendent, chosen for life, but each annual conference elects its own chairman. Its General Conference, which meets quadrennially, is composed of equal numbers of ministers and laymen, elected by the annual conferences, in the ratio of one delegate each for every one thousand members. In ordinances, discipline, and worship it resembles the Methodist Episcopal Church.

Statistics: Churches, 2003; ministers, 1441; members, 147,604.

Canadian Methodism.—Methodism was introduced into Upper Canada as early as 1778. The first itinerant Methodist preacher was William Losce, a member of the New York Conference, who began preaching about 1790. Thereafter the work was supplied by missionaries from the Methodist Episcopal Church of the United States. Until the war of 1812 the relations between the churches in Canada and the parent body continued amicable, but thereafter the work was hindered by the opposition from members of the Church of England, and of missionaries from the British Wesleyans. In 1820 an agreement was en-

tered into between the Methodist Episcopal Church and the English Conference, whereby the former was to withdraw from Lower Canada and the latter from Upper Canada, each leaving the other in exclusive control of the societies and church property in its own territory. The Canada Conference of the Methodist Episcopal Church was organized in 1824, and had a prosperous history until the violation of the agreement by the English Conference in 1832, when large numbers joined the Wesleyan body. Notwithstanding this large withdrawal, the original organization was continued with three annual conferences, and had a slow but steady growth for half a century. In 1873 the Wesleyan body became independent of the British Conference. It was divided into three conferences, but in 1874 it united with East British American and New Connectional Methodists under the name of the Methodist Church of Canada. From time to time efforts had been made to unite all the Methodist bodies of Canada under one organization. In Sept., 1882, a delegated committee of 86, appointed by the Methodist Church of Canada, the Methodist Episcopal Church of Canada, the Primitive Church, and the Bible Christian Church, adopted a basis of union to be presented to their respective churches. This was adopted by these 4 bodies, and, in accordance with a recommendation of the committee, the first General Conference of the "Methodist Church" convened at Bellville, in Sept., 1883. The act of union was sanctioned by appropriate legislative action in 1884. At the time of the union the Methodist Church of Canada had a membership of 128,644; the Methodist Episcopal Church, 25,671; the Primitive Methodist Church, 8090; the Bible Christians, 7398—or a grand total of 160,803. Since the union the progress of the church has been rapid in all departments of effort. Its doctrines are entirely Wesleyan. Its General Conference is quadrennial. It is composed of an equal number of ministerial and lay delegates, and is presided over by a general superintendent, whose term of office is eight years and is eligible to re-election. Its eleven annual conferences are also composed of an equal number of lay and ministerial delegates. Each elects its own president, who is *ex officio* president of the district in which he may be stationed. They also elect a superintendent for each district. The ministers are stationed by a committee composed of the chairmen of districts and the presiding elders. The ministerial term is three years.

Statistics: Churches, 3754; ministers, travelling and local, 3436; members, 233,868.

The American Wesleyan Church.—This organization originated in a secession from the Methodist Episcopal Church in 1843. The cause of this withdrawal was the alleged laxity of the parent body with respect to the admission of slave-holders to membership. These seceders held that not only slave-holders, but those who claimed that slavery was right should be excluded from the Christian Church. They have occupied extreme ground on intemperance and fellowship with Masonry and

other oath-bound societies, positively refusing fellowship to members of such societies. In doctrines, discipline, and ordinances it is Methodist. Its polity combines the connectional and the congregational principles. Respecting local interests, the churches are independent, but connectional interests are supervised by annual and general conferences, in which ministers and laymen have equal representation.

Statistics : Churches (about), 600 ; ministers (about), 300 ; members (about), 18,000.

The Free Methodist Church.—This church originated in 1860, in a convention of ministers and laymen, formerly members of the Methodist Episcopal Church. The immediate occasion of its organization was the expulsion of Rev. B. T. Roberts and Rev. J. McCreery from the the Genesee Conference on the charge of contumacy. Its adherents justified its origin on the assumed departure of the parent body from its early doctrines and discipline, and the necessity of returning to the simplicity and purity of early Methodism. Special opposition is made to secret or oath-bound societies, to rented pews in churches, to choir singing, to extravagant church buildings, etc. It has seven annual conferences. Its doctrines are those of general Methodism. In polity it recognizes a general superintendent, elected every four years, instead of a bishop. In all its conferences laymen have an equal voice with the ministry.

Statistics : Churches, 952 ; ministers, 513 ; members, 19,998.

The African Methodist Episcopal Church.—From its origin the Methodist Church had given much attention to the spiritual improvement of the colored population, North and South, and large numbers were enrolled among its members. There had been a growing conviction that greater self-respect, freedom, and opportunity for improvement would be secured to the colored membership under an independent organization. To secure this result a convention of colored delegates met Philadelphia in 1816, and organized under the above title. Richard Allen was elected first bishop. This independent movement has resulted in securing all the benefits which were anticipated. The progress of the church has been rapid and steady, developing all the departments of a vigorous church organization.

Statistics : Churches, 4150 ; ministers, 3160 ; members, 410,000.

African Methodist Episcopal Zion Church.—This church originated in the withdrawal of the Zion congregation of colored people, in the city of New York, from the Methodist Episcopal Church. Its first annual conference of 22 members was held in 1821. Since its organization it made rapid progress, and has become an influential and useful body of colored people, developing all the elements of healthy church life. Its doctrine, discipline, ordinances, and polity agree with the parent body, except that its general superintendents are elected every 4 years.

Statistics : Churches, 3500 ; ministers (estimated), 3000 ; members, 412,513.

Colored Methodist Episcopal Church.—This

body of colored Methodists was organized by the authority of the Methodist Episcopal Church, South, in 1870. It has its own distinct conferences, and is developing all the agencies of an independent church organization. In doctrine and polity it agrees with the church which founded it.

Statistics : Churches, 2100 ; ministers, 1800 ; members, 170,000.

Other Bodies.—The smaller bodies of the American Methodist Church are the Congregational Methodists, holding to Methodist doctrine, but accepting a Congregational polity, who have 50 churches, 100 preachers, and about 4000 members ; the Independent Methodists, differing but slightly from the Congregational Methodists, who have 35 churches, 80 ministers, and about 5000 members ; the Primitive Methodists, differing in no essential particular from those of England, who number 147 churches, 63 ministers, and 5502 members ; and the Union American Methodist Episcopal (colored), who have about 50 churches, 112 ministers, and 3500 members.

Small secessions other than those mentioned have occurred, but they have been reabsorbed or have joined other bodies.

Closely affiliated with the Methodist Church are the United Brethren in Christ and the Evangelical Association. These are mostly of German membership.

The Evangelical Association.—This body is sometimes known as the "Albrights," from their founder, Jacob Albright. He had been a member of the Methodist Episcopal Church, and undertook the labor of reform among the German churches about 1790. With no purpose of forming a separate church, he continued his gratuitous labors in parts of Pennsylvania, and was successful in inducing many of his hearers to seek a higher spiritual life. He was set apart as their spiritual overseer, and by degrees his adherents were organized into a distinct church. Its labors have been abundant and its success marked. Its doctrines, ordinances, and modes of worship are Methodist. Its polity resembles that of the Methodist Episcopal Church with respect to the various conferences and their functions, but differs from it in that its bishops are elected by the General Conference for 4 years, and its presiding elders are elected by the annual conferences.

Statistics : Churches, 2043 ; ministers, 1864 ; members, 148,506.

United Brethren in Christ.—This name is borne by a society of Christians which was originated and fostered by the labors of Philip William Otterbein, a missionary of the Reformed Church to Pennsylvania, and Rev. Martin Boehm, a minister of the Mennonites. These men had felt the need of a deeper spiritual life on the part of themselves and of the people to whom they ministered. They became collaborators, travelling in Pennsylvania, Maryland, and Virginia, and forming societies in each of these states. The superior scholarship and sanctity of Otterbein eminently fitted him for the headship of the church to which he was chosen. In 1800 Otterbein and Boehm were elected superintendents. Since its members had been gathered from

churches of varied doctrine and polity, a general conference was assembled in June, 1815, to formulate a common doctrine and frame a discipline. Since that time the church has had a healthy growth, and its teachings on the great moral and social questions, as intemperance, impurity, slavery, etc., have been radical and reformatory. Its doctrines, ordinances, and forms of worship are essentially like those of the Methodist Episcopal Church. Its courts or conferences are similar to those of the Methodist Episcopal Church. Its bishops are, however, elected every four years, and lay representation holds in both general and annual conferences. It has also the itinerant system of supplying churches with pastors.

Statistics: Churches, 4265; ministers, 1455; members, 199,709.

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CHARLES W. BENNETT.

Methodius, the apostle of the Slavs. See CYRILLUS.

Methodology corresponds, in the theological system, to encyclopædia as theory to practice, and has for its object to furnish the best method by which to study that system so as to grasp it in its entirety.

Metropolitan means in the ancient church the bishop of the metropolis of the province. It was not a mere title or rank, but had some real rights and duties of supervision and jurisdiction in the province. Metropolitans are first spoken of in the canons of the Council of Nicæa, 325.

Mexico, Missions in. Religious toleration was decreed by Juarez in 1857, but Protestantism gained no firm foothold in the country till after the fall of Maximilian in 1867. Previous to this a priest, Aquelar (who soon died), and a layman, Hernandez, founded the "Church of Jesus" (1865), and Miss Rankin started schools at Monterey and elsewhere. These came into the charge of the American and Foreign Christian Union, which in 1869 sent out Henry C. Riley, who was born in Chili of American parents. In 1873 the work came under the patronage and support of the American Episcopal Church. Dr. Riley was made bishop, and at one time reported 12 native presbyters. Complications arose, he withdrew, and since 1886 the Constitution of the Mexican Church has been "temporarily in abeyance," and the mission under the control of the presiding bishop of the American Protestant Episcopal Church. In 1889 Rev. W. B. Gordon was its superintendent, and had under his care 4 native priests, 6 native lay preachers, 6 native and 8 foreign teachers, 29 mission stations, with about 700 communicants and 2700 adherents.

A Presbyterian mission, founded in Zacatecas, 1872, makes a better showing; it had in 1882, 8 missionaries, 30 native preachers and helpers, and over 6000 communicants. Operations were begun about the same time by the Congregationalists, Methodists, Southern Methodists, Southern Presbyterians, and Friends. In some cases these have been attended with danger; a Congregationalist, Stephens, was murdered at Ahualulco, March 2, 1874, and a native Methodist, E. Monroy, at Santa Anita, April 8, 1881. (See G. Haven's *Our Next-door Neighbor*, New York, 1875.) F. M. B.

Meyer (mī'er), **Heinrich August Wilhelm**, b. at Gotha, Jan. 10, 1800; d. in Hanover, June 21, 1873; studied theology at Jena, held various pastoral charges, but resided since 1841 in Hanover as member of the consistory. His great work is his *Kritisch-Exegetischer Kommentar zum N. T.*, of which an English translation appeared in Edinburgh, 1873-82, 20 vols., American revised ed., 1884-88, 11 vols.

Meyfart (mī-fart), **Johann Matthæus**, b. at Jena, 1590; d. at Erfurt, Jan. 26, 1642; studied theology at Wittenberg, and was in 1616 appointed professor at Coburg, and in 1631 at Erfurt. Besides some Latin works, dogmatical and polemical, he published in German some eschatological works, in the form of sermons, which made a deep impression on his contemporaries, and some memoirs on witchcraft, the universities, etc., which have considerable historical interest.

Mezuzah (Hebrew, *door-post*) is the name of a hollow cylinder of lead or brass or silver with a hole in front covered with glass. This cylinder contains a piece of parchment on which are written passages of Scripture (Deut. vi. 9, ix. 20) and which is then rolled up in such a manner that the word *Shaddai*, "Almighty," is visible behind the glass. This mezuzah is fastened on the right-hand door-post of every door in a Jewish house, and is supposed to guard the house against evil influences.

Mezzofanti (met-zo-fan'-tee), **Giuseppe Gaspardo**, cardinal; b. at Bologna, Sept. 17, 1774; d. in Rome, March 15, 1849. He was educated at Bologna, and in 1797 ordained priest and made professor of Arabic in the university, where, after sundry vicissitudes, he held the chair of Oriental languages and of Greek, 1814-31. Then he went to Rome, succeeded Mai 1833 as keeper of the Vatican library, and in 1838 was made cardinal and director of studies in the Congregation of the Propaganda. He was a phenomenal linguist, speaking over 50 divers tongues, and having some acquaintance with as many more; but he produced nothing of importance. His life was written in English by C. W. Russell, London, 1857, and in German by A. Bellesheim, Wurzburg, 1880. F. M. B.

Mī'-cah (*who is like Jehovah*). 1. An idolater in Mt. Ephraim (Judges xvii., xviii.) who persuaded a Levite to be his priest, but had his idols and his priest taken away by a troop of Danites.

2. The Morasthite, i.e., of Moresheth, a village in the west of Judah; the sixth of the minor prophets. He prophesied under Jotham, Ahaz, and Hezekiah, kings of Judah (750-698), and was a contemporary of Isaiah, whom he somewhat resembles. (Cf. Isa. ii. 2 with Micah iv. 1, and Isa. xli. 15 with Micah iv. 13.) His bold fidelity was a shield to Jeremiah a century afterward (Jer. xxvi. 18, 19). He wrote in an elevated, poetic style, rich in images and plays upon words, with frequent transitions, and occasionally abrupt and obscure. There are three sections in his prophecy, each beginning with the call "Hear

ye" (i. 2, iii. 1, vi. 1). He denounces the sins of the people, and threatens the utter desolation of Samaria and the overthrow of Jerusalem and the captivity of its inhabitants. He predicts the return of the Jews from bondage and the punishment of their foes. He proclaims the coming of Messiah, and specifies Bethlehem as the place of his birth (v. 2, 3), a prediction thus understood by the Jews (Matt. ii. 5, John vii. 41, 42). Recent commentaries are by P. Kleinert in Lange, Eng. trans., New York, 1875; T. K. Cheyne, Cambridge, 1882.

T. W. C.

Mi-cha'-lah, a fearless prophet of Samaria, who foretold to Ahab (1 Kings xxii.) his defeat and death at Ramoth Gilead.

T. W. C.

Mi'-cha-el (*who is like God?*). The name of nine men of Israel, and also of the archangel (Jude 9) described in Daniel (x. 18, 21, xii. 1) as standing in a special relation to the Jewish nation, and in Rev. xii. 7, 8 as leading the hosts of the angels.

T. W. C.

Michael (Palmologus) VIII., Greek emperor of that name; b. 1234 (?); d. in Dec., 1282; guardian with the Patriarch Arsenius of the young emperor, John Lascaris; finally had himself crowned, and in 1261 blinded his young colleague and banished him. For this Arsenius excommunicated him. In 1269 Charles of Sicily made war upon him with the design of restoring Baldwin, Latin emperor, to the throne of Constantinople, and Michael was so hard pressed that he consented, in order to secure the help of the pope, to appear by deputy at Lyons (1274) and accept the *filioque* and the supremacy of the pope. But this resulted in nothing to either party.

F. H. F.

Michaelis (me-ka-ä-lis), **Johann David**, b. at Halle, Feb. 27, 1717; d. at Göttingen, Aug. 22, 1791; studied theology, philosophy, and Oriental languages at Halle; travelled in England and Holland, and was in 1745 appointed professor at Göttingen, where, by laying out new lines of research and pursuing them with great energy, he exercised a widely spread and long-felt influence. His *Commentaries on the Laws of Moses* appeared in German (*Erklärung des mosaischen Rechts*), at Frankfurt, 1770-75, 6 vols., 2d ed., 1776-80, Eng. trans., London, 1810, 4 vols., and his *Introduction to the New Testament* (*Einleitung*), Göttingen, 1750, much enlarged in later editions, Eng. trans., London, 1823, 6 vols. Of his introduction to the Old Testament only the first part was completed, Hamburg, 1787. He also published commentaries on the three most strongly Messianic Psalms, Göttingen, 1759, and Ecclesiastes, 1751, and two volumes of *Supplem. ad Lexic. Hebr.*, Göttingen, 1786, etc. His autobiography was edited by J. M. Hassencamp, Rinteln, 1793, and his letters appeared, Leipzig, 1794-96, 3 vols.

Michaelmas, or the Festival of St. Michael and all the Holy Angels, is celebrated not only by the Roman, but also by the Greek and several Protestant churches on Sept 29.

The custom is very old; in the Roman Church it dates back to the 8th, in the Greek to the 12th century. It probably originated from various provincial or local festivals which by the church were modified with respect to their character and fixed with respect to their time.

Mi'-chal, the second daughter of Saul, married to David, whose life she saved by stratagem (1 Sam. xix. 12); then given to Phaltiel, but restored to David, whom she alienated by her contempt of his pious zeal (2 Sam. vi. 20-23).

T. W. C.

Mich'-mas (*something hidden*), the present Mickmas, a village 5 m. n. of Jerusalem, was a town of Benjamin, and is mentioned in the Philistine war of Saul and Jonathan (1 Sam. xiii. 11) and in connection with the invasion of Sennacherib (Isa. x. 28). After the captivity it was resettled, and under Jonathan Maccabæus it became the seat of government (1 Macc. ix. 73). In the time of Eusebius and Jerome, however, it was nothing but a large village.

Middleton, Conyers, D.D. (Cambridge, 1717), Church of England; b. at Richmond, 40 m. n.w. of York, Dec. 27, 1683; d. at Hildersham, near Cambridge, July 28, 1750. He was educated at Trinity College, Cambridge; fellow, 1706; librarian of the university, 1723; Woodwardian professor, 1731. He engaged in fierce controversies with Dr. Bentley, and wrote against Waterland, Sherlock, and others. His *Life of Cicero*, London, 1741, won and deserved high praise, and its profits procured him an estate at Hildersham, to which he soon retired; but his permanent fame rests upon two of the greatest controversial works of the 18th century, *A Letter from Rome showing an exact Conformity between Popery and Paganism*, 1729, and *A Free Inquiry into the Miraculous Powers Supposed to have Subsisted in the Christian Church*, 1749. These, with two minor publications in 1731, caused Middleton to be assailed by some as an infidel. He was an indifferent churchman, an eager and sometimes bitter polemic, and an able and independent thinker, who by his application of the scientific spirit to theological inquiry rendered eminent service to the cause of unsectarian Protestantism. His works, excepting the *Life of Cicero*, were collected in 4 vols., 1752.

F. M. B.

Middleton, Thomas Fanshaw, D.D. (Cambridge, 1808), F.R.S., first bishop of Calcutta; b. at Kedleston, 5 m. n.w. of Derby, Jan. 26, 1769; d. at Calcutta, July 8, 1822. He graduated at Pembroke Hall, Cambridge, 1792, and after various preferments became archdeacon of Huntingdon, 1812, and bishop of Calcutta, 1814. Here he founded a missionary college (1820) and other useful institutions. He wrote *The Doctrine of the Greek Article applied to the Criticism and Illustration of the New Testament*, London, 1808. His *Sermons, Charges*, etc., with a memoir by Dr. Bonney, appeared, 1824, and his life, by C. W. Le Bas, 1830, 2 vols.

F. M. B.

Mid'-i-an (*strife*), a territory stretching from the Elanitic Gulf to Moab, inhabited by nomad race, numerous and rich in flocks, herds, and camels (Isa. lx. 6), and also active in commerce. They were idolaters, and often led Israel astray. They sought to destroy Israel by Balaam's sorceries, by enticing them to sin and by open war (Num. xxii., xxv., xxxi.). Afterward they oppressed the Hebrews, but were defeated by Gideon (Judges vi. 7, Ps. lxxxiii. 10-12). Thenceforward they became gradually incorporated with the neighboring Moabites and Arabians.

T. W. C.

Midrash (*commentary*). Found in R. V., 2 Chron. xiii. 27, xxiv. 27. The term used by the post-biblical Jews to denote the expositions of Holy Writ or portions of the same, in which first the HALACHA (q.v.) method was followed and afterward the HAGGADA (q.v.). The oldest parts belong to the period of the Mishna, i.e., about the 3d century A.D.

T. W. C.

Mig'-dol (*tower*), a frontier town of Northern Egypt (Jer. xlv. 1, xlv. 14, Ezek. xxix. 10), "from Migdol to Syene"—the northern and southern limits of Egypt. The Migdol of Ex. xiv. 2, Num. xxxiii. 7 is probably a different place, perhaps *Bir Suweis*, 2 m. from Suez.

T. W. C.

Migne (mên), **Jacques Paul**, b. at St. Flour, Central France, south, Oct. 25, 1800; d. in Paris, Oct. 25, 1875; was educated in the theological seminary of Orleans; ordained priest in 1824, and appointed curate of Puisseaux, but removed in 1833 to Paris on account of a disagreement with his bishop; founded *l'Univers*, which he sold in 1836; settled then at Petit Montrouge, near Paris, where he established an immense factory for church furniture—organs, statuary, pictures, etc.—and a still more immense printing establishment, from which issued *Patrologia Cursus Completus*, Latin series, 221 vols., Greek series, I. 104 vols., II. 58 vols.; *Encyclopédie Théologique*, 171 vols.; *Collection des Orateurs Sacrés*, 100 vols., etc.

Milan, The Church of, pretends to have been founded by Barnabas, but its real importance it derived from Ambrose, 374-97. From his time and down to the days of Gregory VII., 1073-85, it occupied a peculiar position in the history of the church, intermediate between Rome and Constantinople. The liturgy which Ambrose introduced in his diocese was modelled after the Greek pattern and deviated considerably from the Roman, but for centuries no changes were made or suggested. Ambrose had been elected bishop by the people, and for centuries the independence of the episcopal election was vindicated by the Milanese; the pope had even not the right of confirmation. Thus it was quite natural that the archbishop of Milan should act as mediator between Rome and Constantinople both in doctrinal and in political controversies, and his secular position was such as to give weight to his advice. He had the right to crown the king of Lombardy with the iron crown, and that single circumstance

could in those days hardly fail to make him the political leader of the Lombards. That which finally stopped the independent development of the Church of Milan and merged its history into that of the papacy was the question of the celibacy. The Milanese clergy, even the bishops, married, but after the preaching of Petrus Damiani and the direct appeal of Gregory VII. to the laity, their power was utterly wrecked on this rock. It is quite characteristic, however, that in the contest between Ultramontanism and the national cause in Italy in the present century, the Church of Milan espoused the latter. (See for the earlier history, Arnulf and Landulf in Pertz, *Monumenta Scriptores*, viii.)

Milcom. See MOLECH.

Mildmay Conference was held, Oct. 21-25, 1878, at Conference Hall, Mildmay Park, London, for the purpose of discussing the ways and means of the Christian mission in the different parts of the world. An account of the proceedings was published in 1879, and the conferences have been continued from time to time.

Mi-le'-tus, an ancient city, capital of Ionia, 36 m. s. of Ephesus, at the mouth of the Mæander; the parent of many colonies and the birthplace of Thales and other famous men. Paul on his return from the third tour stopped here to meet the Ephesian elders (Acts xx.), and revisited the place with Trophimus (2 Tim. iv. 20). At that time it had four harbors and a large commerce, but sediment from the river has so filled up the gulf that the ancient site is now 10 m. inland.

T. W. C.

Milicz (mê'-litch—*dearest*), a predecessor of Hus; b. at Kremsier, south of Olmütz, in Moravia; admitted to some clerical position in 1350; in the imperial cabinet as secretary as early as 1360, at the same time canon and archdeacon at Prague. His special career began when, in 1363, he resigned all these offices and began to preach to and labor for the common people, at first in the country and then in Prague, where his Bohemian sermons soon brought great crowds to hear him, and led to the conversion of multitudes high and low. So many fallen women were won to purity and religion that he was obliged to found a special institution for them. His studies in the Scriptures led him to the belief that Antichrist was already come, and he called boldly upon pope and emperor to reform the church. Such doctrine led to suspicion, and in 1367 he went to Rome, was for a time imprisoned, but finally released by Urban V. He returned to Prague, where he had greater success than ever. But jealousy of his popularity created trouble for him again, and he went, in 1374, to Avignon, to the papal court, where he cleared himself of all suspicion, but died June 29 of the same year. (See Neander's *Church History*, and Lechler, *Life of Wiclif*.)

F. H. F.

Military Religious Orders, a term applied to the Knights Templars, the Teutonic Knights, and the Knights of St. John, which see under their respective titles. F. H. F.

Mill, John, D.D. (Oxford, 1681), Church of England; b. at Shap, Westmoreland, 280 m. n.w. of London, about 1645; d. at Blechingdon, Oxfordshire, June 23, 1707. He entered Queen's College, Oxford, 1661; became fellow, 1669, and tutor; rector of Blechingdon, 1681, and chaplain to Charles II.; principal of St. Edmund's Hall, 1685; prebendary of Canterbury, 1704. His celebrated Greek Testament, with 30,000 various readings, was the fruit of 30 years' labor, and appeared two weeks before his death. F. M. B.

Mill, John Stuart, b. in London, May 20, 1806; d. at Avignon, France, May 8, 1873. He was educated by his father, James Mill (1773-1836), on a peculiar system, beginning Greek at three, and having the analytic powers elaborately trained, while the imagination and emotions were ignored; he did not "throw off religious belief, but never had it." The result was a Utilitarian materialist of the Bentham school, with noble powers, intense sincerity, and high character, but a one-sided development; his idealistic tendencies, severely restrained in youth, found vent in maturity in a romantic worship of his wife. He was in the employ of the East India Company, 1823-58, and in Parliament, 1865-68, but his life was mainly literary. He began writing for the *Westminster Review* on its foundation in 1823, and edited it, 1836-40. His *System of Logic*, London, 1843, *Principles of Political Economy*, 1848, and *On Liberty*, 1859, gained great reputation, though he had no charm of style. Among his other books are *Representative Government*, 1860; *Utilitarianism*, 1861; *Examination of Hamilton's Philosophy*, 1865; *Subjection of Women*, 1869; *Three Essays—Nature, The Utility of Religion, and Theism*, 1874. (See his *Autobiography*, 1873, and A. Bain's *J. S. Mill*, 1882.) F. M. B.

Milledoler (mil-dol'-ar), **Philip, S.T.D.** (University of Pennsylvania, 18—), b. at Rhinebeck, N. Y., Sept. 23, 1775; d. on Staten Island, N. Y., Sept. 22, 1852; graduated from Columbia College, New York, 1793; studied theology, held various pastoral charges in New York and Philadelphia, and was professor of theology in the seminary and president of Rutgers College, New Brunswick, N. J., 1825-41. He was one of the founders of the American Bible Society in 1816, and president of the General Synod of the Reformed Church in 1823, and has published several dissertations, sermons, and addresses.

Millenary Petition, The, thus called because it was signed by nearly 1000 Puritan ministers, was presented to James I. on his way to London, 1603, and resulted in the Hampton Court Conference (q.v.).

Millenarianism. The view which holds that at the second advent the pious dead will be raised up and reign with Christ on the earth for a thousand years. There does not appear ever to have been a time when this opinion was not held by more or less of the followers of Christ, yet never did it obtain such general prevalence as to be incorporated

in any of the established creeds. Its first appearance was in the primitive church, where it bore the name of Chiliasm. It seems to have been held by Justin Martyr, as it was by the heretic Cerinthus, and is found in most of the Apocryphal books of Jewish Christians. Papias, bishop of Hierapolis, set forth the doctrine in a very sensuous form, and the so-called Epistle of Barnabas derives it from a symbolical view of the six days of creation, which are to be followed by a Sabbath which is to continue a thousand years. Irenæus and Tertullian advocated millenarianism, the former from Scripture and tradition, the latter from the new prophetic impulse of Montanism. But widely extended as the view was, it did not become universal, but was opposed by Caius, a Roman presbyter about 200, and by the Alexandrian School with energy, particularly by Origen. From this time it began to decline. Jerome and Augustine gave a tone to the interpretation of prophecy which prevailed from their time on, being interrupted for a season by the general agitation of Christendom at the approach of the year 1000.

At the Reformation millenarianism revived in a gross form in John of Munster and the Anabaptists, but in milder form among eminent men such as the learned and pious Bengel. At the present time it is held by many in this country and still more in Great Britain. The subject is treated in most of the works on dogmatics. The ablest single work against the premillenarian view is that of Dr. David Brown on the *Second Coming of our Lord*, London, 1846, while on the other side is the work of Dr. A. J. Gordon, *Eccle venit: behold He cometh*, Chicago, 1890. T. W. C.

Millennium. This term signifies a period of a thousand years, and in its religious use is applied to the prophetic era mentioned in the Apocalypse (xx. 1-7). All expositors agree that the description indicates a state of great spiritual prosperity, but they differ much as to its chronological date.

T. W. C.

Miller, Hugh, layman of the Free Church of Scotland; b. at Cromarty, 16 m. n.e. of Inverness, Oct. 10, 1802; d. at Portobello, near Edinburgh, Dec. 24, 1856. He was a stonemason till 1836, then a bank-clerk, and from 1840 editor of the *Witness* at Edinburgh. His books of popular geology, *The Old Red Sandstone*, Edinburgh, 1841, *Footprints of the Creator*, 1849, and *Testimony of the Rocks*, 1857, attracted many readers, but brought needless imputations on his piety because of his interpretation of "day" in Gen. 1. He shot himself in a fit of insanity brought on by overwork. (See *My Schools and Schoolmasters*, 1854; his *Life and Times*, by Dr. T. N. Brown, London, 1858; *Life and Letters*, by P. Bayne, 1871, 2 vols.) F. M. B.

Miller, Samuel, D.D. (University of Pennsylvania, 1804), LL.D. (Washington, Pa. 1847), Presbyterian; b. near Dover, Del., Oct. 31, 1769; d. at Princeton, N. J., Jan. 7, 1850. He graduated at the University of Pennsylvania, 1789, and was pastor in New York, 1793-1813; professor of ecclesias-

d history at Princeton Seminary, 1818-49. wrote a number of works (*The Christian Ministry*, Philadelphia, 1807; *Primitive and Apostolical Constitution of the Church*, 1835,) to prove that the Presbyterian system is ordained by Christ and established by the apostles. His life, by his son, appeared in Phila., Philadelphia, 1869. F. M. B.

Miller, William, founder of the sect of Millerites or Adventists; b. at Pittsfield, Mass., Feb. 5, 1782; d. at Low Hampton, Washington County, N. Y., Dec. 20, 1849. son of a Revolutionary soldier, he was a captain in the War of 1812, and afterward a champion of the rights and justice of the peace. A farmer of moderate education, he evolved from his inner consciousness explanations of the most mysterious portions of the Bible, and in 1831 predicted the end of the world in 1843 or 1844. gained many thousand converts, whose faith in some cases survived disappointment. a memoir was written by S. Bliss, Boston. F. M. B.

Millerites. See ADVENTISTS.

Mills among the Hebrews. The oldest mill for reducing grain to meal was mortar with the pestle (Num. xi. 8, Prov. i. 22). It was gradually supplanted by the hand-mill (Ex. xi. 5), which consisted of a lower millstone with a somewhat convex upper surface and an upper millstone or rider resting correspondingly concave nether surface.

The upper millstone was kept in position on the nether millstone by a shaft or spindle run through a hole in the centre, through which the mill was fed, and was made to revolve by means of a handle near the outer rim. As bread was baked every day perhaps for every meal, and as grain was ground for every baking, the noise of the mill was one of the most familiar sounds in Hebrew town, and is often alluded to in the Bible. In New Testament times, however, the hand-mill was gradually being superseded by a larger mill, worked by an ass (Matt. xviii. 6). C. P.

Mills, Samuel John, "father of foreign missions in America;" b. at Torrington, Conn., April 21, 1783; d. off the African ship June 16, 1818. While at Williams College 1806-9, he devised a plan of sending the gospel to the heathen. At Andover (1809-12) with Judson and two fellow-students attended the General Association of Massachusetts, June, 1810, on the claims of the foreign mission; the result was the immediate formation of the A. B. C. F. M. After graduating, he labored in Bible distribution throughout the Southwest, and suggested a national mission society, which was organized, May 8, 1810.

Ordained as a Presbyterian, June 21, 1810, he urged on the Synod of New York and New Jersey the education of negroes as nurses and teachers. The Colonization Society, founded Jan. 1, 1817, sent him to explore the coast regions of Western Africa to choose a site for settlement. After spending six months, March-May, 1818, in and about what is now Liberia, he died, and was buried at sea. His memoir, by G. Spring, New York, 1820. F. M. B.

Milman, Henry Hart, D.D. (Oxford, 18—), Church of England; b. in London, Feb. 10, 1791; d. at Sunninghill, near Ascot, Sept. 24, 1868. His father was physician to the king. Educated at Eton and at Brasenose College, Oxford, he gained the Newdigate prize for poetry, 1812, and became a fellow, 1815; vicar of St. Mary's, Reading, 1816-35; professor of poetry at Oxford, 1821-31; Bampton lecturer, 1827; rector of St. Margaret's and canon of Westminster, 1835; dean of St. Paul's, London, 1849. His earlier books were poetical: *Fazio*, London, 1815; *Samor*, 1818; *The Fall of Jerusalem*, 1820; *The Martyr of Antioch*, 1822; *Belshazzar*, 1822; *Anne Boleyn*, 1826, and translations from the Sanskrit, 1834. Several of his hymns (which appeared with Bishop Heber's, 1827) are much used and valued. His *Poetical and Dramatic Works* were collected in 3 vols., 1839. But his chief fame was gained in another field. His *History of the Jews*, 1829, 3 vols., which now appears rather colorless, incurred much odium by its supposed rationalism. The *History of Christianity to the Abolition of Paganism*, 1840, won less attention; but his *History of Latin Christianity*, 1854-56, 6 vols., is a monumental and delightful work, which has not yet been superseded nor rivalled. His *Historical Works* reappeared in 15 vols., 1866-67. He also edited Gibbon, 1838-39, and Horace, 1849, and wrote *Annals of St. Paul's Cathedral*, 1868, and *Saronarola, Erasmus, and other Essays*, 1870. By his talents, accomplishments, and virtues, Dean Milman was one of the brightest ornaments of the English Church in his day, and greatly honored and beloved in and out of London. He was the first (and is still the chief) English ecclesiastical historian who wrote simply in a fair, scientific spirit, not holding a brief for any party or set of opinions. F. M. B.

Milner, two brothers. Evangelicals of the English Church, and ecclesiastical historians. **Joseph**, b. near Leeds, Jan. 2, 1744; d. at Hull, Nov. 15, 1797; educated at Catharine Hall, Cambridge; head master of the grammar school, and lecturer at Hull; vicar of North Ferriby, and in 1797 of Holy Trinity, Hull. He answered Gibbon, London, 1781, and wrote vols. i.-iii. of a *History of the Church of Christ*, 1794-99. His works were edited by his brother in 8 vols., 1810. His life was written by Isaac in vol. i. of his *Sermons*, 1801. **Isaac**, D.D. (Cambridge, 1788), b. near Leeds, Jan. 11, 1751; d. in London, April 1, 1820. He entered Queen's College, Cambridge, 1770; fellow, 1775, and master, 1788; Jacksonian professor of philosophy, 1783; dean of Carlisle, 1791; vice-chancellor, 1792 and 1809. Besides other writings, he continued his brother's *Church History*, adding two more volumes, 1808-9, and doing full justice to Luther. The whole has been translated into German, often reprinted in English, and continued by different hands. It lays far more stress on the subjective aspects or effects of Christianity than on external occurrences, and is chiefly a history of eminent Christians in various ages—according to the author's conception of the church as the

"succession of pious persons." By those who do not share his views the work is regarded as narrowly partisan and of no critical value. Milner and Milman are at opposite extremes as church historians. See life of Isaac Milner, by his niece, Mary Milner, London, 1842. F. M. B.

Miltiades (Pope). See MELCHIADES.

Miltiades, a converted philosopher of the 2d century, the author of a Christian apology and some polemical writings against the Greeks and the Jews, is mentioned by Eusebius (*H. E.*, 5, 17) and Tertullian (*Adv. Valent.* 5), but of his works none have come down to us.

Miltitz (mil'-tits), **Karl von**, b. about 1490; d. in 1529; was a son of a Saxon nobleman; settled in 1515 in Rome; became papal notary, and was in 1518 sent to Germany by Leo X. to try to bring about a reconciliation with Luther. It seems that, at one moment, he had some prospects of success, but all his attempts were finally foiled by the foolish arrogance of Eck. See LUTHER.

Milton, John, Puritan layman and Christian poet; b. in London, Dec. 9, 1608; d. there, Nov. 8, 1674. His course at Christ's College, Cambridge, 1625-32, was preceded and followed by close studies at home. At Horton, 1632-38, many of his finest minor poems were written; they appeared together in 1646. After two years abroad (1637-39) he settled in London, taught, and began his career as a polemic in 1641 with tracts *Of Reformation*, *Of Prelatical Episcopacy*, and *Animadversions upon the Remonstrant's Defence against Smectynnuus*. *The Reason of Church Government* and an *Apology* came in 1642. His first ill-starred matrimonial experiment led to *The Doctrine and Discipline of Divorce* and *The Judgment of Martin Bucer Touching Divorce* (both 1645). In 1644 he defended the liberty of uncensored printing in his mighty *Areopagitica*. *Tetrachordon* and others followed, and after the execution of Charles I. he cast his lot with the Commonwealth by *Tenure of Kings and Magistrates*, 1649, and *Eikonoklastes*, an answer to *Eikon Basilike*. In March, 1649, he became secretary for foreign tongues to the Council of State; this post he held till 1660, though blind from 1654. His *Pro Populo Anglicano Defensio*, 1651, annihilated Salmasius, and a *Defensio Secunda*, 1654, castigated Morus. In the last days of the republic he still fought for liberty in a *Ready and Easy Way to Establish a Free Commonwealth*, 1660, and other publications. At the Restoration he was in great danger, and for the rest of his life under a cloud. *Paradise Lost* appeared, 1667, and brought him a few pounds and a little reputation; people admitted that it was fine verse, but then its author had been a rebel against church and king, and was still unreconstructed. He published a *History of Britain*, 1670; *Paradise Regained* and *Samson Agonistes*, 1671, and a pamphlet *Of True Religion*, etc., 1673. His *Doctrina Christiana*, discovered 1823, shows his opinions to have been at least semi-Arian. No writer has

served freedom more powerfully, and Shakespeare only has won a higher place in English literature. Milton's character was rather lofty than amiable, and his home life, unless with his third spouse, was not happy; but his domestic deficiencies affected few, while his noble independence, his severe purity, his entire consistency with principle, attain the dignity of a public and permanent example. The best of many lives of him is by D. Masson, 1859-71, 6 vols.; the most recent is by R. Garnett, 1890. His poems have been edited by Mitford, 1851, 8 vols., Masson, 8 vols., and many others. His prose works were collected by Toland, 1697-98, 3 vols., and fill 5 vols. in Bohn's Standard Library, 1848-53. F. M. B.

Minims, Minimi Fratres (*Least among the Brethren*), is the name of a monastic order closely related to the Franciscans, but outdoing them in austerity by abstaining always and from all kinds of meat. It was founded in Calabria in 1436 by St. Francis of Paula (q.v.), and was confirmed in 1474 by Sixtus IV. Its original name was "Hermits of St. Francis," but as the order spread to other countries the name changed (*Les bons hommes* in France, "Pauliner" in Germany), until Alexander VI., in 1493, fixed it as "Minims." In the beginning of the 18th century the order numbered 450 convents, spread through all Christian countries, but at present it is about to become extinct. (See Louis Dony d'Attichy, *Histoire générale de l'ordre sacré des Minimes*, Paris, 1824, 2 vols.)

Mining among the Hebrews. See METALS.

Ministerial Call, the right or authority which a man receives to preach the gospel. It is twofold, inward and outward. The former comes from God, and is usually inferred from the characteristics of the candidate, his earnest piety, blameless life, zeal to do good, aptness to teach, self-control, and the indications of Providence in his case. The other is the choice of the people. Other ministers, whether in a body or not, may recommend a man, but only the voice of the church can make him a pastor. Among nearly all Protestants this is substantially the rule, although there are differences as to the method of applying it. T. W. C.

Ministerium, the body in the Lutheran Church composed of ordained ministers and charged with the examination, licensure, and ordination of candidates for the ministry; also with the trial of ministers for heresy and, on appeal from a church council, of laymen on a similar charge.

Ministry. An institution of divine origin for the instruction and training of Christians. This appears from the selection of the twelve apostles by our Lord; from the express statements of Paul, mentioning the different officers "God hath set in the church" (1 Cor. xii. 28), calling the ministry one of Christ's ascension gifts to his people (Ephes. iv. 8, 11), setting forth the requisite qualifications for the several officers (1 Tim. iii.); from the names

given to them, *e.g.*, pastors and teachers, bishops or overseers, deacons; and from the injunctions both upon the ministry (1 Peter v. 1-4) and upon the people (1 Thess. v. 12, 13, Heb. xiii. 7, 17). All Christians have the privilege and the duty of proclaiming the gospel as heralds whenever the opportunity is afforded; but the regular instruction of a Christian congregation, the administration of the sacraments, and the maintenance of proper discipline require men trained and commissioned for the purpose. The distinction of clergy and laity is therefore scriptural and proper. A gospel minister is in no sense a priest—that name is never applied to him in the New Testament—yet he has very important functions to discharge. Few greater calamities can befall a church than the removal of its ministry. A flock without a shepherd is always exposed to serious peril. (See W. Lefroy, *The Christian Ministry*, London and New York, 1890.) T. W. C.

Minor Canon, a clergyman attached to a cathedral and assistant in the daily choral service, but lower in rank than a canon, and not a member of the chapter. His stipend is fixed by law as at least £150.

Minor Prophets. These are the last twelve books of the Old Testament, and in the Hebrew Canon make only one book. They take their name from the fact that they are briefer than the four greater prophets (Isaiah, Jeremiah, Ezekiel, and Daniel), and not at all because they were less important. All of them together do not equal Isaiah in length. Yet it is evident that the greater prophets studied the minor, for Jeremiah (xlix. 16) uses Obadiah's (3) words to denounce the punishment of Edom, and Ezekiel (xxxviii. 22) expands a prediction of Joel (iii. 2). The first five of the minor prophets antedate the earliest of the greater, and Malachi post-dates them all, so that the twelve began and closed the cycle of written prophecy which stretched from the 9th to the 5th century B.C. They are arranged in three groups chronologically, though the order among themselves cannot be determined. First come the prophets of the pre-Assyrian and Assyrian time, Hosea to Nahum; then those of the Chaldean period, Habakkuk and Zephaniah; and last, the post-exile prophets, Haggai, Zechariah, and Malachi. They often present peculiar difficulties from the obscurity of their allusions, yet they are full of interest and attractiveness. Hosea's sudden transitions from righteous anger to divine love are very moving; Joel's description of the locusts is unequalled; Jonah's story is wonderfully well told; Nahum puts us in the midst of the rushing attack on Nineveh; Habakkuk's hymn exceeds anything in Homer; Zechariah's visions are alike impressive and instructive; and Malachi fitly closes the volume of Hebrew inspiration with his dramatic dialogue method of reproof and scorn.

LITERATURE.—See the list in Lange on the *Minor Prophets*, Eng. trans., New York, 1876, pp. 45-49. Besides that volume see the commentaries by Henderson, London, 1845, rep., Andover, 1866; Pusey, London, 1860-

77, 1 vol., rep., New York, 1885, 2 vols.; Cowles, New York, 1867; Keil, Eng. trans., Edinburgh, 1868, 2 vols.; Ewald, *On the Prophets*, Eng. trans., London, 1876-81, 5 vols.; M. C. Hyett, 1885; *Plain Commentary on the Minor Prophets*, 1888; F. W. Farrar, 1890. T. W. C.

Minorites. See FRANCISCANS.

Minucius Felix, a Latin apologist, whose date is now put in the reign of the Antonines, and probably that of Marcus Aurelius (161-80), of whose life, however, little is known. He must have been a man of wide reading and large cultivation. His apology, entitled *Octavius*, reviews in the form of a conversation the principal objections of the heathen against Christianity, and refutes them. It is not strong in its positive presentation of the doctrines of Christianity, as could scarcely be expected at the time. It has been frequently published and commented upon, the last original edition being that of Halm, in the *Corpus Scriptorum Eccl. Lat.*, ii., Vienna, 1867. (See the Eng. trans., *Ante-Nicene Fathers*, edition of the Christian Literature Publishing Company, New York, vol. iv.)

F. H. F.

Miracle Plays. See MYSTERIES.

Miracles (Latin, *miraculum*, *wonder*). In the New Testament three terms are used to denote a miracle, and thrice are found combined (Acts ii. 22, 2 Cor. xii. 12, 2 Thess. ii. 9). These are *sign*, a token of divine agency; *wonder*, a cause of astonishment; and *power* or *mighty deed*, the energy displayed. A miracle is a work so superior to the ordinary operation of the laws of nature as to evince the special interposition of God. The possibility of such an occurrence cannot consistently be denied by any one who believes in a personal God. It must have taken place once, because the material history of the planet shows that there was a time when life began where there was no life before. The observed sequences of nature, therefore, are not invariable. Whether the interruptions claimed by revelation have occurred is a matter of testimony. On this point faith has a very solid basis. The miracles of Scripture are not to be confounded with wonders wrought by designing men by means of artful deceptions, occult sciences, or laws of nature unknown except to adepts. The miracles of Christ, for example, were such as God only could perform; were wrought in public before friends and foes; were directed to worthy and appropriate ends; were attested by witnesses who by their character and conduct claim our belief; and are in many cases confirmed by existing institutions which date from their origin. The "lying wonders" of the magicians in Egypt and of false prophets in ancient times and modern (Deut. xiii. 1, Matt. xxiv. 24, 2 Thess. ii. 9, Rev. xiii. 13, 14) cannot bear these tests. Our Lord appealed to his miracles as certain evidences of his deity and Messiahship (Matt. ix. 6, xi. 4, 5, John x. 24, 25, xv. 24, xx. 30, 31), nor can they be separated from the narrative of his life and his discourses. They were predicted in the earlier Scriptures (Isa. xxxv. 5, 6, xlii. 7,

Matt. viii. 17). The greatest of miracles was the divine human person of the Lord Jesus, and the stainless and lofty character by which he was distinguished from all other men.

The chief object of miracles having been to authenticate the revelation God has made of his will, these mighty works ceased when the canon of Scripture was completed and the church fairly established, though no precise date can be fixed. Many of the so-called ecclesiastical miracles are ill-authenticated, and of a trivial or unworthy character. Whether God will at any time renew the miraculous gifts of the apostolic age is known only to himself.

The miracles of the Old Testament were not evenly distributed, but were more numerous than usual at three critical epochs: at the deliverance from Egypt and the founding of the nation; at the period of the great apostasy in the days of Elijah and Elisha, when Baal was substituted for Jehovah; and during the captivity, when Daniel was in Babylon. Besides these were the flood, the overthrow of Sodom and Gomorrah, the birth of Isaac, the crossing of the Jordan, the fall of Jericho, the standing still of the sun and moon, the exploits of Samson, the withering of Jeroboam's hand, the destruction of the Assyrians, the healing of Hezekiah, and the preservation of Jonah in the fish's belly.

The miracles of Christ showed him victor over nature in calming the storm with a word and feeding thousands once and again with a few loaves and fishes; over disease in healing persons sick with fevers, with dropsy, with paralysis, with issue of blood, with a crippled limb or a withered hand, the deaf and dumb, the blind, the lame, and the leprous; over death in the restoration of Jairus' daughter, the son of the widow of Nain, and Lazarus; over *unclean spirits*, in releasing demons from their awful bondage.

The miracles of the apostolic age wrought in Christ's name, the lame cured, the dead restored, as in Dorcas and Eutychus, sinners specially punished, as in the death of Ananias and Sapphira and the blinding of Elymas, apostles delivered from prison in Jerusalem and Philippi, Paul unhurt by a viper, besides many not recorded in detail, are all of a piece with those which Christ himself performed.

LITERATURE.—The classical work in English on the miracles of our Lord is by Trench, London, 1846, 13th ed., 1886, rep., New York; the subject has also been handled by George Macdonald, 1870, 3d ed., 1886; Steinmeyer, Eng. trans., Edinburgh, 1875; W. M. Taylor, New York, 1880; John Laidlaw, London, 1890. (See on the general subject Wardlaw, Edinburgh, 1852; Bushnell, *Nature and the Supernatural*, New York, 1858; McCosh, *The Supernatural in Relation to the Natural*, London, 1862; Mozley, *On Miracles*, 1865, 6th ed., 1883; Duke of Argyll, *Reign of Law*, 1866; A. J. Gordon, *The Ministry of Healing; or, Miracles of Cure in All Ages*, 1882, 3d ed., New York, 1890.) T. W. C.

Mirandula, Giovanni Pico della, youngest son of a prince of Mirandula, a small territory in the valley of the Po north of Modena; b.

Feb. 24, 1463; d. in Florence, Nov. 17, 1494. He was very precocious, and early became learned in all branches of knowledge then accessible, including many very uncommon. In 1487 he went to Rome, where he published a list of 900 questions in all branches of theology for disputation, in consequence of which his enemies charged him with heresy. He left Rome, was in Florence, and then several years in France, but finally returned to Florence, where he died. He had by this time given himself entirely to theology. His works were numerous, and display great learning, but little originality. They were collected, and several times reprinted. (See Dreydorff, *Das System des Johann Pico, Graf von Mirandula*, Marburg, 1858.) A nephew, Francesca (1469-1533), also wrote a number of similar works, which have sometimes been partially printed with his uncle's. F. H. F.

Mir-i-am (*rebellion*), a sister of Moses and Aaron, supposed to have been the one who watched the ark containing her infant brother (Ex. ii. 4-10). She led the choir of women who celebrated the crossing of the Red Sea, but afterward, murmuring against Moses, was smitten with temporary leprosy (Num. xii.). She died at Kadesh (Num. xx. 1).

T. W. C.

Mirror, a plate of highly polished metal, usually of a round shape and furnished with a handle (Ex. xxxviii. 8, Job xxxvii. 18, Isa. iii. 23). Used in comparison in the New Testament (1 Cor. xiii. 12, 2 Cor. iii. 18, James i. 23).

T. W. C.

Miserere (*have mercy*) is the name of a musical composition, with text from the 51st and 57th psalms, which forms part of the liturgy of the Roman Catholic Church at services during Passion Week, and also is used at other occasions of sombre solemnity. The text, which has the form of a prayer, has often been set to music. There is an old Gregorian melody. The melody always used in the Sistine Chapel in Rome is by Allegri (1590-1640). The name is also applied to a peculiar kind of seats often found in old churches, in which the seat is made to be turned back so as to give more room for kneeling.

Mishna. See TALMUD.

Missa. The introduction of the eucharist into the ordinary worship of Sunday, and the establishment of the catechumenate (see art. ARCANI DISCIPLINA), led to a division of the worship into a homiletical and a sacramental part, which both closed with a solemn form of dismissal, and hence were each called "*missa*" (from Latin, *mitto*, to send). The "*missa catechumenorum*" was open to all worshippers, and consisted of reading the Scriptures, preaching, and prayer. Then all except the communicants were dismissed, and the "*missa fidelium*" began, which consisted of the consecration and administration of the eucharist. Such was the condition of things in the 3d and 4th centuries. The liturgy was much developed and enriched as time went on. The "*missa præsantificorum*" was an office, resting upon canons of the 4th and 7th

centuries, which forbade the consecration of the elements in Lent except upon feast days. In it there were no prayers of consecration, but the bread previously consecrated was brought out from its repository in the altar and employed as in other *missæ*. The "*missa sicca*" was an abuse employed in the Middle Ages for mercenary purposes, to extort extra contributions from the worshippers, in which the whole mass was said except the consecration and communion. This was substituted for the whole mass because the celebration of the mass more than once a day by the same priest was forbidden except in cases of urgent necessity. F. H. F.

Missal. An office-book of the Roman Church, containing all the liturgy required for the celebration of the mass, i.e., the fixed and the changeable parts. It grew up gradually, and in its full form comprises several volumes. F. H. F.

Mission, in the Roman and in the Anglican Church usage is a series of revival meetings.

Mission, Inner. See INNER MISSION.

Missions, Christian. The history of Christian missions is the vital history of the church. When the missionary idea has flourished most the church has had its truest life. For convenience this record may be divided into four periods, which are quite distinctly marked: (1) Missions of the Apostolic Church to the year 100 A.D.; (2) the mission work of the early church (100 A.D. to 500); (3) mediæval missions (500-1500); (4) modern missions from the time of the Reformation. It is hard to say which period is the most important. In the first the whole work was outlined and put on a solid basis; in the second the centres of civilization were completely brought under the sway of the cross; in the third the Teutonic races were converted, and in the fourth the whole world is being effectively reached.

I. *The Apostolic Missions.*—The whole inspired record of the New Testament was penned by men who were in the glow of an unsurpassed missionary zeal. Nearly the whole of it was written for direct missionary purposes, and to the end of this world-struggle it will remain the core of mission literature. In that upper room in Jerusalem between Thursday, May 18, and Sunday, May 21, 30 A.D., there were gathered 120 believers almost the entire Christian Church. On the last day named—the Day of Pentecost—3000 souls were added to their number—Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, in Judæa and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Syria about Cyrene and sojourners from Rome, both Jews and proselytes, Cretans and Arabians." Cyprus, Antioch, Samaria, Ethiopia, Cæsarea, Damascus, Phœnicia, the whole of Asia Minor, Macedonia, Greece, and Italy were soon added to the list, and by the close of the century there was hardly a Mediæval city without a representative of the Gospel. In 70 years the increase was from at least 500 to at least 250,000 (good authority placing it at 500,000).

This work was confined largely to centres of population. The Roman world was a network of municipalities connected by superb public highways. The Christian congregations in Jerusalem, Antioch, Alexandria, Ephesus, Smyrna, Philippi, Corinth, and Rome stand out most prominently. The little army dashed straight upon the heaviest fortifications with an unexampled faith and success. The Jewish synagogue furnished the convenient meeting and preaching-place at first—about private dwellings, river-banks, sea-shores, ship decks, market-places, barracks, prisons, and crucifixion places hang precious memories of truth proclaimed. The majority of converts in this period were Jews. The language used was for the greater part the later Greek dialect.

Simplicity and earnestness marked the methods of the apostolic missionaries. They lived as the people lived, entered sympathetically into all the common life of their auditors, worked for their own livelihood, set an example of patient suffering, and died for the truth they preached. The work of spreading the gospel was done very largely during this period by the laity—men and women. With the exception of a few well-known missionaries—such as Peter, Paul, Apollos, John, Barnabas, Timothy, Titus, and a few others—the names of the heroes of this grandest era of Christian missions are unknown. Merchants, craftsmen, sailors, soldiers, miners, and even slaves did most of the evangelizing. The work was voluntary and spontaneous. Christian songs were heard in the mines of Southern Spain and perhaps of Cornwall, in the busy marts of North Africa and the Rhone, along the Syrian deserts, in the crowded valleys of the Euphrates and Tigris, perhaps in distant India and Ceylon, among the wilds of the Euxine sea, and in the fortresses along the edge of the German forests. Traditions of the apostles linger in remotest lands. Thomas is placed in India and the far East, Mark in Egypt, Andrew is the patron saint of Russia, Bartholomew is located in Armenia and Persia, Thaddeus in Mesopotamia and Parthia, and Matthew in Ethiopia and Syria.

The century closed upon a compact church with a quarter of a million souls (some say half a million) ready for martyrdom, with a completed Scripture in its hands, with a story of success never surpassed, with the example of apostles still fresh in mind, and before it a world fast losing all faith in the heathen religions.

II. *Missions of the Early Church* (100 A.D.-500 A.D.).—In this second as in the first period the church remained almost entirely a mission church. By the year 325 A.D. it is estimated that there were 1800 cities containing Christian churches, and a modest estimate of the membership of the church at large in that year places it at 10,000,000 souls, one tenth of the entire population of the Roman Empire. It was good statesmanship for the Emperor Constantine to cast in his lot with the new faith. Asia Minor was "the garden of the church." There was a splendid development in Egypt and North Africa. The Britons

were Christians, and soon St. Patrick was to preach the gospel successfully in Ireland. The era of foreign missions proper now begins. In the new light of imperial favor, the church went forth to convert the outlying world of heathendom. Imperial legates worked hand in hand with humble missionaries at the centres of national life. Christians captured in frontier wars gloried in their opportunity to bring their rude captors to the foot of the cross. The Armenian nation, as a nation, submitted to the new doctrine; the Abyssinians were won over by the fervent preaching of Frumentius. Ulfila did pioneer work among the Goths on the Lower Danube, and left the Gothic Bible as the foundation of all Teutonic literature. Then followed the rapid expansion in the days of Theodosius the Great and Justinian, in which, behind the veil of the Alps and the Carpathians, the rude northmen were made acquainted with Christianity under its Arian guise, so that when the western division of the empire fell a reverence for Christian symbols controlled to some extent the ruthlessness of its conquerors. Nestorianism under fearful embarrassments pushed eastward through Persia into India, across the steppes of Central Asia, and set up its Christian monuments in China. From the Pacific to the Atlantic Christian prayer was heard.

The methods of work during apostolic days were carried into the succeeding period. For over 200 years the church had to face the bitterest persecution. There could be no organized work. Throughout this period of 400 years (100-500 A.D.) spontaneity and voluntariness marked all real missionary advance. The laity still did the major part of the work. It was not until 398 A.D. that lay preaching was condemned, and even then the rule was not carried out in foreign mission fields. The great middle class of society was reached. Persecution drove the Christians from the cities into the rural districts and across the borders of the empire. Everywhere paganism went down and the cross was honored. It was in this period that the Bible came clearly to the front as a missionary agency. The Septuagint translation of the Old Testament (280 B.C.-150 B.C.), supplemented by the text of the New Testament, was in the Greek vernacular of the whole Levant. Aquila, Theodotion, and Symmachus made useful translations and revisions. The Bible was translated into Syriac, and the "Peshitto" version resulting was the organ of the Nestorian Church in its work in the far East. The "Itala" version, originating probably in North Africa, was the first attempt in Latin. It was followed by several others, there probably being national versions in Spain, Gaul, and Britain. These were superseded by the so-called "Vulgate" version, a compromise between the work of St. Jerome and the older versions, which had become entrenched in the hearts of the people. The version of the Bible into the Gothic tongue by the Arian bishop Ulfila has been mentioned as the forerunner of all the Teutonic versions. It was also translated into the Coptic, the Ethiopic, and perhaps the Arabic. The Bible in the

vernacular gave staying power to Christianity wherever it was translated. No people having such a version has entirely given up its faith in Christ. Many Christian races without such a translation have been entirely lost to the faith.

The close of this period (500 A.D.) saw the Christian Church over 20,000,000 strong. It dominated the centres of the world's life. Other forces of a pagan civilization had crumbled to pieces all about it, and when the western division of the Roman Empire fell before the Goth, Christianity was enabled to stem the tide of heathenism and conquer the victors. The methods of work had been slowly transformed, the church had been organized on the imperial system, the leaders had more and more gathered power into their hands, and the Christian faith was about to go through the arduous struggle for life itself for a thousand years.

III. *Medieval Missions* (500 A.D.-1500 A.D.).—During the mediæval age the church stood between two fires—victorious barbarism on the one hand and the conquering legions of Islam on the other. Christian learning was shut up in the monasteries, and intellectual life among the masses stagnated for a thousand years. The church seemed stunned and incapable of advance. A few brave spirits, however, pushed forward. The Nestorians did splendid work in Central and Eastern Asia—Persia, Media, Hyrcania, Bactria, India, Ceylon, and China were all effectively reached. While the Angles and Saxons and Danes were totally effacing Christianity in Eastern and Southern Britain, St. Patrick was gaining victories in Ireland and training a vigorous young church that for two centuries set an example for all Christendom in its missionary zeal. From its monastic retreats Columba went forth to complete the conversion of the Picts and Scots. Columban and St. Gallus went to the forests of Germany and Switzerland and did work that is bearing fruit to-day. The Burgundians were converted as well as the Franks and the Lombards. St. Austin (Augustine) and his followers reintroduced Christianity into England, and slowly the English race in their island home were entirely won over. The Flemish, the Frisians, the Franconians, the Bavarians, the Danes, and the Croats were reached. Boniface, the apostle of Germany, did his pioneer work, and died a martyr's death. The Saxons at last gave up their heathen gods reluctantly before the sword of Charles the Great. In the 9th century the Moravians were converted, the Bulgarians, Bohemians, Norwegians, and Swedes submitted. Mission work was done among the Tartar tribes in the Crimea. In the 10th century Hungary received her St. Stephen, Poland was converted, and in 988 Wladimir the Great and all his immediate subjects went down together into the Dnieper, at Kiev, to a Christian baptism, and Russia abolished her idols. Rollo the Norman became a Christian, the colonial principle was used in Schleswig to propagate the faith.

During the 11th and 12th and 13th centuries the vigor of Christendom was turned

into the useless and hopeless task of recovering and keeping the "Holy Land" from the Turk and Saracen. Mission work was greatly obscured, yet went on with faltering step. Far-off Iceland and Greenland were converted. The Finns and Pomeranians were brought under Christian influence. The good work went on in the vast spaces of Central and Eastern Russia. A Tartar prince, the mysterious Prester John, was won over by the Nestorians. The "Order of Christ" (sword brothers) and the "Order of Mary" (Teutonic order) carried the gospel with their swords up along the Baltic shores.

The 14th and 15th centuries saw a decay in missionary zeal. Disasters came thick and fast. What was lost at one part of the field was gained at other points, yet the Christian Church has hardly yet recovered from the heavy adverse blows of those centuries. The little light of Christianity in China seems to have gone entirely out. The ruthless Tamerlane destroyed the greater part of the Nestorian Church, and sapped its vitality to such a degree that it has never since been aggressive. Islam, which had already taken the fairest territory of the church—Syria, Egypt, North Africa, and Spain—penetrated farther and farther into Central Asia. Russia fell under the Mongol Hordes. The Ottoman Turk appeared upon the scene and marched steadily westward, engulfing the Byzantine Empire, sweeping up to the walls of Vienna, and laying desolate the Christian churches of the entire Levant.

As an offset to all this, at the very close of the period, we see the armies of the Catholic Ferdinand and Isabella free Spain forever from Muslim domination. Russia, after weary centuries, comes out from under the sway of the "Golden Horde" and becomes the champion of the Greek Orthodox Church. Franciscan monks made headway in North-western Persia. The west coast of Africa received missionaries, as did also the islands newly discovered off the coast. Just at the close of the century and of this period of the history of Christian missions a new world, with its teeming possibilities, dawned upon the vision of man, and the church began to grasp the full geographical scope of the kingdom committed to its care.

As already indicated, mission work in the mediæval period was carried on almost exclusively through religious orders, and the centres of light were monasteries scattered all over Europe. Coming from the East, the monastic system was largely modified in Europe, and from being purely contemplative became aggressive. Just at the opening of this period (500 A.D.) Benedict of Nursia laid broad the foundations of a religious order that was destined to play a leading part in the forward movement in the church for a thousand years. The monasteries of Ireland, and especially that of Iona off the Scottish coast, were very efficient. Tours, Clugny, and St. Gall were beacon lights in Western and Central Europe. The order of St. Augustine was influential. Close upon the crusades came the military orders, already mentioned, together with many others. In 1084 began

the Carthusian order, in 1098 the Cistercian, half a century later the Carmelite, the Alcantara (1156), the Calatrara (1158), the Santiago (1175), and early in the 13th century came the Dominicans (1216) and the Franciscans (1210-23). The latter in a few years had spread so that the order had 8000 monasteries and 200,000 monks. These new orders sprang up as protests against the corruption of the day, and drew to their ranks the best spirits of the age. They represented the missionary zeal of the period. It should here be noted that the original establishment of monastic life was a lay movement, and all through the mediæval age its ranks were recruited from the laity of the church. In those rude days methods of missionary work were adopted which seem to us almost subversive of the teachings of Christ. It was an age of brutality, and the appeal was constantly to the sword. By this instrument many important nations were compelled to give up their heathen gods. This work of forcing conversion by arms was carried on by laymen (such as Charles the Great) often under the more or less sincere protest of the clergy. But in times when all sorts of questions were settled by single combat, the successful issue of a religious war was an unanswerable argument.

At the close of this period (1500 A.D.) we find Europe a Christian continent with the exception of the Balkan Peninsula and Greece. Christian churches were found in a state of decadence throughout the Turkish Empire. Nestorianism held together a few adherents around Lake Oroomiah in Persia. The St. Thomas Christians remained in considerable numbers in India. Abyssinia was still an oasis of Christianity in Africa, besieged on all sides by Mohammedanism. Iceland, Greenland, the west coast of Africa, and adjacent islands had been reached by zealous missionaries. The critical transitional age of a thousand years was past, and enough of the truth was conserved to vindicate Christianity in spite of manifold error. A new hemisphere was opened up to the bewildered gaze of the church, and the missionary problem approached its world-wide solution.

IV. *Missions of the Modern Age (1500-1890).*—It would be hazardous to affirm that the church of this last period of mission activity has lived up any more fully to the light it has had than did the church in the three periods that preceded. Much has been done—superficially it might seem everything has been done—since 1500 A.D. But it has been easier to do the work than it was to do what was done earlier. We are still striving to get back to the wisdom and fervor and simplicity of apostolic days. The church in the second period conquered its Roman persecutors and withstood successfully the barbaric deluge from the North of Europe. In the third period the Teutonic peoples, which in the fourth period were to establish our modern missionary organizations, were converted, and the mightiest organized enemy the cross has met, Islam, was successfully resisted and driven back. Our work has been of a different kind and, on the whole, less formidable. It still remains to be seen whether our age

will receive more stars in its crown than any of the other three. The narrative must be broken up at this point, and we will deal first with the Oriental churches, second with the Latin Church, and finally with the Evangelical churches.

Oriental Churches.—Little missionary work has been done since 1500 A.D. by the strictly Oriental churches. The Nestorian Church (the Moravian Church of the earlier days) has languished throughout this period. The same can be said for the Abyssinian, Coptic, Jacobite, Armenian, and large sections of the Greek Orthodox churches. They have lost rather than gained ground. However, the work done by the Russian Church should not be overlooked. The story of the expansion of this church is the story of the expansion of the Russian Empire. By the time of the crusades all the Russians were nominally Christian. During the Mongol domination (13th [1205] to the 15th [1472] century) the struggle was for life itself. With the waning of the power of the "Golden Horde" political and religious life had a reawakening. Contact with the trans-Ural tribes brought information of the vast regions now embraced under the common title Siberia. In 1580 Yermak entered Asia with an army. Within 80 years the Amur and the Pacific were reached, and over 4,000,000 square miles were added to the Russian Empire. The national church kept pace with this conquest. The story of the Christianization of the whole northern part of Asia is an obscure one, but in the long run this work will be considered one of the most important triumphs of the cross in the whole period of modern missions. At present, it is true, there is a monopoly in the hands of the Russian Church. Bibles, however, are being circulated freely, and when the day of religious intolerance in the empire is over vital Christianity will have a firm footing in Asia with the most progressive peoples of the continent under its leading. The Russian Church, with the help of the secular arm, has been working throughout this immense territory for over a century. The Aleutian Islands and Alaska were also reached. Her strictly foreign mission work to-day is in Japan, where, under Bishop Nicolai, are found 8 foreign priests, 11 native priests, 104 theological students, and native adherents to the number of 22,546.

Lately careful government reports have brought to light large masses of non-Christian peoples within the Russian Empire. The ecclesiastics have been aroused, and efforts are being made to win over the heathen and Mohammedans to the orthodox faith. With her free use of pictures in divine service there is little hope of her success with the followers of Mohammed. Russia, in spite of present obstructions, is a land of promise.

Roman Catholic Missions.—The history of Roman Catholic missions may be considered conveniently under two subdivisions: (1) 1500-1622 A.D., during which period missions were carried on as during the mediæval age by the religious orders working for the most part independently; (2) 1622-1890, during which period the mission work of the church

as a whole was thoroughly systematized by the establishment, at Rome, of the "Sacred Congregation for the Propagation of the Faith," by Pope Gregory XV., July 22, 1622.

1. 1500-1622 A.D.—As has been indicated already, the Portuguese discoveries late in the 15th century had stimulated the imagination and missionary fervor of the various religious orders of the church, especially the Franciscans and Dominicans. The new world gave a field for their romantic religious enthusiasm. The piety of Columbus and the best spirits about him cannot be questioned. Say what we may about those rude days of conquest and spoliation, the only restraint to the ruthlessness of the victors was the command of the church through her representatives, the priests. It is true that very mixed motives often animated these missionaries, and methods were employed which appear highly objectionable nowadays; they were the methods used for the conversion of our Teutonic forefathers. The union of church and state often made any better style of work impossible. The rude acts of the secular authorities were often boldly denounced by the ecclesiastics, and a papal bull, in 1537, declaring the natives of America rational creatures, saved for all time the Indian from suffering the ignominious fate of the African. By 1528 the Aztecs of Mexico were brought outwardly to accept Christianity. Peru submitted somewhat later in the century. California and Florida were reached. Champlain, the explorer of Canada, was a devout man. His heart went out toward the northern tribes of the continent as he found them in the midst of their degradation. Missions were organized in many parts of South and Central America. The defeat of the natives under the banners of their heathen gods was everywhere looked upon as an unanswerable argument for the new faith, and whole nations were won over to a nominal acceptance of Christianity.

The East Indies were also reached by the Franciscans. In 1520 the bishopric of Goa was established, and the St. Thomas Christians along the Malabar coast were won over. In 1528 the Capuchin order was instituted by a papal bull.

The mission work of the Roman Catholic Church was about to be re-enforced by the advent of a new corps of workers destined to have a far-reaching influence. On Aug. 15, 1534, at Paris, Ignatius Loyola (q.v.) gathered about him a group of kindred spirits, one of whom was Francis Xavier, and an association was formed (confirmed by Pope Paul III., Sept. 27, 1540, as the *Societas Jesu*) whose single aim was the spread of the faith at home and abroad. With Loyola as their first general, the Jesuits entered upon their vast undertaking. Schools must be established through which to strengthen the faithful, the revolting Protestants must be reclaimed, the Oriental churches must be won over, and the outlying millions of heathendom must be brought to bow before the cross. Francis Xavier labored in India and Japan with a zeal never surpassed. His converts caught his enthusiasm, and in turn left all to proclaim Christ. A few years later hundreds of thou-

sands of Christians in Japan sealed the faith by their lives. Father Ricci in China was equally successful, although his methods were more questionable. A republic was established in Paraguay under this order in 1586. In Canada the Jesuit missions among the Hurons and Algonquins, started in this period, will always stand as monuments of Christian heroism.

Roman Catholic missions during this era (1500-1622), in spite of such an expenditure of precious life, were not very successful. Several European countries were reclaimed from Protestantism, and Central and South America were gained. Like all unorganized work, it was of especial service in guiding the efforts of the church along better lines. The establishment of a central organization at Rome, in 1622, began a new era.

2. 1622-1890.—The *Congregatio de Propaganda Fide* was an outcome of the Jesuit idea. Gregory XV. was the first pupil of that order to reach the papal dignity. During his brief supremacy the Propaganda was firmly established, and Loyola and Xavier were both canonized. In 1627 the Jesuit plan of establishing schools for the education of missionaries was employed by the Propaganda. In 1660 the society transferred its headquarters from the Vatican to its present imposing building in the Piazza di Spagna. Here are found to-day all the offices of the society, its library with its invaluable manuscript correspondence preserved from the beginning, its extensive printing establishment for all languages, and its missionary training school (Urban College) for the whole world. Students from every section of the globe are to be found there—such a democratic mingling of races and colors can be seen nowhere else. With this central college are affiliated a large number of national colleges established at various centres and at different epochs, some dating back before 1627. At Rome are found the English college (1579), the Scotch (1600), the Irish (1628), the German, the Hungarian, the Greek, the Armenian, the Bohemian, the College of SS. Peter and Paul, and that of the United States (1859), under this common jurisdiction are found also the mission seminaries at Lyons, at Paris, at Milan, Verona, Genoa, Lisbon, Valladolid, Louvain, Scutari (Albania), Pulo Penang (China), Stiel (Holland), Ocaña (Spain), Sernache (Portugal), Mill Hill (England). In Ireland is found All Hallows College. A large number of similar colleges are found in the mission fields for the training of the native clergy. Thus a good-sized army of picked men is recruited every year and sent where the need is greatest at a merely nominal expense (food, clothing, and shelter).

The Propaganda has the entire charge of the missionary undertakings of the Roman Catholic Church. Its affairs are entrusted to the care of the cardinals, with the venerable Cardinal Simeon as their "prefectus generalis." The special department for the reclamation of the Oriental churches was established by Pius IX. in 1862. An annual publication called *Missiones Catholicae*, giving a yearly statement of the whole work of the

Propaganda, was set forth for the first time in 1886. The field is divided continentally:

1. Europe (England, Scotland, Ireland, Norway and Sweden, Denmark, Germany, Holland and Luxemburg, Switzerland, the Balkan Peninsula, Greece, Gibraltar, and Crete). 2. Asia (Turkey in Asia, Persia, Arabia, India, Indo-China, Malaisia, China, and regions adjacent to China). 3. Africa (North and Central, Southern and Insular Africa). 4. America (British America, United States, Antilles and Guyana and Patagonia). 5. Oceania (Australia, Pacific Islands). The Propaganda considers every country where the Roman Catholic Church is not predominate a mission field, just as the Protestants in turn view such countries as Mexico, Brazil, and Italy as mission fields. In all the countries above specified there are, according to Roman Catholic statistics for 1886, about 21,000,000 adherents of the Catholic Church, about 5,000,000 of which appear to be in strictly mission fields (i.e., in heathen and Mohammedan lands). Reckoning according to the usual Protestant method, a recent statistician (Rev. James Johnston) estimates that in Roman Catholic mission fields, strictly considered, there are (1886) 2,742,961 adherents, 7561 churches and chapels, 2822 European missionaries, 752 native missionaries, 4502 elementary schools, and 110,742 elementary scholars.

The history of Roman Catholic missions since 1622 forms a thrilling narrative of adventure, discovery, persecution, martyrdom, failure, and success, in which it is difficult to distinguish fact from pious fiction. But the aureole that gathers about the head and career of a zealous missionary, who lives in an atmosphere of fancied miracles, should not lead us to imagine that the sacrifice of labor and life is fruitless. The progress, on the whole, has proved constant, and the work has never been so extensive nor so well in hand as it is to-day. The Latin Church has all along been under the fancied or real odium of mixing political schemes with mission enterprises. In Mohammedan lands it suffers with the Oriental churches in general under the charge of using visible symbols of deity, which appear to encourage idolatry. The Roman Catholic missionary has shown wonderful adaptability in dealing with all sorts of races, and has frequently yielded to the temptation of temporizing with heathen customs. Hot dissensions between religious orders compelled the central authorities to hand over the work in various fields to particular orders, just as Protestant societies agree to leave certain lands to certain churches. The Capuchins have allotted to them the prefecture of Mardin (Mesopotamia), as the United Presbyterians (United States) have Egypt.

The printing-press has been used with considerable effect by the Roman Church in its mission work. At Rome and in the various mission fields work of the finest order has been put forth. The best scholars to be found in the various lands are brought to Rome and utilized. Representative Roman Catholic books have been translated and printed in many languages. The works of Thomas

Aquinas, a special favorite of Pope Leo XIII., are being thus disseminated. Translations of the Scriptures into the vernacular speech are rarely undertaken. The Jesuit translation of the whole Bible directly from the original text into modern Arabic is an exceptionally good version, but it is too expensive for popular circulation. Much has been done to preserve the ancient literature of the Oriental churches, such as the Coptic, Armenian, and Abyssinian.

Large sums of money have been contributed to the Propaganda at various times, which are dispensed as occasion may require. There are several independent societies which raise large amounts of money and apply them under the direction of the Propaganda. The society at Lyons is the largest of all, and collects yearly more than all the others put together. A glance at the reports given in its publication shows that France is still the devoutest Roman Catholic country in Europe.

Summing up the whole mission work of the Roman Catholic Church, one cannot help but admire the compact organization, the shrewd foresight, the zeal and devotion of the individual missionaries, the economy in the handling of men and means, and the breadth of view taken by its leaders. The wonder is that it should not have accomplished more. This is not the place in which to point out many and glaring defects that are obvious. Wherever to-day Protestant missions are found there are the Roman Catholics in larger numbers and with seemingly larger resources. There is a mutual feeling of distrust and active opposition all along the line. The inscription on the seal of the Propaganda is "Euntes docete omnes gentes," the last command of Him who prayed in the garden of agony for unity.

Evangelical Missions.—The history of evangelical missions naturally falls into two periods: (1) From the Reformation (1517) to the era of the founding of the great missionary societies beginning in the last decade of the 18th century (1792). (2) The century following 1792, during which the various Evangelical churches have been aroused, one after another, to the full force of Christ's last command, and in which time the work has become more and more thoroughly organized under the lead of societies, some of which are independent of church organizations, while the majority are officially connected with particular denominations. The first period was preparatory to the second, as the second period is preparatory to the third, upon which we are about entering, in which the gospel will be in reach of the whole world, in which the science of missions will be more and more perfected, and in which, by common consent, the entire evangelical movement will assume a unity of aim and method that will make it for all practical purposes *one* movement.

1. 1517-1792.—The Reformation struggle was a *protest* against the purely human elements that had crept gradually into the Christian Church until the honest religious sense revolted against them, and was an attempt to get back to the simplicity and fervor of apostolic days. A fair estimate of the tre-

mendous spiritual and intellectual task the Reformers had in hand, a correct idea of the enemies in church and state they had to face, and the limitations of their resources and a true notion of the few geographical openings available for aggressive work among the heathen, ought to vindicate them from any charge of neglected opportunities. Yet we are astonished, and rightly so, that Luther should have failed to appreciate the missionary *obligation* of the church, and should have said, "Let the Turks believe and live as they choose, just as the pope and other false Christians live," and that Calvin, in commenting on Christ's last command (Matt. xxviii. 19), should have said nothing of the duty of the church to follow it out literally. The smoke of the battle about them obscured the distant horizon.

The first attempt of the Protestants to carry the gospel into foreign lands was colonial in its nature, and was started under the commendation of the great French Protestant Coligny. Durand de Villegaignon in 1555 took to Brazil with his colony two ministers of the Reformed Church (recommended to him by Calvin), 12 Swiss and 300 Frenchmen. The leader returned soon after to the Roman Catholic fold, and the Protestants were driven ignominiously from the colony, three dying for their faith. Another great Protestant leader in the North of Europe, Gustavus Vasa, in 1559 began mission work in Lapland. Schools were opened, books were translated, and much good work was done that long after was to bear important fruit. In 1738 the money was raised for the translation of the whole Bible into Lapanese. Nothing daunted by the failure at Rio Janeiro, Admiral Coligny, a few years later, tried a second Protestant colony under Ribaut in Florida. This attempt was equally unsuccessful, the colony being wiped out of existence by what has been called the "last crusade," undertaken by the Spaniards.

As the power of the Spaniards and Portuguese waned on the sea, Holland and England came to the front. The Dutch soon made havoc with the Portuguese possessions in the East Indies. In 1602 the Dutch East India Company was chartered, with an avowed purpose of converting the heathen put in as one of the articles of the charter. Ceylon was taken from the Portuguese in 1636, and Protestantism was forced upon the natives in a manner altogether out of harmony with all present methods. Ability to repeat the Lord's Prayer, the Ten Commandments, a morning and evening prayer, and a grace before and after meat, gave a right to baptism. Subscription to the Helvetic Confession was a necessary preliminary to holding office under the government. In 1795, when the English superseded the Dutch, four fifths of these converts went back to their idols. There seemed to be an utter lack of spirituality in the missionary zeal of the Dutch. The same method was used in Java (1619), Formosa (1626), in Ambogna (1647), in South Africa, in Sumatra, Celebes, and other islands. The Dutch missionaries by 1630 had a native Christian congregation in India near Madras (at Pulicat).

and in 1660 Baldens went to Negapatam on the Coromandel coast, where he was followed by Nathaniel de Pape. Attempts at mission work in Brazil came to an end in 1667.

In Germany mission interest languished. Peter Heiling went to Abyssinia in 1635 and translated the New Testament into the Amharic tongue. Baron von Welz was a zealous friend of missions. He published stirring appeals, urged the erection of missionary colleges in connection with every German university, and finally, laying aside his title and setting apart \$9000 for missions, he was consecrated "an apostle to the heathen." He died shortly after in Dutch Guiana, thither he had gone as a missionary. His name will always be a revered one in the annals of missions.

The earliest missionary efforts of England were connected with her colonies, which were beginning in the last part of the 16th century to assume a prominent place. Sir Walter Raleigh, in 1585, sent his devout friend Hariot to Virginia, and when the great voyager transferred the right to colonize that region to a company, in 1589, he gave £100 to be used "in special regard and zeal of planting the Christian religion in these dark countries." In 1606, in giving letters-patent for the same colony, James I. distinctly commended the propagation of Christianity among the natives. Provision was soon made for the education of Indian youth. The king wrote a letter, which stands as the first public document of the kind ever issued in England, urging the colonists to push the mission work among the natives. In the charter granted by Charles I., in 1628, to the Massachusetts Company, the hope was expressed that "the colony would win the natives of the country to the knowledge and obedience of the true God and Saviour of mankind." The seal of the colony bore the figure of an Indian uttering the words, "Come over and help us." The legislative authorities in the colony passed acts encouraging missions among the Indians.

In 1646 John Eliot commenced work among the New England Indians, and carried it on with great success until his death in 1690. He was the first great English missionary. His translation of the whole Bible into the Indian dialect shows the far-reaching scope of his purpose. The Mayhews worked in Rhode Island successfully. By 1680 in New England there were 14 Indian congregations with 1100 members. In 1734 Sargeant began work at Stockbridge, Mass., and was followed by Jonathan Edwards. Still later Birtland was working among the Oneidas. The short career of David Brainerd (1743-47) created a profound impression. The Long Parliament in 1648 was aroused to take an active part in encouraging missions. On July 27, 1649, an ordinance was passed legalizing,

I. "A Corporation for Promoting and Propagating the Gospel of Jesus Christ in New England." The successes of the devout Eliot began to bear fruit. Contributions flowed in from all parts of England and Wales to the amount of £12,000. The charter was renewed under Charles II., April 7, 1662, through the efforts of Hon. Robert

Boyle, who started an endowment fund. The work of this society went on continuously until the War of Independence. In 1786 work was commenced in New Brunswick and carried on until 1822. This society still is at work, having an annual income of £4000 (\$20,000), derived entirely from endowments. It has four fields of labor among the Indians in Canada, with 5 stations, 19 foreign workers, 5 native workers, 12 schools, and 542 scholars.

II. *The Society for Promoting Christian Knowledge* was established in England in 1698. Its main work from the first was in publishing Bibles, prayer-books, evangelical tracts, and books. It aided Protestant missions in India liberally, and for many years sustained the Trichinopoly mission, which is connected with precious memories of the self-denying Christian Frederick Schwartz, who died in 1798, after forty-eight years of valuable service. By degrees this society transferred its direct missionary work to other societies. Its entire missionary income for home and foreign purposes amounted, in 1887-88, to over £40,000 (\$200,000). It publishes the gospel in one form or another in over twenty-five languages, working very much through foreign vernacular sub-committees—in India for the Tamil, Telugu, Sindh, Bengali, and other languages of the Northwest Provinces—elsewhere for the Arabic, Persian, Bechuana, Swahili, Malay, and North American Indian languages.

III. *The Society for the Propagation of the Gospel in Foreign Parts* largely through the influence of Dr. Thomas Bray was incorporated by William III. in 1701 (supplemental charter, 1882) for the purpose of "receiving, managing, and disposing of funds contributed for the religious instruction of the queen's subjects beyond the seas, for the maintenance of clergymen in the plantations, colonies, and factories of Great Britain, and for the propagation of the gospel in those parts." This was a joint action of church and state.

It assisted English residents in Archangel and Moscow first. In 1702 it sent George Keith and Patrick Gordon to Boston, who were followed by many more, among whom was John Wesley, and the Episcopal Church in the United States was firmly established. In 1703 it took under its care Newfoundland, in 1749 Canada, in 1752 the west coast of Africa, in 1795 Australia, in 1818 the East Indies, in 1820 South Africa, in 1839 New Zealand, in 1849 Borneo, in 1859 British Columbia and Burmah, in 1864 Madagascar, in 1868 independent Burmah, in 1873 Transvaal and Japan, in 1874 China, in 1877 British Honduras, and in 1879 Fiji. From the first it has reached out after the heathen as well as the colonists. Its total income for 1887 was about £110,000 (\$550,000), one fourth of which is spent on Christian colonies, five eighths on the conversion of the heathen within the British Empire, and the remainder on foreign mission work in China, Japan, Borneo, Madagascar, and Honolulu. The earliest sustained efforts of this society come within the scope of the next period (1818, at Calcutta). In 18 fields of labor in

1887 this society reported 464 stations, 460 ordained foreign and colonial male workers, 61 lay and 79 female workers, 137 ordained, 1970 lay, and 304 female native workers, 281,620 adherents, 66,593 communicants, 802 schools, and 32,092 scholars.

Protestant Denmark in establishing colonies in the East Indies (1620) and the West Indies (1672) had shown zeal for orthodoxy rather than for the spread of the gospel. The pietist movement in Germany, emanating from Spener and Francke, awakened a missionary spirit in Lütken, the court preacher at Copenhagen, and through his influence the Danish king, Frederick IV., sent Ziegenbalg and Plütschau as missionaries to Tranquebar, India. In 1714 (for Greenland in 1721) a

IV. *Danish Collegium de cursu evangelii promovendi* was organized. The real centre of the Tranquebar mission was at Halle under Francke, who, in 1710, had begun to edit the first regular missionary reports. Amid considerable opposition the work went on under Ziegenbalg and Schwartz, and 40,000 souls were converted before the work was left to fall into the hands of the English societies at the close of the century. The Danish work was carried on also in Lapland (Thomas von Westen, 1716-22) and in Greenland. The apostle of Greenland was Hans Egede, who with his family labored there for fifteen years with a heroism and patience rarely surpassed.

V. *The United Brethren, or Moravian, Missions* date from 1732, when two missionaries were sent to the slaves of St. Thomas, in the Danish West Indies. The Moravian is really the pioneer mission church. Count Zinzendorf had gathered about him, at Herrnhut, a devoted band of fugitives from intolerance who were aflame with zeal. In 1731 Zinzendorf, returning from Copenhagen, where he had learned of the work of the Danish society, brought with him a negro who urged the Brethren to send the gospel to St. Thomas. In Aug., 1732, Dober and David Nitzschmann answered the Macedonian call. In Jan., 1733, Matthew and Christian Stach started for Greenland to help Hans Egede. The first convert was baptized in 1739. Others went forth to St. Croix (1740), Surinam (1735), Cape Colony (1736), to the North American Indians (1734), Jamaica (1754), Antigua (1756), Barbadoes (1765), Labrador (1770), St. Kitts (1777), Tobago (1790), Mosquito Coast (1848), Australia (1849), Himalayas or Tibet (1853), Demarara (1878), Alaska (1885). It is said that by 1750 the Moravians at Herrnhut had established more missions than had the remainder of the Protestant Church combined in the 200 years preceding. Since 1732 over 2300 missionary workers have gone forth from the Moravian home churches in Great Britain, America, and Europe. In the 18 fields of labor to-day (1887) there are 118 stations, 299 foreign workers, 1646 native workers, 83,052 adherents, 29,283 communicants, 210 day schools, 17,419 scholars. The annual income from home sources is about £20,000 (\$100,000), although this is supplemented by £30,000 from native churches, government grants for schools, interest on endowments, and proceeds of industrial enterprises. The

work in Georgia, begun in 1735, was transferred in 1740 to Pennsylvania, and located at Bethlehem, Nazareth, and Lititz. David Zeisberger for 63 years was the master mind in the mission to the American Indians. Christian Erhardt and Jens Haven did heroic work in Labrador. The foreign mission work to-day of the Moravian Church is being prosecuted in the West Indies, Greenland, among the Delawares and Cherokees of the United States and Canada, in Dutch Guiana (Surinam), South Africa (western and eastern), Labrador, Mosquito Coast, Australia, Tibet (Himalayas), and Alaska. They have a most useful leper hospital at Jerusalem.

It is extremely difficult to sum up the results of evangelical mission work during this first period (1517-1792). It was largely colonial or individual. Political ends were chiefly subserved. The methods are frequently as unpleasant to recall as those used by the Propaganda at Rome. During this whole period the stronger maritime powers were contending for the mastery. At its close all competitors were going down before England. Irreligion, rationalism, and spiritual deadness were widespread. The various Protestant churches failed to imitate the example of the Moravians. But a new era was at hand, and William Carey heralded its dawning.

2. 1792-1890.—It is difficult to-day for us to credit the amount and the bitterness of the opposition to foreign missionary work a century ago, when even the large-hearted Sydney Smith (1808) could ask, publicly and in all seriousness, "Why are we to send out little detachments of maniacs to spread over the fine regions of the world the most unjust and contemptible opinion of the gospel? The wise and rational part of the Christian ministry find that they have enough to do at home to combat with passions unfavorable to human happiness, and to make men act up to their professions. But if a tinker is a devout man, he infallibly sets off for the East." We here strike again upon the ever-recurring fact that laymen have taken an initial part in all the great advances of gospel truth. The brilliant churchman goes on to say, "It is somewhat strange, in a duty which is stated by one party to be so clear and so indispensable, that no man of moderation and good sense can be found to perform it. And if no other instruments remain but visionary enthusiasts, some doubt may be honestly raised whether it is not better to drop the scheme entirely." There can be little doubt but that some of the earlier missionaries were fitted to disgust the religious sensibilities of men like Sydney Smith, but William Carey was a man of hard sense, a shoemaker, a school-teacher, a diligent student of history and geography, and a master of several languages before he urged upon the unsympathetic Baptist preachers of Nottingham the duty of doing something for the heathen. Later on in life he became an authority on Sanscrit, and was made a professor in a government college. At last he was ordained to the Christian ministry (1787). Five years later, on May 31, 1792, his sermon before the association stirred

STATISTICAL TABLE OF FORTY-FIVE FOREIGN MISSIONARY SOCIETIES AS THEY WERE AT THE TIME OF THE LONDON CENTENNIAL CONFERENCE, 1898.

(See the *Missionary Review of the World*, December, 1899, p. 948.)

NAME.	Date Organized.	Total Expenditure.	FOREIGN WORKERS			NATIVE WORKERS.		Stations and Outstations.	Organized Churches.	Communicants.	Year's Growth in Communicants.
			Ordained Mission-aries.	Lay Missionaries.	Lady Missionaries.	Ordained.	Other Helpers.				
London Missionary Society.....	1795	£122,526.00	196	18	157	1,185	4,319	1,923	..	74,127	.....
Church Missionary Society.....	1799	£227,174.00	270	47	254	261	3,700	305	500	48,000	2,973
American Board Com. For. Miss.	1810	\$685,152.98	177	17	314	174	2,300	1,116	358	30,000	4,529
American Baptist Miss. Union...	1814	\$409,568.33	95	12	172	318	985	1,286	688	78,543	6,083
Basel Evangelical Miss. Soc....	1815	Fr. 1,046,610.00	162	...	110	40	641	311	...	10,484	1,789
Wesleyan Methodist Miss. Soc...	1816	£142,877.00	159	20	109	216	5,990	357	357	37,778	5,344
Meth. Epis. Church, U. S. A. (N.)	1819	\$536,139.00	145	3	100	353	1,921	324	1,162	68,205	3,027
Berlin Evangelical Miss. Soc...	1819	M306,783.00	57	10	37	2	357	147	...	10,222	531
Prot. Epis. Church, U. S. A....	1821	\$177,265.11	18	5	35	50	199	162	32	2,281	100
Leipzig Evangelical Miss. Soc...	1826	M304,234.00	24	...	...	...	205	23	...	4,500	...
Presb. Church of Eng. For. Miss.	1847	£73,876.00	18	11	40	8	175	129	44	3,597	212
Free Church of Scotland, ...	1827	£72,868.00	50	29	72	15	553	211	33	6,276	616
Church of Scotland, Comm. ...	1827	£54,421.00	17	11	33	7	184	17	32	895	72
Unit. Presb. Church, Scotland...	1847	£37,605.00	64	4	89	20	508	228	86	14,079	582
Southern Baptist, U. S. A.	1845	\$101,719.67	33	...	47	24	47	70	57	2,050	223
Meth. Epis. Church, U. S. A. (S.)	1845	\$226,687.96	34	1	24	85	12	108	51	3,971	185
Presbyterian Ch., U. S. A. (N.)...	1837	\$848,101.00	196	34	280	137	1,034	886	295	23,245	2,830
Evang. Luth. Gen. Synod, U. S. A.	1839	\$82,132.47	4	...	4	...	9	12	6	6,238	1,001
Reformed (Dutch) Ch., U. S. A.	1858	\$109,964.70	23	3	30	26	244	141	51	5,089	702
United Presbyterian, U. S. A....	1858	\$108,585.13	20	...	37	21	434	175	34	8,412	1,474
Presbyterian Church, U. S. A. (S.)	1862	\$94,836.34	34	1	41	19	26	98	...	1,678	364
Foreign Christian Miss. Soc....	1819	\$60,092.66	27	...	15	...	27	30	30	2,090	617
United Brethren, U. S. A.	1853	\$22,250.31	5	32	8	1	82	84	3	1,306	73
Meth. Epis. Church, Canada ...	1824	\$17,838.03	7	...	...	7	3	11	...	1,283	49
Presbyterian Church, Canada ...	1844	\$93,354.44	25	10	31	4	257	103	10	3,730	356
Baptist Church, Canada ...	1866	\$18,428.00	7	1	9	7	80	4	16	2,106	280
Reformed German Ch., U. S. A.	1838	\$19,000.00	3	...	5	5	16	29	12	1,438	236
Gen. Bp. Miss. Soc., England...	1816	£23,940.00	9	...	7	20	...	19	...	1,401	69
United Meth. Fr. Church, Eng...	1857	£28,718.00	69	12	...	7	766	65	250	10,108	191
Meth. New Connection, Eng...	1860	£2,751.00	6	1	5	25	18	51	4	1,495	26
Welsh Calvinistic Methodist...	1840	£7,099.00	10	2	8	24	200	136	60	1,545	269
Friends' For. Miss. Assoc., Eng.	1867	£9,000.00	14	...	20	40	379	6	141	3,330	...
China Inland Miss., England...	1865	£34,531.00	30	120	182	11	133	145	80	2,464	472
United Brethren Moravian Miss.	1832	£20,163.00	288	...	...	48	1,613	157	...	29,707	5,943
Rhenish Missionary Society....	1840	M384,762.00	75	3	56	9	477	130	...	10,475	320
Gossner Missionary Society...	1824	M153,090.00	19	...	...	...	185	12	...	11,532	...
Herrnhutsburg Missionary Soc...	1822	M281,136.00	69	...	...	...	150	59	...	4,500	...
Norwegian Missionary Society...	...	£19,000.00	42	5	50	16	1,000	332	300	22,000	4,000
Bp. Missionary Soc., England...	1792	£73,188.00	118	...	...	...	523	450	...	12,408	806
Soc. Propagation Gospel, Eng...	1791	£111,880.00	408	14	75	150	2,246	464	...	66,503	...
Univ. Miss. C. Africa, England...	1859	£17,107.00	22	25	20	2	29	14	11	700	...
Presbyterian Church, Ireland...	1840	£26,746.00	13	2	10	...	103	26	12	403	75
North German Missionary Soc...	1828	M84,791.00	7	4	4	1	24	12	...	374	...
Danish Missionary Society....	1821	Cr70,182.00	5	2	6	3	...	4	4	175	45
Paris Society Ev. Missions...	1822	...	25	...	...	...	70	...	...	5,000	...

up the matter effectually, and in October of the same year a missionary society was formed and a collection of £13 2s. 6d. was taken up on the spot. Carey's sermon in May, from Isa. liv. 2, 3, has since been the watchword for evangelical missions, (1) "Expect great things from God," (2) "Attempt great things for God." This sounds like the Moravian motto, "Venture in faith."

The world by the last decade of the 18th century was getting in shape for a great onward Christian movement. The Roman Catholic missionaries were pushing zealously forward in every direction. A dead orthodoxy in England and Scotland and America had been stirred to life by the eloquence of a Whitefield and the songs of the Wesleys. A corrupt and brutal East India Company had shocked the ethical sense of all devout Eng-

lishmen. Even Parliament was prodded on to take some action. The globe had been repeatedly circumnavigated, and the scope of the possible advance of the one true faith had been brought before all. England was branching out in every direction, and was building up great colonies on every continent. Commerce was expanding, and the doctrine of the brotherhood of men was on the lips of all. A renewed study of the Bible found unanswerable calls to duty, and, as the new century moved on and one church after another responded, it was found that Christian work at home ran parallel with Christian work among the heathen. The history of the modern evangelical movement is the history of the great societies on the Continent of Europe, in Great Britain, and in America. No Christian denomination which has a spark of re-

ligiousness about it is without its foreign mission work, and there are also organizations not connected officially with any single denomination. The whole number of these societies to-day is over 300, many of which are small. The following table gives the most important statistics of forty-five of the more influential of these organizations, as they were at the close of the centennial year of Protestant missions, 1888. The table is followed by a brief statement of the most important societies.

VI. *The Baptist Missionary Society* (England). Founded Oct. 2, 1792. Kettering, Eng. Missions in India, 1799 (Bengal Presidency, Northern, Western India, Southern Presidency), Ceylon (1812), China (1877), Japan (1879), Palestine, West India (Trinidad, San Domingo, Turk's Island, Bahamas), and on the Congo (see statistical table). The Jamaica Baptist Union (fruit of this society) in 1886 reported 146 churches, 78 out-stations, and a total membership of 31,776. Work successfully carried on on the west coast of Africa from 1843 was transferred, in 1880, to the Basel Missionary Society.

The history of this initial modern missionary society has had a most powerful effect upon the whole missionary enterprise. The mission at Serampore, where Carey, Marshman, and Ward spent their lives, was carried on so sensibly that, in 1813, William Wilberforce, in the House of Commons, commended the learning, wisdom, moderation, and zeal of "these great and good men." By 1842 the Scriptures had been translated in whole or in parts into forty-four languages and dialects of India. Dr. Marshman had also made a translation into Chinese, prepared a grammar of that language, and translated Confucius into English. In 1814 Rev. John Rowe was sent to Jamaica, in the West Indies, and carried on work started by George Liele, a colored freedman from Georgia. The initial difficulties were overcome, and by 1831 there were 14 English missionaries, 24 churches, and 10,838 communicants. During an insurrection of the slaves that followed the work was in jeopardy. In 1832 Mr. Knibb went to England (after suffering imprisonment) and boldly declared that slavery must cease. Public interest was aroused. Two years later slavery was abolished throughout the British dominions. Compensation was made the society for chapels and other properties destroyed by mobs in Jamaica in 1831. The work in China was begun in 1877, and is carried on in Shansi and Shantung. A mission was established in Tokio, Japan, in 1879, and on the Congo during the same year.

VII. *The London Missionary Society* (1795). Missions in Polynesia, China, India, Madagascar, Africa, and British Guiana (see statistical table). This society is one of the oldest, largest, and most interesting of any. An earnest appeal of the Rev. Dr. Bogue, in 1794, led to various conferences on the general subject of the duty of Christians to convert the heathen, and the society came into being the next year. It was undenominational from the start, its founders and con-

stituents being evangelical Christians connected with the Church of England, various sections of the Presbyterians, and the Congregational body. Owing to the formation of mission societies in most of these churches, the work of this society has fallen largely into the hands of the Congregationalists, although it keeps its undenominational character, as does its sister organization in the United States (A. B. C. F. M.). It has had a very successful career. Drs. Morrison and Legge, in China, are foremost names in missionary records. The work in Madagascar has resulted in the triumph of Christianity in that large and important island. The careers of Dr. Moffat, David Livingstone, and the conversion of Africaner in South Africa are bright spots in missionary annals in the Dark Continent.

VIII. *The Church Missionary Society* (England). Founded April 12, 1799, "to send the gospel of Christ to the heathen and Mohammedan world, whether within or without the dominions of Great Britain." It carries on work in East, West, and Central Africa, Egypt and Arabia, Palestine, Persia, India, Ceylon, Mauritius, China, Japan, New Zealand, Northwest America, and North Pacific (see statistical table). It has from the start sent out over 1000 missionaries (not counting wives). Its missionary training college is at Islington, Eng. Such men as Wilberforce and Bickersteth were early leaders. Bishop Crowther (Niger), Dr. Krapf (pioneer in Abyssinia), Bishop Hannington, Bishop Gobat, and Mr. Mackey are prominent names on the roll of this great work. The whole Maori nation in New Zealand has been brought from paganism to Christianity through the instrumentality of this society. The bishopric of Jerusalem, founded in 1841, was revived in 1887. This society surpasses in the amount of its moneyed contribution to mission causes.

IX. *The American Board of Commissioners for Foreign Missions* was organized June 29, 1810, by the general association of Congregational ministers of Massachusetts, in view of the request of several young men who desired to be sent as missionaries to the heathen. It was the first American society to send missionaries to foreign lands. It has always been undenominational, although the formation of denominational societies all about it has left it almost exclusively in the hands of the Congregational churches. It has its work in Africa (3 missions), Turkey (4 missions), India and Ceylon (3 missions), China (4 missions), Japan (2 missions), and the Pacific Islands (2 missions, not counting the Sandwich Islands churches, 6000 members, which are now independent), as well as in Mexico, Spain, and Austria. The A. B. C. F. M. was the pioneer mission society (1818) in the Turkish Empire and Persia (western). In 1871 it handed over its Persian field (Orooniah) and the Syrian mission to the Presbyterian Board. The Sandwich Islands became Christian through the agency of this society. It has sent out from the first over 2000 missionaries and assistant missionaries, has received over 100,000 communicants, and is in-

using now at about the rate of five per cent annually.

1. *The American Baptist Mission Union* organized in 1814, and began work in mah under Adoniram Judson and Luther C. The missions of this society are in mah proper (Karens, Shans, Kachin, n), Assam (Caro Naga), India (Telugu), na, Japan, and Africa. No other mission-society has so many communicants (see istical table). The work has had special ss in Burmah, and Africa is to-day reing great attention. It has some work in l Europe.

2. *The Basel Evangelical Missionary So-* y was founded in 1815 with the intention ducating young men for mission work in service of other foreign missionary soci- s (especially the Church Missionary Soci- y).

In 1821 the society commenced foreign k on its own account in Southern Russia (elled 1835). The work has grown so - now it has four fields of labor—East ia (Malabar, Canara, South Mahratta), na (provinces of Canton, Hong-Kong), d Coast (West Africa), and the Cameroons a Victoria (West Africa). (See statistical e.)

At Basel, Switzerland, it has a flouring mission training school (about 100 lents in a six years' course). This society cular in having an industrial department s work, started in 1859, which brings in some profit to the society, and enables s furnish employment to its adherents in ia (silk weaving and the making) and ia (carpenters' and locksmith work).

Directors of the mission school and the e mission undertaking have been Revs. J. Blumhardt, 1816-35; W. Hoffman, 1-49; F. Josenhans, 1849-79; O. Schott, 1-84, and Th. Oehler, 1884-. This so- y is undenominational, and draws its funds 1 the various churches of Southwestern many, Switzerland, and Eastern France.

II. *The Wesleyan Methodist Missionary ty* (work begun 1786, fully organized, e.) Fields of labor to-day in heathen s are Ceylon, India, China, West Africa, s Indies, Honduras, Bahamas, and South ca (Transvaal). (See statistical table.) society also conducts missions in Ireland, ice, Italy, Germany, Austria, Spain, ugal, Malta, and has work under affil-conferences in South Africa, the West s, Australasia, and Canada. There can ced to the work of this society (large of which has become self-supporting and e independent of mission superinten- s) a constituency which represents about circuits, 11,000 chapels and preaching s, 3592 ministers and missionaries, and 47 members. The most remarkable h has been in the Fiji Islands. Out of al population of 125,441, in 1888, the xer of people attending worship in the e churches of the Wesleyan mission was 65. At that time there were in the mission establishment 10 European missionaries, five preachers, 41 catechists, 1016 teach- '889 local preachers, 3206 class leaders, hurches, and 861 other preaching places.

II. *Methodist Episcopal Mission* (North,

U. S. A.), organized in 1819. Work in Libe- ria, South America (Argentine Republic and Uruguay), China (Foochow, Central, North, West China), India (North, South), Germany, Switzerland, Norway, Sweden, Denmark, Bul- garia, Italy, Japan, and Mexico (see statisti- cal table; see also *Historical Sketches of the Foreign Missions of the Methodist Episcopal Church* to 1880, published by Phillips & Hunt, New York City).

XIV. *The Presbyterian Board of Foreign Missions*, U. S. A. Founded 1837. Missions in Mexico, Guatemala, South America (Col- ombia, Brazil and Chili), Africa (Liberia, Gaboon, and Corisco), India (Lodians, Fur- rukhabad, Kolhapur), Siam, China (Canton, Central, Shantung, and Peking), Japan, Korea, Persia (Eastern and Western), Syria, as well as work among the Chinese and Japanese in America and among the Indian tribes (Seneca, Dakotas, and Nez Percés). (See statisti- cal table.) This church is the largest con- tributor to the cause of foreign missions in the United States.

XV. *The Free Church of Scotland*. (Work begun in 1837, missionary society organized 1843.) This society has work in India (Cal- cutta and Bengal, Santalia, Bombay, Poona, Madras, Central Provinces, Haidarabad, and Deccan), Africa (Kaffraria, Natal, East Central Africa), New Hebrides, Syria, and South Arabia (see statistical table). The work in most of these fields was started before the Free Church separated from the Established Church of Scotland. We connect with this society the names of Dr. Chalmers, Dr. Duff, and more recently the lamented Hon. Keith Falconer.

It is impossible in the compass of this article to deal more at length with the great mission and publication societies which have in hand the magnificent enterprise of evangelizing the world. The reader is referred to the various mission publications and to the *Encyclopædia of Missions* (3 vols., Funk & Wagnalls. See below). Four distinct types of work can be mentioned: among (1) the heathen, (2) the Mohammedans, (3) the Jews, and (4) the decayed Christian churches in Europe, Asia, Africa, and the Americas. Thus far the great successes have been among the first mentioned. We have seen in the brief statement concerning fifteen prominent societies how whole nations of heathen have been won to the cross, and the work goes on to-day with accelerated speed. As regards the second class, the results have been mostly indirect. With faith the Christian churches have laid a broad foundation for the superstructure. Schools, colleges, and the mission presses have done much to inform the Moslem world (200,000,000 souls) as to what a pure gospel is, as contrasted with the half idolatrous practices of the corrupt Christian churches. In most parts of the world of Islam it is still death for a Mohammedan to become a Christian. In spite of this quite a number in the Levant, Persia, India, and especially Sumatra and Java have been emboldened to stand for Christ. There can be no doubt but that Mohammedanism is to-day the mightiest organized foe Christianity has, and it deserves even

more attention than the churches have yet given it (see art. MOHAMMEDANISM).

There are between 7,000,000 and 8,000,000 Jews dispersed over the earth. The heart of the Christian world has for a century been going out with a peculiar tenderness to these "children of the covenant." A large number of mission societies have been organized in this century for the express purpose of reaching this despised people. "The London Society for Promoting Christianity among the Jews" was started in 1808; the "British Society for the Propagation of the Gospel among the Jews" in 1842; the "Free Church of Scotland Committee on the Conversion of the Jews" in 1843; the "Mildmay Mission to the Jews" in 1876. The Presbyterian Church of Ireland, the United Presbyterian Church of Scotland, and the Presbyterian Church of England also have work in this line. In Germany there are four such societies. There are also societies in Basel (1831), Norway (1846), Amsterdam (1861), Stockholm (1874), and New York City in connection with the Episcopal Church (1878). It is calculated that about 100,000 Jews have embraced Christianity since the beginning of this century. A most efficient help has been Professor Delitzsch's translation of the New Testament into the modern Hebrew vernacular.

The work among the decayed Christian churches has been more encouraging. It is carried on in all European countries, in Persia, India, the Turkish Empire, Egypt, West Indies, and in South, Central, and North America. Its indirect influence has been very great indeed. Enlightenment has resulted in every case. In some few cases the work has been done through the old church organization itself; in most cases such efforts were resisted by the various hierarchies, and the only way open was to establish distinctively evangelical communities. Nuclei formed of original and native evangelical churches are found in several countries. They are powerful bodies in Italy (Waldenses) and in France and Russia. The general spread of education is disintegrating most of the worst forms of perverted Christianity. Providential workings within the bodies of these great churches (especially Greek and Latin) encourage Christians to pray for their speedy evangelization.

Medical missions with attendant hospital work have attracted special attention. Almost all the great societies now send out skilled physicians (men and women), and hospitals have arisen in every land. "The Edinburgh Medical Missionary Society" was established in 1841. This society has a training institution at Edinburgh (the Livingstone Memorial Medical) in connection with the university, and another institution at Agra. "The London Medical Missionary Society" was established in 1878. There are also the "Friends' Medical Mission" among the Armenians, the "Zenana Medical College" at London, and similar institutions in America. This work is growing rapidly. Medical schools are being established in foreign lands, and trained native physicians are impressing

the nations with the unselfishness of the religion of the "Great Physician."

Christian colleges of a high grade are being established at various strategic points. The pioneer was Robert College on the Bosphorus. Among the others we may mention the Syrian Protestant College at Beyrout, Syria; Central Turkey College at Aintab (1875); Euphrates College, Harpoot (1878); Anatolia College, Marsovan (1885); Assiout College, Egypt; Jaffna College, Ceylon (1877); Kyoto Training School, Japan (1875); North Pacific Institute, Sandwich Islands (1877), and the Constantinople Home (1870).

Mission presses are pouring forth millions of pages annually. To mention only one—the American press at Beyrout, in 1880, printed in Arabic 24,569,167 pages. The number of volumes printed was 52,203. Ten new books and 14 tracts were printed; while 11 books and 21 tracts were reprinted. Five different editions of the Scriptures were printed. There are 404 publications on the catalogue of this press, and the total number of pages printed from the beginning is 418,407,354 from this press alone.

HENRY WOODWARD HULBERT.

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Mitchell, Alexander Ferrier, D.D. (St. Andrew's, 1862), Church of Scotland; b. at Brechin, Sept. 10, 1822; graduated at St. Andrew's, 1841; became professor of Hebrew at St. Andrew's, 1848, and of ecclesiastical history and divinity in 1868. He published *The Westminster Confession of Faith*, Edinburgh, 1866, 3d ed., 1867; *The Wedderburns*, 1867; *The Westminster Assembly*, London, 1882, etc.

Mite (Greek, *lepton*), a thin Roman copper coin, in value less than two mills of our currency (Mark xli. 42, Luke xli. 59, xli. 2). None are too poor to do something for Christ, but mites from the rich are not an acceptable offering.

T. W. C.

Mitre is the name of the head-dress worn on certain solemn occasions by the pope, the

bishops, and some abbots of the Roman Catholic Church. It consists of the ring of a crown surmounted in front and back with a high, tongue-shaped flap, referring to the cloven tongues of fire which rested on the heads of the apostles on the day of Pentecost. It is not used in the Eastern Church. In the Western Church it is first mentioned in the 9th century; in the 14th it had come in general use. By the Protestant churches it has been retained only in Sweden.

Mi-ty-le'-no (*hornless*), capital of Lesbos, the seaport at which Paul touched on his way from Greece to Jerusalem (Acts xx. 14). T. W. C.

Mixed Multitude, a crowd of people not purely Hebrews who accompanied Israel out of Egypt, and were either the offspring of mixed marriages or were idle camp-followers (Ex. xii. 38, Num. xi. 4, Neh. xiii. 3).

T. W. C.

Mizraim. See EGYPT.

Miz'-pah (*watch-tower*), the name of several places in Palestine, of which the most important are one named from the stoneheap cast up by Laban and Jacob (Gen. xxxi. 48), where Jephthah met his daughter, and another, a city in Benjamin, where Israel assembled (Josh. xviii. 26), and Saul was elected king (1 Sam. x. 17). It was fortified by Asa (1 Kings xv. 22), was the residence of Gedaliah (2 Kings xxv. 23), and was reoccupied after the captivity (Neh. iii. 19). T. W. C.

Mo'-ab (*of the father*), a country east and southeast of the Dead Sea and south of the Arnon, but in a wider sense including also the region once occupied by the Amorites. "The land of Moab" (Deut. i. 5) lay between the Arnon and the Jabbok; "the field of Moab" (Ruth i. 2) was a tract south of the Arnon; the "plains of Moab" (Num. xxi. 1) a tract in the Jordan valley opposite Jericho. Most of Moab is a table-land 3200 feet above the sea, well fitted for pasture. The Moabites had dispossessed a race of giants called Emim (Deut. ii. 11) and had themselves been driven south of the Arnon by the Amorites (Num. xxi. 1). This region remained in their possession after Israel entered Canaan. The relations of the two peoples were at times amicable (Ruth i. 1, 1 Sam. xxi. 4), but generally hostile (Judges iii., 2 Sam. viii. 2, 2 Kings iii.). The Moabites aided Nebuchadnezzar against the Jews (2 Kings xxiv. 2), and rejoiced in the overthrow of the latter (Ezek. xxv. 8-11, Zeph. ii. 8-10). Hence many prophetic denunciations (Isa. xv., xvi., xxv. 10, Jer. xxv. 21, xlviii., Amos ii. 1-3), all of which have been fulfilled. Cities and buildings remain, but are utterly deserted. Desolation reigns over the entire region. Everywhere one meets with ruins. T. W. C.

Modalism, the doctrine that the Persons of the Trinity were not distinct personalities, but modes of manifestation of the one God. See MONARCHIANISM.

Moderatism is the name of a movement within the Established Church of Scotland, which began to show itself in the third decade of the 18th century—the Marrow con-

troversy, the act on the right of patronage, the secessions, etc.—and finally resulted in the establishment of the Free Church of Scotland, 1843. The general object of the movement was a mitigation of the stiff strictness, both of doctrine and discipline. Among its representative men were Hugh Blair and Principal Robertson.

Moderator is the name of an ecclesiastical officer of the Presbyterian Church, whose duty is to preside over the assembly of ministers, to regulate the proceedings of the meeting, to declare the vote, etc. The phrase, "To moderate a call," means to preside at the election of a minister.

Moffat, Robert, D.D. (Edinburgh, 1872), African missionary; b. at Ormiston, Haddingtonshire, Scotland, Dec. 21, 1795; d. at Leigh, near Tunbridge Wells, Aug. 9, 1883. A poor gardener, he offered himself, in 1814, to the London Missionary Society, which sent him to Africa, 1816. He was first stationed in Namaqua Land, where he converted the chief Africaner. In 1820 he went to Griqua Town, and soon settled at Kuruman among the Bechuanas, into whose language he translated the whole Bible. He made frequent journeys into the Matabele country, south of the Zambesi, and taught the natives the arts of civilized life, practising the most necessary trades for their benefit. During a visit home he published *Missionary Labors and Scenes in South Africa*, 1842. He retired in 1870, was warmly welcomed in England, and in 1873 presented with £6000. His wife, **Mary (Smith)**, b. at New Windsor, near Manchester, May 24, 1795; d. at Brixton, Eng., Jan. 10, 1871; was educated at a Moravian school; betrothed to Moffat in England; followed him to Cape Town, where they were married, 1819, and for 50 years was his faithful and invaluable helper among the Bechuanas. Their daughter Mary married Dr. Livingstone, who had received his impulse toward Africa from the Moffats, and began his work with them at Kuruman. (See John S. Moffat, *The Lives of Robert and Mary Moffat*, London and New York, 1885, 6th ed., 1887.)

F. M. B.

Mogilas, Petrus, metropolitan of Kieff, 1632-47; b. about 1600; d. 1647. He came of a noble Wallachian family, and studied in Paris; entering the Pechersky monastery at Kieff, 1625, he became its archimandrite, 1628. In 1640 he framed or caused to be framed, by the abbot Kossowski, the *Orthodox Confession*, which was accepted by the patriarchs of Constantinople, Jerusalem, Alexandria, and Antioch, 1642-43, and sanctioned for the whole Eastern Church by the Synod of Jerusalem, 1672. This document was aimed at once against Rome and Protestantism, and has been repeatedly published in Russian, Greek, Latin, etc. (See Schaff's *Credentials of Christendom*, i., 58.) F. M. B.

Mohammed, Mohammedanism, or Islam (*resignation*). The career of Mohammed sharply divides the history of the Arabian peninsula into two periods. The Hégira (Arabic *Hijrah* = "migration," the so-called "flight," June 20, 622 A.D.) furnishes the

most appropriate date for the beginning of the last and the important era. The genius of the prophet of Islam was as distinctly political as it was religious. Before his day this isolated corner of Asia could hardly be said to have had a history, certainly not a national history. Out of the chaos of the more or less independent tribes that were scattered all over the vast tract stretching from Palmyra (Tadmor) to the Indian Ocean, and from Egypt and Syria to the Euphrates and the Persian Gulf (834,000 square miles, four times the size of France and as large as the United States east of the Mississippi), Mohammed succeeded for the first time in history in making a compact nation, which later gave laws and religion to one seventh of the population of the globe. There are indications that this extensive territory may have played, at an earlier date, a much more important part in the life of Asia than we are yet sure of. The population at the time of Mohammed cannot have been very different in numbers from what we find in Arabia to-day—viz., about 9,000,000 people, four fifths of whom are settled and one fifth are wandering Bedouins. Not taking account of the so-called "lost Arabs," the inhabitants of Arabia were divided racially into two sections: (1) the pure and (2) the mixed Arabs. The tribal divisions were numerous and were loosely connected by commercial and religious ties. Sporadic kingdoms had arisen and fallen—the Kindites in Central Arabia, the Himyarites in the southeast, the Ghassanids along the borders of the Syrian desert, and dynasties had reigned at Hira and Anbar. Just before the advent of Mohammed the Abyssinian rule had been thrown off in Southern Arabia. The tribal leaders all over the peninsula had ranged themselves on the side of the Persian or of the Byzantine Empire, which two powers were fighting the long-standing duel in Western Asia. The result was that there could be no settled order or rule in Arabia. Mecca (Arabic, *Makkah* = "a place of great concourse") was the religious centre. Annual fairs (such as that at Okatz) brought together great crowds of Arabs to witness contests in poetry, and the successful compositions were posted up in the Kaaba at Mecca. On their long caravan tours the Arabs had become somewhat familiar with their neighbors, the Persians and the Græco-Romans, but were still content with their old life.

Besides the Arabs proper there were the Jews. The terrible persecutions begun in Palestine by the Seleucidæ (Greek) and continued by the Romans, after the Christian era, had driven great numbers of Jews into the safe retreats of Arabia. We find them scattered in compact communities over the peninsula and exercising considerable political and religious influence. Several Arab tribes had become converts to Judaism, and the terrible Dhu Nowas had usurped the Himyarite throne and persecuted heathen and Christians who would not submit to his faith.

We are not certain when Christianity first made headway in Arabia. Doubtless during the days of persecution at the hands of the Roman emperors many Christians sought

refuge along the borders of the desert, and even penetrated along caravan routes to the interior of the country. Soon after the time of Constantine the Great we hear of missionaries in Yemen, and Christianity seems to have secured a hold upon the southern tribes about the time it was winning over the Abyssinians, just across the Red Sea. A century or so later Christian Abyssinia championed the cause of the Arabian Christians and put down the Jewish usurper Dhu Nowas. By this time several of the northern tribes along the Syrian border had been converted, as well as those living near the Euphrates valley. By the time of Mohammed Christianity seems to have been widely diffused throughout Arabia. A number of tribes had embraced it—such as the Banu Taghlib of Mesopotamia, the Banu Abdul Qais, the Banu Haris of Najran, the Banu Ghassan of Syria, and other tribes about Medina and Kufa. Of the *quality* of Christianity which found its way into Arabia little can be said that is favorable. Jacobite and Nestorian influences seem to have predominated. Certainly very little vitality existed in these churches, for they vanished without an apparent struggle at the first onset of the Muslims. Their beliefs and forms of worship seem to have been mere travesties on Christianity. The Apocryphal gospels seem to have been current as on a level with the true gospels, and the doctrine of the Trinity was so misrepresented as to give the heathen the notion of tritheism, in which the Father, the Son, and the "Virgin Mary" were given as the three persons. No wonder Mohammed turned in disgust from such a puerile representation of divine things. As we shall see, however, Christianity exercised a powerful influence upon his formative opinions.

But the native religion of Arabia was in even a worse condition than these two exotics. The whole country was in a state of spiritual decadence. The claim has been made that the Arabs in the "times of ignorance" were not strictly heathen idolaters. It is certain that Allah was counted the supreme being, but there were associated with him wives and children and innumerable under gods, and these were revered and worshipped to such an extent that for all practical purposes the Arabs were idolaters. The Kaaba at Mecca had as many images of these gods as there were days in the year. The state of religious degradation is apparent when we consider the loose morals of the people. Indifference, scoffing at the gods, intemperance, gambling, profanity, robbery, sexual depravity utterly demoralizing the home and making impossible any advance for womanhood—all these and their attendant evils rendered Arabia a spiritual desert.

This extreme had begun to bring about a reaction. A few noble minds, who could not accept Judaism or Christianity of the type above described, were searching for the truth in the midst of the conflicting superstitions about them. These were called Hanifs, or "penitents." The names of a large number of these men have come down to us, several of the important ones being closely connected

with Mohammed. They were not organized into a sect nor did they have any fixed creed. At Medina they seem to have been quite numerous. They rejected polytheism and acknowledged Allah as the one and only God. They had ascetic tendencies, quite likely in imitation of Christian hermits, that were not uncommon in Arabia; "resignation" (Islam) was a prominent element in their faith, as was also "judgment." While some of them leaned strongly toward the Christian faith, the majority reverted to an earlier type, and sought to follow in the footsteps of Abraham, the first "Hanif."

Into this world of conflicting dogmas of general religious indifference and of moral laxity Mohammed ("the Praised One") was born at Mecca in the year 570 A.D. (some put it 571). His father, Abdallah, son of Abd al Muttalib, had died several months before birth of the boy, leaving Amina, his mother, with a dwelling house, five camels, and a slave girl, Omm Ayman, which made a competency according to Arab ideas. The boy seems at a very early age to have been sent out to be nursed, as was the custom at Mecca, in one of the numerous Bedouin tribes in the vicinity, and he was cared for thus for four years by a woman named Halima of the Banu Sad tribe. This experience was doubtless of great value to Mohammed, familiarizing him with the freer Arab life of the desert and with a purer dialect than the one used in Mecca. The physical effect must have been beneficial also, for the boy seems to have shown weakness of body at an early date, and even in the healthful life of an Arab encampment was subject to what appeared to be fits. Although Mohammed grew up to be a strong, well-framed man, there were undoubtedly certain tendencies to nervous states which bordered on melancholia and epileptic seizures. When six years of age he lost his mother, who died as they were returning from a visit to Yathrib (called afterward el Medina = "the city"). The boy was then taken care of by his grandfather, Abd al Muttalib, until the death of the old man, two years later. Mohammed's uncle, Abu Talib, then succeeded to the guardianship. At twelve years of age the growing youth accompanied his uncle on a trading expedition to Syria, and received his first impressions of the outlying world. Little is known of his youth except that he attended the annual fair at Okatz, tended sheep on the hill-sides about Mecca, and was interested in tribal feuds and in the politics of his native city. He was reserved and temperate. As he grew into manhood his poverty-stricken uncle sought occupation for his nephew, and so the young man was sent, at the age of twenty-five, with a caravan owned by a wealthy widow, Khadija, to Syria. He was very successful in bartering the goods, and gained the favor of Khadija, who, though forty years of age, married him, much against the will of her father. This marriage, which turned out happily, was the making of Mohammed. It gave him a standing in the community, leisure in which to work out his mission, and above all a confidante in his spiritual struggles. He is represented as having a

spare but commanding presence, large, piercing black eyes, aquiline nose, long, bushy beard, strong passions well controlled, decision, pungency of speech, great kindness of manner, but with a will fitted to command all who came in contact with him. Khadija was the first one to understand him and to encourage him in his aspirations. She bore him two sons and four daughters, and Mohammed remained true to her until her death, twenty-five years after their marriage. On the death of his infant son, Mohammed adopted his cousin, Ali, son of Abu Talib, and later adopted Zeid, a slave boy given him by his wife.

Thus married life went on quietly with Mohammed at Mecca. As he grew older he became more and more disturbed at the laxity of religious life about him. He was approaching his fortieth year. Oppressed by doubt, he spent days in contemplation in a cave on Mount Hira, within three miles of Mecca. The great realities of religious truth seized more and more firmly upon his ardent mind. He was thrown into states of alternate distress and ecstasy, and at times contemplated suicide as his only escape from misery. He found a helpful counsellor in Khadija, his wife, who persuaded him that the strange ideas that came to him were inspirations from good angels rather than from demons. He gradually gained confidence in himself. The earlier suras (chapters) of the Koran were put into writing, and seem to indicate that he was sincere in his earlier conduct. His first converts were of those who knew him best—Khadija, Zeid, Omm Ayman, Ali, and Abu Bekr. Now began the public ministry of Mohammed. He called the people to "Islam" (submission), preached against image veneration and polytheism, and proclaimed the unity of the godhead and the day of judgment. Persecution set in, and the new converts, especially those that were slaves, suffered. Fifteen of them fled for refuge to Abyssinia, where they were protected at the Christian court of the Negus. After a slight wavering Mohammed sternly denounced idolatry afresh. Abu Talib, uncle of the prophet, although not a convert to the new faith, defended Mohammed against his Koreish enemies. Hamza and Omar joined his ranks. The disciples of Islam were boycotted and close shut up in a quarter of the city, except at the pilgrimage season, for three years. The prophet seems during this time to have carefully studied Jewish subjects and embodied them in the Koran. At last the ban was removed and the persecuted Muslims let loose. Mohammed was now fifty-one years old. Khadija sickened and died and Abu Talib followed her soon. The prophet turns to see if he can get a foothold outside of Mecca. He preaches in vain at Tayif. He has better success with inquirers from Medina (Yathrib), a city founded by Jews and Arabs, 250 miles north of Mecca. After a year of anxious waiting he pledges a dozen leading citizens of Medina at Acaba, near Mecca, who return and proclaim the new doctrine. They send back to Mecca for a teacher of the Koran, and the result is a rapid spread of Islam in

the new soil. At Mecca bitter antagonism continues. The spread of his doctrine to the north directs Mohammed's attention to the still more northern regions, Byzantine and Persian. He now seems to have come into contact with Christian influences and learned in a distorted way many of the facts of the gospel story. He accepts Christ as the Messiah of the Hebrew Scriptures, and thus becomes more Christian than Jewish. The famous nightly visit to Jerusalem and the ascent to heaven now is spoken of. A second deputation from Medina and continued opposition at Mecca decides Mohammed to remove with his followers to the more northern city. Stealthily arrangements are made, and the 150 disciples leave the city. Mohammed, Abu Bekr, and Ali are the last to go, and, although closely pursued, successfully make their escape. This episode occurred in June, 622, and is called the Hégira ("immigration").

The Muslims were given a triumphal entry into Medina, and Mohammed became the leading citizen. A mosque was built, weekly services set for Friday, the Kibla, at first Jerusalem, was changed to Mecca, and the devout were instructed to pray facing in that direction, the voice of the Muezzin called the people to prayer, the fast of Ramadhan was established, and all the other customs of the Muslim service now first saw the light. There were four parties in the city: (1) the refugees from Mecca, (2) the converts in Medina, (3) the disaffected ("hypocrites"), and (4) the Jews. For some time Mohammed sought to win over the last-named faction, but failing in this, he began a series of persecutions that destroyed their wealth and power. Mohammed seems to have become more of a politician and less of a religious reformer. Although living in great simplicity, he took to himself a larger number of wives than he allowed his followers (four), and cannot be vindicated from the charge of sensualism. Passing caravans from Mecca began to tempt the cupidity of the "faithful." Forays took place at the instigation of Mohammed. War against unbelievers was sanctioned by new revelations in the Koran. The battle of Bedr (Jan. 13, 624) was the first decisive contest between Mohammed and the Koreish faction at Mecca. The Meccan army, under Abu Sofian, fled 1000 before 300, and when the head of Abu Jahl was cast at the prophet's feet, he exclaimed, "God, there is none other. The head of his enemy is better to me than the best camel in all Arabia." Assassination was adopted as legitimate in the contests with the Jews. The following year Medina was besieged by a Meccan army, the Muslims suffered a reverse under the cliffs of Ohud, but the enemy was at length obliged to retire. These reverses, however, weakened Muslim influence among the surrounding Arab tribes. Medina was again besieged (627 A.D.) by a combined army of Bedouins and Meccans, but by skilful handling on the part of Mohammed dissensions broke out among the allies and the siege was raised. Various expeditions against the Jews and hostile Arab tribes ensued during the next few years. A desire to revisit Mecca grew strong in the

prophet. A treaty was made with the Koreish, which enabled him to accomplish the lesser pilgrimage in Feb., 629 A.D. Embassies were sent to distant powers—to Heraclius, the Byzantine emperor, to the Persian king, to various Arab tribes, Christian and heathen, as well to Egypt and Abyssinia. Mohammed proclaimed the unity of God, himself as the prophet of God, and the necessity for all men to embrace "Islam." The influence of Mohammed was spreading in every direction. Khalid, Amru, and Omar led successful expeditions and trained the Muslims to arms. In 630 A.D. Mohammed felt strong enough to march on Mecca. Bedouin allies flocked to Medina. The army numbered 10,000 men. A stealthy move upon Mecca (Jan. 1, 630 A.D.) resulted in the utter surprise of the Koreish faction, and the city surrendered with only a slight struggle. The idols in the Kaaba were destroyed and the venerated building was turned into a mosque, to be ever after the centre of the faith of Islam. The prophet dealt magnanimously with his old foes, and finally seems to have won them all over to his ranks.

He now was in a position to seek a wider horizon. With Mecca and the Kaaba in his hands, Mohammed was ready to unify the Arabian peninsula. He first marched, with an army of 12,000, on Tâ'if, 70 miles east of Mecca. After the hotly contested but successful battle at Honein he besieged the city. As a matter of policy the siege was raised after a fortnight, and the prophet had to appease his army by large gifts. He retired to Medina. Rumors of a threatened attack from the north caused the sending of an expedition in that direction, but no fighting was done. A little later Tâ'if submitted voluntarily to the faith. Embassies came to Medina from all parts of the peninsula, and Islam was embraced by nearly all the tribes. Jews and Christians were made tributary and their exclusive claims contemptuously thrust aside. Treaties, however, were made with Christian tribes. In March, 632 A.D., Mohammed made the "farewell pilgrimage." About this time three pretenders arose to contest the claim of Mohammed to undisputed sway over the peninsula. They were not put down until after the prophet's death, which occurred while preparations were being made for a campaign along the Syrian border. He fell sick May 27, 632. He is said never to have recovered fully from a case of poisoning, which had occurred a few years before. The fever increased in violence. Abu Bekr led the prayers in the mosque. The prophet left his bed and staggered to the place of assembly. After a few words to the people he returned exhausted, and expired soon after in the arms of Ayesha, his favorite wife, June 8, 632. Abu Bekr was chosen Kullph ("successor"), and led in the solemn burial service. Thus was brought to a close the life of the greatest man Arabia ever produced, and who was destined (as far as numbers are concerned) to have a greater personal influence in the world than any other mere man. Islam received its stamp from his personality, and must vanish when that personality loses its

force. "There is no God but God, and Mohammed is the prophet of God."

The severest test of Islam came immediately after the prophet's death, when revolts broke out all over the peninsula. The firm government of Abu Bekr and the skill of Khalid and Amru restored order, while the last warlike command of the prophet, to bring the whole world to Islam, gave a new impetus to Arab unity. Under the early Kaliphs, Abu Bekr (632-34), Omar (634-44), Othman (644-56), and Ali (656-61), the Arabs poured forth from their desert home and conquered Persia (633-37), Syria and Palestine (634-38), Egypt (641), and made progress along North Africa. Under the Omayyad dynasty (666-750), which followed, the capital was changed from Medina to Damascus. The Muslim world extended rapidly in every direction. The central regions of Asia were penetrated and various tribes of Turks converted. After a sharp struggle Christianity in North Africa went down, and in 711 the Arabs crossed to Spain and swept victoriously up to Tours (732). Constantinople was twice besieged (688 and 717). Within eighty years after the death of Mohammed Islam ruled over a territory larger than the Roman Empire in its palmiest days. The Abbassid dynasty (750-1258) ruled at Baghdad. Cordova was the seat of the Western Kaliphate. Although the aggressive force of Islam seemed spent and the empire divided, conquests went on. India was entered in 1001, and Islam controlled the northern parts of the peninsula until 1526. In the mean time the Seljuk and Ottoman Turks began to move westward. Constantinople fell in 1453, and the victorious armies swept up to Vienna. By 1492 Islam was crowded out of Spain by Ferdinand the Catholic. After the invention and use of the bayonet the Turks began to recede from the Occident, and to-day have but a fragment of Southeastern Europe. Since the crusades (the motive of which was to rescue Palestine from the Mohammedans) great advance has been made by Islam in Northern and Central Africa. The latest data place the number of Muslims at 200,000,000—30,000,000 in China, 50,000,000 in India, 10,000,000 in Southeast Asia and Afghanistan, 10,000,000 in Persia and Asian Russia, 30,000,000 in Turkey, and the rest in North and Central Africa. For several centuries progress has been made mainly by the peaceful measures of missionaries, especially in India and Africa, where considerable gains are being made to-day. Christianity has made little or no headway in winning Mohammedans, although solid foundations have been laid for future work. The greatest progress in this line has been made in Sumatra by the Dutch missionaries, and the printing-press at Beyrout, Syria, is sending forth in Arabic a Christian literature that grows more and more effective as the 19th century opens the way. See *Missions*.

Islam is a *book* religion. The Koran ("the reading") is of about the size of the New Testament, and has 114 suras or chapters, some long and others very short. These were written down by Mohammed at various intervals from his fortieth year to his death.

He said they were communicated to him from heaven by an angel, and are identical with the heavenly Koran; hence the Koran is accounted a divine book in a different sense than the Christian Bible is. Mohammed left these "divine" utterances in a very fragmentary condition at his death. His devout followers gathered these up, and during the following decades they were embodied in the Koran as we have it to-day. With the exception of the opening prayer (the Fethah) the longest suras were placed first and so on down to the shortest. It has been a fine bit of higher criticism to arrange the Koran chronologically. The Koran is at once the creed, the code of laws, and the liturgy of Islam. Its prominent doctrines are: (1) The singleness of the personality of God as contrasted with polytheism, pantheism, and the Christian Trinity; (2) the inspiration of the Koran; (3) general resurrection and future judgment; (4) future rewards and punishment, (5) absolute decrees of God and predestination of good and evil; (6) Mohammed, the prophet of God. The four fundamental points of religious practice are—(a) prayer, (b) alms, (c) fasting, and (d) pilgrimage. The Koran forbids the drinking of wine and spirituous liquors, the use of lots and games of chance, usury and infanticide. It attempts to regulate polygamy, to stop licentiousness, to mitigate slavery, and, in fact, enters minutely into the daily life of its votaries and gives mechanical rules for almost every act of life. It commands war against infidels, institutes Friday as the sacred day, and regulates the fasts and feasts of Muslims. The whole system improved the condition of the Arabs, but drew hard and fast lines, which made further progress practically impossible. The severe aspect of God and the inexorableness of fate have given a stern, morose, and intolerant cast to the Muslim world. Besides the Koran there are secondary sources of authority, such as the "traditions" and the ancient commentaries on the Koran.

Elements of incongruity and discord soon appeared, and by the time the Eastern Kaliphate broke up the Muslim world was not only divided into two hostile theological camps, but these divisions were minutely subdivided, so that Islam to-day has more sects than the Christian Church, and these are much more mutually intolerant than are the Christian sects. The two great divisions in Islam are: (1) The Sunnites (orthodox) and (2) the Shi'ites ("sect" or "party"). The latter division, although not comprising more than one twentieth of the Muslim world, is subdivided into 32 distinct sects, with others less distinct. It arose after the assassination of Ali, whose two sons Hasan and Hoosain were ruthlessly killed. The Shi'ite division disallows the Kaliphates of Abu Bekr, Omar and Othman, and claims that Ali was the first true "successor" of Mohammed. It is found mainly in Persia (an Aryan nation) and among the upper classes. The Turks, Africans, and Arabs proper are mostly Sunnites. There are to be distinguished over forty sects in this division. The Sultan of the Turkish Empire is the nominal Kaliph,

but he has little or no real control outside his own state. Temporal power has on the whole proved injurious to Islam. Muslims under Christian rule (as in India) fare better than under their own rule. Total loss of temporal power will probably strengthen rather than weaken Mohammedanism.

The sect of the Wahhabees in Central Arabia (the Protestants of Islam) during the last century and the early years of this made a considerable commotion until they were forcibly put down by the Khedive of Egypt. They seek to do away entirely with tradition and go back to the simplicity of the Koran. This movement, though checked, bids fair to move steadily forward and transform Islam.

HENRY WOODWARD HULBERT.

LITERATURE.—Of course the chief source of information in regard to Mohammedanism is the Koran. This the religion of Islam forbids to print, but lithographed copies are made and freely used, even in the great university at Cairo. It has, however, been printed by Christians, best ed. by Flügel, Leipzig, 1834, rev. ed. by Redslob, 1837 sqq.; Eng. trans. by George Sale (London, 1734, often since, the standard translation, with valuable introduction); J. M. Rodwell (1861, 2d ed., 1876) and E. H. Palmer (1880, 2 vols.). Of the lives of Mohammed, those by Sir William Muir (London, 1858-61) and A. Sprenger (in German, Berlin, 1861-65, 2d ed., 1869, 3 vols.) are the best. On the religion and history of Islam, E. A. Freeman, *History and Conquests of the Saracens*, 1856, 3d ed., 1876; R. Bosworth Smith, *Mohammed and Mohammedanism*, London, 1874, 3d ed., 1889; Osborn, *Islam Under the Arabs*, 1876; Osborn, *Islam Under the Khalifs of Baghdad*, 1877; Creasy, *History of the Ottoman Turks*, 1877; M. Dods, *Mohammed, Buddha and Christ*, 1877, 4th ed., 1887; Koelle, *Mohammed and Mohammedanism*, 1889; W. Muir, *Mahomet and Islam*, 1884; T. P. Hughes, *Dictionary of Islam*, 1885.

Möhler, Johann Adam, one of the principal representatives of modern Roman Catholic theology; b. at Igersheim, Würtemberg, May 6, 1796; d. at Würzburg, April 12, 1838; studied theology at Tübingen, but visited also other, even Protestant universities; began to lecture on church history at Tübingen in 1823; was appointed professor there in 1828, and removed to Munich in 1835. His principal work is *Symbolism; or, the Doctrinal Differences between Catholics and Protestants*, Mayence, 1832, Eng. trans. by J. R. Robertson, London, 1843, New York, 1844, 2 vols., which caused a long and sharp controversy with the Protestant theologians, especially F. C. Baur. Among his other works are *Die Einheit der Kirche oder das Princip des Katholicismus*, Tübingen, 1825; *Athanasius*, Mayence, 1827, etc. He was entirely outside of and probably strongly opposed to the Hermesian movement. (See Strauss, *Kleine Schriften*, Leipzig, 1862.)

Mo'-lech (a king) (Lev. xviii. 21), or **Milcom** (1 Kings xi. 5), or **Moloch** (Acts vii. 43), the name of a god worshipped by the Amonites

with human sacrifices, especially children. The Israelites introduced this worship, if not during the Error in the Wilderness (Amos v. 25), yet afterward in Palestine (2 Kings xxiii. 10, Ezek. xx. 26, Jer. vii. 31, xix. 5, xxxii. 35, Ps. cvi. 37, 38). The Rabbins say that children were cast alive into the red-hot arms of a hollow, brazen, calf-headed statue of the deity. According to the Scriptures just cited, the worship of Moloch seems to have been closely associated with that of the Moabitish Chemosh and with Baal. The Phœnicians, whose chief god was Baal, and the Carthaginians, their colonists, worshipped his image with like horrid sacrifices. T. W. C.

Molina, Luis, b. at Cuenca, 84 m. s.e. of Madrid, Spain, 1535; d. in Madrid, Oct. 12, 1661; entered the order of the Jesuits; was for 20 years teacher of theology at Evora, and became finally professor in Madrid. In 1588 he published *Liberi Arbitrii cum Gratia Donis . . . Concordia*, which, in the form of a commentary on certain propositions from the *Summa* of Thomas Aquinas, attempted to reconcile the views of Augustine with the reigning semi-Pelagian conception. The book made a great sensation and became a party issue between the Jesuits and the Dominicans. In 1598 the *Congregatio de auxiliis gratie* was formed to decide the question, but it soon became evident that it would be as dangerous to the Roman Church to condemn Molina's book as to accept it, and in 1611 Paul V. forbade all further strife, and postponed the decision to some more convenient moment. (See Schneemann, *Die Entstehung und Entwicklung der thomistisch-molinistischen Kontroverse*, Freiburg in Breisgau, 1880.) C. P.

Molinos, Miguel de, b. at Patadina, near Saragossa, Spain, Dec. 21, 1640; d. in Rome, in the dungeons of the Inquisition, Dec. 28, 1697; descended from a noble Aragonese family; was educated for the church and ordained priest; settled in Rome, 1670, and became the confessor of the pope, the cardinals, etc. In 1675 his *Guida Spirituale* was published in Spanish in Rome, and soon followed by his *Breve trattato della cotidiana comunione* in Italian. The book made an enormous sensation, and was translated into Italian, German, French, English, and Latin; but its object being to reduce religion from an ostentatious, noisy outwardness of ceremonies and forms to a silent inwardness of spiritual contemplation, this Spanish "quietism" showed a certain affinity with French Jansenism, German pietism, English Quakerism, etc., which startled the Jesuits. They attacked the book, and the Inquisition was compelled to take notice of the controversy. Molinos' social position, however, was such that the Inquisition saw fit to acquit him. But the Jesuits continued the attacks, and supplemented them with intrigues. In 1685 the Inquisition was compelled to take up the case a second time. Molinos was arrested, tortured until he recanted, condemned to lifelong imprisonment, etc. (See John Bigelow, *Molinos the Quietist*, New York, 1882, and *Golden Thoughts, from the Spiritual Guide of*

Molinos, ed. by J. H. Shorthouse, New York, 1883.) C. P.

Molokani. See RUSSIAN SECTS.

Möller, Heinrich, generally called **Heinrich von Zytphen**, because he was a native of Zytphen, Holland, b. in 1488; burnt at the stake at Heide, Holstein, Dec. 11, 1524; one of the earliest Protestant martyrs. He was a member of the Augustine order; visited the University of Wittenberg in 1515, and became a friend of Luther; was successively prior of an Augustine convent at Dort and sub-prior of another Augustine convent at Antwerp, but had to flee for his life in 1520, pursued by the Inquisition. He then became pastor of Bremen, and, having introduced the Reformation there, he went into Holstein and began to preach at Heide. But there he was overtaken by a mob led by the monks, fearfully mutilated, and finally burnt as a heretic. (See his life by O. Wiesner, Berlin, 1884.)

Mombert, Jacob Isidor, D.D. (University of Pennsylvania, 1866), b. at Cassel, Germany, Nov. 6, 1829; studied at Leipzig and Heidelberg; became curate at Quebec, Canada, 1857; rector at Lancaster, Pa., 1859; American chaplain, Dresden, Saxony, 1869; since 1873 has lived in America and devoted himself to literary work. He has written *Faith Victorious* (life of Johann Ebel), New York, 1882; *Handbook of the English Version of the Bible*, 1883, 2d ed., 1890; *Great Lives*, Boston, 1886; *Life of Charles the Great*, New York, 1889; *The Crusades*, 1891.

Momiers, or Mummers (*hypocrites*), was the name given, in spite, to that party in Switzerland which, in the second decade of the present century, broke loose from the reigning rationalism, and, under the leadership of César Malan, Robert Haldane, etc., returned to the old, strict Calvinism. (See *Geschichte des Momiers*, Basle, 1825 2 parts.)

Monachism. See MONASTERY.

Monarchianism, a doctrine emphasizing the unity, or monarchy, of God, and opposed in one way or another to the church doctrine of the Trinity. The growth of theology in the church was conditioned by the circumstances of the times. A personal faith in Jesus Christ as Saviour did not necessitate complete views as to his nature, and these were not found in the earliest periods among the teachers of the church. Justin Martyr, who was a philosopher as well as a Christian, exhibits evidence of some reflection upon the problems suggested by the exalted nature of Christ, but as late as 180 it may be said in general that two things alone were to be regarded as established: some form of pre-existence on the part of Christ against those who maintained an essentially Jewish doctrine, and the real birth of Christ of the Virgin Mary against the Gnostics. That Christ was God was the common confession of the church, but the meaning of this phrase was not entirely settled. The increase of the speculative spirit in the church, which appears in the writings of the apologists, led to more prolonged consideration of the relation

of the Logos to the creation of the world, but the main current of thought upon this subject was directed by a purely theological interest. Two tendencies were, in the nature of the case, necessary, one of which would emphasize the unity of God, from which Monarchianism sprung, the other the divinity of Christ, from which the church doctrine was developed; and these two tendencies appear also within the monarchian school itself, giving us a *dynamistic* Monarchianism, which conceives that the special power, or the spirit of God, dwelt in Jesus, and a *modalistic*, which conceives that the deity itself was incarnate in him.

The earliest traces of a monarchian party in the church are found in the so-called Alogi, who arose in Asia Minor, and whose chief significance lies in their opposition to the Montanists. They were strongly opposed to the prophetic pretensions of that sect, and refused them the Christian name. They rejected the gospel and the epistles of John because of the emphasis they lay upon the Spirit, and the Apocalypse because, as they said, it was unintelligible and absurd, as well as untrue. They thought they also detected the leaven of Gnosticism in the gospel. As to their Christology, we only know that they rejected the Logos speculations of certain teachers, and emphasized the reality of the human birth and life of the Redeemer. That they denied the supernatural birth, or spake of Christ as of a mere man, are assertions without proof.

The second appearance of Monarchianism is in connection with Theodotus, a currier, from Byzantium, who came to Rome about the year 190. His party includes the names of Æsclepiodotus, Hermophilus, Apollonides, Theodotus the money-changer, Natalius, and the Artemonites. He may have had some connection with the Alogi, was of some culture, but in general little is known as to his history. Upon the person of Christ he taught that he was a man, born of the Virgin, by supernatural power, who received the Holy Spirit at baptism, and was thus prepared for his work, and in consequence of this is now "God." Their doctrine the Theodotians sought to establish from the Scriptures, the canon of which they accepted without question. They handled the Scriptures somewhat freely, and busied themselves with science in connection with their theological studies. Theodotus was excommunicated by Victor (189 to 199), and his followers attempted to found a separate church, but without success. Twenty or thirty years later, Artemas made another effort to establish this form of Christology, but failed again.

The third appearance of Monarchianism is under the lead of Paul of Samosata, bishop of Antioch from about 260. Little is known of his life. He was probably procurator for Zenobia, to whose kingdom Antioch belonged at this time, and continued in office till the city was taken by Aurelian in 272, though excommunicated by a synod in 268. The principal points in his theology are the following: God is to be conceived as strictly unipersonal. We may distinguish a Logos

(Son) in God, and a Wisdom (Holy Ghost), which are, however, not different from God or from each other. The Logos is an impersonal power of God. It has operated in the prophets, in Moses, but most of all in Christ. The connection of the Logos with Christ is that of indwelling by means of inspiration. Mary did not give birth to the Logos, but to a man who at his baptism was endued with the Logos. He received the Spirit in great measure, and on account of the unchangeable perfection of his character became one with God. Hence he received the power of working miracles, became the Redeemer, was given a name above every name, and is clothed with divine honor. He has also a certain pre-existence in the decree of God. This doctrine disappears with the condemnation of its author, except as it reappears in those who were influenced by him, Lucian, and some of the Antiochian school.

The Monarchianism considered up to this point is dynamistic. The modalistic, which appeared in Asia Minor, Rome, and Carthage from about 180 till 240, was a more dangerous antagonist of the church doctrine. Noëtus, who was born in Smyrna, propounded his doctrine in that place or in Ephesus, and gained a following. His pupil, Epigonus, came to Rome about 200, and taught his doctrine. Cleomenes, his pupil, was regarded as the head of the school, and, later, Sabellius. Their principal opponent was Hippolytus, and after the whole controversy was brought to an end at Rome, Noëtus seems to have been excommunicated in Asia Minor. Our information upon the exact doctrine of Noëtus is scanty. Tertullian mentions as the chief representative of this school a man whom Hippolytus does not mention at all, Praxeas. This teacher was also from Asia Minor, had come to Rome before Epigonus, and after a short stay, gone to Carthage. Here he stirred up some trouble. Tertullian's later opposition against him may have been intensified by Praxeas' zeal against Montanism, though at the time of Praxeas' stay at Carthage, Tertullian was still a Catholic. The treatise against Praxeas was written fifteen years subsequently, when the controversy broke out again in Rome and Carthage.

According to Hippolytus, the Noëtians taught that Christ was the Father himself, and the Father himself was born, suffered, and died. If Christ is God, he must be the Father, or he would not be God. The two purposes which governed in the formulation of this doctrine were to preserve the unity of God and the deity of Christ. Hippolytus, in his reply, shows that an understanding of the matter far more in accord with the later church doctrine was already clearly taught. Praxeas' teaching is somewhat more complicated than that of his predecessors, but this is in consequence of the controversy amid which it was formulated. The same ideas are found repeated, but the attempt is made to show how Christ becomes in some respects another being from the Father. It is the assumption of the flesh which makes the Father the Son. As Father, pure Spirit, he cannot suffer; but as Son—that is, God having as-

sumed flesh, he has suffered along with the flesh.

In the next stage, Monarchianism appears under the lead of Sabellius. He was a Libyan, from Pentapolis, who came to Rome perhaps as early as 218, formed a schismatic party, and exercised a great influence upon the Eastern Church, though little upon the Western. The date of his death is not known. His party maintained itself at Rome till after 300.

Sabellius' doctrine is substantially that of the previous modalistic monarchians. Father, Son, and Spirit are the same being, named sometimes by Sabellius the Son-Father, to indicate that it is the same being who appears as Father and as Son. But this being is not simultaneously Father and Son. These are rather successive phenomenal forms of the one essence, which appears as Creator and Lawgiver, then as Redeemer, and then as Giver of life. The chief advance made by Sabellius upon the older Monarchianism lies in the perfect similarity which he gives to the treatment of all three persons, and to the new emphasis laid upon the Holy Spirit. His doctrine was soon recognized as dangerous, and modified somewhat the course of the later development by leading the church teachers to insist upon the personal distinction as well as the identity of essence of the three persons in the Godhead.

The best comprehensive treatment of the topic is the article by Harnack in Herzog's *Realencyclopädie*, vol. x., pp. 178-213, though it is marred by the dogmatic assumptions of the Ritschl school. (See also articles in the *Encyclopædia Britannica* by the same writer.) The originals of Hippolytus and Tertullian are accessible in English in the Ante-Nicene Library of the Christian Literature Publishing Company, New York, vols. iii., iv., v.

F. H. F.

Monastery, Monasticism. The traditional account of the origin of monasticism is that during the Decian persecution (249-50) Paul, a native of the Thebaid, fled for safety into the Egyptian desert, and having established himself there, became a perpetual hermit, and by his example incited many others to embrace the same life. The next famous monk was Anthony (q.v.), who visited Paul, and who became a founder of monasticism, which was developed by Pachomius, who brought the scattered monks together into a monastery, and thus began the cenobitic life. The early ideas upon which it is claimed the institution rests are disgust with the fearful wickedness of the Roman world of that day, the desire to live in the constant practice of religion, and the necessity of flight from the allurements of the world to secure these ends. Thus monasticism is conceived as a natural and legitimate outgrowth of the life of the church in the 3d century.

But monasticism, resting, as it actually does, upon an oriental confusion of the flesh as such with evil, does not appear to be so closely connected with a normally developing Christianity; and when we search for the evidences of the existence of this early mo-

nasticism among the historical monuments of the 3d and 4th centuries, they are wanting. Eusebius knows nothing of any Christian monasticism, and mentions no Anthony, though he does mention that persecution in Alexandria in which Anthony is said by his biographer to have sought martyrdom. We are reduced for our authority for the traditional account to the two works, the life of Paul of Thebes by Jerome, and that of Anthony by Athanasius. But the former is so full of the marvellous as to be unworthy of credit, and is generally acknowledged to be unhistorical. The life of Anthony is also evidently not a work of Athanasius, but a didactic fiction designed to set forth the ideal of monasticism in the person of a reputed founder.

Historically, then, the origin of monasticism must be assigned to the 4th century, and the founder must be taken as Pachomius. The influence of the persecutions in establishing it is, accordingly, no longer to be accepted, since their period has now elapsed. The person of Pachomius points us to the true explanation. Born about 292, converted as a young man, he began his monastic career about 330 by founding a monastery for the common dwelling of a number of monks. The pattern for this establishment was given by a pre-existing monasticism connected with the worship of the Egyptian Serapis, located in the very region where Pachomius was born. The Serapis monks had their monasteries with separate cells, practised great austerities, sought also "purity," were divided into 24 classes, all of which features, and others also, were copied in Pachomius' arrangements. Some of the best authorities upon this subject claim to have shown that Pachomius had himself been a monk of Serapis before his conversion to Christianity. Evidently, then, monasticism, which contains so many heathen features, not only was not of Christian, but was of heathen origin.

Monasticism thus begun, and congenial as it was with Oriental tendencies, spread rapidly throughout the East. There still exists a so-called "Rule of Pachomius" (Eng. trans. in the *Presbyterian Review*, Oct., 1885), which is at least very ancient. Basil the Great, however, was the one who gave it the "rule" upon which the monastic life of the East has been modelled to the present day. He laid emphasis upon the cœnobitic life rather than the anchoritic, encouraged the contemplative piety characteristic of the East, directed that the monasteries should be built in the vicinity of large towns, drafted a series of rules for the government of the daily life of the monks, allotted different hours to different pursuits, prescribed a special vow of obedience, and ordered that one or two clergymen should always be connected with a monastery, that the regular divine worship should not be omitted. Thus he provided against the principal dangers of the system, and gave it a permanent character. There are in the East no "orders" to this day, and though hermits are common, monasticism is generally regulated by the rule of Basil.

Monasticism is said to have been introduced

into the West by Athanasius; but this story falls with the authorship of the life of Anthony. Jerome (q.v.) was its true promoter. Augustine, though his doctrines do not naturally harmonize with monasticism, was led away by the current of the times to give it a modified support. Benedict of Nursia (q.v.) sustained the same relation to Western monasticism as Basil to Eastern. The principal features of his "Rule" are the following. In addition to the three vows of obedience, chastity, and poverty, already well established in monasticism, he introduced the vow of "stability," by which the monk was bound to continue in his profession, and to reside for life in the monastery in which he was professed. Each community was organized under an abbot, elected by the brethren, who was to rule by taking the advice of the elder brethren in ordinary matters, but of the whole brotherhood in more weighty. New members were admitted only after a novitiate of a year, during which they had had repeated opportunities to withdraw. They must lay the written vow of stability with their own hand upon the altar. Obedience, silence, humility, and other virtues are repeatedly inculcated. The entire management of the household is minutely regulated. The monks are to sleep in a common dormitory, with their garments on, ready to rise instantly for divine service. The charge of the kitchen and the office of reading at meals rotate every week. Two meals are allowed a day, to be eaten in silence. The occupations of the day are regulated so that regular work and worship shall follow each other throughout. The work might be exchanged for reading, which was also positively prescribed for designated times, and this provision, though only intended to secure devotional culture, resulted in making the Benedictines a great learned order. Excessive austerities were forbidden, and the character of the whole rule was sensible and moderate.

Though monasticism was at first somewhat opposed in the West (e.g., by Jovinian, q.v.), after Benedict (590) it spread with great rapidity. In the end it was to be found in all countries of Catholic Europe, and in England especially it had a great extension. At one time the number of monasteries of this rule in England is said to have been 15,000. Since an abbot ranked with a bishop, and there was in all Europe on an average an abbot for every bishop, it is immediately evident that monasticism exerted a prodigious influence upon the church life, quite determining its character. But it was a form of life so essentially unnatural that it fell inevitably into disorder and corruption. Its history is largely that of successive reformations and successive relapses. Benedict of Aniane (q.v.) was the first famous reformer of the monasteries. Reformation soon took the form of the foundation of new orders, or societies established upon the basis of a somewhat modified rule. The Cluniacs (see CLUGNY) were the first of these, and the order of Clugny had a wide extension from England to Palestine. The Cistercians (see art., and BERNARD) formed another such order, and others arose.

at the beginning of the 18th century a new departure was made by the organization of the mendicant monks in the two forms of Dominicans and Franciscans (see arts. DOMINIC and FRANCIS). The crusades produced the military orders, Knights Templars, St. John, and Teutonic Knights (q.v.). In general the course of development followed these lines till the Reformation, when the genius of Loyola gave the Jesuits (q.v.) to the Roman Church as an entirely new creation. The formation of new orders still continues, of which an illustration are the Paulist Fathers in America. For accounts of these, see the special articles. Convents for females are found side by side with the monasteries from the first.

When we consider monasticism in itself, we find that the original dualistic idea which appeared in its origin has somewhat modified, it has maintained itself in all its history, instead of the absolute evil of matter as such, monasticism has emphasized the evil of the temptations arising from the flesh, and has culminated the method of entire renunciation instead of moderation and self-control as the way of victory. The contemplative life, apart from the world with all its entanglements and responsibilities, is the ideal of monasticism. From this it is but a step which is taken to a distinction between two grades of morality, a higher and a lower, the latter attainable only by those who specially devote themselves to a religious life, and so out of reach of the mass of men. This is the reappearance in another sphere of the distinction which separates the clergy from the laity, so deep a gulf. The emphasis laid upon virginity as a peculiarly holy estate is another outcome of the monastic system, as the relations of such a life demand entire abstinence from marriage. It was but natural that from the first there should be a morbid depreciation of the family life, and of the ordinary and necessary intercourse of men. Entire obedience to superiors, even in matters of conscience, is a farther necessity of the system, as also individual poverty.

In general, the effects of the system upon individual monk were injurious. If he embraced it with a true inward vocation, some did, it was fitted to develop the contemplative type of piety. But if there were carnards and Thomas à Kempises, and if in times of stress harrassed souls found in the monastery a welcome refuge, in the long run the life was embraced from a variety of inefficient considerations by those who were not fitted for it, and who derived little but harm from it. The excessive austerities of the East in the earliest times drove men from the extreme to another, from austere holiness to lebauchery, from ecstatic exaltation to inertia. In the milder rule of Benedict, even when they found a yoke they could not bear, and when they found sexual morality became so frequent that many a convent was little more than a brothel. The travelling preachers of the gospel became lusty beggars and publicans; or even when all seemed to go well, the monotonous life of the cloister deadened the intellectual and the moral life of its

inmates, while at the best the morality secured was of a negative kind, consisting of immunity from temptation rather than robust and independent vigor. The neglect of the ordinary duties of life was punished by the loss of all those high and delicate fruits of its discipline which God has designed it to bring forth. At most, the monastic life was a contracted, partial, and unsatisfactory one.

But monasticism performed some great services for the church and the world. It did this, to be sure, by abandoning, so far, the ideal of monasticism; and yet, as a narrow and exclusive ideal can never gain complete control of the minds of men, such an extension of the scope and work of the institution was to be looked for, and may rightly be reckoned to its credit. The first and greatest of these services was the extension of the church by monastic missions. Little bands of monks going out from some parent convent to establish a new monastery in some desolate place, converted the heathen, introduced agriculture and the arts of civilized life, and created eventually a Christian state. Thus Scotland was converted from Ireland, North England from Scotland, Germany from England, Scandinavia from Germany. The "reading" of the monasteries developed into the culture of literature. The manual toil of the monks in copying manuscripts multiplied the means of instruction and often saved them from annihilation. Schools thus naturally arose, and these developed into universities, which, however, as they became universities, ceased to be monastic. The lawlessness of the rough barons of the Middle Ages was largely kept in check by the abbots. Sometimes, as in the case of the monastery Troitz, in Russia, the monks represented and defended the national spirit and life.

And yet, by the time of the Reformation, the system had had its probation and was condemned. In every reformed country the monasteries were suspended, and their funds and buildings turned to other purposes. As property which had often been wrung by terrorism from the weak and dying, they were too much regarded as the lawful prey of the strong, and much went to waste. But out of their accumulations valuable estates were devoted to the cause of education and religion, and many of the most precious of European institutions of the present day are indebted to monasticism for their existence and prosperity. As at present constituted and managed, what successful monasticism there is must be adjudged as essentially different from mediæval monasticism. That has forever passed away.

(See Harnack, *Das Monchthum, seine Ideale und seine Geschichte*, Giessen, 1882; Weingarten, *Der Ursprung des Monchthums*, Gotha, 1877; Helyot, *Histoire des Ordres Religieux*, Paris, 1714-19, 8 vols., often reprinted; Montalembert, *Moines d'Occident*, 1860-77, Eng. trans., Edinburgh, 1861-67, 3 vols. For an interesting discussion of monasticism as an institution in the 19th century, see Victor Hugo's *Les Misérables*. There are innumerable accounts of the separate orders. Cf. A. Ebner, *Die klösterlichen Gebets-Ver-*

brüderungen bis zum Ausgange des karolingischen Zeitalters, Regensburg, 1890; Mrs. Jameson, *Legends of the Monastic Orders*, London, 1850, n. e., Boston, 1886.)

F. H. F.

Money among the Hebrews. See WEIGHTS.

Monita Secreta Societatis Jesu (*Secret Instructions for the Jesuit Order*) is the name of a volume which was first printed at Cracow in 1612 by an unknown editor, and afterward several times reprinted in other countries. The Jesuits have steadily declared it a forgery, but, in spite of its more than doubtful character, it contains nothing which has not been put in practice by the order, and copies of it, in manuscript and in print, have repeatedly been found in Jesuit convents. It was edited, together with an Eng. trans. and an historical sketch, by Dr. W. C. Brownlee, Princeton, N. J., 1881, under the auspices of the American Protestant Society.

Monk. See MONASTERY.

Monnica, or **Monica**, the mother of Augustine, implanted in his mind the seeds of Christian faith from his earliest infancy. She followed him with her prayers through all his wanderings from the way of right, and at last had the pleasure of seeing both her husband and her son converted. She went with Augustine to Italy, was with him at Milan at the time of his conversion, and died at Ostia on their return, May 4, 387. (See Braune, *Monnika und Augustinus*, Grimma, 1846; also art. AUGUSTINE.)

F. H. F.

Monod (mo-nod), **Adolphe**, one of the greatest preachers and pastors of the French Reformed Church; b. in Copenhagen, Jan. 21, 1802; d. in Paris, April 6, 1856; was educated at Collège Bonaparte, in Paris; studied theology at Geneva; founded in 1825 the Protestant Church in Naples; accepted in 1827 a call to Lyons; was deposed by the Roman Catholic minister of cult and education on account of his sermon, *Qui doit Communier?* built up an independent congregation at Lyons, now served by two pastors; became professor of theology at Montauban in 1836, and settled in 1847 in Paris as pastor of the Oratoire. Of his *Sermons*, the 4th ed. appeared in Paris, 1866, 2 vols. In Eng. trans. are *Saint Paul*, 5 discourses, Andover, 1861; *Woman, her Mission and Destiny*, London, 1870; *The Parting Words of Monod*, New York, 1873. His life by one of his daughters was also translated into English, 1885.—His brother FRÉDÉRIC (b. at Monnaz, Canton de Vaud, Switzerland, May 17, 1794; d. in Paris, Dec. 30, 1863) was also a distinguished preacher and pastor in Paris since 1820. In 1848 he founded with Count Gasparin the Union of the Evangelical Churches of France.

Monophysitism, the doctrine that after the incarnation there is in Christ, in consequence of the perfect union of the divine and human, but *one nature*. After the Council of Chalcedon (451), the extreme Alexandrian party (see EUTYCHES) could not rest in the acceptance

of a formula which seemed to have given the victory in the Christological controversy to the Antiochian school. The monks, in particular, both in Palestine and Egypt, embraced the side of the identification of the two natures, and great disorders arose. In Palestine Theodosius led; in Egypt, though an external peace was maintained till the year 457, the Monophysites formed a distinct party, which at this time elected Timotheus Ailurus as their patriarch. A definite schism was thus produced. The Emperor Leo sought to put an end to it by force, and banished Timotheus, but this effected nothing. Basiliscus, who expelled the Emperor Zeno, in his brief reign pronounced for and against the Monophysite views, and Zeno, when he had again come to the throne, issued, in 482, his "Henoticon," or agreement, in which he placed himself upon the basis of the Council of Nice, employed ambiguous terms, carefully avoided countenancing the result of Chalcedon, and adopted the twelve chapters of Cyril of Alexandria (q.v.). But this document increased the disturbance in Egypt by creating four parties instead of two. The Western Church also refused to accept the Henoticon, and a schism with it was therefore another result of this interference of the civil power in ecclesiastical affairs. Under the Emperor Anastasius there were serious disturbances in Egypt, Palestine, Syria, and Constantinople. The Monophysites also now found two important leaders in the persons of Xenayas and Severus. To obtain peace, Anastasius was inclined to yield everything possible to the Monophysites; but an insurrection which broke out (514) under Vitellian compelled him to appease the Chalcedon party, and to seek an agreement with Rome, which was to be obtained only upon condition of the restoration of the Chalcedon Creed. During the reign of Justin I., which now followed (518-27), the same temporizing policy led to the same confusion. Justinian (527-65) took hold of the matter with a stronger hand, but was so ignorant of the real matters at issue that he rather promoted than quelled the disorder. His wife, Theodora, was so in favor of Monophysitism that she sought by every intrigue to help its cause, and often partially succeeded. But the Roman bishop, Agapetus, opened Justinian's eyes, and under Mennas, the patriarch, a council in Constantinople (536) condemned Monophysitism, which condemnation was confirmed by an imperial decree. The intrigues of the empress continued, and she tried to draw the Origenistic controversy into the case. The Origenists favored the Council of Chalcedon, and to condemn them would be to condemn that council. Hence Justinian was induced to set forth the Three Chapters (q.v.). This plunged the church into new troubles, and the confusion seemed constantly to increase. Justinian's last efforts were to make Aphthartodocetism—an extreme of Monophysitism, which maintained that the body of Christ during his earthly life was not subjected, by any necessity of nature, to sensuous wants, such as hunger—the law of the empire. But in this he was hindered by death. Monophysitism

gered on in Egypt among the Copts, though christianity was nearly effaced by Mohamdanism. For its history in other regions, art. JACOBITES. (See Dorner's *History of Doctrines of the Person of Christ*, Eng. trans., 1861-63, 5 vols.; Schultz, *Die Lehre der Gottheit Christi*, Gotha, 1881. Also article by Möller in Herzog, *Realencyclopædie*.) F. H. F.

Monothelism is the recognition and worship of one God in opposition to dualism, which is two eternal beings, one good, the other evil, and to Polytheism, which maintains a plurality of deities. Judaism, Christianity, Mohammedanism are the only monotheistic religions, although most of the systems of dæmonism are based upon a pantheistic monism. T. W. C.

Monothelitism, the doctrine that there was one Christ but one will, the divine. As a distinct movement in history, it had its origin in effort to heal the Monophysite schism. emperor, Heraclius (640-41), had a political interest in bringing back the large populations upon the east and south of the empire to allegiance, and thought this possible by means of religious reunion. Sergius, patriarch of Constantinople, was also interested in the attempt. It was thought that Monophysites would return to the Catholic Church if, while retaining the result of Council of Chalcedon, the church would concede the doctrine of one energy and one will. Union upon this basis actually succeeded at the Synod of Charnum. Cyrus of Alexandria, made bishop of Alexandria for the cause, brought back multitudes of the Monophysites to the communion of the Catholic Church in the same way.

At the progress of the plan was disturbed by Sophronius, born in Damascus, at this time in Alexandria, who thought the new doctrine Apollinarianistic. Having journeyed to Constantinople, he was quieted by Sergius, but the difficulty led to correspondence between Sergius and Honorius, the bishop of Rome. The latter agreed entirely with Sergius, would leave the question about one or two energies to the grammarians, but taught still in the distinctest manner, since on account of the supernaturally begotten humanity of Christ, there could not be a contrary will in him opposing the divine will. Honorius, now made bishop of Jerusalem, did not refrain in his circular letter announcing his accession (Synodikon) from opposing the new doctrine, but though he proceeded for two energies, he does not employ the phrase two wills. Finally the emperor induced to put forth the "Ekthesis," in which the phrases one or two energies were dropped, and one will in Christ was taught, on the ground that there could be no contradiction in him.

It followed a long discussion in which the Roman bishop favored the doctrine of two wills, which more and more gained the upper hand. In 678 the emperor called a council to meet in Constantinople, and in 680, the pope had gained support for his position in the West, he sent an embassy to

Constantinople, to demand the council. This was held in 680-81, and the doctrine of two wills and two energies placed under the same forms of statement which had been employed at Chalcedon of the two natures. Sergius and several other Greek bishops were condemned as heretics, and with them Honorius was joined, which condemnation was repeated by the synod of 692, confirmed by Leo II., and subsequently sworn to by multitudes of bishops of the West in their oath of office. With these condemnations Monothelitism lost its hold upon the church, and rapidly disappeared. (See Hefele, *History of Councils*; Dorner, *History of the Doctrines of the Person of Christ*, Eng. trans., 1861-63, 5 vols.; Möller in Herzog, *Realencyclopædie*. See also art. MARONITES.) F. H. F.

Monrad, Ditlev Gothard, Danish Lutheran; b. at Copenhagen, Nov. 24, 1811; d. at Naskov, Lolland, March 28, 1887. He studied theology and Oriental languages in Copenhagen and Paris; was minister of cult in 1848; became bishop of Lolland-Falster in 1849, again minister of cult, 1859; prime-minister, 1863-64; emigrated to New Zealand, 1866; returned, 1869, and became again bishop of Lolland-Falster in 1871. He published *World of Prayer*, Eng. trans., Edinburgh, 1879; *Laurentius Valla*, Ger. trans., 1883; a Danish trans. of Isaiah, etc. C. P.

Monsell, John Samuel Bewley, LL.D., Church of England; b. at Londonderry, Ireland, March 2, 1811; d. at Guildford, 29 m. s.w. of London, April 9, 1875. He was educated at Trinity College, Dublin, and became rector of Ramoan and chancellor of Connor; vicar of Egham, Surrey, 1851; rector of Guildford, 1870. Among his publications are *Our New Vicar*, 1867, and in verse *Hymns and Poems*, 1837; *Parish Musings*, 1850; *Hymns of Love and Praise for the Church's Year*, 1863, and *The Parish Hymnal*, 1878. A number of his hymns are extensively used. F. M. B.

Monstrance (from the Latin, *monstrare*, "to show") is the name of the receptacle containing the consecrated host when, in the Roman Catholic Church, the latter is exhibited for adoration on the high altar or in a procession. Its use dates back to the 13th or 14th century, when the doctrine of transubstantiation had become fully developed. Its form has varied from that of a Gothic tower to that of a radiant sun. But it was always made of the most costly materials—gold, silver, precious stones, etc., and it was always considered a sacred vessel; none but an ordained priest was allowed to touch it, and he who stole it was condemned to death.

Montalembert (mon'-ta'-lon'-bair'), **Charles Forbes René de Troyon**, Count de, b. in London, April 15, 1810; d. in Paris, March 12, 1870; belonged to that party in France which, combining Ultramontanist religion with radicalism in politics, proposed to use the liberties established by modern civilization—of the press, of association, etc.—as means of propaganda for the Roman Catholic Church. Twice he entered practical life, try-

ing to realize his ideas—after the revolution of 1830 and after the revolution of 1848; but both times he retired to his study sorely disappointed, not so much by the Radicals as by the Ultramontanes. The only results of his genius, his enthusiasm, his energy are his literary works, *Du Vandalisme et du Catholicisme dans les Arts*, 1840; *Histoire de Ste. Elizabeth*, 1842, 17th ed., 1880; *Monks of the West*, 7 vols., unfinished, Eng. trans., by Mrs. Oliphant, Edinburgh, 1860–63, 3 vols., etc.; collected edition of his works, Paris, 1861–68, 9 vols. His life was written by A. Cochin, Paris, 1870; A. Perraud, 1870; C. Foisset, 1877; Mrs. Oliphant, Edinburgh, 1872, 2 vols.

Montanism, a movement which arose in the middle of the 2d century (156 ?) in Asia Minor (Phrygia), under the lead of a certain Montanus, who associated with himself in particular two female prophetesses, Prisca and Maximilla. The movement was the fanatical extreme of a laudable effort to lay more emphasis upon the discipline of the church and upon the work of the Holy Spirit than the church, amid the difficulties and temptations of the times, was doing. Peculiar severities were prescribed, fastings, etc., and the Holy Spirit was said to speak immediately in the person of the new prophets. The contents of the prophecy seem to have been mostly of a practical nature, and in no case to have sought to pass beyond the limits already set by the canonical Scriptures. A marked feature of the doctrine of the Montanists was the speedy coming of Christ. But the suspicion of the church, and, no doubt, the spiritual pride of the new party, led to a sharp contest between the bishops and the Montanistic leaders, and to ultimate excommunication. They obtained some footing in Rome, but got their chief support in North Africa, where they were so fortunate as to win the great writer Tertullian (q.v.), who, without leaving the basis of essential Catholicism, sympathized with their disciplinary rigor, and defended them. In these particulars they find successors in the Paterini, the Cathari, and other medieval sects. But they soon lost all organized existence. They are viewed by the Ritschl school of historical critics as the representatives of the primitive, enthusiastic Christianity, which in the Catholic Church became "secularized." For this view see Harnack, *Dogmengeschichte*, Freiburg, 1886–87, 2 vols.; for a more objective one, Bonwetsch, *Geschichte des Montanismus*, Erlangen, 1881. F. H. F.

Montanus, the author of Montanism, was a native of Ardabau, a Phrygian village; was originally a heathen, and possibly a priest of Cybele, or other heathen divinity, but was converted, and became very zealous for the purity of the Church. See MONTANISM.

Monte Casino, the celebrated Benedictine monastery, was founded in 528 by Benedict of Nursia, and stood on a mountain of the same name, 55 m. n.w. of Naples. In the 9th century it established the first medical school the world ever saw, and for several centuries the school also was the best one.

In the 11th century its historical, canonical, and theological learning and authorship made Monte Casino one of the principal centres of civilization in Europe, and in the 16th century it was still the wealthiest institution of its kind, in spite of the pillages of Lombards, Saracens, etc., the extortions of popes, kings, etc., and the disastrous earthquake of 1849. But in the 16th century a monastery had become a useless thing, and, as everything useless, so also the monasteries rapidly degenerated. In the revival of the Benedictine order it took no particular part. In 1866 it was secularized. Its history has been written by L. Tosti, Naples, 1843, 3 vols.; A. Caravita, Naples, 1870, 2 vols.

Monte Corvino, John of. See JOHN OF MONTE CORVINO.

Montes Pietatis (Italian, *Monte de Pietà*; French, *Mont de Piété*) were pawnbroker establishments founded and controlled by the state, in which poor people could borrow small sums on pledges without paying any interest or, at least, only a nominal interest, sufficient for the working expenses of the establishment. The first institution of the kind was founded at Perugia, in 1464, by a Minorite monk, Barnabas, and confirmed by Paul III., but thence they rapidly spread over Italy, France, Germany, and Spain.

Montfaucon (mon-fo-kon), **Bernard de**, b. at Soulatgé, near Narbonne, Southern France, Jan. 13, 1655; d. in Paris, Dec. 21, 1741; descended from a distinguished noble family; received a very careful education; served in the army under Turenne, but entered, in 1675, the Benedictine congregation of St. Maur, and settled in 1686 in St. Germain-des-Prés, Paris. His editions of Athanasius, Origen, Chrysostom, etc., are considered models of judgment, taste, and industry. His *Palaographia Græca*, 1708, is a standard work in its department.

Montfort, **Simon de**, Count, b. at Montfort, 14 m. w.s.w. of Versailles; struck dead by a stone thrown from a catapult at the siege of Toulouse, June 25, 1218, was by Innocent III. commissioned with the suppression of the Albigenses, or, as the commission read, made leader of the crusade against them, 1209. As such he became the horrible evidence of one of the most monstrous mistakes which the Church of Rome has ever made, for although his fanaticism developed into an actual perversion of human nature and his cruelty grew into a raving thirst after blood, the pope and the church not only continued to use and recognize him, but even tried to throw a kind of halo over his memory. (See his biography in Guizot, *Mémoires rel. à l'Histoire de France*.)

Montgomery, **James**, Moravian layman and sacred poet; b. at Irvine, Ayrshire, Scotland, Nov. 4, 1771; d. at Sheffield, Eng., April 30, 1854. His parents, Moravian missionaries, died in Barbadoes in 1783, while he was at school at Fulneck, Yorkshire. He drifted to Sheffield in 1792, founded in 1794 the *Iris* newspaper, which he conducted till 1825, and was twice fined and imprisoned for

liberal tone of its contents. His earlier books are *Prison Amusements*, London, 1797; *The Ocean*, 1805; *The Wanderer of Switzerland*, etc., 1806; *The West Indies*, 1810; *The World before the Flood*, 1813, and *Greenland*, 1819. As an epic poet he is remote from greatness, but his lyrics are spirited, graceful, and fitted to touch the popular heart. The purity and sweetness of his character, faithfully reflected in his verses, won him great honor and hosts of friends. His hymns were constantly sought by and freely given to the collections of every denomination, and many of them are still indispensable; they were valued chiefly in his *Songs of Zion*, 1822; *Christian Psalmist*, 1825, and *Original Hymns*, 1853, covering over half a century in his dates. He was confessedly and by far the greatest hymnist of this period. His *Christian Poet* (a compilation), 1827, and *Lectures on Poetry and General Literature*, 1838, show extensive reading, wide sympathy, and superior judgment. Strong humanitarian feeling and earnest piety were the mainsprings of his life; no literary man has better illustrated the precepts and spirit of Christianity. His general affection was shown in a banquet given on his retiring from editorial cares in 1825, a pension of £150 granted 1846, and in a public funeral. His memoir, by Holland and Barrett, London, 1855-56, fills 7 vols.; an abridgment in 1 vol., by Mrs. H. C. Knight, appeared at Boston, 1857. F. M. B.

Montgomery, Robert, Church of England; b. at Bath, 1807; d. at Brighton, Dec. 3, 1855. His father was a comedian named Gomery. He graduated at Lincoln College, Oxford, 1833; was ordained, 1835; minister of Percy Chapel, London, 1836-38, and 1843-55; of St. Jude's, Glasgow, 1838-42. His epics, *The Omnipresence of Deity*, London, 1828; *Satan*, 1829; *The Messiah*, 1832, etc., sold largely, notwithstanding the savage and not undeserved criticism of Macaulay. Less pretentious and less known, but more meritorious, were *The Christian Life*, 1848, and *The Sanctuary*, 1855, made up of devout lyrics. He produced no less than 80 vols., much of whose contents were gathered in 6 vols., London, 1839-40. F. M. B.

Month. The Hebrew months were lunar—i.e., from one new moon to another; but as 12 lunar months made but 354 days and 6 hours, the Jewish year fell short of the solar nearly 11 days. To compensate for this difference every three years a thirteenth month was intercalated, called Ve-adar, the second Adar. At the exodus from Egypt God ordained that that month—the seventh of the civil year—should be the first of the sacred year, by which the religious festivals were to be reckoned. The months were usually designated as first, second, etc., and the names by which they are now known seem to have been adopted during the Captivity.

	Sacred.	Corresponding with
I.	Nisan or Abib.	March or April. Neh. ii. 1.
II.	Zif or Ziv.	April or May. 1 Kings vi. 1.
III.	Sivan.	May or June. Esther viii. 9.
IV.	Tammuz.	June or July.
V.	Ab.	July or August.
VI.	Elul.	August or September. Neh. vi. 15.
VII.	Ethanim or Tishri.	September or October. 1 Kings viii. 2.
VIII.	Bul.	October or November. 1 Kings vi. 38.
IX.	Chisleu.	November or December. Neh. i. 1; Zech. vii. 1.
X.	Tebeth.	December or January. Esther ii. 16.
XI.	Shebat.	January or February. Zech. i. 7.
XII.	Adar.	February or March. Esther iii. 7. T. W. C.

Monumental Theology, a name of recent invention to designate the scientific presentation of the notions and doctrines of theology as they are expressed in the monuments which successive ages of the Christian Church have produced. It is a result of the ever-increasing subdivision of theological topics which springs from the advance of scientific study. Criticism, art history, ecclesiastical archaeology, etc., have been regarded as auxiliaries to one science of church history; but as a new one has been made for a new department, theology, so one has been made for this, which has the relation to that of genus to species. According to the proposed development of the science by Piper, it is to include discussion of the essential nature of Christian art and its relations to the church, and the history of Christian art, including various species; its monuments, civil, as coins, or private, such as gems, rings, sepulchral monuments, or ecclesiastical, as churches and cloisters, with the vestments and ornamentation found in them; and the history and development of Christian art in general. He even proposes such titles as monumental exegesis, monumental dogmatics, and

ethics. Unquestionably the monumental remains of the church have many a lesson to teach, and their systematic study will result in new illustrations of truth; but whether such study should be elevated to the dignity of a distinct theological science is a question about which there may evidently be two opinions. (See Piper's art. in Herzog, *Realencyclopädie*, vol. xv., p. 432, as also his book, *Einführung in die Monumentale Theologie*, Gotha, 1867.) F. H. F.

Moody, Dwight Lyman, Congregational layman; b. at Northfield, Mass., Feb. 5, 1827; joined a Congregational church; was during the Civil War employed as a home missionary by the Y. M. C. A. of Chicago; engaged afterward in revival work together with I. D. Sankey, in Great Britain, 1873-75, and 1883, and in America. He published *The Second Coming of Christ*, Chicago, 1877; *Secret Power*, 1881; *The Way to God*, 1884, and several collections of sermons.

Moon (Hebrew, *pale yellow or white*). The "lesser light" appointed for times and seasons (Gen. i. 14-16, Ps. civ. 19). The beginning of the month, called *Neomenia*, new-

moon day, was celebrated with special sacrifices (Num. xxviii. 11-15). The moon was worshipped by most ancient nations either directly (Job xxxi. 26), with cakes of honey (Jer. xvii. 18), or as an idol goddess under the name of Ashteroth, Artemis, Urania, etc. The Hebrews were specially cautioned against this form of idolatry (Deut. iv. 19, xvii. 3), yet they fell into it and burned incense to the moon (2 Kings xxiii. 5), and their women worshipped her as the queen of heaven (Jer. vii. 18, xlv. 17). The withdrawal of the moon's light (Isa. xlii. 10, Matt. xxiv. 29, Rev. viii. 12) was a symbol of divine judgments.

T. W. C.

Moral Inability. See INABILITY.

Moore, Clement Clarke, LL.D., Episcopal layman; b. in New York, July 15, 1779; d. at Newport, R. I., July 10, 1863. He was a son of Bishop B. Moore, of New York. He graduated at Columbia, 1798, and was educated for the church, but never ordained. He gave, in 1818, the ground on which the General Theological Seminary was built, and was professor of biblical learning there, 1821-50. His *Hebrew and Greek Lexicon* (the first issued in America) appeared, 1809, and his *Poema*, including the famous "Night before Christmas," 1844.

F. M. B.

Moral Law. This differs from the laws of nature, which mean only the invariable sequences of phenomena, and from juridical law, which confines itself to external acts and to motives as thus manifested, while moral law takes cognizance of man's entire nature, lays hold of motive and purpose, and while it exacts obedience, requires that this obedience shall be voluntary, shall be the exercise of man's free will. This "categorical imperative" does not come from without, but from within, and while it speaks with absolute authoritativeness, yet does not impress us with a feeling of compulsion. It arises in the depths of the soul, and appealing to our freedom, insists that we make a right use of that freedom, and develop our composite nature according to its original idea and purpose. It is not wonderful that Kant said that there were two things which, the oftener and the more steadfastly he contemplated them, filled his mind with an ever-new and ever-rising admiration and reverence—the starry heaven *above*, the moral law *within*.

T. W. C.

Moral Obligation is that by which we feel bound to perform what is right and to avoid what is wrong. Its ground is not the fitness of things, nor conformity to reason, nor expediency, but the will of God as revealed in nature and in his Word, for he, as the greatest and best of beings, is the immutable standard of rectitude.

T. W. C.

Moral Philosophy. See ETHICS.

Moral Sense is a term frequently used to denote conscience. It is that faculty by which we perceive the moral quality of an act, and either approve or condemn it. It always points to a law above itself which determines what is good and what is evil.

T. W. C.

Moral Theology. See CASTISTRY.

Moralities. See MYSTERIES.

Morality is the relation which human actions bear to a given rule of right. It comprehends only a part of religion, but religion comprehends the whole of morality. One finds all its motives below; the other fetches its motives from above. The highest principle in social morals is a just regard to the rights of men; the first principle in religion is the love of God. While religion covers the whole life, present and to come, morality confines itself virtually to the existing world.

T. W. C.

Moravian Brethren, The, a body of Christians whose organization dates back to 1457, as a result of the religious and political movements in Bohemia which followed the martyrdom of John Hus. For convenience their history is generally divided into two periods: that of the Ancient Moravian Brethren, or the Bohemian Brethren, and that of the Renewed Moravian Brethren, or Moravian Church. The more correct title in each case is the *Unitas Fratrum*, or *Unity of the Brethren*.

I. THE ANCIENT MORAVIAN BRETHREN, 1457-1722.

1. *History.*—The Hussite wars having been ended by the *Compactata of Basel* and the defeat of the Taborites and Orphans (see HUSSITES), the national Church of Bohemia, though enjoying the privilege of the use of the cup in the Lord's Supper, and of the vernacular in public worship, did not satisfy many pious people who had accepted the teachings of Hus. With the permission of Rokyzana, the Calixtine leader, and of George Podiebrad, the regent of Bohemia, they withdrew to Lititz, a desolated estate near the eastern frontier of the country, for the furtherance of their own Christian life by quiet meetings for Scripture reading and prayer, desiring to live an honest Christian life apart from the turmoils of the day. Their object was not to found a new sect, but rather a Christian association. In 1457, calling themselves "Brethren and Sisters of the Law of Christ," they adopted a formal declaration of principles under the leadership of Gregory, the nephew of Rokyzana. This title giving rise to misunderstandings, and causing them to be regarded by many as a new monastic order, the name *Unitas Fratrum*, or *Unity of the Brethren*, was later substituted. Ministered to in holy things by Michael Bradacius and other like-minded priests of the Roman Catholic or the national church, they did not formally separate from the fellowship of the Calixtines until compelled by persecutions. This was effected in 1467, when at a synod at Lhota, near Reichenau, three men were set apart to the ministry by lot. Recognizing the validity of presbyterial ordination *per se*, the Brethren forthwith had these three candidates ordained by the priests who were present. But in order to secure a ministry which even the Roman Catholics and the Calixtines must acknowledge as valid, Michael Bradacius and two unnamed priests were sent to the Austrian Waldenses with a request for episcopal

nsecration. These Waldenses had received the episcopate from Roman bishops at the council of Basel. Two of their bishops now consecrated Michael and his associates, who, on their return reordained the three who had previously received presbyterial ordination.

A well-arranged ecclesiastical government having been set in operation for themselves, the Brethren soon spread into every part of Bohemia. From the first their great object was Christian life rather than theoretical dogma, and they insisted upon personal piety, and not mere adherence to a creed as a condition of membership. Special prominence is given to church discipline. In spite of terrible persecutions on the part of the Roman Catholics and the Calixtines, who sought their extinction by imprisonment, confiscation of property, decrees of exile, tortures and death, through the good management and self-sacrificing zeal of leaders like Luke of Prague (q.v.) the *Unitas* made such rapid progress that at the commencement of the German Reformation it counted about 400 parishes and had a membership of probably 200,000 souls in Bohemia and Moravia. It had two flourishing publication offices, at Jungbunzlau and Leitomschl; and the literary activity of its scholars was such that out of the 60 works which appeared in Bohemia from 1500 to 1510, not less than 50 came from the presses of the *Unitas*. It had a hymn-book, a catechism, and a confession of faith of its own.

The commencement of the Lutheran movement aroused a hearty sympathy among the Brethren, who sent several deputations to Wittenberg. With the Swiss Reformers they corresponded. In either case mutual aid followed, even though actual union was not effected. The doctrinal system of the Brethren was purged of the scholasticism which still clung to it in a measure; and the Reformers were impressed with the importance of a scriptural discipline and of union among themselves. Calvin in particular derived certain principles from the Brethren, which he introduced into his own system of discipline.

In 1549 the Brethren commenced to establish themselves in Poland, in consequence of persecutions set in motion against them by Ferdinand I. of Bohemia. Many who were expelled from Bohemia also organized congregations in East Prussia. Their labors among the Poles were so successful that in 1557 the Polish branch was formally recognized as a province of the Unity on an equal footing with those of Bohemia and Moravia.

Though comparative toleration was enjoyed during their original seats during the latter part of the 16th century, and the charter granted by Rudolph II. to his barons in 1609 recognized the Brethren as a legally acknowledged church, the time of peaceful growth was to be short. The "anti-Reformation," commenced by Ferdinand II. after Bohemia and Moravia came into his possession, through the defeat of the Protestants on the White Mountain near Prague in 1620, practically swept the Brethren from the kingdom, together with the adherents of the other evangelical confessions. Many were put to death, thou-

sands were exiled, others were compelled to outwardly conform to Romanism. Nor did the temporary revival of the church at its new centre, Lissa, in Poland, with about a hundred new parishes in Poland and Prussia and Hungary, endure permanently. Lissa was destroyed in 1656 in the war between Poland and Sweden. The Polish parishes gradually coalesced with those of the Reformed. The governing board was scattered, its presiding bishop, Amos Comenius (q.v.), finding a refuge in Holland. After his death, 1670, though the episcopate was maintained, the scattered congregations were merged into those of other Protestant churches. Yet, in Moravia especially, a few families continued to secretly maintain worship after the manner of their forefathers, and hoped against hope for a renewal of their church.

2. *Constitution and Doctrine of the Ancient Brethren.*—The Brethren recognized the three orders of the ministry. The deacon instructed the young, occasionally preached, assisted at the communion, but never administered it, and occasionally baptized at the direction of a priest. The priest was at the head of a parish. Each bishop had his diocese, but all the bishops together were associated in a council. This council was responsible to the General Synod, which convened at stated periods. Diocesan synods legislated for local affairs. In addition to the bishops, sometimes known as *seniors*, at a later time there were assistant bishops or *conseniors*. The Brethren had no law respecting celibacy, and toward the latter part of the 16th century an unmarried priest or bishop became the exception.

In doctrine a development can be traced in the views of the Brethren. In many matters they stood for a time between the Roman Catholics and the Reformers. Purgatory they rejected from earliest times, also the adoration of the saints and Mariolatry. Indeed up to 1530 they went so far as to rebaptize converts from Romanism, regarding them as idolaters. From that date, moreover, they held to but two sacraments. Holding to infant baptism, they introduced confirmation only in 1534, previously rebaptizing their adult children. Human explanation of the language of Scripture respecting the Lord's Supper they avoided. Laying special stress on holy living as an evidence of saving faith, their discipline was very thorough and was rigorously enforced.

For the history of the Ancient Moravian Brethren see Cranz, *Ancient History of the Brethren*, London, 1780; Holmes, *History of the Protestant Church of the United Brethren*, London, 1825, 2 vols.; Bost, *History of the Bohemian and Moravian Brethren*, London, 1848; De Schweinitz, *History of the Unitas Fratrum*, Bethlehem, Pa., 1885; Benham, *Life of Comenius*, London, 1858; Pescheck, *Reform and Anti-Reform in Bohemia*, London, 1845, 2 vols.; Seiffert, *Church Constitution of the Bohemian and Moravian Brethren*, London, 1866; Gindely, *Geschichte der Böhmisches Brüder*, Prague, 1857, and *Quellen zur Geschichte der B. B.*, Vienna, 1859; Croeger, *Geschichte der alten Brüderkirche*, Gnadau, 1867.

II. THE RENEWED MORAVIAN BRETHREN, 1722 to the present time. Commonly known as "The Moravians," or "The Moravian Church," their own official designation being "*Unitas Fratrum*," or "The United Brethren."

1. *History*.—In 1722 a few families of those who had secretly cherished the doctrines and practices of the Moravian Brethren fled from Moravia in search of some spot where they could enjoy religious liberty. Under the guidance of Christian David, a carpenter, who on his conversion from Romanism had turned evangelist, they made their way to Berthelsdorf, near Zittau, in Saxony, the domain of the young Count Nicholas Ludwig von Zinzendorf (q.v.), who offered them a refuge. During the next seven years about 800 other Brethren from Moravia and Bohemia emigrated to the same place, leaving their property and risking imprisonment or worse at the hands of the Austrian authorities. They built a town called Herrnhut, to which there gradually flocked awakened persons from various parts of Germany. It was not the original purpose of Count Zinzendorf to renew the Moravian Church as an ecclesiastical organization. Intending rather to found institutions on his estate similar to those which were the outcome of Spenerian pietism at Halle, it was not until 1727, when he became acquainted with the *Ratio Disciplina* of Comenius, and a wonderful religious revival was experienced by the colony of refugees, that he felt himself called of God to this work. Accordingly, in 1735, through the transfer of the episcopate of the Ancient Brethren to David Nitschmann, the first bishop of the Renewed Moravian Church, at Berlin on March 13, by Daniel Ernst Jablonski (q.v.) and Christian Sitkovius, the two surviving bishops of the *Unitas Fratrum*, the renewal was effected. Even yet, however, it was Zinzendorf's ruling purpose to have rather a Christian association of true believers within the various evangelical churches, *ecclesiola in ecclesia*. Only the force of providential circumstances overruled affairs otherwise. To this day, on the Continent of Europe, this unsectarian activity continues.

Even before the episcopate had been secured—viz., in 1732, the missionary activity of the Brethren commenced with the sending of Leonard Dober and David Nitschmann (q.v.) to the negroes of St. Thomas. Others went to Greenland in 1733. The influence of the Brethren began gradually to extend throughout the continent—Denmark, Livonia, Sweden, Holland, Switzerland. In Britain the activity of the Brethren commenced in 1738, and one of their leaders, Peter Bohler, was instrumental in the conversion of John Wesley. To secure the needful legal protection for their work, Spangenberg (q.v.), one of their chief theologians, obtained a license from Archbishop Potter authorizing them to preach "as foreign Protestants, known as *Moravians*." Hence this became the designation by which they were known in English-speaking countries. Their movement ran to a large extent parallel to

that of the Methodists, and they were very useful in the promotion of vital religion in Yorkshire, Lancashire, the West of England, Wales, and the North of Ireland. In 1749 parliament, with the concurrence of the bench of bishops, acknowledged them as "an ancient episcopal church," and encouraged them to settle in the North American colonies. Here they had endeavored to obtain a foothold already in 1735, at Savannah, Ga., and had established a centre of activity among the Indians and the white settlers, at Bethlehem, Pa., then a wilderness. As in Britain, a very extended system of itineracies was soon in operation, extending through seven of the thirteen colonies; and had the old Moravian element been allowed to expand naturally, in both Britain and America, it is probable that the Moravians would have had a history somewhat akin to that of the Methodists. But Zinzendorf's views prevailed, by which a number of villages were established at various points in Christendom, inhabited solely by true and genuine Christians, who were to be little more than an example to the world around them, but who should devote their energies to the conversion of the heathen world, particularly giving attention to the races lowest in the scale of humanity. They also recognized a providential call to promote the Christian training of the young by their numerous boarding schools, and on the Continent of Europe gave their energies to a vast mission work by means of evangelists who organize "societies" of spiritually minded people, without endeavoring to draw them away from the state church. This missionary activity, known as the *Diaspora*, has for its field Germany, Switzerland, Holland, Denmark, Norway, Sweden, Poland, Livonia, Esthonia, and some other parts of Russia. In the event of the disestablishment of any of the state churches of these lands the membership of the Moravian church would be increased many thousands.

About the middle of the present century the exclusive system was abolished in America, and since then the church has extended considerably, having congregations in Pennsylvania, New York, New Jersey, Maryland, Ohio, Iowa, Indiana, Missouri, Illinois, Michigan, Wisconsin, Minnesota, North Dakota, Virginia, and North Carolina. Its Theological Seminary, at Bethlehem, Pa., was founded in 1807, reorganized in 1858.

2. *Constitution*.—The constitution of the Moravian Church was thoroughly revised in 1857. The *Unitas Fratrum* at present embraces three provinces, the German or Continental European, the British, and the American. Each province is governed by its own provincial synod with its provincial elders as an executive board, but forms also with the other two an organic whole. The highest body is the General Synod, which meets once in ten years, being composed of representatives of all the provinces and of the missions, reviews the life, regulates the doctrine of the church, and receives a report of the management of the missions. It also elects the highest executive board, the Unity's Elders' Conference, which is charged with the adminis-

ration of the missions and other joint affairs of the church.

3. *The Ministry*.—As in the old Moravian Church, the three grades of the ministry exist, but the bishops are not diocesan. They alone ordain, yet only at the request of the executive board of their province or of the Unity. They have seats officially in the synods of the province in which they reside and in that of the unity. Deacons, no less than presbyters, perform every ordinary ministerial function, administer the sacraments, confirm, etc. Unordained assistants, as in the case of the Ancient Moravian Church, are formally set apart as acolytes.

4. *Ritual and Usages*.—The ritual is liturgical, with full provision also for free prayer. There are prescribed forms for baptism, confirmation, the Lord's Supper, ordination, marriage and burial, and also for the chief festivals of the Christian year, which are observed. When practicable the Easter morning tany is prayed in the open air at the cemetery. Love feasts, in imitation of the *agapae* of the early church, are observed. Certain days commemorating important events in the history of the Moravian Church are distinguished by special services. The congregations are divided into "choirs" or "classes," on the basis of age and sex, that emphasize to be laid on the special duties incumbent on each station in life, and that the members of each "choir" may annually covenant together to serve the Lord faithfully. Footwashing and marriage by lot were abolished in 1818. The use of the lot is no longer a part of the official machinery of the church.

5. *Doctrine*.—The Moravian Church seeks to emphasize life before creed. It therefore has no formal creed. Its doctrine, as found in the catechism, the Easter morning litany, and in the *Synodal Results* (1889) embraces the following points: (1) That Scripture is the only rule of faith and practice; (2) the total depravity of human nature; (3) the love of God the Father; (4) the real Godhead and the real humanity of Jesus Christ; (5) our reconciliation unto God and our justification before him, through the sacrifice of Jesus Christ; (6) the doctrine of the Holy Ghost and the operations of his grace; (7) good works as the fruit of the Spirit; (8) the fellowship of believers with one another in Jesus Christ; (9) the second coming of the Lord in glory, and the resurrection of the dead unto life or unto condemnation.

6. *Foreign Missions*.—From the time of its revival the Moravian Church has been pre-eminently a missionary church. Unsuccessful attempts have been made in Lapland (34-35); among the Samoyedes (1737-38); Ceylon (1738-41); Algiers (1740); Guinea, West Africa (1737-41 and 1767-70); Persia (47-50); Egypt (1758-63); East Indies (59-66); among the Calmucks (1835-40), and in Demerara (1835-40), where a later attempt has succeeded. There are at present successful missions in the following "Mission Provinces": Greenland (1733); Labrador (71); Indians of North America (1735); Thomas and St. Jan (1732); St. Croix

(1739); Jamaica (1754); Antigua (1756); St. Kitt's (1775); Barbadoes (1765); Tobago (1790, renewed 1827); Trinidad (1800); Mosquito Coast (1848); Surinam (1735); Cape Colony (1736, renewed 1792); Kaffraria (1828); Australia (1849); Kashmir (1853); the lepers in Jerusalem (1867); Demerara (1878); Alaska (1884); German Equatorial East Africa (1890). The annual cost of these missions is from \$350,000 to \$300,000. The 112 stations and 21 out stations are served by 292 missionaries (male and female), 51 native missionaries and 1659 native assistants. There are 36,680 communicants from among the heathen, and with them are reckoned baptized adults not yet admitted to the communion, and the candidates for baptism and applicants for religious instruction, and the children, there is a total missionary membership of 87,263 souls.

7. *The Bohemian Mission*.—In the year 1869 the General Synod resolved to commence a mission in Bohemia as a work of the entire Unity. Not until 1880 did it obtain legal sanction from the Austrian government; and even now many hindrances are thrust in the way of the Brethren. There are now five congregations and filials, with two orphanages.

8. Statistics.—

	Communicants.	Total.
German Province, about....	6,500	8,500
British ".....	3,900	5,400
America.....	11,350	18,150
	21,750	32,000
Missionaries and Children....	292	500
Bohemian Mission.....	356	400
Missions.....	36,680	37,380
Diapora.....	....	90,000
	38,388	210,188

9. *Publications*.—In Germany, *Herrnhut* (weekly); *Der Brüder-Bote* (bi-monthly); *Nachrichten aus der Gemeinde* (monthly); *Missionblatt* (monthly); *M. B. für Kinder* (monthly); in Switzerland, *Journal de l'Unité des Frères* (monthly); in Holland, *Berigten uit de Heiden-Wereld* (monthly); in England, *The Messenger* (monthly); *Periodical Accounts* (quarterly, 101st year); *Missionary Reporter* (monthly); American province, *The Moravian* (weekly); *Der Brüderbote* (weekly); *The Little Missionary* (monthly); *Der Missions Freund* (monthly); Jamaica, *The Jamaica Moravian* (monthly); South Africa, *De Bode* (monthly); *De Kinder Vriend* (monthly); Surinam, *De Missions Vriend* (monthly). In all the provinces *The Text-Book* (annually), a devotional manual, 100,000 copies each year.

For the history of the Renewed Moravian Church see Cranx, *Ancient and Modern History of the Brethren*, London, 1780; Holmes, *History of the United Brethren*, London, 1825, 2 vols.; *The Moravian Manual*, Bethlehem, Pa., 1860; Bovet, *The Banished Count*, London, 1865; Holmes, *Missions of the United Brethren*, London, 1827; Cranx, *Greenland*, London, 1767, 2 vols.; *The Moravians in Jamaica*, London, 1854; Lockiel, *History of Indian Missions*, London, 1794; Heckewelder,

History of the Indian Mission, Philadelphia, 1817; de Schweinitz, *Life and Times of David Zeisberger*, Philadelphia, 1870; Thompson, *Moravian Missions*, New York, 1882; Croeger, *Geschichte der Erneuerten Brüderkirche, Gnadau*, 1852-54, 3 vols.; Schrautenbach, *Zinzendorf und die Brüdergemeine, Gnadau*, 1951; Plitt, *Evangelische Glaubenslehre nach Schrift und Erfahrung*, Gotha, 1863; Plitt, *Zinzendorf's Theologie*, Gotha, 1869; Reichel, *The Early History of the Church of the United Brethren in North America*, Nazareth, Pa., 1888; A. Schultze, *Die Missionsfelder der Erneuerten Brüderkirche*, Bethlehem, Pa., 1890.

J. TAYLOR HAMILTON.

Mor'-de-cal (*little man, or worshipper of Mars*). A captive Jew of Saul's family, who resided at the court of Ahasuerus (B.C. 599). He was the cousin and guardian of Hadassah, whose wonderful history is related in the Book of Esther.

T. W. C.

More, Hannah, Church of England; b. at Stapleton, near Bristol, Eng., Feb. 2, 1745; d. at Clifton, also near Bristol, Sept. 7, 1838. She and her sisters followed their father in teaching school till, inheriting some money, she led a literary life in London, and was much petted by society. After writing *Percy*, 1778, and other plays, she turned to moral and religious tales, as the famous *Shepherd of Salisbury Plain*, and other improving works. From 1786 she lived in retirement, chiefly at Cowslip Green and Barley Wood (1802-28), devoting herself zealously to the education of poor children and other philanthropic labors. Her character was revered by all classes, and her writings long exerted a wide influence. Among them are *Sacred Dramas*, London, 1782; *Manners of the Great*, 1788; *Religion of the Fashionable World*, 1790; *Female Education*, 1799; *Character of a Young Princess*, 1805; *Catech in Search of a Wife*, 1809; *Practical Piety*, 1811; *Christian Morals*, 1813; *St. Paul*, 1815. Her complete works appeared in 11 vols., London, 1836, and a selection from them in 9 vols., 1847-49. There are two American editions of her works, New York and Philadelphia. Her life has been written by W. Roberts, 1834, 4 vols.; H. Thompson, 1838, and Mrs. R. Smith, 1844.

F. M. B.

More, Henry, D.D. (Cambridge, 16—). F.R.S. (1661), Church of England; b. at Grantham, Lincolnshire, 110 m. n. by w. of London, Oct. 12, 1614; d. at Cambridge, Sept. 1, 1687. He was bred in Calvinism, but "could never swallow that hard doctrine." Going from Eton to Christ's College, Cambridge, 1631, he became M.A. and tutor, 1639. Here he joined the famous band of Platonists, and spent his life in study and contemplation, gaining great repute for learning and piety. He declined all offers of preferment, including a deanery and a bishopric, and in 1675 accepted a prebend at Gloucester only to resign it to another. His nature was joyous, though his tastes were abstruse and his habits secluded. Tulloch calls him "the most poetic and transcendental" of his school. In later life he spent much time at Ragley, in Warwickshire, the seat of his

friend Lady Conway, whose influence is thought to have made him more mystical and less rational. He published *Philosophical Poems*, London, 1647; *Mystery of Godliness*, 1660; *Mystery of Iniquity*, 1664; *Divine Dialogues*, 1688, etc., besides *Opera Theologica*, 1675, and *Opera Philosophica*, 1678. His life was written by W. Ward, London, 1710. (See Principal Tulloch, *Rational Theology in England in the Seventeenth Century*, ii., 303-409.)

F. M. B.

More, Sir Thomas, Roman Catholic martyr; b. in London, Feb. 7, 1478; executed in the Tower, July 7, 1535. He was educated in the household of Cardinal Morton and at Oxford; admitted to Lincoln's Inn, 1496; entered parliament, 1503, but incurred the wrath of Henry VII., and retired from public life for some time; married, 1507, and resumed legal practice; won the favor of Henry VIII. and Wolsey; was knighted, 1514; became one of the privy council, and was employed on embassies; treasurer of the Exchequer, 1521; speaker of the Commons, 1523; chancellor of the duchy of Lancaster, 1525; succeeded Wolsey as lord chancellor, 1529, but resigned, 1532, foreseeing complications. A conscientious adherent of the old party, he could not approve the divorce of Catharine for the marriage with Anne Boleyn. After two years of seclusion he was committed to the Tower, in April, 1534, and in 1535 tried and condemned with Fisher for declining the oath of supremacy. His character, alike in private and public life, was of the highest; he was a friend of Erasmus, an elegant scholar, and a man of genius, hampered in part by the superstitions of his age. His *Utopia*, Louvain, 1516, is still famous. There are two English translations from 1557 and 1688 in Arber's *Reprints*, London, 1859. His life was written by Roper, his son-in-law (first printed 1626, last by Singer, 1822), and several others.

F. M. B.

Mo'-reh. 1. The plain of Moreh, near Shechem (Gen. xii. 6), and the mountains of Ebal and Gerizim (Deut. xi. 30), was the halting place of Abram after his entrance into the land of Canaan (Gen. xii. 6). 2. The hill of Moreh, situated on the northern side of the valley of Jezreel, the present Jebel-ed-Duhy, or Little Hermon, 1815 feet over the Mediterranean, was the camping ground of the Midianites and Amalekites before Gideon's attack upon them (Judges vii. 1).

Morel, or Morelli, Jean Baptiste, was born in Paris in the first half of the 16th century; embraced the Reformation; sought refuge at Geneva, and published in 1561, at Lyons, his *Traité de la Discipline et Police Chrétienne*, in which he, in accordance with the custom of the primitive church during the first three centuries, vindicated the right of the whole congregation to decide by universal suffrage any point of doctrine or discipline, to elect pastors, elders, deacons, etc. The Council of Pastors of Geneva condemned the book, 1563, and excommunicated the author; but Morelli had left the city before he could be given over to the secular authorities for punishment. The persecutions did not stop,

however. The book was repeatedly condemned by the synods of Paris, 1569, Nîmes, 1572, etc., and the author, who had obtained a place at the court of Navarre, was dismissed on the instance of Calvin and Beza. He died some years later an exile in England. See Waddington, *Ramus*, Paris, 1855.)

Mo'-re-sheth Gath (*possession of Gath*), a town in the lowland of Judah, the birthplace of Micah the prophet (Jer. xxvi. 18, Micah i.), whence he was called "the Morashtite."

T. W. C.

Morgan, Thomas, English deist; d. in London, Jan. 14, 1743. He was a Presbyterian pastor till 1726, then a physician at Bristol, and finally an author. His chief work, *The Moral Philosopher*, London, 1737-40, 3 vols., draws a sharp distinction between the Old and New Testaments, and would eliminate all Jewish elements from the gospel, the ethics and central character of which he mainly approves. He was answered after a manner in Letter X. of Leland's *Views of the Principal Deistical Writers*, London, 1754-56, vols., best ed., London, 1837, 1 vol.

F. M. B.

Mo-ri'-ah (*shown by Jehovah*). The hill on which the temple of Jerusalem was built (Chron. iii. 1). It seems to have been the same place where Abraham was directed to offer Isaac (Gen. xxii. 2), and where David interceded for his people at the threshing-floor of Araunah (2 Sam. xxiv. 24).

T. W. C.

Mörkofer, Johann Kaspar, b. at Frauenfeld, Thurgau, Switzerland, 1799; d. at Zurich, Oct. 17, 1877; held various pastoral charges and published *Bilder aus dem kirchlichen Leben der Schweiz*, Leipzig, 1864; a life of Zwingli, based on original sources (the best one yet written), 1867-69, 2 vols.; a life of Breitingen, Zurich, 1874; *Geschichte der evangelischen Flüchtlinge in der Schweiz*, 1876, etc.

Morison, James, D.D. (Adrian College, Michigan, 1862; University of Glasgow, 1882), Evangelical Union; b. at Bathgate, Linlithgowshire, Scotland, Feb. 14, 1816; educated in Edinburgh and Glasgow; at first in the United Presbyterian Church (1840). He founded the Evangelical Union (q.v.) and since 1843 has been principal and professor of New Testament exegesis in its Hall in Glasgow. Of special value are his commentaries on Matthew (London, 1870, 6th ed., 1887) and Mark (1873, 6th ed., 1889), and his positions of the third (1866), sixth (1886), and ninth (1849, 2d ed., 1888) chapters of Romans.

Mormonism. The Book of Mormon is the proudest monument of Mormon history; it is so in some respects the most important of the sacred books of the Mormon Church. The study of Mormonism, therefore, properly commences with the Book of Mormon. Its literary form is repulsive to the last degree; its thought is low and lacking in interest. Little wonder that it should have been neglected. But whoever desires to comprehend

the history, doctrines, and purposes of Mormonism must give his cares first of all to the Book of Mormon. If he shrinks from that ordeal it will be a waste of time and energy to touch the subject at all.

Structure of the Book of Mormon.—Fifteen separate books are contained in the work, as follows: I. Nephi, II. Nephi, Jacob, Enos, Jarom, Omni, Words of Mormon, Mosiah, Alma, Helaman, III. Nephi, IV. Nephi, Mormon, Ether, Moroni.

The plan of the work represents that the prophet Mormon composed an abridgment of the previous history of the prophet Nephi, which he had taken from the plates of Nephi. In the above list all the books, from I. Nephi to IV. Nephi, are included in the so-called Abridgment of Mormon. The Book of Mormon proper, which stands as thirteenth in the list, is not a portion of the Abridgment; it was composed as an independent work by the prophet Mormon and affixed as a supplement at the close of the Abridgment.

The Book of Ether is a separate and independent work that has no connection with the Book of Mormon. The prophet Mormon was in no sense the author of it, and it was included because the editor took a fancy to its contents.

The Book of Moroni, which stands last in the series, was produced entirely by the editor, and appended to the work for a special purpose. It was an afterthought.

It therefore appears that the Book of Mormon is composed of three separate and independent sections—namely, the first thirteen books, which are represented to be the work of the prophet Mormon; the fourteenth book, called Ether, with which Mormon had no connection; and the fifteenth book, that was sent forth by the editor under the name of Moroni, the surviving son of Mormon.

Returning to the first section, it may be remarked that the Abridgment of Mormon is also divided into two sections. The editor undertook to rewrite and recast the whole of the Abridgment, but his industry failed him at the close of the Book of Omni. There he allowed the Abridgment to stand pretty nearly in the language of Mormon, only inserting here and there such preachments and reflections as suited the scope of his enterprise. The first six books that he had rewritten were given the special name of the small plates, the original upon which the so-called small plates were founded being retained for future uses; but owing to circumstances that could not be controlled, it was never permitted to see the light. The book called the Words of Mormon, in the original work, stood at the beginning as a sort of preface to the entire Abridgment of Mormon; but when the editor had rewritten the first six books he felt that these were properly his own performance, and the Words of Mormon were assigned a position just in front of the Book of Mosiah, where the Abridgment of Mormon took its real commencement. So much for the handiwork of the editor who brought the Book of Mormon into the shape in which it now appears.

Editor of the Book of Mormon.—The question may now be raised as to who was the

editor of the Book of Mormon. That point can be settled in no other way than by means of a critical examination of the doctrinal contents of the work. This examination would require much time and space, and here is not the place to prosecute it; nothing but results can be submitted. The first point that is claimed to be established is that the editor was a divine of the Disciple persuasion. In its theological positions and coloring the Book of Mormon is a volume of Disciple theology, by which, however, is not meant that the Disciples ever taught or practised polygamy, or any of the errors commonly associated with Mormonism. That conclusion is capable of demonstration beyond any reasonable question. Let notice also be taken of the fact that the Book of Mormon bears traces of two several redactions. It contains in the first redaction that type of doctrine which the Disciples held and proclaimed prior to Nov. 18, 1827, when they had not yet formally embraced what is commonly considered to be the tenet of baptismal remission, a term, it should be remarked, repudiated by the Disciples. It also contains the type of doctrine which the Disciples have been defending since Nov. 18, 1827, under the name of the ancient gospel, of which the tenet of so-called baptismal remission is a leading feature. All authorities agree that Mr. Smith obtained possession of the work on Sept. 22, 1827, a period of nearly two months before the Disciples concluded to embrace this tenet. The editor felt that the Book of Mormon would be sadly incomplete—would fail to accomplish the purpose for which he had bestowed his labor upon it—if this notion were not included. Accordingly he found means to communicate with Mr. Smith, and, regaining possession of certain portions of the manuscript, to insert the new item.

Purpose of the Editor of the Book of Mormon.—The Disciples were continually making the boast that they and they alone spoke where the Scriptures spoke, and kept silent where the Scriptures are silent. The editor of the Book of Mormon was deeply impressed by that sentiment. He was not even content with the extravagances of the Disciples; he longed to make the boast true of them that where the Scriptures spoke they always spoke, and felt convinced that the so-called Current Reformation would be a failure unless its advocates would consent to adopt also the ancient order of things, touching such items as the gift of speaking in unknown tongues, of working miracles, communing with angels, the gift of inspiration and of revelation. His design was to bring the people with whom he was associated to adopt these changes, and so to fulfil the assertions that they enjoyed so much to repeat with reference to their merits as strict constructionists.

A Limitation of the Editor of the Book of Mormon.—Notwithstanding his almost insane devotion to false literalism, the editor of the Book of Mormon was unwilling to speak where the Old Testament Scriptures speak in relation to polygamy. He introduced into the work special injunctions that the faithful, who should receive it as a divine revelation, must abstain from polygamy.

Mr. Sidney Rigdon.—The above specifications, which may all be clearly demonstrated out of the Book of Mormon, point to the Mr. Sidney Rigdon (q.v.) as the theological editor of the book. Rigdon was the only Disciple minister who vigorously and continuously demanded that his brethren should adopt the additional points that have been indicated. He was also the Mormon leader who resolutely opposed polygamy when Mr. Smith received his famous revelation in 1843. His opposition drove him from the counsels and fellowship of that portion of the Saints which remained faithful to Smith and his measures. That Rigdon was a Disciple minister for a short time is conceded by the Disciples themselves, and that he was a convert from Baptist views, having been a Baptist minister previously, explains his zeal in propagating his new views as he understood them.

Spaulding and the Manuscript Found.—Whatever may be true in relation to Solomon Spaulding, the conclusion is inexpugnable that Mr. Rigdon had in his possession the manuscript of the Book of Mormon before it was delivered to Joseph Smith. To suppose that Joseph Smith, whose antecedents were Methodistic, and who at this period had no acquaintance with the Disciples or their sentiments, could have given the work the special theological coloring that it displays, would have been unreasonable. Though none of the actors in the Mormon drama has chosen to reveal the secret of Mr. Rigdon's initiative, the Book of Mormon points to him on almost every page. Its testimony cannot be concealed or denied.

Nevertheless a measure of truth may be conceded to the stories that are reported concerning Spaulding. Criticism must allow that blunders are found in those stories, and that they cannot be accepted in all their details. For example, it is incorrect to affirm that Spaulding wrote only one Manuscript Found; that was likely a generic title for all his literary effusions. The first writing that he produced under that title is believed to be the document that several years since was recovered in Honolulu. The second of his Manuscripts Found is suspected to have been the Book of Ether, and the third the Book of Mormon. It is affirmed that he continued to drivel a Manuscript Found even after he had quitted Pittsburg and retired to Amity, Pa., where his death befell in the year 1816.

It is also a fable which represents that Mr. Rigdon was ever a printer in Pittsburg. Most probably he obtained the Manuscript Found from the printing office of Butler & Lambdin upon the occasion of their failure in business, a number of years after Spaulding had deposited it with Patterson & Lambdin, who had been their predecessors. He may have purchased it for a mere trifle at their enforced sale, or it may have been presented by Mr. Lambdin, who would be pleased to get rid of a bundle of useless rubbish. Most of the stories that have been put forth in the name of Mrs. Spaulding, widow of Solomon Spaulding, are unworthy of credence. This good lady knew almost nothing concerning the

literary occupations of her worthless husband, and was hardly prepared to be a witness in the case. Especially the statement that appeared over her signature on April 1, 1840, was improperly obtained, and she was not fairly responsible for it.

Mr. Joseph Smith.—Taking our stand upon the unquestionable testimony of the Book of Mormon to the effect that Mr. Rigdon was its editor, it may be inquired by what process his attention was first directed to Mr. Joseph Smith as a suitable agent to bring the work before the public. Here, it must be conceded, the investigator is much at a loss. No record has been kept of the peculiar fortune by which a minister of religion, residing at the moment in Pittsburg, Pa., could have had his thoughts first drawn to a smart Yankee lad of eighteen years, who resided at Manchester, in the northern portion of New York. Happily this question is not of much consequence; nobody can doubt the fact that he did find him. The first interview of the pair appears to have occurred on Sept. 21, 1823, when Sidney must have shown himself at the humble home of Joseph and passed a night with him. In subsequent years Mr. Smith liked to adopt a pictorial method in accordance with which Sidney was raised to the dignity of an angel. His mother, however, in a contemporary utterance, gave a description of the pretended angel that would fit the figure of Mr. Rigdon very well. In the earlier years of Mormon history this angel was represented to be the angel Nephi, but upon subsequent consideration his name was changed to Moroni. That would agree well enough with the fact that Rigdon in his own person as editor had added the Book of Moroni at the close of the Book of Mormon.

Mr. Rigdon had no idea of committing such a precious treasure and such an important enterprise to the providence of a lad of eighteen years. Joseph was as yet too young and too giddy to receive the golden plates, but he nursed him assiduously for four years. It is conceivable that upon every return of Sept. 22 down to the year 1827, he went to New York to confer with him; at any rate, Smith annually made a demonstration at the Hill Cumorah when the day returned. He was justly suspicious of him, especially in view of the fact that Mr. Smith had become a trifle addicted to strong drink. Evidences are not wanting of a purpose to obtain a partner for Smith, so that the one might watch over and assist the other. Finally, on Jan. 18, 1827, Mr. Smith eloped and was married to Miss Emma Hale. All thoughts of a different partner were now dismissed, and Sidney resolved at the next anniversary to proceed with his project and deliver the Book of Mormon to his collaborer.

Much preparation was made for the day. Word had been conveyed to Joseph Stowell and Joseph Knight, two silly old gentlemen whom Smith had brought under his power in the course of one of his money-digging excursions in Pennsylvania, and these worthies had reversed the entire breadth of the State of New York in hopes of getting a sight and a

share of the coveted gold of the wonderful plates. The people in the immediate vicinity had also been stirred to excitement by wild stories that Joseph had put in circulation.

Mr. Rigdon kept his tryst and fulfilled his promise. After retaining the Book of Mormon for at least four years, during which at odd times he had been employed in the task of impressing on it a system of theology as much as possible in keeping with the scheme of the Disciples, the time was felt to be ripe to entrust it to one who had undertaken to get it published. The requirement that it should be copied before it was exhibited to the printer was a severe one, but it was felt to be necessary. The sheets were possibly yellow with age, but no printer in the land would concede that they were made of gold. It was indispensable that they should not be examined. Besides it was conceivable that in case they were widely circulated some person might examine them who should recognize the handwriting of Mr. Rigdon.

At first Mr. Smith expected to do the work of copying with his own hand, and the story was given out that the characters of the original would be translated for him by the inspiration of God bestowed upon a child that he anticipated would shortly be born to him. When the period arrived it was found that the child was still-born. His faith was greatly tried by that disaster, and he was seriously meditating the propriety of washing his hands of the business; but the entreaties of his friends, notably of Mr. Martin Harris, availed to hold him to the course that had been marked out.

Martin Harris, Amanuensis.—In order to help forward the cause, this gentleman consented to become the amanuensis of Smith while he should translate from the plates. That was a ticklish affair. Martin wanted the gold more than he wanted the wisdom of the plates, and it must have been difficult to prevent him from getting a sight of the faded leaves of the original; but by the aid of a blanket that was stretched between them, it was possible for the two to work together. Sometimes Mr. Smith would retire to an upper room and dictate to Mr. Harris down the stairway. The connection between Smith and Harris was of brief duration. Harris got permission to carry away with him his copy of the Book of Lehi, and during his absence it was taken from him. This catastrophe produced a strong sensation, and appears to have occasioned a fresh visit from Mr. Rigdon. Martin Harris lost the confidence of Smith, and his connection with the business was temporarily interrupted. The loss of the copy was especially regretted, because Joseph would seem to have inserted some views of his own at various points, and it was not in his power to remember where he had done this, nor could he reproduce the exact words. That difficulty was later surmounted by altering the name of the book that had been lost. In Rigdon's manuscript it bore the title of the Book of Lehi; in the present Book of Mormon it bears the title of I. Nephi. By that process Smith was easily able to checkmate the project of those who expected to embar-

ness him. Nothing has ever been heard of the pages that were lost by Harris.

Oliver Cowdery, Amanuensis.—Something more than a year after this accident Mr. Cowdery came to do service for Smith in the character of amanuensis, and the work was pushed forward rapidly. During the early progress of it Mr. Rigdon reappeared with the new gospel, which the Disciples meanwhile had begun to proclaim in Ohio and other places. This was now duly inserted in the form of a second redaction, and on May 15, 1829, under the designation of John the Baptist, Rigdon commanded them to immerse each the other, after the Disciple fashion for the remission of sins, and ordained them to the Aaronic priesthood. The terms of that ordination formula could have been given by none but a Disciple, and such are the special features of them that no Disciple but Mr. Rigdon could have given them. The designation John the Baptist was subsequently conferred upon Mr. Rigdon by Joseph, who had forgotten how openly he was by that selection revealing the secrets he tried so hard to keep. The mysterious John the Baptist, reported to be an angel who ordained Smith and Cowdery on May 15, 1829, could have been no other than the John the Baptist whom Joseph hailed in the person of Sidney Rigdon, in the month of Dec., 1830. The two displayed the same Disciple gospel; they had the same Scripture name; they must have been one and the same person. It was not possible for Mr. Rigdon to conceal his individuality; and Joseph Smith, who was a shrewder and abler man, has likewise shed a clear light upon it.

Relations of Rigdon and Smith.—The relations that they occupied at this early period were those of principal and subordinate. Mr. Rigdon had elaborated the doctrine of Mormonism from the teachings of the Disciples; he had also conceived the entire scheme which it was proposed to carry into execution. But he was not prepared for the exceptional strength and vigor that were displayed by his collaborer. Joseph was pre-eminently a man of affairs and a leader of men; Sidney was notably defective in both those departments. Therefore it was not many months before Joseph was recognized as principal and Sidney as subordinate. This defeat was largely promoted by the cowardice of Sidney. Instead of promptly going over to New York and putting himself at the head of the movement, he timidly remained at his home in Ohio, playing the rôle of John the Baptist in his exertions to prepare the Disciple public and other people for the new revelation. On one occasion he covertly sounded Mr. Campbell himself to see how he might be disposed toward it. Every month from May, 1830, to Dec., 1831, Smith was expecting Rigdon to come to Manchester and remove him and the infant church to Kirtland, O. Rigdon was afraid to put it to the touch; he could not feel sure of the church over which he presided at Kirtland. Finally he had to resort to the degrading expedient of causing Parley P. Pratt and Oliver Cowdery to be sent over from Mr. Smith to baptize himself and his family and to convert the Kirtland commu-

nity to the new faith. After that shameful surrender the world had no doubt that he had descended from his former pedestal; henceforth it was always clearly understood that Smith was principal and that Rigdon was subordinate in the Mormon movement; nay, it has often been insisted that Smith conceived and began the movement.

Organization of the Mormon Church.—Shortly after the publication of the Book of Mormon the church was organized. Though Joseph was a prophet his memory was defective. In his accounts of that event he asserted that the organization took place at the house of Peter Whitmer, in Fayette Township, Seneca County, N. Y. The first edition of the Book of Doctrine and Covenants demonstrates that the church was organized in Manchester Township, Ontario County, N. Y. The place of its organization was likely the hired house of Hyrum Smith. Why Hyrum Smith should have consented to surrender that honor to Whitmer is a question that may be debated; there can be no doubt that Manchester Township was the place of organization. A small circle about Manchester, the Whitmers and some of their family connections in Fayette, and silly old Joseph Knight, of Colesville, together with his family, entered speedily into the organization. Happily for him foolish old Joseph Stowel escaped the snare of the fowler. While this was going forward Mr. Smith was in daily expectation of the moment when Sidney should give the word for him to come to Ohio. Evidences can be found to show that Rigdon had made arrangements for his colleague, who was now rising into notice as a prophet, to enter the arena at the session of Mahoning Association, at Austintown, O., in Aug., 1830, where he would confront Mr. Alexander Campbell in person. A passage at arms between these two brilliant masters would have been of the highest interest, but at the last moment Sidney's courage failed him, and he surrendered the project. It must have been distasteful to his feelings to perceive how much Joseph was getting the start of him, but he was not bold enough to take an open stand.

The Prophet's Hecira.—Joseph was very desirous of other fields and new pastures. Shortly after his baptism Rigdon made a journey to Manchester, N. Y., and completed arrangements for the removal to Kirtland. In the closing days of Jan., 1831, the little town got its first sight of the man for whom Mr. Rigdon had been making preparations for a number of months. His entrance, which had been preceded several days by the return of Sidney, was highly successful.

Second Sacred Book of Mormonism.—During the sojourn of Rigdon in New York the now happily united couple began to prepare the second of the sacred books of Mormonism. This was a translation of the Scriptures of the Old and New Testament. The most important feature in connection with it was the Swedenborgian sentiments that were injected into the earliest chapters of Genesis. Which of them was responsible for the introduction of the Swedenborgian element? It is easier to ask than to answer that inquiry.

Possibly Joseph was the leading spirit. At any rate he subsequently made distinct use of Swedenborgian ideas in the revelation in favor of polygamy and in many other places, while Rigdon is believed to have embraced no opportunity to bring them forward. Perhaps he had no firm hold upon them. The translation that was begun in New York was completed some months later at Kirtland; but it was many years before the new Bible was permitted to appear in print.

The Kirtland Period.—Abundant success was bestowed upon the new sect at Kirtland; the labor of preparation which Rigdon had so earnestly performed among his Disciple brethren on the Western Reserve began to produce fruit. Multitudes of them acknowledged that Mormonism was more complete and more thorough-going than the faith they had formerly embraced, and they lost no time in going over to the standard of their admired and beloved friend. By consequence the experiences of the Mormons at Kirtland were peaceful in comparison with those they encountered at other times and places. Yet opposition was not lacking; in fact, so much of it came to view that it was speedily perceived they could enjoy no abiding home at Kirtland. In June, 1831, the prophet and his leading supporters set out on a journey to Missouri, where it was proposed to establish the city of Zion. It was hoped that here they would be beyond the reach of enemies. The land of Zion was formally dedicated and consecrated by the prayers of Rigdon on Aug. 2. The hopes of the faithful were shortly dashed. It was not long before they encountered far more serious and resolute opposition in Missouri than had befallen them in Ohio. The most serious act of violence that they had to complain of in Ohio was performed by a mob at Hiram, who administered a coat of tar and feathers both to Rigdon and Smith, with the purpose of preventing them from capturing that important centre for the new church. In Missouri they were threatened by armed and organized bands of marauders.

The Prophet Turns Warrior.—The cries of outraged believers in Missouri at length became so urgent that Smith resolved to make resort to force. In the month of May, 1834, he quitted Kirtland with a band of armed followers, which was swelled almost to the number of two hundred before his arrival at the scene of hostilities. His courage was largely tempered with discretion. When he was made aware of the numbers and determination of his adversaries, he found it advisable to patch up a peace and submit as quietly as he could to the inevitable. The church had been driven out of Jackson County, but the people of Clay County, with magnanimity which was later found to be misplaced, had offered them shelter. Joseph was unable to right the wrongs of his adherents or restore them to their homes and possessions. The theocratic idea which these people, insane with the suggestions of false literalism, had deduced from the Old Testament rendered it impossible for them to live in terms of amity with their neighbors. That idea has been the bane of Mormonism

from the beginning. In a short while a crestfallen prophet found himself leading the crestfallen hosts of the Lord back to their place in Ohio.

Name of the Church.—Its earliest style and title was the Church of Christ. That has always been one of the favorite names of the Disciples for their church. It was doubtless bestowed upon the Mormons by Mr. Rigdon, as a legacy of his former training in Disciple theology. The visitor to Kirtland may still read it in bold characters on the façade of the temple which was erected there; it is likewise found in numbers of the revelations delivered by Mr. Smith between 1830 and 1834. When the camp of Zion was on the verge of setting forward to do exploits against the Gentiles of Jackson County, Mo., a meeting was called, in which an addition was proposed and carried. From May 3, 1834, until the latter portion of the year 1837 the official designation was the Church of Christ of Latter-Day Saints. This addition was also the work of Mr. Rigdon, founded upon what he considered a specially happy conceit which he brought forward in his Lectures on Faith, that had recently been received with much distinction in the new temple. Christians of the apostolic age were declared to be Former-Day Saints. The Mormons, who claimed the merit of restoring primitive Christianity, were designated Latter-Day Saints. The alteration supplied a convenient name for individual members of the body. They were weary of being styled Mormons. Especially they wished to keep that name in the background during the perils of their march to Missouri, and to be able to inform all curious inquirers that they were Saints, and not Mormons.

In 1837 there was a formidable schism from the church, led by Mr. David Whitmer, one of the three first witnesses to the Book of Mormon. This new party claimed that they were the *true* Church of Christ of Latter-Day Saints. In order to checkmate them Joseph began to call his followers the Church of *Jesus* Christ of Latter-Day Saints, and that has continued to be the official title down to the present time.

Third Sacred Book of Mormonism.—The Doctrine and Covenants of the Church of Jesus Christ of Latter-Day Saints is the third sacred book of the Mormon Church. Originally its title was A Book of Commandments, but that designation, appearing a trifle too imperious, the name was altered to Covenants and Commandments. When Sidney Rigdon pronounced his Lectures on Faith, these were allowed a place at the beginning, as an expression of the Doctrine of the Saints, and the work now passes under the name of Doctrine and Covenants. Efforts are made to conceal the fact that the Lectures on Faith were composed by Rigdon, it being unpleasant to concede that one who later fell away should be so much honored. The Covenants and Commandments are the revelations that were bestowed upon Joseph. It is a curious and entertaining study to watch the progress of development as exhibited in them, and to observe how continuously Sidney, who was a

Disciple in his theological preferences, struggled with Joseph, who was a Methodist, with a tincture of Swedenborgian belief. For example, the doctrine of adult baptism was conceded to Sidney's unalterable convictions ; but Joseph was careful to provide that all children should be brought to baptism at their eighth year, which he was pleased to consider the age of accountability. The work of developing the hierarchy in its various orders attracted a large amount of study, but in general the notions of Rigdon are believed to have prevailed. He was the first, and so far has been almost the only theological architect of the Mormon scheme.

The Missouri Period.—The earliest settlement of Mormons in this state took place in the year 1831, and it was intended that here should ultimately be the centre of the church. But so much prosperity was bestowed at Kirtland that the leaders did not find it indispensable to quit their work in Ohio until the year 1838. When Joseph and Sidney arrived in the West they found that the Saints who had been given a home in Clay County, after their expulsion from Jackson, had now been compelled to remove to Caldwell. Their numbers had become so considerable that the ruling minds considered it would be possible for them now to make a stand against the civil government, and in the end drive all Gentiles from Missouri. Accordingly, on July 4, Mr. Rigdon found occasion in an address, that was widely published, to declare the new policy and to proclaim a war of extermination in case the brethren suffered any further interruption. The governor and other officials of the state of Missouri took up the gage of battle. Hostilities broke out in the following month, but in general a more clement policy prevailed. The affair at Haun's Hill, on Oct. 30, was the only instance in which the governor's orders for extermination were formally executed. The continence of the Missouri people in this conflict deserves commendation ; they were content to expel the Mormons from the limits of the state.

The Illinois Period.—It is more than possible that the Saints would have gone to Iowa or to Nebraska or Kansas for refuge but for the ill-considered hospitality of the people of Illinois. By that means, instead of journeying north or still farther west, the Mormons were enabled to return toward the east. At Nauvoo, on the Mississippi, a splendid city was founded. The theocracy had been temporarily humbled by its experiences in Missouri, but its ever-arrogant spirit was speedily revived. It obtained the balance of political power in Illinois, and even affected to enter national politics. On May 17, 1844, a national convention assembled at Nauvoo, composed of representatives from twenty-seven states, and nominated Joseph Smith for President and Sidney Rigdon for Vice-President of the United States. The theocracy had learned from their sorrows in Missouri to abstain from proclaiming a war of extermination, but it was still evident that they did not intend to submit to any kind of civil authority. The people of Illinois in their turn were soon thoroughly aroused. On June 27, 1844,

Joseph Smith and his brother Hyrum were killed by a mob, which attacked the jail at Carthage, Ill. Shortly afterward the Mormons were expelled from the state.

Sidney's Conflict with Brigham Young.—After the death of Joseph, Mr. Rigdon was the natural leader of the church, and he aspired to the position. But the issue about polygamy, that had been assuming more and more formidable proportions since the year 1831, had lately been decided by a formal revelation of Joseph in favor of it. The great body of the faithful followed the prophet, and Mr. Rigdon found himself in a hopeless minority. Even if Joseph had lived a formal breach must shortly have occurred. Mr. Young had taken the side of Smith, and was already in the practice of polygamy ; his success was therefore a foregone conclusion.

Utah Period.—The Saints might have journeyed westward as early as 1839 but for the too effusive hospitality of the people of Illinois. Now that their new friends had turned against them, there was no other direction in which they might turn, and plunging into the desert, they found a home near the banks of the Great Salt Lake. The wonders of this march have been a favorite theme of historians, whether they were friendly or unfriendly to the Saints. The first company of Mormons arrived at the site of Salt Lake City on July 23, 1847 ; Brigham Young arrived in person on the following day. The wisdom, decision, and energy of Young have been justly praised ; he possessed many shining qualities of leadership. His people, having been the first to make a permanent settlement in the far West, enjoyed advantages in many ways. The industry of the Mormons can always be counted upon. The strict discipline and supervision under which they live can hardly fail to secure that result. But though the conditions were more favorable than have been enjoyed by the settlers of any other Western state, the progress of Utah has not kept pace with just expectations. Kansas, Nebraska, Colorado, and other communities had much later and more feeble beginnings, and yet they are believed to have outstripped Utah in the race of prosperity. No poems have been sung in honor of the sacrifices and privations of the pioneer inhabitants of other districts ; yet their successes have been more marked. It is believed that government by a theocracy is less favorable to progress and prosperity than any other form of government. In Utah the Mormons felt that they were out of reach and might erect a theocracy to their liking ; but the result of the conflict with Mexico soon placed them once more under the jurisdiction of the United States. Owing to the immense distances which then lay between them and the settled portions of the country, the theocracy had almost unlimited range, and their arrogance rose, as usual, with the occasion. In 1858 it was found necessary to send a military force, under Colonel Albert Sidney Johnston, to overawe them. Civil war having intervened shortly afterward this pressure was withdrawn ; but so decided was the disloyalty of the Mormons, that in May, 1862, it was decided to station a military

force near the city in order to maintain any semblance of authority. Since the completion of the Pacific Railroad, in 1869, the relations between Utah and the rest of the country have been gradually becoming closer. The theocracy has modified its tone, and in almost every one of the numerous collisions it has been compelled to submit to constituted authority. The accession of Gentiles in recent years to the population of Utah seems to have contributed much to rescue the territory from threatened stagnation.

On Aug. 29, 1877, occurred the death of Brigham Young. The expectations that were widely entertained to the effect that the Mormon movement would then go to pieces were unauthorized by anything in Mormon history. Following the precedent that had been established on the death of Joseph for the sole purpose of defeating the aspirations of Mr. Rigdon, the Twelve Apostles came forward to govern the church during the interregnum, which lasted for three years; in Oct., 1880, John Taylor was chosen to the presidency. George Q. Cannon and Joseph F. Smith were selected to be his councillors. These selections indicated that the power of Joseph Smith was still supreme in the community. At the death of President Taylor he present incumbent, Mr. Wilford Woodruff, was chosen to the presidency. The first three occupants of the presidential dignity were all of Methodist antecedents; Mr. Woodruff appears to have been a member of the Presbyterian Church before his conversion to Mormon tenets. At the semi-annual meeting of their conference, in Oct., 1890, Mr. Woodruff professed to have received a revelation commanding the faithful to abstain from polygamy, which is, perhaps, at present the most prominent manifestation of the disposition of the theocracy to resist all kind of civil control. If the Saints have yielded at that point, there is reason to hope that their inherently disloyal spirit has at last been crushed. The lesson of Mormon history is that no theocracy will be suffered by our countrymen.

Mormon Propagandism.—The marvels of Mormon propagandism have never been surpassed. The false literalism of the church has displayed the courage of its convictions at this point more remarkably than at any other. The Saviour's injunction that the disciples should go forth without scrip or purse was for many years observed to the letter. Mindful of New Testament examples, the missionaries almost always travelled in pairs, and either borrowed the money to meet expenses, or worked or begged their way. There is scarcely a corner of the earth where they have not been seen. In England, Wales, and Scotland, in British India, Ceylon, British Guiana, at the Cape of Good Hope, in the West Indies, Canada, Australia, Tasmania, New Zealand, Malta, Gibraltar, in France, Germany, Holland, Denmark, Scandinavia, Iceland, Italy, in Switzerland, Mexico, Chili, China and Siam, in the Sandwich Islands, the Society Islands, and in Jerusalem the outrageous preachers of the "ancient gospel" have appeared in the depths of evangelic poverty and in the heights of religious en-

thusiasm. Likewise they are familiar with every city and almost every hamlet of our own country.

A Protestant Cancer.—The results of Mormon missions have demonstrated that little can be accomplished by them except in Protestant countries. Faithful and persistent exertions have been made in Ireland, France, Austria, and Italy, but in every instance they have been marked by ridiculous failure. The Mormon missionary makes his appeal to the letter of the Scriptures. In Catholic countries the people are not acquainted with the letter of the Scriptures, and the means of obtaining access to the Word of God are not abundant. By consequence it is not easy to reach Catholic believers; the propagandist is generally referred to the priest, who takes measures to guard his flock against the enemies of their peace.

The above circumstances teach an impressive lesson. Much has been said to the effect that Mormon converts have made their way to Utah largely in the hope of improving their temporal condition. If that were a correct statement the accessions from Catholic countries would be as numerous as from others. In point of fact, the missionaries have never been able to make an impression upon France or Austria. The Catholic peasantry of Ireland could not be seduced even amid the horrors of a famine that almost crushed them in 1848. It is plain that Mormon immigration is supported by intense religious conviction and religious energy. This is displayed as much by the struggles and sacrifices of the penniless missionaries as by the fact that nearly all the adherents have come from regions where Protestant faith is in the ascendant.

Still it may be conceded that many who make the journey to America have some expectation of relief from the oppressions of an unhappy situation. That fact seems to be demonstrated by the circumstance that nearly all of the converts belong to the lower orders of society; it is, comparatively speaking, a rare occurrence when a person in the better walks of life is induced to attach himself to the church.

The official publication in the year 1852 of Joseph's revelation in favor of polygamy was a severe blow to Mormon missions in Europe. They have not yet recovered from the effects of it. Possibly a degree of improvement may be observed when the recent counter revelation of President Woodruff shall be proclaimed.

Measures Against Polygamy.—In July, 1862, the first law was enacted by Congress against this practice. Efforts were made to bring Brigham Young and other offenders to justice under its provisions, but they contrived to escape. In June, 1874, the Poland Bill became a law, but only a single person, George Reynolds, appears to have been convicted under it. The legal proceedings in his case were protracted for a period of four years, by which it became clear that another enactment must be provided. In March, 1882, the Edmunds Bill was passed, and since that date the courts have displayed considerable ef-

iciency. At times it was feared that the friction between the theocracy and the government would result in open violence, but through the conservative action of the various officials that catastrophe has been happily averted. The Utah problem, which has so often threatened the peace and honor of the country, is now in process of peaceful solution. The theocracy have at last come to perceive that it is indispensable for them to bow to the will of constituted authority, and it may be hoped that in process of time it will be safe to admit Utah to a place among the sisterhood of states. It would be unfortunate for all concerned, however, if that action should be taken before the Gentile party shall have obtained undisputed control of the politics and business of the territory.

Statistics.—The census of 1880 showed that the population of Utah Territory was 143,963. Of these, 120,283 were Mormons; 6988 were Apostate Mormons; 820 Josephite Mormons; doubtful, 1716; Gentiles, 14,156. Since that date the Gentiles have made so much progress as to have gained control of the government of Salt Lake City. The figures of the census of 1890 are not yet accessible, but the Governor of Utah is authority for the opinion that the proportion between Mormon and Gentile voters in the Territory is as 7 to 4.

LITERATURE.—No adequate bibliography of Mormonism has yet been published. The best is found in the *History of Utah*, by Hubert Howe Bancroft, San Francisco, 1890, pp. xx.-xlvii. Next to this, and supplying some striking defects in it, is *Bibliotheca Sealaginnia*: Catalogue of a Matchless Collection of Books, Pamphlets, Autographs, Pictures, etc., Relating to Mormonism and the Mormons. The ten years' gatherings of Charles L. Woodward, who, enjoying superior facilities for their acquisition, has never let slip an opportunity—whether at public or private sale—of adding to their number. To be sold at Vendue, Monday, Jan. 19, 1880, by Messrs. Bings & Co., Nos. 739-41 Broadway, New York.

The following selection is appended: *Book of Mormon* (many different editions; Orson Pratt's, Salt Lake City, 1881, is the best); *The Holy Scripture, Translated and Corrected by the Spirit of Revelation*, Plano, Ill., 1867; *Book of Doctrine and Covenants* (Orson Pratt's, Salt Lake City, 1880, edition the best); *Pearl of Great Price*, Salt Lake, 1878.

The above are known as the sacred books of Mormonism.

A few works by Gentile writers: E. D. Howe, *Mormonism Unveiled*, Painesville, O., 1834-41 (easily maintains pre-eminence); Charles Mackay, *The Mormons or Latter-Day Saints*, London, 1851; Daniel P. Kidder, *Mormonism and the Mormons*, New York, 1842; B. G. Ferris, *Utah and the Mormons*, New York, 1854; Henry Caswall, *The Prophet of the Nineteenth Century*, London, 1843; John A. Clark, *Gleanings by the Way*, New York and Philadelphia, 1842; J. W. Gannison, *The Mormons, or Latter-Day Saints*, Philadelphia, 1852; Robert Patterson, *Who Wrote the Book of Mormon?* Philadelphia,

1882; R. F. Burton, *The City of the Saints*, New York, 1862; Remy and Brenchley, *A Journey to Great Salt Lake City*, London, 1861, 2 vols.; T. B. H. Stenhouse, *Rocky Mountain Saints*, New York, 1873 (Stenhouse was an apostate); J. B. Turner, *Mormonism in all Ages*, New York, 1842. [Recent works are, Thomas Gregg, *The Prophet of Palmyra. Mormonism, with a Complete History of the Mormon Era*, New York, 1890; M. W. Montgomery, *The Mormon Delusion: its History, Doctrines, and Outlook in Utah*, Boston and Chicago, 1890; W. H. [Thomas, *Mormon Saints*, London, 1890.]

Important books by Mormon authors: E. W. Tullidge, *Life of Joseph the Prophet*, Plano, Ill., 1880; John Taylor, *Three Nights' Discussion at Boulogne-sur-Mer*, Liverpool, 1850; Lucy Smith, *Biographical Sketches of Joseph Smith*, Liverpool, 1853 (this work is now published at Plano, Ill.); E. W. Tullidge, *Life of Brigham Young*, New York, 1876; *Autobiography of Parley P. Pratt*, New York, 1874; John D. Lee, *Mormonism Unveiled*, St. Louis, 1877; *Times and Seasons*, newspaper, Nauvoo, Ill., 1840-46; *Millennial Star*, newspaper, Manchester, 1841. Liverpool, 1842-54, Liverpool and London, 1855 to present time; Parley P. Pratt, *Voices of Warning*, London, 1871; Richards and Little, *Compendium of Doctrines*, Salt Lake, 1874; Orson Spencer, *Most Prominent Doctrines*, Salt Lake, 1874; Orson Pratt's works, Salt Lake, 1884; W. H. Whitsitt, *Life of Sidney Rigdon*, 1891 (in which will be found the proof of the statements made above about the *Book of Mormon*, etc.).

WILLIAM H. WHITSITT.

Mornay, Philippe de, Seigneur du Plessis-Marly, b. at Buhy, Normandy, France, Nov. 5, 1549; d. at La Forêt-sur-Sèvre, Nov. 11, 1632. He descended from a rich, distinguished, and devout noble family. As his mother leaned toward the Reformation, she gave him a Protestant tutor, and when the father died, in 1559, mother and son publicly embraced the Reformed faith. Philippe received a very careful education, travelled and studied much, and his very first publications brought him in connection with the Prince of Orange and Admiral Coligny. He was in Paris during the massacre of St. Bartholomew, Aug. 24, 1572, and barely escaped with his life. He fled to England, and led for several years a wandering life, though always engaged, with pen and with sword, in the defence of French Protestantism. His friendship with Henry IV. brought him back to France, and in 1589 he was appointed governor of Saumur, which he transformed into a very strong fortress and made the seat of a flourishing Protestant academy. When Henry IV. turned Roman Catholic, from political reasons, the friendship between him and Mornay grew cold, but the latter continued to be the champion of the French Protestants in the council chamber and on the battlefield. He was a very prolific writer, but there is no collected edition of his works. Translated into English are, *A Notable Treatise on the Church*, London, 1579; *A Worke*

concerning the Truness of the Christian Religion, 4th ed., 1617; *A Christian and Godly View of Life and Death*, 1598, and another translation, 1600; *Four Books of the Institution, Use, and Doctrine of the Holy Sacrament of the Eucharist*, 1600. (See *Mémoires et Correspondance de Du Plessis-Mornay*, Paris, 1824.) C. P.

Morone (mo-ro-nee), **Giovanni**, b. at Milan, Jan. 25, 1509; d. in Rome, Dec. 1, 1580; studied at Pavia; was appointed bishop of Modena in 1536; made a cardinal in 1542, and frequently employed in diplomatical missions by the popes. In 1557 he was imprisoned by the Inquisition and accused of heresy, and although he was acquitted in 1559 and restored to all his dignities, he held views concerning justification by faith, the worship of the saints, etc., which were very far from being orthodox. (See Frick in Schelhorn's *Amen. Litt.*, xii., and Münch, *Vermisch. Histor. Schriften*, ii.)

Morris, John Gottlieb, D.D., LL.D. (Pennsylvania College, Gettysburg, Pa., 1839, 1875), Lutheran; b. at York, Pa., Nov. 14, 1803; graduated at Princeton Theological Seminary, 1826; became pastor of the First English Lutheran Church, Baltimore, 1827, and librarian of the Peabody Institute in Baltimore, 1860. He published a translation of Bretschneider's *To Rome and Back Again*, Philadelphia, 1831, and of Köstlin's *Luther's Life*, 1882; *Fifty Years in the Lutheran Ministry*, Baltimore, 1878, etc.

Morris, Thomas Asbury, D.D. (McKeesport College, 1841), Methodist Episcopal bishop; b. near Charlestown, Va., April 28, 1794; d. at Springfield, O., Sept. 3, 1874. He was elected bishop, 1836, and was senior bishop for sixteen years. He published *Missionary*, New York, 1837; *Sketches of Western Methodism*, Cincinnati, 1852; *Church Policy*, 1859. (See life by J. F. Marlay, Cincinnati, 1875.)

Morrison, Robert, D.D. (Glasgow, 1817), F.R.S. (1825), Chinese missionary; b. at Forpeth, 15 m. n. of Newcastle, Jan. 5, 1782; in Canton, Aug. 1, 1834. After an apprenticeship at last-making he studied at Hoxton and Gosport, 1803-6, and was sent by the London Missionary Society to Canton, 1807. There he prepared a Chinese grammar and testament, 1814; a *View of China*, 1817; a translation of the whole Bible, 1819, and of parts of the Prayer-Book, 1821. His Chinese dictionary was published, 1821, by the East India Company, at a cost of £15,000. In 1820 he founded at Malacca an Anglo-Chinese college; transferred 1845 to Hong Kong. He was in England 1824-26, and in 1830 welcomed the first American missionaries to China. His memoirs, by his widow, appeared 2 vols., London; 1839; see Wells Williams, in *Lives of Leaders of the Church Universal*, Philadelphia, 1879 (pp. 819-37).

F. M. B.

Mortmain (from the French, *mort*, "dead," and *main*, "hand"), a technical term in law denoting such a disposition of real estate by a corporate body as withdraws it entirely from

circulation. At one time the Roman Catholic Church owned more than one third of all real estate in England, and the dangers to the economical state of the country created thereby, caused the first mortmain statutes to be introduced in Magna Charta.

Morse, Jedidiah, D.D. (University of Edinburgh, 1795), Congregationalist; b. at Woodstock, Conn., Aug. 23, 1761; d. at New Haven, Conn., June 9, 1826. He graduated at Yale, 1783; was pastor in Charlestown, Mass., 1787-1820. His epithet, "Father of American Geography," came from his being the first one in America to issue a geography (*Geography Made Easy*, New Haven, 1784); subsequently *American Geography*, Elizabethtown, 1789; *The American Gazetteer*, London, 1789; *Elements of Geography*, 1797. He labored zealously against Unitarianism, on behalf of the Indians, and in the interests of Andover Theological Seminary. He published *Annals of the American Revolution*, Hartford, 1824, and (with Rev. Elijah Harris) *A Compendious History of New England*, Charlestown, Mass., 1804. His son was S. F. B. Morse (1791-1872), founder of the American system of magnetic telegraph.

Morton, John, b. at Bere, Dorsetshire, Eng., in 1410; d. at Knoll, Kent, in 1500; was made archbishop of Canterbury in 1486, and created a cardinal in 1498. (See Williams, *Lives of the English Cardinals*, London, 1862, 2 vols.)

Morton, Thomas, b. at York, Eng., March 20, 1564; d. at Easton Mandit, Northamptonshire, Sept. 22, 1659; was made chaplain to James I. in 1606, bishop of Chester in 1615, of Lichfield in 1618, and of Durham in 1632, but was deposed by the dissolution of the episcopate and lived thence in retirement. He published a number of writings in English and Latin against the Church of Rome, and his life has been written by John Barwick, 1660, and by Richard Boddily and John Naylor, 1669.

Mortuary, a technical term in the ecclesiastical law of England and Scotland, denoting the gift which the parishioner offered to the priest on the death of one of his family. It was also called a "corpse-present," because it was generally introduced into the church together with the corpse. In Scotland the priest claimed as "corpse-present" a cow and the clothes of the death-bed, and the first who preached against that claim, Forret, vicar of Dollar, was burned at the stake in Edinburgh for heresy, 1539. In England Henry VIII. enacted that mortuaries should be paid not in kind but in money and after a fixed scale.

Morus, Thomas. See MORE, SIR THOMAS.

Moses, Moselam. The name of the great lawgiver was derived by the Hebrews from MASHA, to draw, but Josephus traces it to two Egyptian words, *mo*, water, and *use*, saved, both referring it to his rescue from the waters of the Nile. His life is divided into three periods, each of forty years (Acts vii. 23, 30, 36). The first extends from his infancy, when,

by the "faith" of his pious parents (Heb. xi. 23), he was first hid, and then exposed in the Nile, where he was found and rescued and adopted by Pharaoh's daughter, to his flight to Midian. During this period he lived at the Egyptian court, and was trained in all the wisdom of Egypt and became mighty in his words and works (Acts vii. 22). He could have had no better opportunity to acquire the learning requisite for his subsequent career. The second period was from his flight to his return to Egypt (Acts vii. 30), and the whole time was spent in Midian. Here he married Zipporah, daughter of the wise and pious Jethro, and became familiar with life in the desert. Cut off from books, he enjoyed a time of meditation and self-discipline, and became still further equipped for his life work. At the close of the period he saw the brilliant theophany of the Angel-Jehovah in the burning bush, and received the commission to deliver his people from their galling bondage. The third section of his career extended from the Exodus to his death on Mt. Nebo, and during this the ripe fruitage of his long course of preparation was seen in the way in which he led Israel to the borders of the promised land. He was the constant medium of the divine communications. By him the law, civil, ceremonial, and moral, was set forth. He ordered the march of the nation. He adjusted all difficult questions as they arose. Despite the sedition of some and the fickleness of the many, he carried the people through the error in the wilderness, and then, his eye not dim nor his natural force abated, he closed his life alone with God (Deut. xxxiv. 5), and to this day no man knoweth his sepulchre. Once again, after the lapse of many centuries, he appeared on the earth, and on the Mt. of Transfiguration (Luke ix. 31), was admitted to commune with the Saviour on the most glorious of themes, the death he should accomplish at Jerusalem.

Personally Moses was a man of courage, fidelity, meekness, and disinterestedness. Once he gave way to impatience (Num. xx. 11, 12), and suffered for it severely, but in general he was a pattern of faith, humility, and forbearance, wise in counsel and prompt in action, full of zeal for God and love for his fellows. The books which bear his name indicate his literary skill, and such productions as the Song at the Red Sea (Ex. xv.), the Song on the border of Canaan (Deut. xxxii.), the Prophetic Blessing upon the tribes (Deut. xxxiii.), and the 90th Psalm bear testimony to the greatness of his poetical ability.

The institutions he established breathe a spirit of freedom, purity, justice, and humanity elsewhere unknown. They moulded the character of the Hebrews, and transformed them from a race of slaves into an independent nation, which endured for ages and prepared the way for the final and complete disclosure of God's will to man. They were temporary in their nature, pointing forward to the precious substance of which they were the shadow, but during the long period before the "Prophet like unto Moses" was raised up, they kept alive a peculiar people, and were a constant rebuke to the debasing

polytheism and idolatry that prevailed everywhere else. No more illustrious personage has appeared in Jewish or any other annals, none that can be put even for a moment in such comparison with the Son of God, as we read in the fourth gospel, "The law was given through Moses; but grace and truth came by Jesus Christ" (John i. 17). (See G. Rawlinson, *Life and Times of Moses*, London and New York, 1887; cf. arts. on the several books of the Pentateuch.) T. W. C.

Moses Chorenensis, an Armenian writer of note, b. about the beginning of the 5th century in Chorni, in the province Taron, Armenia; a pupil of the translators of the Armenian Bible, Sahak and Mesrob, who was early sent for education to Alexandria, whence he returned *via* Rome and Athens to Armenia. He became bishop of Bagrevand, fled during the troubles with Persia in 460-70, and in his retirement wrote a large number of works, as well as made many translations. His principal work preserved to us is his *History of Armenia from the Earliest Times to 441 A.D.*, which is much marred by evident falsifications; edited with a Latin translation by Whiston, London, 1736; French trans. by V. Langlois, Paris, 1867 (in *Historiens anciens de l'Arménie*, ii., 47-175). F. H. F.

Mosheim (mos-hime), **Johann Lorenz von**, D.D. (Kiel [?], 1728), b. at Lübeck, Oct. 9, 1693; d. at Göttingen, Sept. 9, 1755; studied at Kiel, and was appointed professor of theology at Helmstädt in 1723, and at Göttingen in 1747. He was one of the most learned theologians the Lutheran Church has produced. His *Institutiones Historiæ Ecclesiasticæ*, Helmstädt, 1737-41, 2 vols., 2d ed., 1755, 1 vol., was translated into English by MacLaine, London, 1764, but best by Murdock, *Institutes of Ecclesiastical History*, New York, 1832, 3 vols., best ed. by W. Stubbs, London, 1863; his *De rebus Christianorum ante Constantinum Magnum*, Helmstädt, 1753; by Murdock, *Commentaries*, New York, 2 vols., 1852, n.e., 1854. He also wrote a *Sittenlehre der Heil. Schrift*, Helmstädt, 1735-53, 5 vols., etc.

Mosque (Arabic, *masjid*), the Mohammedan place of worship. It has a dome, a court with fountain, and a minaret or tower, from which the muezzin sounds the call to prayer. The only decorations are passages from the Koran. The most celebrated mosques are at Medina, enclosing that first built by Mohammed; at Mecca, enclosing the Kaabah; St. Sophia at Constantinople; that of Omar at Jerusalem; that of Shah Jehan at Delhi; those of Mehemet Ali and El Azhar at Cairo, and those at Hebron and Damascus.

F. M. B.

Mount Holyoke Female Seminary, at South Hadley, Mass., was founded in 1837 by Mary Lyon (q.v.). The object was and is to give young women a solid education, at the most moderate expense, and with special reference to moral and religious training. The buildings, by successive additions, now accommodate 300 students, who do the housework, each giving it about an hour

aily. Over 2000 have been graduated, and many sent to mission fields. F. M. B.

Mourning. The Hebrews at the death of friends and relatives made striking demonstrations of grief, such as weeping aloud, rending garments, smiting the breast, lying on the ground, going barefoot, plucking out or cutting the hair and the beard. The time of mourning was commonly seven days, but was lengthened or shortened according to circumstances. That for Moses and Aaron was thirty days, and for Jacob seventy. Women were often hired to weep and wail (Jer. ix. 7, Matt. ix. 23), a custom which continues to our own time. Some of these forms are the appropriate language of grief, others a favor of extravagance; but they were not enjoined, but merely established customs. Christianity admits of mourning, but forbids us to sorrow as the rest who have no hope (1 Thess. iv. 13). T. W. C.

Movable Festivals of the Christian Church are those which, like Easter, do not fall on the same day of the year, but depend upon other circumstances, while those which, like Christmas, always fall on the same day of the year, are called immovable festivals.

Mozarabic Liturgy, The, was the national liturgy of the Spanish Church till the 12th century, when it was replaced by the Roman. Cardinal Ximenes had it restored and reprinted, and it is now employed in Toledo. Its date and origin are entirely unknown. There is a great resemblance between it and the Gallican Liturgy, and they may have had common origin, or one be the parent of the other. The most interesting thing about it is its use of the Scriptures. Three lessons are regularly read, a prophetic, an apostolical, and an evangelical, and they are often of considerable extent. When the deacon comes to the reading of the gospel, a special form of thanksgiving is observed for the word to be read, and when the lectionary is returned to the altar, it is devoutly kissed by the bishop. In the selection of the passages, two principles have been followed, to have passages appropriate to the season of the ecclesiastical year, and to read successively the principal and distinctive passage of the books selected. A good deal of freedom has been exercised with the text of Scripture in preparing the lessons, for additions have been made, the order of passages changed, and difficult passages omitted. It is found in Migne, *Pat. Lat.* LXXXVI. F. H. F.

Mozley, James Bowling, D.D. (Oxford, 8—), Church of England; b. at Gainsborough, 17 m. n.w. of Lincoln, Sept. 15, 1813; l. at Shoreham, Sussex, 56 m. s. by w. of London, Jan. 4, 1878. He graduated at Oriel College, Oxford, 1834, and became fellow of Magdalen, 1840; vicar of Shoreham, 1856; Bampton lecturer, 1865; canon of Worcester, 1869; regius professor of divinity at Oxford, 1871. He was a High Churchman, and one of the leading theologians of his day. He wrote on *Predestination*, London, 1855; *Baptismal Regeneration*, 1856;

The Baptismal Controversy, 1863; *Subscription to the Articles*, 1863; *Miracles*, 1865. His later works are *University Sermons*, 1876; *Ruling Ideas in Early Ages*, 1877; *Essays*, 1878, 2 vols.; *Practical and Parochial Sermons*, 1878; *Lectures*, etc., 1883. F. M. B.

Mucker is a name of spite, generally given in Germany to representatives of an unsound and eccentric piety.

Muezzin is the Arabic name of that official at the mosque who, at certain fixed hours, day and night, calls the Mohammedans to prayer by his chant from the minaret.

Mufti (Arabic, *expounder of the law*) is the name of a Turkish official, at once priest and judge. In his capacity of priest he administers the property of the mosque and is responsible for the proper observance of its rites; in his capacity of judge he decides all cases which are submitted to him. There is a mufti in every Turkish town where there is a mosque, and the grand mufti is the highest spiritual, as the grand vizier is the highest secular authority under the sultan.

Muggletonians, followers of Lodowick Muggleton (1610–98) and John Reeve (d. 1658), who set up in London as the "two witnesses" of Rev. xi. 3–6, the Aaron and Moses of a new dispensation. Their quaint and surprising tenets were set forth in *The Divine Looking-Glass*, London, 1656, reprinted, 1846, as were their collected works, 1832. They were answered by Penn, *The New Witnesses Proved Old Heretics*, 1672, and Muggleton was convicted of blasphemy, 1676. The last known member of the sect, one J. Gander, died 1868. F. M. B.

Mühlenberg, Heinrich Melchior, D.D. (University of Pennsylvania, 1784), patriarch of the Lutheran Church in America; b. at Einbeck, Hanover, Sept. 6, 1711; d. at New Providence, now Trappe, Montgomery County, Pa., Oct. 7, 1787. He studied at Göttingen and Halle, had charge of one of Francke's orphanages, 1739–41, and crossed the sea in 1742 to minister to three German congregations. Others followed, and the work under his supervision extended south through the Carolinas, and north as far as Albany. He lived in or near Philadelphia, visiting New York and New Jersey frequently, and Georgia in 1774–75. In 1748 he organized the Synod of Pennsylvania, which at his death had twenty-four members. He favored the cause of American independence, for which his son laid aside his robes to fight; several of his descendants attained eminence. See his memoir, by M. L. Stoeber, Philadelphia, 1856; his *Autobiography* in German (up to 1743), found in the archives of Halle, *Halle'sche Nachrichten*, published at Allentown, Pa., 1886, and his *Life and Times*, by Dr. W. J. Mann, Philadelphia, 1887. F. M. B.

Muhlenberg, William Augustus, D.D. (Columbia, 1834), LL.D. (?), Episcopalian; b. in Philadelphia, Sept. 16, 1796; d. in New York, April 8, 1877; great-grand-

son of Dr. H. M. Muhlenberg. He graduated at the University of Pennsylvania, 1814; studied divinity under Bishop White, whom he assisted at Christ Church during his diocese, 1817-20; was rector of St. James, Lancaster, 1820-26; founded, 1828, at Flushing, L. I., a school which in 1838 was merged in St. Paul's College; rector of the Holy Communion, New York (the first free church), 1846-58; founder and superintendent of St. Luke's Hospital, 1858-77. He organized, in 1852, the first Protestant sisterhood in America, and began, in 1866, the industrial settlement of St. Johnland, L. I., incorporated 1870. He was a compiler of and contributor to the Protestant Episcopal hymns of 1826; several of his lyrics are much valued, as "I would not live away," which he "evangelized," 1871. He wrote or compiled *Church Poetry*, New York, 1823; *Christian Education*, 1831; *The People's Psalter*, 1847; *Letters on Sisterhoods*, 1853; *St. Johnland*, 1867; *Christ and the Bible*, 1869; *The Woman and her Accusers*, 1870, and *Evangelical Catholic Papers*, 1875-77, 2 vols. His life has been written by Anne Ayres, New York, 1880, and W. W. Newton, Boston, 1890.

F. M. B.

Mulberry-tree. This word, which occurs in 2 Sam. v. 23, 24, is a mistranslation, but the particular species intended is not known. Possibly it was the poplar or the aspen.

T. W. C.

Mule. The offspring of a horse and an ass, remarkably hardy, patient, and sure-footed, much used in mountainous regions. The Jews did not breed them (Lev. xix. 19), but obtained them from abroad. After David's time they became common (2 Sam. xiii. 29, 1 Kings x. 25). "Mules" in Gen. xxxvi. 24 (A. V.) should be *hot springs*, and in Esther viii. 10, 14 *swift steeds*, as in Micah i. 13.

T. W. C.

Mulford, Elisha, LL.D. (Yale College, New Haven, Conn., 1872), Episcopalian; b. at Montrose, Susquehanna County, Pa., Nov. 19, 1833; d. at Cambridge, Mass., Dec. 9, 1885. He graduated from Yale College, 1855; studied theology at Union Theological Seminary, New York, Andover, Mass., Halle, and Heidelberg; was ordained priest in 1862; held various charges, but resided after 1881 at Cambridge, where he lectured in the Episcopal Divinity School. He published *The Nation*, New York, 1870, 9th ed., 1884; *The Republic of God*, 1881, 7th ed., 1884.

Mullens, Joseph, missionary; b. 1820; d. at Mwapwa, Africa, July 10, 1879. He was a missionary in India, 1843-66, and thenceforward secretary of the London Missionary Society, and earnest and eloquent in stimulating mission work. He visited the United States, 1870, Madagascar, 1873-74, and was on his way from Zanzibar to Ujiji when he died at the halfway station. He wrote *London and Calcutta*, London, 1867, and *Twelve Months in Madagascar*, 1874.

F. M. B.

Müller, George (originally *Georg Friedrich*), Plymouth Brother; b. at Kroppen-

stadt, near Halberstadt, Prussia, Sept. 27, 1805; entered the University of Halle in 1825; was converted and began to preach in 1826; went to London to prepare himself for missionary work in 1828; joined the Plymouth Brethren; became minister of Teignmouth in 1830; started the Scriptural Knowledge Institution in 1834, and the Bristol Orphanage in 1836. The last named has given him great fame. It does not in the usual fashion advertise its needs, which are great, for it contains a multitude of children. (See his *Life of Trust*, Bristol, 1837, continued, 1841, 1844, 1856, n.e., Philadelphia, 1884, and E. R. Pitman, *George Müller*, London, 1885.)

Müller, Julius, b. at Brieg, Silesia, April 10, 1801; d. at Halle, Sept. 27, 1878; was appointed pastor at Schöabrunn, 1825; university preacher at Göttingen, 1831; professor of theology at Marburg, 1835, and at Halle, 1839. His principal work is the theological classic *The Christian Doctrine of Sin*, translated into English from the fifth German edition, Edinburgh, 1877, 2 vols. He was editor, together with Nitzsch, of *Deut. Zeitschrift f. christl. Wissenschaft*, 1850-61, and took active part in the "Kirchentag" affairs.

Mummy. A dead body preserved by being embalmed. In Egypt the bodies not only of human beings, but of various animals were embalmed, and the dry climate has kept them intact for many centuries. It is estimated that over 400,000,000 of human mummies were made in Egypt before the practice was discontinued.

T. W. C.

Munger, Theodore Thornton, D.D. (Illinois College, Jacksonville, Ill., 1883), Congregationalist; b. at Bainbridge, Chenango County, N. Y., March 5, 1830; graduated at Yale College, 1851, and at Yale Seminary, 1855; was pastor in various places, from 1877-88 at North Adams, Mass.; since at New Haven. He wrote the very popular works, *On the Threshold*, Boston, 1881; *The Freedom of Faith*, 1883; *Lamps and Paths*, 1885; *The Appeal to Life*, 1887.

Münster, the capital of the Prussian province of Westphalia, a city of about 50,000 inhabitants, was from 1533 to 1535 the scene of one of the most amazing and most revolting riots ever heard of. It was at that time a free city of the empire; the seat of a bishop, prosperous, quiet, and respectable. In 1532 the Reformation was preached there by Rothmann, and in 1533 the bishop retired and the Protestants took possession of all the churches with the exception of the cathedral. But Rothmann leaned toward the Anabaptists, and they began to swarm into the city from all parts of Germany and from the Netherlands. In 1534 they seized the government and established John of Leyden as "king of all the world." He expelled all decent people, confiscated all property, introduced a communism of the most beastly kind, and transformed life in the city into a wild carousal of lust, brutality, and cruelty before which the whole civilized world stood aghast. But June 25, 1535, an imperial army put an end to the frightful affair. (See L. Keller,

Geschichte der Wiedertäufer zu Münster, Münster, 1880.)

Münzer, Thomas, b. at Stolberg in the Hartz, Prussia, 1489; beheaded at Mühlhausen, Thuringia, Prussia, May 30, 1535; studied theology at Leipzig, and began his career as chaplain and confessor in the Nunnery of Beutitz, 1519. But he was a violent character, whose loose enthusiasm ran into extremes and stopped short of no extravagancies. As pastor of Zwickau he joined the Zwickauer Prophets; wandering about in Bohemia he became a pupil of Karlstadt; from Alstedt he was expelled, because his denunciations of Luther degenerated into preaching of open revolt against social order, etc. Finally he became the leader of the peasant insurrection in Thuringia; was utterly defeated in the battle of Frankenhausen, May 15, 1525; fled but was caught and brought back to Mühlhausen. His life has been written by Melancthon, Hagenau, 1525; Seidemann, Leipzig, 1842; Leo, Berlin, 1850.

Muratorì, Ludovico Antonio, b. at Vigonola, province of Patenza, Italy, Oct. 21, 1672; d. at Modena, Jan. 23, 1750; studied theology, philosophy, and canon law and was made librarian at the Ambrosian library at Milan, 1694, and at the ducal archives at Modena, 1700. He is best known as a historian. *Scriptores Rer. Ital.*, Milan, 1723-51, 28 vols. fol., etc., but also as a theologian, and his writings, especially his *De Superstitione Vitanda*, Venice, 1740, were looked upon by the Jesuits with great suspicion.

Muratorian Fragment, or **Muratorian Canon**, is the name of a list of the books of the New Testament, communicated by Muratori in his *Antiq. Ital. Med. æv.* iii., 854, and considered of great importance, as it probably dates back to the time of Irenæus. It is translated in *Ante-Nicene Fathers*, Christian Literature Company ed., vol. v., 603, 604.

Murder. Life taken with evil intent. Otherwise it was manslaughter, but the avenger of blood might kill the unwitting homicide if he overtook him outside the city of refuge. For intentional murder there was no pardon, nor could money be taken in satisfaction (Ex. xxi. 14, Num. xxxv. 31). The dignity of man made in God's image required the death penalty (Gen. ix. 6, Deut. xix. 13), from which neither the city of refuge nor the altar of God could shield the criminal (1 Kings ii. 28-34). The Scripture teaches (Matt. v. 21, 22, 1 John iii. 15) that one may be guilty in the sight of God of murder without any overt act.

T. W. C.

Murdock, James, D.D. (Harvard, 1819), Congregationalist; b. at Westbrook, Conn., Feb. 16, 1776; d. at Columbus, Miss., Aug. 10, 1856. He graduated at Yale, 1797; studied theology under Dr. Dwight, and was pastor at Princeton, Mass., 1802-15; professor of classics in the University of Vermont, 1815-19, and of sacred rhetoric and church history at Andover, 1819-28; then retired to New Haven and gave himself to study. He wrote *Nature of the Atonement*, New York, 1823,

and *Sketches of Modern Philosophy*, 1842, and translated Münzer's *Dogmatic History*, New Haven, 1830; Mosheim's *Institutes*, New York, 1832, 3 vols., and *Commentaries*, 1851-52, 2 vols., and the Syriac New Testament, 1851.

F. M. B.

Murner, Thomas, D.D. (Freiburg, 1506), LL.D. (Basel, 1519), Franciscan monk; b. in Strassburg, Dec. 24, 1475; d. at Oberehnheim, Alsace, 20 m. s.w. of Strassburg, Aug. 23, 1537. He was ordained, 1494. He was a very learned man, and showed his independence and enlightenment in siding with Reuchlin and in satirizing the times; but when the Reformation began he violently opposed Luther, and in 1526 headed the opposition to Zwingli in Switzerland. His works, which include poems, are catalogued in Karl Gödeke's *Grundriss zur Geschichte der deutschen Dichtung* (i. 201-203). (See Waldemar Kawerau, *T. M. und die Kirche der Mittelalters*, Halle, 1890.)

Murphy, James Gracey, LL.D., D.D. (Trinity College, Dublin, 1842, 1880), Presbyterian; b. at Ballyaltikilikan, County Down, Ireland, Jan. 12, 1808; graduated at Trinity College, Dublin, 1833; became minister of Ballyshannon in 1836, and professor of Hebrew, Presbyterian College, Belfast, in 1847. He wrote commentaries on Genesis, Edinburgh, 1864; Exodus, 1866; Leviticus, 1872; Psalms, 1875; Daniel, 1884, etc., which have been reprinted in America.

Murray, John, "father of Universalism in America;" b. at Alton, Hampshire, 47 m. w.s.w. of London, Dec. 10, 1741; d. in Boston, Sept. 3, 1815. His parents were English Methodists, resident in Cork, 1751-60. He left Whitefield for Rely; came to America, 1770; preached in New Jersey, New York, Newport, Boston, Portsmouth, etc. In 1785 he joined a convention of "Independent Christian Universalists" at Oxford, Mass. He was pastor in Boston, 1793-1800. He was an earnest, courageous, and consistent man, enduring abuse with constancy; his views differed from those afterward generally held in his denomination. He published *Letters and Sketches of Sermons*, Boston, 1812, 8 vols., and an *Autobiography*, 1813, continued by his wife, 1816, 9th ed. with notes, 1870.

F. M. B.

Murray, Nicholas, D.D. (Williams, 1843), Presbyterian; b. at Ballynasloe, Galway, 72 m. w. of Dublin, Dec. 25, 1802; d. at Elizabethtown, N. J., Feb. 4, 1861. He came to New York, 1818; became a printer and a Protestant; graduated at Williams, 1806, and at Princeton Seminary, 1829; was pastor at Wilkesbarre and Kingston, Pa., 1829-33, and at Elizabethtown, 1833-61; moderator of the O. S. Assembly, 1849. As "Kirwan" he wrote in the New York *Observer* a series of letters to Archbishop Hughes, 1847-48, collected and enlarged, New York, 1855. Among his other books is *Romanism at Home*, 1852, in letters to Chief Justice Taney. (See his memoir by S. I. Prime, 1862.)

F. M. B.

Music, Sacred. From Jubal's time men had musical instruments, and used them with

the voice on social and domestic occasions (Gen. xxxi. 27). The religious use of music is first noted in Ex. xv., on the drowning of Pharaoh and his host, when Moses and the Israelites "sang unto the Lord," and Miriam "and all the women" responded; here voices and instruments appear, a male and a feminine choir, recitative and chorus. When the temple ritual was developed 4000 Levites "praised the Lord with the instruments" (1 Chron. xxiii. 5), and 288, in 24 courses of 12 each, "were instructed in the songs of the Lord" (1 Chron. xxv. 7). The Psalms were intended to be sung with accompaniment, as is plain from the headings of many of them. (See Ps. lxviii. 24, 25 and lxxxvii. 7). These songs gained repute among the heathen (Ps. cxxxviii. 3), and their rendering was restored after the captivity.

The birth of Christ was heralded by a song of angels. On the night before his death he and the eleven "sang an hymn" (Matt. xxvi. 30). Paul and Silas, in the prison at Philippi, "sang praises" (Acts xvi. 25). Paul tells his converts to use "psalms and hymns and spiritual songs" (Eph. v. 19, Col. iii. 16). The first Christians "were continually in the temple, praising and blessing God" (Luke xxiv. 53); the musical part of their worship almost necessarily took its shape from that of the Jews.

Antiphonal chanting was established at Antioch under Ignatius by 120. In the West it was systematized by Ambrose of Milan, 374-97, who adapted the Greek music and is supposed to have introduced the four scales or "authentic modes." Gregory the Great, 590-604, restored and developed the Ambrosian music, adding the four "plagal" modes, and framing an antiphony, an alleged copy of which exists at St. Gall, and was published in fac-simile, 1867. The Gregorian chants are still the basis of cathedral music in the Roman and Anglican churches, and have widely influenced the usage of other communions.

From Gregory's time church music declined, and was often corrupted (as after Ambrose) by light and irreverent decoration. From the 7th to the 16th century the people were practically shut out from participation in this part of worship. In the 11th century Guido Aretino introduced a system of notation. Counterpoint is first heard of in the 14th century; harmonized masses were introduced at Rome about 1390. The exclusion of music from the church, meditated by the Council of Trent, 1563, was averted by a simple and dignified mass of Palestrina (c. 1524-94), who did much to revive and improve the ancient music and to check the secular tendencies which had come in; some of his masses and motets are still in use.

The Reformation greatly stimulated devout singing. Luther furnished tunes as well as hymns; and music, more or less founded on the Gregorian, was furnished in England for the Psalms of Sternhold and Hopkins, Rous, Tate, and Brady, and Watts. The German chorals, at once harmonious, reverent, and popular, have gone far beyond their first home, and done much to increase con-

gregational singing. America followed mainly in the steps of English Dissent, and tune books did not become common till the present century. Thomas Hastings (1784-1872) and Lowell Mason (1792-1872) did much to popularize church music. The introduction of single books for tunes and hymns became general about 1856. Singing was too long and too largely regarded as a performance to be conducted by professionals; of late it is generally and justly considered a part of divine worship, and a more churchly tendency is visible almost everywhere.

The *oratorio* is sacred opera, minus stage, costumes, and acting. If the epic and lyric elements exclude the dramatic entirely it becomes a mere cantata. Oratorio began at Rome with St. Filippo de Neri (1515-95), and received its greatest development from Bach (1685-1750) and Händel (1685-1759), with additions by Haydn (1732-1809) and Mendelssohn (1809-47). Eminent examples are Bach's *Passion*, 1729, and Gounod's *Redemption*, 1882. Solemnity is the essential element of oratorio; its subjects are necessarily sacred, and almost always biblical.

The *organ*, the great instrument of church music, is in its humble beginnings of very early date; that invented by Jubal (Gen. iv. 21) was probably the shepherd's pipe. The Greek organ, usually of ten pipes, was mostly for secular entertainments, and never used in the Eastern Church; in the West some objected to its use, and others approved. By the 9th century organs of a clumsy sort began to be common. They were usually worked by a bellows and water; the pedal (claviature) was unknown till 1400, and was not introduced in England till 1800, though the swell came in 1712. The Anglican and Lutheran churches retained its use, and Bach was its great master; the Calvinistic bodies generally disowned it, and even within the present century its introduction has been resisted. Its construction was greatly changed by certain improvements about 1850, and England and America now claim to make the best organs. (See *The Organ*, by E. J. Hopkins and E. F. Rimbault. London, 1855, 3d ed., 1887; and on the general subject the histories of music by C. Burney, 1776-89, 4 vols.; Sir J. Hawkins, 1776, 5 vols.; T. Busby, 1819, 2 vols.; J. P. Hullah, 1862, 2d ed., 1875; F. L. Ritter, 1875, 2d ed., 1880, rep., New York, 1886; G. Grove's *Dictionary*, 1879-89, 4 vols. w. appendix.) F. M. B.

Musical Instruments, Biblical. Many of these are mentioned in Scripture, but it is difficult to identify them with those now in use. They were of three kinds:

I. Stringed instruments, which bore the general name of *neqinoth* (Hab. iii. 19). Among these were: 1. Kinnor, "the harp;" 2. Nebel, "the psaltery," of the harp kind; 3. Asor, "ten stringed;" 4. Gittith, either brought from Gath or used at the vintage season; 5. Minnim, "strings" (Ps. cl. 4); 6. Sabecca, "sackbut," a kind of lyre; 7. Pesanterim "psaltery," the same as *nebel*; 8. Machalath, a lute or a guitar.

II. Wind instruments. 9. Keren, "horn"

or cornet (Josh. vi. 5); 10. Shophar, "trumpet" (Num. x. 10); 11. Chatzozerah, the straight trumpet (Num. x. 1); 12. Jobel, horn of jubilee or signal trumpet (Josh. vi. 5); 13. Chalil, "pipe" or "flute" (1 Sam. i. 5); 14. Mashrokitha, "flute" (Dan. iii. 5), the Chaldean name for this instrument; 15. Ugab, "organ" (A. V. Gen. iv. 21, etc.), double or manifold pipe, possibly the bagpipe; 16. Sephonya, "dulcimer" (Dan. iii. 5), another name for the foregoing.

III. Percussive instruments. 17. Toph, tabret" (Gen. xxxi. 27), the tambourine, and every kind of drum; 18. Paamon, bells" (Ex. xxviii. 35) on the hem of the high-priest's garment; 19. Tzeltzellim, "cymbals" (2 Sam. vi. 5); 20. Shalishim, "instruments of music" (1 Sam. xviii. 6), probably triangles; 21. Menaaneim, "cornets" (2 Sam. i. 5). R. V. gives "castanets," a species of strum. (Cf. Sir John Stainer, *The Music of the Bible*, London and New York, 1879, e., 1890.) T. W. C.

Mustard. An annual shrub (*sinapis nigra*), which has a very small seed, but grows in Palestine as tall as a horse and his rider. Birds often come and "lodge in its branches" as is said, Matt. xiii. 32 to eat the seed, but they do not build nests there. T. W. C.

Mutianus, Rufus Conradus, a German humanist; b. at Hamburg, Oct. 15, 1471; d. at Otha, March 30, 1526; studied at Erfurt and Bologna; obtained a small benefice at Otha in 1503 (\$20 a year); lived there for the rest of his life in learned seclusion. He published only a few epigrams, but his letters to other humanists, partially published, found in the city library of Frankfurt, have considerable historical interest.

Myconius, Friedrich, b. at Lichtenfels, Upper Franconia, Dec. 26, 1490; d. at Gotha, April 7, 1546; entered a Franciscan monastery in 1510; fled from it in 1524; became the same year evangelical pastor of Gotha; was an intimate friend of Luther and Melancthon, and wrote a *Historia Reformationis*, 1542, which was edited by E. C. Cyprian, Leipzig, 1718.

Myconius, Oswald, b. at Lucerne, Switzerland, 1488; d. at Basel, Oct. 14, 1552; was scholar at Zurich, Lucerne, Einsiedeln, and, since 1532, pastor and professor at Basel. He took a very active part in the Swiss Reformation, was an intimate friend of Zwingli, and wrote a biography of him, ed. Neander, *Vita Reformatorem*, Berlin, 1841.

My-ra, an ancient city and port on the river Lycus, 24 miles from its mouth, on the southwestern coast of Asia Minor, in Lycia, mentioned in Acts xxvii. 5 as visited by Paul on his journey to Rome.

Myrtle. A beautiful, fragrant evergreen which abounds in Northern Palestine. Its berries are used for spices, and the plant itself is an image of prosperity in contrast with the useless noxious brier (Isa. lv. 13).

T. W. C.

Myrrh (*bitter*), the gum of a thorny tree in Arabia. It was an ingredient of the holy oil

(Ex. xxx. 23) and of the embalming substance (John xix. 39), and was used in perfumes (Es. ii. 12). The magi brought it as one of their gifts to Christ (Matt. ii. 11). The "wine mingled with myrrh" in Mark xv. 23 was doubtless the sour wine of the Roman soldiery.

T. W. C.

Mys-la, a province in the northwest corner of Asia Minor, which was traversed by the Apostle Paul on his first journey to Europe (Acts xvi. 7, 8).

T. W. C.

Mystagogue (*initiator into mysteries*) and **Mystagogy** (*initiation into mysteries*) are two terms commonly used by the Greek Fathers and in the Greek Church, and applied, the former to the priest who prepared the catechumens for baptism, the latter, more generally, to the preparation for the sacraments.

Mysteries in pagan religions—as, for instance, in Greek paganism, where they found their highest and most revered form in the Eleusinian Mysteries—do not mean some direct, though mysterious communion between God and man, nor even some direct but miraculous revelation by God to man—which latter in Greek paganism found its typical form in the oracle—but simply a secret society which by secret ceremonies imparted a secret wisdom to its members. Of course, all secret societies want to give their ceremonies and their wisdom a mysterious character, but in this respect the Greeks looked upon the Eleusinian Mysteries, too, as a superstition.

Mysteries, Miracle-Plays, and Moralities denote three stages, not so very distinct but still discernible, in the development of the modern drama from the divine service of the Christian Church. For centuries the antique theatres stood empty and crumbled together, while the antique dramas lay forgotten on the shelves and moulded away. Only in Italy, and only there at popular festivals, some reminiscences of them were still alive. Then, from the simple recitation of the biblical narrative, divided up into strophes and antistrophes, and from the simple symbolism of the cross being taken down from the altar on Good Friday and carried in a procession to a side chapel, from which it again was raised and brought back to the altar on Easter Sunday, there gradually grew up a dramatic representation of the death and resurrection of Christ, a *mystery*, acted in the church, by the priest and for religious purposes. In the 12th century, however, the mystery now representing all the events of the life of Christ and, indeed, the whole contents of the Bible from creation to dooms-day, grew too large for the church, and was moved out in the public square, where it was represented on an immense stage divided into three stories—heaven, earth, and hell—in the presence of huge crowds of devout spectators, who often by their kneelings, hymns, etc., took a part in the performance. But whenever large crowds gather together under the open sky, an element of fun seems to be almost unavoidable, and when all discipline depends upon purely

spiritual authority, the outbursts of passion, enthusiasm, or indignation may easily become a little difficult to manage. In 1210 Innocent III. found it necessary to forbid the clergy altogether to take part in the representation of mysteries. But long before the whole business had begun to change hands, being transferred from the clergy to the burghers, to the guilds. Each guild performed its own part of the play—the goldsmiths, for instance, the visit of the three kings from the East, because they alone had the gold and silver and precious stones necessary to the representation—or, a little later, its own play. But thereby was ushered in a change in the play itself, in the mystery. The guild liked to represent the life of its patron saint; this subject, lying a degree lower in the spiritual sphere, could allow more space to extraneous elements, both of fun and passion; even a little boasting or, as we should say to-day, a little advertising, might come in quite naturally; the mystery became a mere *miracle-play*. And still greater changes were close at hand. He who holds the whole, undivided, passionately excited attention of a large audience—and such was surely the case with the mystery and the miracle-play—wields one of the most powerful instruments in existence, and it is impossible that he should abstain from using that instrument for a purpose which had taken undivided possession of his own passionately excited energy. The influence which the miracle-play has exercised in the struggles of the Reformation was very great, always wholesome, in cases decisive, but before it could exercise such an influence it had to undergo a radical change; from a miracle-play it turned into a *morality*. Many circumstances aided the change. As, for instance, when a king visited a city, and the burghers turned out to do him honor and entertain him, what could be more appropriate than inviting him to a miracle-play. But, of course, for the occasion the play must contain something about the king and the burghers, some allegories of peace and war, of royal grace and popular loyalty, etc.; even a few hints about the tariff question, the holds along the river and the turnpike, might be expedient. The play must also contain something for his retinue, some allegories of virtue and vice, of man's honor and woman's innocence, of taking nothing without paying for it, etc. Once seen, these moralities soon became the fashion, and it is quite apparent that they needed only to meet, on one side, with the manuscripts of the antique dramas and, on the other, with the troupes of strolling mountebanks from Italy, and the modern theatre was ready to open its doors. The literature on the subject is very copious, but very scattered. There is, however, an excellent survey of the whole process in Alt, *Theater und Kirche*, Berlin, 1846, which also gives good hints on all special points. See OBER-AM-MERGAU. C. P.

Mysticism. (a) The common definitions of mysticism are unsatisfactory. It is hardly correct to connect it with *μύστικς*, for ordi-

narily the mystics are not initiated as that term was understood in the mysteries. The mystics claim special and personal revelations, and rarely organize into societies, and when they do, they lose the characteristics of genuine mysticism. A happier definition would result if we derive the word from *μύω*, "to shut up." Esoterically the word meant to shut one's self off from the world, to retire into the inner chambers of one's own consciousness, to sink into the depths of one's own being—the "ground" of the soul, as the mystics call it—for the purpose of discovering the deep and boundless SELF (deity), which resides there in holy silence, and far beyond the ken of the senses. And such psychic movement is precisely that of the mystic. He lives in an inner world, in direct beholding of the divine, and to attain to that state he shuts himself off from the outer world and the lower self, trying to "kill out" the natural man.

(b) The most direct way to understand what mysticism really is, is to begin, as the Germans do, by making a distinction between *Mystik* and *Mysticismus*, a legitimate and a spurious mysticism. The latter is an excess, and ascribes undue powers to man; it overlooks life's true end, and terminates in weeds of anti-religious notions and egotistic glorifications. Instead of raising the whole of man's humanity to a higher condition, it seeks to attain a "spiritual state" by annihilating almost all that which is most characteristic of a human being. Mysticism in this latter aspect has been only too commonly described; hence the prevailing opinions regarding it are too narrow and biased, and in many cases utterly false. In the present article we shall overlook this side of mysticism and in the main define the other.

In order to understand psychologically the principle and method of mysticism, let it be understood at the outset that it does not want to divorce soul and spirit, nor to discard reason, but rather to encourage the growth and exercise of all man's spiritual instincts. Religiously, Görre's definition is a happy one: "Mysticism is nothing less than the gospel reflected in the saints, an undulation and vibration, lasting for ages, and moving in increasing circles, of the movement originated by Christ." "It is a contemplation assisted by higher light, and an action through higher freedom." Uniting these two ideas—the psychological and the religious—into one concept, we may say that the principle of mysticism is *love* and its method is *heart*; quite in the words of Victor Cousin: "Listen to mysticism; it says that by the heart alone is man in relation with God. All that is great, beautiful, infinite, eternal, love alone reveals to us." Thus sang Madame Guyon, who knew so well the inner ways:

"Tis not the skill of human art
Which gives me power my God to know ;
The sacred lessons of the heart
Come not from instruments below.

Love is my teacher . . .
 'Tis *Love* alone can tell of *Love*.

O, then of God if thou wouldst learn ;
His wisdom, goodness, glory, eec,
All human arte and knowledge spurn,
Let Love alone thy teacher be.

(c) The mystic way, the *via purgativa*, of realizing the method of love and heart, is as singular as it is instructive. The following description is drawn mainly from the *Interior Castle* of St. Teresa and the *Dark Night of the Soul* of St. John of the Cross, the two most detailed works on the subject. The devotee begins by practising "silence"—of thought and speech—the *sacrum silentium*, as St. Bonaventura calls it. He centres his thoughts on God and thinks of nothing else. He talks with no one, if he can avoid it. This first step is necessarily an *active* one, but after awhile "silence" becomes a habit and all "activity" ceases, for a *passive* condition, little by little becomes the normal state of the devotee. Parallel with these efforts go practices which tend to "kill out" earthly desires, which lead to abolition of consciousness, and an occasional *ekstasis*, in which the Supreme Perfection is seen not *ὡς ἐν ἄλλῳ*, but within. When this condition becomes a second nature, it is called Illumination. The road up to it, the purgative, is now finished, and from henceforth the mystic progresses in the last, the third degree, the Unitive Way, which finally *transforms*, as Gerson asserts, the devotee, and makes him like unto God. Caterina of Sienna and Angela de Foligni have given us some startling descriptions of the tortures of the purgative way. St. Bonaventura's *Journey of the Soul to God* is the most rational of the books in this line. In Amiel's *Journal Intime* may be found a modern description of the loss of consciousness and absorption in Atman, the Infinite. There is a warning to the seekers of this road, often repeated in the *Upanishads*, which declares that the path of release is as fine as the edge of a razor, and that on one side lies the gulf of madness, on the other chasms of sensuality.

(d) Mysticism is both a philosophy and a religion. As the first, it endeavors to grasp the divine essence and realize it in thought and mind. It starts with the conception of the divine image, in virtue of which all essential thoughts of divinity are embodied in man, and a divine illumination pervades all creation. It is this reassertion of the divine image that in degenerate ages has been of such priceless service in man's history. It was the Neo-Pythagorean mysticism, as E. v. Hartmann asserts, which called out the Johannean type of Christianity, and it was mediæval mysticism that saved the spirit of Christianity from perishing in Roman Catholic idolatry and scholastic formalism. Except for the mystical philosophy of the heretics of the 11th century and later, the blessings of the Reformation would never have destroyed the dark shadows of the Middle Ages. As Max Müller has said, the mystics were "hard and honest thinkers," never throwing "scholastic dust into the eyes of the people," and really, as Hegel has acknowledged, the forerunners of modern philosophy—by which he, of course, meant philosophy up to his own time.

Mysticism as a religion starts likewise with the conception of the divine image, but centres it in the heart, and approaches it practically. Instead of trying to understand the divine mystery of creation and regeneration, it aims at immediate communion of love with God by means of contemplation, prayer, and detachment from the world, sometimes terminating in direct hostility to nature. The mystic "partaking of the divine nature" is not much different from an enthusiastic pantheism, though the pantheism of mysticism is usually religious and ordinarily pure in its morals. Mystical philosophy is speculative and has been productive of great results. Mystical religion, on the other hand, is usually exclusive and narrowed down to self, shunning the ethical problems of humanity and standing aloof from society and the church, yet living under their protection and supported by them. Mysticism has, therefore, also, and, in this respect, very aptly, been characterized as a creeping plant, which grows up exuberantly on any support, agreeing equally well with the extremest opposites.

(e) The classification of mystics does not offer any great difficulties, if we remember that they are people of one idea, with a mental bias from their surroundings, and as this bias is either naturalistic or spiritualistic, these two terms will serve very well for general purposes. Grouping together those mystics who live more or less, though unconsciously to themselves, on a cosmological and an ontological basis, we get in the naturalistic division such speculative mystics as the Hindu theosophists and the Chinese followers of Laotze, and such religious mystics as those of Southern Europe. In the spiritualistic division, we get speculative mystics like Eckart and the religious like the Brothers of the Common Life, the order of Thomas à Kempis. Putting those of a psychological turn together, we get in the naturalistic division, such mystics of the senses as the Yogi; among the spiritualistic, mystics of the heart, like Suso, and mystics of the intellect, the Neoplatonists and Sufis :

A. Cosmological and ontological basis :

- (1) Naturalistic mysticism :
 - (a) Speculative mystics ; such as the Hindu theosophists and the followers of Laotze.
 - (b) Religious mystics ; such as most mystics of Southern Europe.
- (2) Spiritualistic mysticism :
 - (a) Speculative mystics ; such as Eckart.
 - (b) Religious mystics ; such as Th. à Kempis.

B. Psychological basis :

- (1) Naturalistic mysticism :
 - Mystics of the senses : the Yogi.
- (2) Spiritualistic mysticism :
 - (a) Mystics of the heart : Suso.
 - (b) Mystics of the intellect : Neoplatonists and Sufis.

(f) The indifference and antagonism of mysticism to nature is perhaps best illustrated by the following anecdote. It is related that Tauler praised a brother who, while walking in the cloister garden, closed his eyes, that the flowers should not disturb his meditations. Perhaps this story better than anything else also shows the difference between theosophy and mysticism. The former is objective, the latter purely subjective, and,

though continually lapsing into pantheism, it nevertheless refuses to see God in nature, recognizing only the "ground" of the soul as the field of God's revelation.

(g) Wherever mysticism appears in the history of human thought it is always the same. There is one thought and one way, and nothing else in its history, be that Oriental or Occidental. It is religious thinking and religious philosophy. It is a life of one idea: God and nothing but God. All mystics are "god intoxicated," like the more modern Spinoza. This is the case with the Oriental Jellaluddin er Rumi, the Classical Plotinus, and the Christian Eckart, each the best exponent of his time and country. This philosophy of God is on one side wonderfully simple and perfectly true, but on the other side, for sinful and unfree men, as history proves, it is a savor of death as much as a savor of life. The mystic rejects all abstract and merely logical thinking: he meditates only. His premisses are given with a devout heart and his results are foregone conclusions. He begins and ends in God. This circular movement of thought brings him no other results than a realization of the fact, that in God we live, move, and have our being.

(h) As all mystical religion is built upon the inward experiences of the heart, we may well say with Madame de Staël that the mystics are "men who live in the sanctuary of their conscience and know how to concentrate in it, as in a burning glass, all the rays of the universe," and that therefore these men are "the priests of the religion of the soul," rather than of "dogmatical religion, which is commandment." Wherever mysticism appears, be it in formalistic China, in ritualistic Brahmanism, in nihilistic Buddhism, in fatalistic Mohammedanism, or in any Christian sect, it avoids the distinctive dogmatic and formative traits of its surroundings and rises above them to a sphere of universal religious notions. Sometimes it places itself in opposition to the formulas and observances of its day and those of the nation where it has arisen, but usually the mystic lives as one of "the quiet of the land," resting in God's *manifestatio ad intra*, rather than *ad extra*, such as he understands it, and as it is beautifully expressed by J. G. Whittier in the "Mystic's Christmas":

" . . . beyond the things of sense,
Beyond occasions and events,
I know, through God's exceeding grace,
Release from form and time and place."

(i) Under whatever disguise we meet the mystic, be he a Laotzean conjurer, a Brahmanic enchanter, a stolid Buddhist, an enthusiastic Sufi, or "a friend of God," the *summum bonum* to him is the "partaking in the divine nature," not in God's kingdom upon earth, but partaking in God's own nature. Practically this means a realization of the divine incarnation, and that is precisely the aim of the mystic. He is or is to become God incarnate. That is what Suso means when he says: "A meek man must be *deformed* from the creature, *conformed* to Christ, and *transformed* into the deity." He does not mean a general manifestation of God

in the believer and true follower, he means a change so radical and literal, that we may behold God in the transformed mystic.

(j) With the mystics' limited recognition of God's will as manifested in this world and with his eyes fixed exclusively on God's *SELF*-manifestation, we can readily see why the mystic's virtue stands in no relation to any other Law than that of his own heart. Not that he is lawless—no, he is *above* the law, and consequently he often falls *under* law and its merciless sway. Mysticism aims at angelic rather than human excellence, hence its spasmodic and unnatural efforts to crush human nature within us, bring about such terrible reactions as those observed in the lives of the mystics.

(k) Genuine mysticism is something deeply founded in the inmost essence of man. Its history must, therefore, be coeval with the origin of man, and we may expect to find it among the lowest races, though as yet no such connected exposition has been published. Mysticism as known in human literature begins in dreamy Asia, and is, as its source, indistinct, vague, and strongly naturalistic. Its expressions are uncertain as those of a somnambulist, though very intense, and they ramify far and wide and permeate all Eastern life. In the East the negative side of mysticism is strongly developed. The aspirant fastens his view upon the unreality of things rather than practising absorption into the highest goal. Silent contemplation and total deadening of all consciousness of Māya, or the illusory world, are the most common forms in India.

The more modern Sufis are lofty and literary in their life and practices. Sufism might be called the poetry of Eastern mysticism, as Suso is called the Minnesinger of German mysticism. Brahmanic and Buddhist mysticism is not connected with any great personages of history, but Sufism is. The names of Hafiz, Saadi, Attar, Jellaladdin er Rumi, and scores of others are immortal.

Ancient Judaism offered no favorable soil for mysticism. The Cabala (q.v.) is a product of modern degenerate times, when Arabic philosophy infused itself into Mosaic belief.

Egypt's famous river and glowing deserts have seen more self-tortures and heard more of the occult lore than perhaps any other spot on the globe. Its alleys of sphinxes and silent caves and temples were made, as it were, for mystic solitude and loneliness, and keep their secrets well, even the names of the leaders. Its later ruins and waste places seem to have been the favored spots of the early Christian mystics.

If Egypt was dreary and forbidding, the clear sky of Greece seems to have been a symbol of the divine illumination that came to the Neoplatonists and their masters. The value to historical development of this form of mysticism, whether it practised its doctrines in Alexandria or veiled them in elegant phrases on classical soil, is inestimable. It influenced the spread of Christianity both by its attacks and by its allegorical reconciliations; and it again played a most important factor at the time of the Revival of Learning.

The speculative contents of Neoplatonism was firmly lodged in Christian thought by the writings of Dionysius, the so-called Areopagite. From him hails what may be called the esoteric Christianity of the West. Scotus Erigena translated him along with the commentaries of Maximus the Confessor, the last speculative mystic of the Greek Church. Erigena's system rests upon these two.

Medieval mysticism is represented by Bernard of Clairvaux (1091-1153) and the famous Victorines. It runs riot in Bonaventura and may be said to terminate in Gerson, (1363-1429).

With the development of national autonomy in the ages preceding the Reformation, mysticism assumes more and more a character in conformity to national characteristics. From his time we distinguish between Spanish, German, and French mystics, and later on we find Dutch ones. Of these the German have contributed most to the general fund of human knowledge and progress. We find also in England forms of mysticism in Quakerism and the Cambridge Platonists (q.v.). But all these require extended notices, and cannot be treated here, where our endeavor has been to give only an outline of the nature and history of mysticism.

The lives of most of the prominent mystics have been written, and can be found in many libraries under their respective names. Comprehensive works are those of Vaughan, *Hours with the Mystics*; Preger, *Geschichte der deutschen Mystiker*; Jundt, *Histoire du panthéisme populaire*.

C. H. A. BJERREGAARD.

Myth, Mythology, Mythical Theory.

Myths are formed only at an early stage of civilization, when, as yet, no distinction is made between religion and poesy. All myths, therefore, contain a purely imaginative element, which, outside its poetical impressiveness, has no meaning and no significance. But beneath this web of fancy there is in every true myth an observation or an experience which touches man's conscience and forms its religious element. As the distinction between religion and poesy developed in the Greek civilization, the Greek myths gradually sank down and became the mere playthings of the imagination, sometimes charming, but more often scandalous; sometimes ingenious, but more often trivial, and as such they were treated until, in the beginning of the present century, by the publication of Creutzer's *Symbolik*, a science of myths, a mythology, was started intent upon unravelling the true religious contents of every myth. The surprising results of this new science—especially after the invention of the comparative method, its most powerful tool—made it quite natural that the theories it developed should be applied also to the Christian religion, and Strauss' *Leben Jesu* became the exponent of this application. But it was as natural that it should not take a long time to discover that the gospels were not written in a myth-bearing time, and the mythical theory, considered as an explanation of the origin of Christianity, rapidly withered,

to be followed by the legendary theory, represented by Renan's *Vie de Jesus*, and presupposing not an observation or an experience behind the imaginative work, but a historical fact of some sort or other.

C. P.

N.

Na'-a-man. A distinguished Syrian general who was a leper (2 Kings v.), but on applying to Elisha was healed by a sevenfold bath in the Jordan. Our Lord refers to it (Luke iv. 27).

T. W. C.

Na'-bal (*fool*), a wealthy but churlish citizen of Maon, who roused David's wrath by offensively refusing him supplies; but it was averted by his wife Abigail. Soon after Nabal died, apparently by a divine judgment (1 Sam. xxv.).

T. W. C.

Nabathæans, an Arab tribe, are mentioned in Isa. lx. 7 under the name Nebaioth (q.v.), in connection with Kedar, and in 1 Macc. v. 24, ix. 35, according to which Judas Maccabeus met them after three days' journey beyond the Jordan into the Arabian desert. They were nomads, but had also some trade and built cities. Pompey sent an army against them, and under Trajan they were incorporated with the Roman Empire.

Na'-both (*fruits*), an Israelite of Jezreel, who declined to sell his ancestral vineyard to Ahab, and in consequence through the arts of Jezebel was stoned to death on a charge of blasphemy (1 Kgs. xxi.).

T. W. C.

Na'-chon (*prepared*), the threshing-floor near which Uzzah was slain. Hence it was called Perez-uzzah (2 Sam. vi. 6, 1 Chron. xiii. 9).

T. W. C.

Na'-dab (*liberal*). 1. A son of Aaron slain with Abihu (Lev. x. 2) for offering strange fire before the Lord. 2. Son of Jeroboam I., who, after a wicked reign of two years, was slain and succeeded by Baasha (1 Kings xv.).

T. W. C.

Nadal, Bernard Harrison, D.D. (Dickinson College, Pa., 1857), Methodist; b. in Talbot County, Md., March 27, 1812; d. at Madison, N. J., June 20, 1870; was licensed to preach by the old Baltimore Conference in 1835; held various pastoral charges in Maryland, Virginia, and Pennsylvania; was professor in Indiana Asbury University, 1854-57, and professor of church history in Drew Theological Seminary from its organization in 1867. He was a strong abolitionist and a very impressive preacher. A volume of *Sermons* with a memoir of Professor Buttz appeared in New York, 1873.

Nag's-Head Consecration, The, is a mere fable, invented for the purpose of throwing doubt on the apostolic succession in the Church of England, and first brought out by the Jesuit Sacro Bosco, about half a century after its alleged occurrence. When the first Act of Uniformity was passed in the first year of Queen Elizabeth's reign—so the story

reads—fourteen bishops vacated their sees; and as all the other sees were vacant with the exception of that of Llandoff, the consecration of Archbishop Parker and the other bishops-elect met with great difficulties, because the bishop of Llandoff refused to serve. The Protestant divines, however—so the story runs on—procured the aid of Scory, a deprived bishop of the reign of Edward VI., and met at Nag's-Head tavern in Cheapside, where they knelt down before Scory and after some arbitrary and fantastic ceremonies stood up bishops. But Archbishop Parker was consecrated at Lambeth, Dec. 17, 1559, by four bishops commissioned under the great seal of England, with all due formalities and ceremonies, and in the presence of four notaries public. Nor is there at present any dignitary of any reputation in the Roman Catholic Church who doubts the true and rightful apostolic succession in the Church of England. C. P.

Na'-hash (*serpent*), an Ammonite king who, having offered barbarous terms of capitulation (1 Sam. xi.) to Jabesh-Gilead, was defeated by Saul. Afterward he (or a son of the same name) was on friendly terms with David (2 Sam. x. 2). T. W. C.

Na'-hor (*snorting*), the name of Abraham's grandfather (Gen. xi. 22), and also of his brother, who married Milcah, and transferred his residence to Haran, which was thence (Gen. xxiv. 10) called "the city of Nahor." T. W. C.

Na'-hum (*consolation*), the seventh of the twelve minor prophets. He was a native of Elkosh, probably a village in Galilee, and was apparently a contemporary of Isaiah.

His prophecy is a poem of great fire and sublimity, and admirable for its varied and vivid imagery. In the first chapter the prophet sets forth the majesty of Jehovah, whose way is in the whirlwind and the storm, who makes a full end of his foes, while he is a stronghold to them that trust in him. In the next two chapters he describes with wondrous energy the siege and the capture of Nineveh. The battle array, the flashing spears and rushing chariots, the fierce attack, the opened gates, the heaps of slain, the flight of the living, the division of spoils, the utter ruin of the city, are brought before the reader's eye in a continuous panoramic vision. The enormous wealth, the infinite strength of Nineveh, her ample fortifications, and her numerous allies were of no avail against Jehovah of hosts. The magnificent city once mistress of the world is empty and void and waste. The heart melteth, the knees smite together, and anguish is in all loins. (See the general commentaries, especially Lange.) T. W. C.

Na'-in (*beauty*), a town in Galilee on the northwest slope of "the hill Moreh," where Christ met the funeral procession of the widow's only son and raised the dead to life (Luke vii. 11). T. W. C.

Naked, in the literal sense (Gen. ii. 25, Job i. 21, Ecc. v. 15); in a comparative sense, only the outer garments wanting (1 Sam. xix.

24, John xxi. 7); *figuratively*, to denote spiritual destitution (Rev. iii. 17).

T. W. C.

Names of persons and places in the Bible had for the most part a special significance. They were given by one or both parents either at birth or at circumcision (Ruth iv. 17, Luke i. 59), and referred to some circumstances at the birth (Gen. xxxv. 18), or to some event prior to it (1 Sam. i. 20), or to some appearance of the body (Gen. xxv. 25), or to some hope (Gen. xxx. 24). In many cases they were divinely appointed with a prophetic meaning (Isa. vii. 14, viii. 8, Hos. i. 4, Matt. i. 21, Luke i. 13), or later in life were changed for a like cause, as were Abraham, Sarai, Jacob, and others. Compound names were frequent, and often a part of the divine names Jah, El, Jehu was employed. The New Testament names are chiefly ancient and family names perpetuated (Luke i. 61). Kings often changed the name of those to whom they gave offices (Dan. i. 6, 7); hence the honor implied in a "new name" (Rev. ii. 17, iii. 12). T. W. C.

Nantes, Edict of. See FRANCE, REFORMED CHURCH OF.

Na'-o'-mi (*my delight*), contrasted with Marah, *bitter* (Ruth i. 20), wife of Elimelech of Bethlehem. A pattern of a mother-in-law, she engages admiration by her good sense and unselfishness. T. W. C.

Naph'-tali. See TRIBES.

Napkin, probably a linen band used either as a turban or a girdle (Luke xix. 20, John xi. 44, xx. 7); translated "handkerchief" in Acts xix. 12. T. W. C.

Narbonne, a city of Southern France, 8 miles from the Mediterranean, with which it is connected by a canal, was during the Roman period and also during the Middle Ages a place of great importance, and has been the seat of eight councils—the first in 589, the last in 1607—of which especially those of 1227 and 1235 against the Albigenses and Waldenses are of great interest.

Nard. See SPIKENARD.

Narthex, properly the name of a plant, the giant fennel, but used in Christian church architecture to denote the narrow space just inside or just outside the great western door, occupied by the catechumens and the penitents.

Natalis, Alexander, b. at Rouen, Jan. 19, 1639; d. in Paris, Aug. 21, 1724; entered the Dominican order in 1655 and became its provincial in 1706, living in Paris. He was for some time tutor to Colbert's son, and under the auspices of Colbert he published his *Selecta Hist. Eccl. Capita*, Paris, 1677-86, 24 vols. The first parts of the book were received with great praise in Rome, but when, later on, the strongly pronounced Gallicanism of the author began to show itself, Innocent XI. forbade people to read it, and finally put it on the Index (1684), from which it was removed, however, by Benedict XIII. He also wrote commentaries, a work on dogmatics (Paris, 1693, often reprinted), etc. C. P.

Na'-than, an eminent prophet of Judæa, who enjoyed David's confidence and rebuked him for his sin toward Uriah (2 Sam. xii.). He lived through a large part of Solomon's reign (2 Chron. ix. 29), and two of his sons were high officers (1 Kings iv. 5) at Solomon's court.

T. W. C.

Na'-than'-a-el (*the gift of God*), a native of Galilee and an Israelite without title (John i. 45-51, xxi. 2), as stated by our Lord. As the name occurs only in John, who does not mention the Bartholomew of the other gospels, it is generally thought that both names refer to the same person.

T. W. C.

Natural Ability. See INABILITY, p. 399.

Natural Religion. See RELIGION.

Natural Theology is the scientific exposition of the existence and character of God, and of his relation to the universe and especially to man, so far as they can be ascertained from the light of nature. The English deists maintained that this could be done so fully that there was no need of a revelation, but some philosophers have denied its possibility. Both are wrong. The Scriptures assume the divine existence as already known by God's works (Rom. i. 19, 20), and in consequence there is an action of man's moral nature, their thoughts one with another accusing or else excusing them" (Rom. ii. 15). But while this is certain, it is insufficient. Nature gives no hint of a remedial dispensation, and there are many questions which she cannot answer. Natural theology, therefore, while valid so far as it goes—i.e., in settling God's existence and man's responsibility—does not touch the sense of sin, and therefore invites its followers to seek a revelation that will meet this urgent need, and creates an antecedent probability that God will reveal himself for this purpose.

T. W. C.

Nature, Laws of. See LAW.

Naumburg, The Convention of, was held at Naumburg on the Saale, in Prussian Saxony, 30 m. s.w. of Leipzig, Jan. 20-Feb. 1561, comprising twenty-one sittings. Most of the Protestant princes of Germany were present in person; the rest had sent representatives. The purpose of the convention was to agree upon a common policy with respect to the Council of Trent, which was being to be reopened. This was also achieved. The invitation from the pope to take part in a council was declined, and the emperor was told that what the princes wanted and demanded was a national German council. See R. Calnich, *Der Naumburger Fürstentag*, (Leipzig, 1870.)

Nave is an architectural term denoting that part of the church which is destined for the congregation proper in contradistinction from the choir, which was destined for the clergy, and the room near the western entrance door, where stood the catechumens and the penitents. The etymology of the word is doubtful, some deriving it from the Greek *νάος*, "a temple," others from the Latin *navis*, "a ship."

Navigation was not much favored among the Jews. They were an agricultural people, they had limited intercourse with other nations, and their long coast line did not furnish one good harbor. Yet there is a fine description of a storm at sea in Ps. cvii. (23-29), and the action of the vessel in the storm in which Paul was wrecked is told by Luke as correctly as it could be by the most practised seaman. (See James Smith, *The Voyage and Shipwreck of St. Paul*, London, 1848, 4th ed., 1880.)

T. W. C.

Naz'-a-rene. The term applied to Christ in Matt. ii. 23 as a fulfilment of prophecy, doubtless because Nazareth being then under a stigma, the term expressed the sense of many predictions of Messiah's humiliation. Christ's followers were opprobriously called "Nazarenes" (Acts xxiv. 5) by their foes.

T. W. C.

Nazarenes, the name of a division of the Ebionites (q.v.).

Naz'-a-reth, the early home of our Saviour, was a beautiful city on the north side of the plain of Esdraelon, 14 miles from the sea of Galilee. It is not mentioned in the Old Testament, and for some unknown reason was in disrepute among the Jews. Here Christ spent the first thirty years of his life. He visited it during his public ministry, but did not perform many miracles because of the unbelief of the people (Matt. xiii. 58). It is now a secluded village of some 5000 inhabitants. It contains a mosque, an old synagogue, a large Latin church and monastery, a Greek church, and a fine Protestant church, hospital, and orphanage. The traditional "Mount of Precipitation" is two miles away, too remote to have answered the purpose of the enraged Nazarenes (Luke iv. 29).

T. W. C.

Nazarite (better **Nazirite**, R. V., *separated*, i.e., unto God), the name given under the ancient law to a man pledged to abstain from strong drink and the fruit of the vine in any form, to let his hair grow, and to avoid all contamination with dead bodies. The vow was either limited or for life, and when fulfilled certain sacrifices and offerings were to be made (Num. vi.). Samson and John the Baptist were perpetual Nazarites. The institution was a symbolical recognition of the obligation to keep soul and body holy unto the Lord.

T. W. C.

Neal, Daniel, Puritan historian; b. in London, Dec. 14, 1678; d. at Bath, April 4, 1743. He studied under T. Rowe, 1697-1700, and at Utrecht and Leyden, 1700-3; assistant in Aldersgate street, London, 1704-6, and pastor, 1706-43. He wrote a *History of New England*, London, 1720, 2 vols., 2d ed., 1747, and a *History of the Puritans*, 1732-38, 4 vols. The latter has been several times reprinted, as in New York, 1844, 2 vols.; it was answered by Maddox and others. Bickersteth credits Neal with "an upright mind," but "a strong bias in favor of his subjects;" the elder Disraeli says "he blanches them into a sweet and almond whiteness." F. M. B.

Neale, John Mason, D.D. (Trinity College,

Hartford, Conn., 18—), Church of England; b. in London, Jan. 24, 1818; d. at East Grinstead, Sussex, 29 m. s. of London, Aug. 6, 1866. He graduated at Trinity College, Cambridge, 1840, and after a few years' incumbency of Crawley, Sussex, became warden of Sackville College, founded 1616 by the duke of Dorset for twenty-four aged persons. The post was after his death held by a layman, and gained note only through him. Here he wrote most of his books, and founded, in 1856, the Sisterhood of St. Margaret. His extreme High Church views, expressed with fearless honesty, exposed him to much obloquy, which he bore with cheerful and unflinching patience; he was burnt in effigy, 1857, and for fourteen years was inhibited by his bishop. However unpopular his opinions, his character is entitled to veneration: "his life was divided between excessive literary toil and exhausting labors of piety and benevolence." His writings are numerous, and extend in range from popular to learned; among his prose works are a *History of the Holy Eastern Church*, London, 1847-51, 4 vols.; *Readings for the Aged*, 1850-56, 4 series; *Medieval Preachers*, 1857; *History of the so-called Jansenist Church of Holland*, 1858; *Commentary on the Psalms, from Primitive and Medieval Writers*, 1860-74, 4 vols. (continued by Dr. Littledale); *Essays on Liturgiology*, 1863; *Sermons for Children*, 1867, and a long and wonderful series of stories from church history, embracing every land and age, and intended for the young; some of these were collected in six volumes after his death. But his chief fame is as a hymnist (the foremost of this century) and hymnologist. His *Hymns for the Sick*, 1843, and *Hymns for Children*, 1842-46, 3 series, were overshadowed by his translations. *The Hymnal Noted and Medieval Hymns and Sequences* appeared 1851; *The Rhythm of Bernard* (containing "Jerusalem the Golden," etc.), 1858; *Hymns of the Eastern Church*, 1863, and *Sequences, Hymns, etc.*, 1866. His life has yet to be written. F. M. B.

Neander, Joachim, German hymn-writer; b. in Bremen about 1650; d. there, 1680. He was converted by Untereyk, a Labadist preacher, about 1670; studied at Heidelberg and Frankfort; became preacher and master of the Latin school at Düsseldorf; was suspended, 1676, for pietism, but reinstated, 1677, on disowning the separatist tendencies of Labadism; Reformed pastor of St. Martin's, Bremen, 1679. His seventy-one hymns appeared, 1679, and were used by Spener and others of that school; some of them are much valued, even in English translations. (See Miss Winkworth's *Lyra Germanica* and *Christian Singers of Germany*; also Iken's *J. Neander*, Bremen, 1880.) F. M. B.

Neander, Johann August Wilhelm, b. at Göttingen, Jan. 17, 1789; d. in Berlin, July 14, 1850, one of the greatest church historians. He was of Jewish descent; his original name was David Mendel. Educated in the Johanneum in Hamburg, he was drawn toward Christianity by the study of Plato, and more especially by reading Schleiermacher's *Reden*

über die Religion. Feb. 15, 1806, he was baptized in the church of St. Catharine, in Hamburg, and assumed the name of Neander—"new man." He studied theology at Göttingen, and was appointed professor extraordinary at Heidelberg in 1812, and in 1813 ordinary professor in Berlin, where for thirty-seven years he lectured principally on church history, but also on systematic theology, ethics, and New Testament exegesis. Besides his lectures, which were remembered by hundreds of pupils not only as one of their greatest advantages, but as a blessing, he developed a great literary activity which, at least in the historical field, denotes a new departure. He succeeded in breaking through the stiff pragmatic theory employed both by Rationalists and Supernaturalists. Both conceived of Christianity as a system of doctrines, and its history as a representation of the use and misuse which had been made of that system. Neander conceived of Christianity as a heaven-born force, and its history as the interpretation of human life by that force. The difference is radical, and manifests itself not only in his chief work, *General History of the Christian Religion and Church*, Berlin, 1826-45, 5 vols., 3d ed., 1856, 4 vols., with a sixth volume edited posthumously by Schneider, 1852, Eng. trans. by Torrey, 12th ed., New York, 1882, 6 vols., but also in his monographs, *Julian the Apostate*, Leipzig, 1812, Eng. trans., New York, 1850; *St. Bernard*, 1813; *Entwicklung d. gnost. Systeme*, 1818; *St. Chrysostom*, 1822; *Memorials of Christian Life in the Early and Middle Ages*, 1822, Eng. trans. by Ryland, London, 1852; *History of the Planting and Training of the Christian Church by the Apostles*, Hamburg, 1832, 2 vols., Eng. trans. by Ryland, Edinburgh, 1842, 2 vols., revised by Dr. Robinson, New York, 1865; *The Life of Jesus Christ*, Hamburg, 1837, Eng. trans. by McClintock and Blumenthal, New York, 1848. Of his other works have been translated into English, *Exposition of First John*, *Philippians*, and *James*, by Mrs. Conant, New York, 1859, and *History of Christian Dogmas*, by Ryland, London, 1858, 2 vols. Personally he was original, very eccentric, but very lovable. In literary respects he is an example, and with reference to the very queer notions of his style which have got currency in English and American prints, it may be proper to remark: his purpose was so pure and so candid, his equipment so complete and so costly, and his working of the one in behalf of the other so perfectly natural and so absolutely free from pretence, that—not to be pleased with his style means either to lack sense for style altogether or, otherwise, to have a very bad taste. (See Schaff's sketch in his *St. Augustin, Melancthon and Neander*, New York, 1886, and his life by A. Wiegand, Erfurt, 1890.) C. P.

Ne-ap'-o-lis (*new city*), a place in Northern Greece where Paul first landed in Europe (Acts xvi. 11), and where he embarked on his last voyage to Jerusalem (Acts xx. 6). It is now a Turko-Grecian town of some 5000 population, and called Kavalla. T. W. C.

Ne-bal'-oth (*heights*), the first-born son of Ishmael, whose descendants occupied the pasture-grounds of Arabia Deserta (Isa. lx. 7), and ultimately possessed themselves of Edom. They are thought to have been the Nabatheans of profane history. Petra was their chief city. T. W. C.

Ne'-bat (*aspect*), the father of King Jeroboam I., who "made Israel to sin" (1 Kings xi. 26, xii. 2). T. W. C.

Ne'-bo (*prophet*), a mountain of Moab, "over against Jericho," from which Moses had a view of the promised land and where he died (Deut. xxxiv.). It was a summit of the range Abarim, and has been identified by Professor Paine with Jebel Nebba, a mountain five miles southwest of Heshbon and about eight miles east of the northern end of the Dead Sea. T. W. C.

Neb-u-chad-nex'-zar, or rather, as in Jeremiah and Ezekiel, **Nebuchadrezzar** (*Nebo his protector*), son and successor of Nabopolassar, who founded the Babylonish monarchy, was one of the great rulers of history. Acting under his father, he defeated Pharaoh-Necho at Carchemish (Jer. xlvi. 2) and overran Palestine, carrying off a portion of the inhabitants, including Daniel and his companions (Dan. i. 1-4), and leaving Jehoiakim as tributary king. After Jehoiakim's death his son, Jehoiachin, succeeded to the throne, when Nebuchadrezzar again besieged and captured Jerusalem, carried off its chief treasures and people, and put the king's uncle, Mattaniah, in his place, changing his name to Zedekiah. After ten years the new king rebelled, when once more Nebuchadrezzar invested the city, and after subjecting it to the horrors of famine for a year and a half, reduced it, punishing Zedekiah severely, carrying off all the people and property that were left, and giving all the houses to the flames (2 Kings xxv.).

Nebuchadrezzar raised Babylon to its highest pitch of splendor. He conquered Phœnicia and ravaged Egypt. He fortified his capital with triple walls, and constructed great reservoirs, canals, and palaces. The explorations of the last half century sustain the truth of the vast structures ascribed to this great monarch, nine tenths of the bricks found among the ruins of the ancient capital being inscribed with his name. The Book of Daniel gives abundant evidence of his magnificence, his pride, his violence and cruelty. His pride was sorely punished by the strange form of madness called zoanthropy, under which a man thinks himself changed to some beast, and acts accordingly (Dan. iv.). For seven years the haughty monarch thus suffered, till he learned wisdom and was restored, according to the predictions of Daniel. He is supposed to have died about B.C. 561, after a reign of forty-four years.

T. W. C.

Neb'-u-shas'-ban (*Nebo saves me*), the Rab-saris or chief chamberlain of the king of Babylon. He sent officers to release Jeremiah from prison (Jer. xxxix. 18). T. W. C.

Neb'-u-zar-a'-dan (*Nebo sends posterity*), "captain of the guard" under Nebuchadnez-

zar, and his agent in the sacking of Jerusalem (2 Kings xxv. 8-21, Jer. xxxix. 8-10). Several years later he carried off 745 additional captives (Jer. lii. 30). T. W. C.

Necessity, Moral, the term which sets forth the determining influence on volitions and actions of moral causes.

Ne'-cho, a king of Egypt, founder of the twenty-sixth dynasty, B.C. 612-596. Enterprising in peace and in war, he first circumnavigated Africa, and invaded Syria, defeating Josiah, who opposed him at Megiddo, and capturing Carchemish (2 Chron. xxxv. 20-24). But a few years after Nebuchadrezzar recaptured Carchemish and compelled the Egyptians to retire to their own country. T. W. C.

Neckham (**Necham, Neckam, Nequam**), **Alexander**, b. at St. Albans (hence called Alexander of Sancto Albano), 1157; d. at Cirencester, 1217. In 1180, after serving as master of Dunstable school, he became professor at the University of Paris, but later an Augustinian monk in England and abbot of Cirencester. Admired for learning, which included all then known, a poet of eminence and a prose author, he has been brought to modern attention by Thomas Wright, who edited two of his treatises, *De naturis rerum* and *De laudibus divinis sapientiæ*, both in 1 vol., London, 1863.

Necromancy (from the Greek *νεκρομαντεία*, "dead divination," the art of finding out the future by means of the dead) has been practised under two different forms. One consisted in drawing omens from the viscera of dead creatures. It was very common in Roman paganism, and gave rise to horrible crimes, as when Maxentius opened the wombs of pregnant women. It was absolutely forbidden by Constantine the Great. Traces of it occur now and then among savages. The other consisted in raising the souls of the departed. A striking instance is the story in the Old Testament about the witch of Endor. Some of the Fathers—Justin Martyr (1st *Apol.* xviii.); the *Recognitions of Clement*, II., xiii.; Tertullian (*De Anima*, lvii.), which references are found in the *Ante-Nicene Fathers*, Christian Literature Company ed., New York, vols. i., 169; iii., 234, and vii. 10, respectively—speak of it, and traces of it may be found in modern spiritualism.

Nectarius, name of two Greek patriarchs, (1) of Constantinople, successor of Gregory of Nazianzum, and predecessor of Chrysostom, 381-97. He was a zealous defender of the Nicene faith. Under him the practice of oral confession in the Greek Church was abolished on account of the seduction of a woman in a church by a deacon; (2) of Jerusalem, 1660-72. He took part in commending the confession of Mogilas (see CYRIL LUCAN), and opposed the Roman Church in her efforts in the East. F. H. F.

Neff, Felix, b. at Geneva, Oct. 8, 1798; d. there, April 12, 1829; was educated in the country; taught by the pastor of the parish, and apprenticed to a market gardener. In

his seventeenth year he entered the army and became a sergeant of artillery, but was deeply roused by the revival at that time taking place at Geneva, and began at once to preach to the garrison. In 1819 he left the army to devote himself to missionary work, and though he had studied only three books—"the Bible, my own heart, and nature, but them I know quite well"—he was made a catechist by the church of Mens in 1822, and in the following year he was ordained in Mr. Clayton's chapel, in the Poultry, London. He then settled in the valleys of Quèras and Freissinière in the Hautes-Alpes, where the snow-storms reign supreme for seven months, and the only way out and in is the path of the wild mountain goat across the glaciers. Here some remnants of the Waldenses had found refuge from the persecutions of the Roman Catholic Church, but they had utterly degenerated. They had forgotten not only their religion, but even the simplest arts of civilization. He came among them as among savages. He stayed there four years. Then his health was utterly broken, and he had to be brought down to Geneva to die. But the work was done. He left a respectable and self-respecting Christian community, progressing and prosperous. (See his *Lettres*, edited by Bost, Geneva, 1842, 2 vols., Eng. trans., London, 1843; and his life by the same author, Eng. trans., London, 1853; also Gilly, *Memoir of Felix Neff*, London, 1832.) C. P.

Negro Evangelization. Much was done in this matter prior to emancipation. It had to be done by oral teaching, but Methodists, Baptists, Presbyterians, Episcopalians, and Roman Catholics labored so diligently that communicants were numbered by the hundred thousand. But since the close of the war the work has gone on with increasing rapidity. All branches of the Christian Church have given attention to the subject, and it is estimated that a million and a half of the colored people are in membership. The progress in education has been marvelous. The Freedman's Bureau (1863-70) did much, and the American Missionary Association still more, in the establishment of schools. The large gifts of Mr. Peabody (over \$2,000,000) and Mr. Slater (\$1,000,000) were a great aid. The various denominations exerted themselves in the same direction, and all the states made public provision. Besides the common schools there are many academies, colleges, and theological schools, and such admirable helps as the Hampton Institute, Virginia. Still much remains to be done. The negro population increases faster than the white, and the proportion of illiteracy increases likewise. But the South itself is growing rapidly in wealth and in care for its colored citizens, and there is good reason to hope that in time adequate provision will be made for the religious and intellectual needs of all the black race in this country. T. W. C.

Nehemiah (*consoled by Jehorah*), son of Hachaliah. Born in Babylon during the exile, he became cupbearer to King Artax-

erxes at Susa, from whom he obtained permission to go to Jerusalem and aid in rebuilding its walls (Neh. i., ii.) about 444 B.C. He made the journey and set about the work with the hearty co-operation of his countrymen, but with bitter opposition from the Samaritans under Sanballat, who caused the Jews to work with arms in their hands (iv. 16). Yet in one year the task was completed. He then, with the aid of Ezra, in the course of his twelve years of government (v. 14), re-established the old sacred usages and instituted many civil improvements, and then returned to Persia. After a few years he was recalled to correct some flagrant abuses, breaches of the Sabbath, heathen marriages, etc. (xiii.). These he reformed with a strong hand, and probably remained in power until his death. In piety, patriotism, self-sacrifice, integrity, and firmness he was a model for rulers.

The *Book of Nehemiah*, a supplement to the Book of Ezra, gives the history of this movement in detail. Incidentally it gives much information concerning the customs of the time, the state of the people, the topography of ancient Jerusalem, and the genealogy of prominent Hebrews. Nehemiah was the author of the first seven chapters and part of the twelfth and thirteenth, but the change from the first person to the third in the other portions, and the fact that some names are of late date (xii. 10-22), seem to indicate that some other inspired writer completed the record. (See the general commentaries.) T. W. C.

Ne-hi'-loth (*perforated*), supposed to mean wind instruments, such as flutes. Found only in the title of the fifth Psalm.

T. W. C.

Ne-hush'-tan (*brazen thing*), a contemptuous name given by Hezekiah to the brazen serpent which Moses had set up (Num. xxi. 8) in the wilderness, but the people had come to worship (2 Kings xviii. 4). The visible emblem hid the Saviour whom it ought to have revealed, and was deservedly broken in pieces and derided. T. W. C.

Neill (neel), **William, D.D.** (Union College, 1812), Presbyterian; b. near McKeesport, Alleghany County, Pa., in 1778; d. in Philadelphia, Aug. 8, 1860. He was graduated at Princeton, 1808, and licensed to preach, 1805; held various pastoral charges; was president of Dickinson College, 1824-29; secretary to the Presbyterian Board of Education, 1829-31; minister at Germantown, Pa., 1831-42, after which he resided in Philadelphia. He published *Lectures on Biblical History*, Philadelphia, 1846; *Divine Origin of the Christian Religion*, 1854; *Ministry of Fifty Years*, 1857, etc.

Nelson, David, M.D., Presbyterian; b. near Jonesborough, Tenn., Sept. 24, 1793; d. at Oakland, Ill., Oct. 17, 1844. He graduated at Washington College, Virginia, 1810; became a physician, and served in the war of 1812. Renouncing sceptical opinions, he preached, 1825-28, in Tennessee, and was pastor at Danville, Ky., 1828-30; founded

Marion College, Maryland, and was its president, 1830-36. Driven north by his anti-slavery principles, he opened a school at Oakland, near Quincy, Ill., 1836. He wrote a popular book, *Cause and Cure of Infidelity*, New York, 1836, and a widely used hymn, "My days are gliding swiftly by," 1835. The former has been translated into German, French, and Spanish. F. M. B.

Nemesius, a Christian philosopher, probably from the second half of the 4th century and by some identified with Nemesius, the prefect of Cappadocia and the correspondent of Gregory Nazianzen, wrote a book *The Nature of Man*, of which the Greek text was first edited by Ellebodium, Antwerp, 1565, afterward by Migne, *Pat. Gr.* XL., and which was translated into English by George Wither, London, 1636, 2d ed., under title *The Character of Man*, 1657; French trans. by J. R. Thibault, Paris, 1844.

Neology, a term signifying "new doctrine," first used in Germany about the middle of the last century to denote the new statement of Christian doctrine and the new explanation of biblical facts, which ultimately became known as rationalism. T. W. C.

Neophyte (from the Greek, *newly planted*) was the name generally given in the ancient church to those who had been recently baptized; it is still used in the same sense by Roman Catholic missionaries about their converts.

Neoplatonism, the final form assumed by Greek philosophy, having special relations to Christianity. It arose from a distinctly religious interest, from a sense of corruption and ignorance, which demanded a revelation and a redemption. As a system, its distinguishing peculiarity is the attempt to gather into one systematic whole the truth taught by all the Greek philosophers, Plato being regarded as the chief and ultimate authority. Its focus was Alexandria.

In its first period (about 200-70) Neoplatonism is represented by its founder, Ammonius Saccas, born of Christian parents, died about 250, the instructor of Origen and of the second teacher of this system, Plotinus. The latter was born in Lycopolis, 205; died in Campania, 270. He left a number of essays (last critical edition by Müller, Berlin, 1878-80) which present the first complete form of the system. He teaches that the soul is estranged from God, and sets before himself the problem of leading it back to the highest good. Hence his system is divided into three parts, treating of the supersensuous world, the phenomenal world, and the liberation of the soul from the dominion of the phenomenal. In treating of the supersensuous world, Plotinus dwells upon the original and infinite being, which he describes almost in the language of Hegel, and which is after all scarcely more than a pantheistic force. It is one, it is good, it is the absolute causality. The divine soul forms the link of connection between the pure divinity and the material world. In the phenomenal world, the unity of the divinity disappears in variety, the cause of

which is matter, and which gives foundation to the polytheistic representations of the popular religions of heathenism. Matter is the antithesis of the good, the source of evil and imperfection. Still this imperfection is a necessity of existence, for all things proceed under providence, which is, however, nothing but the law of nature. The liberation from this phenomenal world is effected by virtue, which embraces purification from all the contagion of matter, and which is itself inseparable from return to communion with the divine through ecstatic intuition and mystic union. All this is not Christianity, nor is it friendly to Christianity, which it regards as unphilosophically ignoring the eternal law of necessity.

The second period (270-400) is occupied by the work of popularizing the system under Porphyrius and his successors. Porphyrius was born at Tyre, 233; came to Rome in 268, and spent his life in Sicily and Rome, engaged in teaching and writing, dying at an advanced age. He is less speculative and original, but more sober and critical than Plotinus. He retained the polytheistic religions, but rejected their immoral elements. He wrote against the Christians, though not against Christianity, attacking the authority of the Scriptures, but honoring Christ as a pious and eminent man of antiquity. He was followed by Jamblicus (d. about 330), who sought still more to justify heathen superstition.

The third period (400-529) is the period of lively opposition to Neoplatonism (murder of Hypatia) and of the less strictly religious activity of the school. It confined itself largely to giving at several points, particularly Athens, a liberal education to the youth, by which many distinguished church teachers profited. It came down through the scholastics to the period of the Reformation, and was esteemed by Reuchlin, for example. (See the principal histories of philosophy, particularly Zeller, *Philosophie der Griechen*, also in an Eng. trans. Also Harnack, *Dogmengeschichte*.) F. H. F.

Nepomuk. See JOHN OF NEPOMUK.

Nepos, an Egyptian bishop from the middle of the 3d century, wrote against Origen and the allegorical interpretation of Scripture, and propagated strongly pronounced chilastic views based on the Apocalypse. His works have not come down to us, but they occasioned considerable commotion in the Egyptian Church.

Nepotism (from the Latin *nepos*, "a nephew"), the misuse of a public office or trust to enrich one's own family, is an invention of the Roman Catholic clergy, more especially the popes. Nicholas III., Sixtus IV., Alexander VI., etc., caused great scandal by the manner in which they used the papal power for the aggrandizement of their own families. Since the time of Innocent XI. the cardinals must take an oath to keep their hands clean of nepotism.

Ner'-gal (*great hero*), a prominent deity of the Assyrians, worshipped by the Cuthite

heathen transplanted into Palestine (2 Kings xvii. 30). He corresponded to Mars.

T. W. C.

Ner'-gal Shar-e'-sor (*fire-prince*), the name of two nobles who accompanied Nebuchadnezzar against Zedekiah (Jer. xxxix. 3). One was called Rab-mag (chief of the magicians), and is identified with Neriglissar of profane history.

T. W. C.

Neri (nā'-ree), **Filippo de**, b. at Florence, July 22, 1515; d. in Rome, May 25, 1595; studied theology and philosophy in Rome, and founded there, in 1548, the Congregation of the Oratory, whose members are priests, not monks, neither give up their private means, nor take vows, but may retire at pleasure. Perfect equality prevails among them, and they devote the time not required for priestly duties to study. The order was confirmed in 1575 by Gregory XIII., and its founder was canonized in 1662 by Gregory XV. Cardinal Newman and F. W. Faber were heads of congregations of the order at Birmingham and London (Brompton) respectively. (See Capececiatro, *La Vita di San Filippo Neri*, Napoli, 1879, 2 vols., Eng. trans. by T. A. Pope, London, 1882, 2 vols.; F. W. Faber, *The Spirit and Genius of St. Philip Neri*, London, 1850; *Maxims and Counsels of St. Philip Neri*, Dublin, 1890.)

Nero, Roman emperor 54-68, under whom the first persecution of Christians took place. The immediate occasion of this was a conflagration which raged in the city during the night of July 18, 64, and which continued six days and six nights, and afterward broke out again. It was immediately charged that the emperor himself caused the city to be fired, and though it has recently been attempted to remove this stain from his memory, it is probable that in his plans to beautify the city he was led to the violent determination to remove a portion of the old buildings by fire, which, however, went far beyond any possible intention he had had. Whether he himself sought to divert the suspicion of the people, which was excited against him, from himself to the Christians or not, it is certain that they were popularly connected with the disaster. The popular confusion between Jews and Christians, and the prophecy of the Christians that the world would end by fire, increased suspicion against them. See PERSECUTIONS.

F. H. F.

Nerses, name of three Armenian clerical dignitaries. 1. The **Great**, Armenian bishop 364, made patriarch, or Catholicos, at a general synod of the Armenian Church in 386, and declared independent of the bishop of Cæsarea. He was present at the Council of Constantinople, 381, and died of poison in Armenia, 384. 2. **Clajensis**, as Catholicos Nerses IV., b. about 1100; d. Aug. 5 or 13, 1173. His brother Grigor became Catholicos at the age of twenty in 1113, and Nerses, after a careful education, was closely associated with him in the conduct of this office, to which he succeeded, 1166. He wrote a number of much valued poems, among which is a summary of the gospels. His letters

(published at Constantinople in folio, 1825; Venice, 1858; in an incomplete Latin translation, Venice, 1833, 1 vol.) are valuable for the history of his times. He was particularly prominent in the efforts of his day to reunite the Armenian and Greek churches. 3. **Lambronensis**, b. 1153 in Lambron in Cilicia; early an enthusiastic student; archbishop of Tarsus and vicinity, 1176; began his literary career at the age of twenty-four (1177). He was also closely connected with the union efforts of his time, which were frustrated by the death of the Greek emperor Manuel, 1180. Nerses himself died at the early age of thirty-nine, July 14, 1192.

F. H. F.

Nerva, Roman emperor 96-98, was a man of mild character and equable temper, and showed great clemency toward the Christians, releasing those who had been imprisoned under Domitian and recalling the exiles. But anything decisive in their favor he dared not do, and under Trajan, his adopted son, the persecutions began again.

Nestor, b. in 1056; d. about 1120; was a monk in the monastery of Perzerin, Kiev, and wrote in old Russian, besides the lives of the abbots of his monastery, a chronicle of Russia, which is of great interest for the history of the Eastern Church. The first edition of it appeared in St. Petersburg, 1767; the best in Vienna, 1860; a German trans. at Leipzig, 1774.

Nestorius, **Nestorianism**. Nestorius was born in the Syrian city Germanicia, educated in Antioch under Theodore, and became distinguished there for asceticism, for zealous orthodoxy, and for eloquence. Elevated April 10, 428, to the position of patriarch of Constantinople on account of these qualities, he showed himself a much less wise opponent of heresy than was expected. He soon became entangled in a controversy with Cyril of Alexandria (see CHRISTOLOGY), which ended in his deposition (see EPHESSUS) and in his retirement to his former monastery in Antioch. After an agreement had been reached between the heads of the Antiochian party and Cyril, the emperor, in order to maintain it, thought fit to banish Nestorius to Petra in Arabia (435), whence he came to the great oasis of Upper Egypt, and after much ill treatment, died, no one knows when or where. Some of the writings of Nestorius exist in Latin translations edited by Baluzius, Mansi, and Assemani.

After the removal of Nestorius from the scene, the churches gradually settled down to the ultimate acceptance of the Council of Chalcedon. The churches of Eastern Syria formed an exception, however, and generally accepted Nestorius' teachings. They soon developed a great missionary activity, and extended Christianity to India, and even to China. Their first efforts were directed to work in Persia. Ibas of Edessa (q.v.) wrote a letter to Mares, a Persian bishop, in which he commended the writings of Theodore of Mopsuestia, and also explained the course of the Christological controversy, incidentally favoring Nestorius, though not espousing his

doctrine altogether. Pupils of the school of Edessa subsequently filled important places in the Persian Church, as Acacius, patriarch of Seleucia, whose predecessor, Dadjesu (430-65), had declared the bishop of Seleucia independent. Babæus (498-503) was a thoroughly Nestorian bishop, and from this time the Persian Church is to be called Nestorian. Babæus did not hesitate to change the discipline of the church, permitting the patriarch, bishops, priests, and monks each to have one wife. Schools were now established, the most famous of which was at Nisibis, and missionaries extended Christianity in Nestorian form to the farthest East. The previously existing churches of India were extended. A great success was achieved in China, one monument of which is a double inscription in Syrian and Chinese (781), containing a long list of Nestorian clergy. (See Mosheim, *Authentic Memoirs of the Christian Church in China*, ed. Gibbings, Dublin, 1862; Legge, *Nestorian Monuments in China*, London, 1888.)

The history of the Nestorians is checkered by many adverse events. In general, till long after the Mohammedan invasion of Persia, they enjoyed liberty and protection. Mar Aba I., patriarch 536-62, translated the liturgy into Syriac, raised the condition of the clergy, but withdrew from patriarchs and bishops the right to marry. Under the caliph of Bagdad, the patriarchs had their residence in that city. The victories of Timur (1370-1400) brought persecution upon the Nestorians, from which time they have steadily declined. Their present number, confined to the district of Urumiyah and the adjacent mountains, is about 70,000 souls. An equal number of "Thomas Christians," once subject to the Nestorian patriarch, still exist in India. The Presbyterian Board of Missions has a flourishing mission among the Persian Nestorians, and they have themselves begun missionary work in adjacent regions. (See Smith and Dwight, *Researches in Armenia*, Boston, 1833, 2 vols.; Badger, *The Nestorians and their Rituals*, London, 1852.) F. H. F.

Neth'-in-im (*given*, i. e. dedicated), a term first applied to the Levites as given to the priests (Num. iii. 9) to serve them in holy things, but afterward to persons who did service to the Levites (Num. xxxi. 47). Their names were preserved, and they reappear after the return from exile (Ezra vii. 24, viii. 20, Neh. xi. 21) T. W. C.

Netter, Thomas, or **Waldensis**, b. at Saffron, Walden, Essex, 43 m. n. by e. of London, about 1380; d. at Rouen, France, Nov. 3, 1430. He studied at Oxford; became a Carmelite, and provincial of the order for England, 1414; confessor to Henry V., 1420; took part in the councils of Pisa, 1409, and Constance, 1414-18; went on a mission to Lithuania, 1419, and wrote a polemical work against the Lollards, *Fasciculi Zizaniorum J. Wyclif* (ed. W. W. Shirley, London, 1858), and *Doctrinale antiquitatum fidei ecclesie catholicae*, published, 1521, and later. The latter is also a controversial but fair review of Wyclif's doctrines, and was an armory for

the opponents of the Reformation in France, Spain, and Italy, and employed by Bellarmine. (See Lechler, *Wyclif* [Ger. orig., vol. 2].) F. M. B.

Nettleton, Asahel, D.D. (Hampden-Sidney, 1839; Jefferson, Pennsylvania, 1839), Congregationalist; b. at North Killingworth, Conn., April 21, 1788; d. at East Windsor, Conn., May 16, 1844. He passed from the paternal farm to Yale College; graduated, 1809, and for twenty years was active and efficient as an evangelist, chiefly in Massachusetts, Connecticut, and New York. In 1827 he had a controversy with C. G. Finney, whose livelier practices as a revivalist he disapproved. He was in Virginia, 1827-28, and in England, 1831. He declined the chair of pastoral duty at East Windsor (now Hartford Seminary) in 1833, but sometimes lectured there. His *Village Hymns*, New York, 1824, had a wider sale and influence than any previous American collection. His *Remains and Sermons* appeared, 1845, and his *Memoir*, by B. Tyler, Hartford, Conn., 1844, reprinted with additions by A. A. Bonar, Edinburgh, 1854, under the title *Nettleton and his Labors*. F. M. B.

Nevin, John Williamson, D.D. (Jefferson College, Canonsburg, Pa., 1839), LL.D. (Union College, Schenectady, N. Y., 1878), Reformed (German); b. in Franklin County, Pa., Feb. 20, 1803; d. at Caernarvon Place, near Lancaster, Pa., June 7, 1886. He graduated at Union College in 1821 and at Princeton Theological Seminary in 1826, and was professor in the Western Theological Seminary, Alleghany, Pa., 1829-40, and in the seminary of the Reformed (German) Church at Mercersburg, Pa., 1840-51; president of Marshall College, Mercersburg, 1841-53, and of Franklin and Marshall College, Lancaster, Pa., 1866-76, when he retired. From 1849 to 1853 he edited *The Mercersburg Review*, and wrote most of it himself. In book form he published *Biblical Antiquities*, Philadelphia, 1828, 2 vols., rev. ed., 1849, rep. in Edinburgh, 1853; *The Anxious Bench*, Chambersburg, Pa., 1842; *The Mystical Presence*, Philadelphia, 1846; *Heidelberg Catechism*, Chambersburg, 1847; *Antichrist*, New York, 1848. Although closely identified with the history of the German Reformed Church, he was of Presbyterian and Scotch-Irish ancestry. His ideas, however, received great quickening from German theology, yet he was the intellectual slave of no man, but rather very independent and original. For his teaching, see the art. MERCERSBURG THEOLOGY. (See his biography by Theodore Appel, Philadelphia, 1889, also sketch by A. R. Kremer, Reading, Pa., 1890.)

Nevins, William, S.T.D. (Princeton, New Jersey, 1834), Presbyterian; b. at Norwich, Conn., Oct. 13, 1797; d. at Baltimore, Md., Sept. 14, 1885. He graduated at Yale, 1816; studied theology at Princeton, 1816-19, and was pastor of First Presbyterian Church, Baltimore, from 1820 to his death. His *Thoughts on Popery*, originally written for the *New York Observer*, appeared in New York, 1835, 2 vols.; *Practical Thoughts*,

1835; *Select Remains*, with a memoir of his life, 1836, and a volume of sermons, 1837.

New Birth. See REGENERATION.

New Church, The, or the "New Jerusalem Church," is the name adopted by that body of Christian people who accept the doctrines contained in the theological writings of Emanuel Swedenborg as a revelation from the Lord. They regard Swedenborg as the human instrument for communicating these doctrines to the world. This revelation they hold to be not a new Word, but an opening and at the same time a fulfilment of the prophecies and promises of the sacred Scriptures, especially those in the gospels and the Apocalypse which prefigure the second coming of the Lord, the last judgment, and the descent of the New Jerusalem.

As an account of Swedenborg's life and writings will be found in another part of this work (see art. SWEDENBORG), it will not be necessary here to enumerate all his scientific and theological works, which comprise many volumes. The latter, written after his spiritual illumination, are regarded as written under divine guidance, and therefore as authoritative in matters of doctrine, though the evidence of this authority is simply the reasonable spiritual light that is in them.

In the preface to the *True Christian Religion*, which contains the whole theology of the New Church, we find the following:

"The faith of the New Heaven and the New Church is this: that the Lord from eternity, who is Jehovah, came into the world that he might subjugate the hells and glorify his humanity, and that without him no mortal could have been saved; and that they are saved who believe in him." It is elsewhere explained that a faith that is not of the heart and life is no faith.

Herein is contained the essential doctrine of the New Church—the absolute divinity of the Lord Jesus Christ. This is the cornerstone of the new temple. The Divine Trinity is not denied, but it is affirmed to be not a trinity of persons, but a trinity in the one person of the Lord. The Father is the Divine Love from eternity; the Son is the Divine Humanity by which the Infinite Love was manifested to men and is present with them; and the Holy Spirit is the Spirit of love and truth from him, which is life to the souls of men. This Trinity in the Lord finds its counterpart in the threefold nature of man—namely, the soul, the body, and the operating energy or life.

The human nature as taken from Mary, Swedenborg teaches, was like that of man, except that its life was the Infinite Love of God for saving and blessing men, which life in him was unlimited—for to him "the Father giveth not the Spirit by measure"—while the soul of a man is not life itself, but a receptacle of life, limited and modified by inheritance from his human father. Thus as to his human nature the Lord began as an infant, and increased in wisdom and stature, and was tempted in all things as we are; and yet from the divine seal in him he learned the

divine truth of life from the Word—becoming thereby the Word made flesh—and from it resisted every temptation to evil, overcame the hells whence came the influences of evil, and made his humanity the very love of God manifested—the Redeemer, the Light, and the Life of the world. He is thus to the New Church the one object of worship. It seeks the Father in him alone; for "he that hath seen me hath seen the Father," and "no man cometh unto the Father but by me."

The sacred Scriptures, both the Old and the New, are regarded as fully inspired, and therefore as containing divine and heavenly wisdom. Their holiness resides in the spiritual sense within the letter, which serves as a cloud to cover the inner glory. The ideas and the language of the letter are from the minds of men, but so provided and selected by the Divine Spirit as to represent and signify the things of spiritual wisdom. The five books of Moses, the books of Joshua, Judges, Samuel, and the Kings, the Psalms, the Prophets of the Old Testament, the four Gospels, and the Revelation of John, in the New, are regarded as containing this spiritual sense, and constituting the fully inspired divine Word. Other books of the Bible are good books for the instruction of the church, but do not contain a continuous spiritual sense.

The life which leads to heaven the New Church understands to be a life of obedience to the Lord's commandments—in his name and with his strength resisting evil and doing good, and thus living from his Spirit. Heaven consists in a good life, blessed by the Lord's love. Hell consists in the burnings and clashings of evil lusts and false reasonings. These spiritual states produce corresponding objective realities in the homes of heaven, where are all beautiful forms of love and wisdom, and in the abodes of hell, where are all outward forms of evil. According to the love which man makes his own by life in the world is his lot hereafter.

Man's spirit is in human form, and indeed gives form to the body. After the death of the corruptible natural body the incorruptible spiritual body is separated from it, and continues to live a human life, having affection, thought, memory, and every faculty of sense and action, as in the previous life. The spiritual world is not in some remote part of the natural world, but is the inner world, in which man's spirit is during the life of the body.

The last judgment is not to be executed in the natural world, but in the spiritual world, where are gathered all the spirits of men. It is not promised at the end of the natural world, but at "the consummation of the age"—that is, when the hearts of men grow cold, and the Lord is not known and loved in the church. Swedenborg teaches that the judgment did actually take place in the spiritual world in the year 1757, at which time a great multitude of spirits calling themselves of the church, yet having no love for the Lord and his commandments, were cast down. This was effected by the opening of the true meaning of the Scriptures and the

light and power of the Lord's presence, from which all who loved evil fled away. When these were removed the enlightenment penetrated to the minds of men, and began to dispel the spiritual darkness and to accomplish a judgment there also. The details of this work are represented by the visions of John as described in the Apocalypse, the fulfilment of which in the spiritual world is described in Swedenborg's *Apocalypse Revealed*. The illuminating truth by which the judgment was effected and a new state of enlightenment has come to the minds of men, the New Church believes to be the same as that taught in the revelations given through Swedenborg; and the revealing of it, together with the increased power of the Lord's presence by means of it, is understood to be the second coming of the Lord.

Communication with spirits and angels in Swedenborg's case was not sought by him, but was given by the Lord for a special use, and it is not to be desired or sought by others. On the contrary, Swedenborg teaches that to seek it is "attended with danger to a man's soul," for the reason that evil spirits then attach themselves to him and mislead him, endeavoring to destroy his soul.

The organization known as the "New Church" exists as a matter of practical necessity for the sake of mutual help in learning and living according to these doctrines, and presenting them to the world. Swedenborg himself formed no organization, gathered no company of followers. He simply wrote, and caused to be printed and published at his own expense, the books which contain these doctrines. He distributed them to the university libraries and to prominent men among the clergy. They fell into the hands of some clergymen in Sweden and in England, and a few educated laymen before his death—which occurred at London in 1772—and a few embraced the doctrines. Among these were the Rev. Drs. Beyer and Rosen, of Sweden, and the Rev. Dr. Thomas Hartley, of England, a clergyman of the Established Church. The former suffered some persecution, as did others in Sweden. The Church of Sweden was too rigidly established to permit much freedom, and the new doctrines gained but little foothold in that country. No church of the new faith was established there before the year 1870, although at an early day a society embracing a large number of educated men was formed for the propagation of the doctrines, but it was not permanent.

In England more freedom prevailed. After Swedenborg's death a larger number gradually read the books, some of which began to be translated. Among the most noted of these was the Rev. John Clowes, of St. John's Church, Manchester, who translated nearly all of the principal works, and wrote many sermons and treatises in defence of them. He remained in connection with the Church of England. The Rev. Robert Hindmarsh and his father, from the Methodists, became ardent believers and advocates. At first only societies for reading and study of the writings were held; the first of these began at the house of Robert Hindmarsh, then a printer.

Afterward, in 1783, a call was made for a public meeting. This was held on Dec. 5, 1783, in a coffee house on Ludgate Hill, London. Only five persons were present. But the numbers gradually increased until the "Theosophic Society" was formed, having for its object the propagation of the new doctrines, but more particularly for reading. Only three or four of Swedenborg's works were then translated, but the Latin works were read and commented on. Correspondence was also held with readers in foreign countries, in France, Holland, Germany, Sweden, Denmark, Russia, Poland, and America. In this way the doctrines were first propagated. It was not until the year 1788 that ministers were ordained or societies were formed for distinctive worship. On Sunday, June 1 of that year, a meeting was held in Great East Cheap, London, when twelve men were chosen by lot to represent the New Church. Of these Robert Hindmarsh became the ordaining minister, who then laid hands on James Hindmarsh and Samuel Smith, and they were made priests or ministers. Previous to this, however, in 1787, the members had assembled for worship and received the sacraments. In 1789 a General Conference was formed composed of societies or churches, which has continued with some changes to the present day. In Germany, France, and Italy no movement for organization took place at that day. But much has been done in those countries for many years by the press. In Germany, an able defender of the new faith was found in the learned Dr. J. F. E. Tafel, of the University of Tübingen; in France, in M. Le Boys des Guays, each of whom translated the writings of Swedenborg into the language of his own country. Italy has found recently a similar worker in the person of Signor Loreto Scoccia, of Florence.

The church in America began in Baltimore in one organized form, although the doctrines, it is believed, were first introduced into Philadelphia by James Glen, of England, in 1784, who lectured in different places and sent the books to Philadelphia.

In 1792 a society was formed in Baltimore under the leadership of the Rev. James Wilmer and Colonel Robert Carter, of Virginia, but it came to an end. In 1798 another was formed, and Ralph Mather and John Hargrove were ordained by the laying on of hands of ten laymen. From this ordination nearly all others in America have sprung. Societies were presently formed in Philadelphia, Cincinnati, New York, and Boston, and afterward in other places, the number of societies in America in 1890 being 92 and the number of ministers 121, and the number of church-members about 7000. In 1817 the General Convention of the New Jerusalem in the United States of America was organized, which is now the general body of the New Church in the United States and Canada. It is composed of state associations and societies. The government of the church as regards the ministry is in general episcopal—that is, there are in most parts of the church general pastors, pastors, and authorized can-

didates. The principal work of the convention is carried on by three boards: the Board of Home and Foreign Missions, which has its headquarters at 169 Tremont street, Boston; the Board of Publication, at 20 Cooper Union, New York; and the Theological School, at 48 Quincy street, Cambridge, Mass. The organ of the convention is *The New Church Messenger*, published at 20 Cooper Union, New York. There are several other publishing societies engaged in publishing editions of Swedenborg's works, or books and tracts explanatory of them. J. B. Lippincott Company, of Philadelphia, act as agents for one of these societies, and the "Jungerich Trustees" in furnishing copies of Swedenborg's *Heaven and Hell*, the *Apocalypse Revealed*, the *True Christian Religion*, and a life of Swedenborg to all Protestant ministers in America who will send the postage for them.

The New Church in Great Britain is nearly equal in numbers to the church in America. It has 74 societies or parishes, with more than 6000 adult members, and 50 ministers. The societies are associated in a General Conference which meets annually, but the government is almost purely congregational. The organ of the Conference is the *New Church Magazine*, published by James Spiers at the Conference Book-store, 36 Bloomsbury street, London. The Conference also makes some provision for missionary work and for the education of ministers. The publication of Swedenborg's works in England is performed mostly by the "Swedenborg Society" of London.

There are also small societies of New Churchmen in Paris, Zurich, Vienna, Berlin, Stockholm, Gottenburg, Copenhagen, and four in Australia. But all the societies beyond the influence of the English freedom of thought are still in the struggle for existence. Individual believers in the doctrines of the church, not connected with any New Church organization, are to be found in all Christian countries.

Swedenborg's works are on the shelves of all the larger libraries of the world. All New Church publications are for sale at the book agencies of the church in New York, Philadelphia, Boston, Cincinnati, Chicago, London, Paris, and other cities.

JOHN WORCESTER.

Newcomb, Harvey, b. at Thetford, Vt., Sept. 2, 1803; d. at Brooklyn, N. Y., Aug. 30, 1863; was successively school-teacher, editor, and Congregational minister, but always at the same time an industrious book-maker. He is said to have published 178 books. Still remembered and used is his *Cyclopedia of Missions*, New York, 1854, of which a rev. ed. appeared in 1860.

Newcome, William, D.D. (Oxford, 17—), Irish bishop; b. at Abingdon, England, 6 m. n.w. of Oxford, Aug. 10, 1729; d. in Dublin, Jan. 11, 1800. He studied at Pembroke College, Oxford; became fellow and tutor of Hertford College; bishop of Dromore, 1766; of Ossory, 1775; of Waterford, 1779; archbishop of Armagh, 1795. Among his works are a Greek *Harmony of the Gospels*, Dublin,

1778; versions of the twelve minor prophets, 1785, of Ezekiel, 1788, and of the New Testament, 1796–1809 (on this the Socinian version of 1808 was based); and *An Historical View of the English Biblical Translations*, 1792.

F. M. B.

New Connection, The Methodist Church. See METHODISM, p. 567.

Newell, Samuel, missionary; b. at Durham, Me., July 25, 1785; d. at Bombay, India, March 30, 1821. He graduated at Harvard, 1807, and while at Andover signed, with S. J. Mills and two others, the paper which led to the formation of the A.B.C.F.M. Ordained Feb. 6, 1812, he sailed Feb. 19 with Judson for Calcutta. Ordered away by the Bengal Government, he went to the Isle of France, thence to Ceylon, and in 1814 joined Hall and Nott at Bombay. With G. Hall he wrote *The Conversion of the World*, Andover, 1818. His wife, **Harriet (Atwood)**, b. at Haverhill, Mass., Oct. 10, 1793; d. on the Isle of France, Nov. 30, 1812; married, Feb., 1812, and shared her husband's voyages and trials till her early death. Her *Life and Writings*, New York, 1831, had a large circulation.

F. M. B.

New England Theology may be thus defined: The Calvinism of Westminster and Dort, modified by correcter ideas of the character of God, of the freedom, ability, and responsibility of man, of the nature of moral action, and the constitutive principle of virtue. This article sketches its history genetically, details as to the individual men being remitted to the special articles upon them.

1. The period of Settlement, 1620–60. The emigrants to New England were, in England, Calvinistic Puritans. In Holland, John Robinson had come into contact with the leaders of the Arminian party, and had taken the side of the Synod of Dort, a *Defence* of which he published. Two years after the Confession of Westminster had been prepared in England, it was adopted in New England (1648) as the general theological standard of the new churches. The type of theology thus fixed remained unchanged during this period, the two theological events which occurred exercising no perceptible influence upon it. The first of these was the Antinomian controversy, which was stirred up by the teachings of Mrs. Ann Hutchinson in Boston, and which was brought to an end by the Synod of 1637 and subsequent civil action. Mrs. Hutchinson taught that the evidence of justification was the immediate revelation of the indwelling spirit, and was independent of sanctification; and this was no sooner fully understood than it was rejected. The second event was the publication in 1650 of a treatise upon *The Meritorious Price of our Redemption* by William Pynchon, the leading personage at Springfield, and a layman. Pynchon's principal contention was against the idea that Christ suffered the pains of hell, but he also rejected the imputation of our sins to Christ, on account of its essential injustice, and of Christ's merits to us, making justification to be forgiveness, and presenting for a positive theory of the atonement the thought that

rist's obedience more highly pleased God than our sins displeased him, thus repeating substantially the theory of Anselm. John Norton replied to Pynchon, by order of the General Court, quite in the line of the standard orthodoxy, and the book fell into obscurity without leaving a trace of its influence. But meantime this Westminster theology the New England fathers was working out natural results. It is characteristic of old Calvinism to lay so much stress upon the sovereignty of God as to neglect the freedom of man, and although the Westminster standards save man's freedom theoretically, the common preaching of New England felt so much upon man's helplessness that the function of the pulpit to rouse the people to repentance and the exercise of vigorous faith was suspended, if not destroyed. Even the nature of saving faith was not clearly perceived, but man's activity was so lost sight of in the contemplation of God's agency that faith was represented as something to be waited for as a mysterious divine gift. As a natural, a paralysis spread over the churches. Conversions—for the false theories man could not put an absolute bar to the grace of God—were rare, and the second generation of New England was largely uninstructed, and even failed to bring their children to baptism. The result was alarm, and the effort to remedy the evil by outward means, which was the first event with which the next period opens, the Half-Way Covenant (q.v.). But the effort was vain, for the doctrine of inability had already poisoned the vitals of the churches.

The period of Decline, 1660-1726. The religious paralysis continued. A consequent degeneration of the public character followed, indifference to religion increased, and immorality began to abound. Things grew so bad that in 1679 a "Reforming Synod" was held in Boston. The account given by the record of the state of morals is so dark that exaggeration must be suspected. But the positive sins mentioned, the increase of profanity, intemperance, and licentiousness, was that there was rising about the church community which deserved the name of "world," and which the church was not doing. The causes of this decline were all theological, for the roughness of frontier life, the perils and losses of the Indian wars which mark this period, the deprivation of privileges of education which had contributed to make the fathers while still in England what they were, and even the effect in the new country of such untoward events in England as the restoration of the Stuarts, are not considered. But theological error was the base of some of the manifest evil, and evil theological influences of the Latitudinarianism of England, of the writings of Hutcheson, Clarke, Whitby, Taylor, and others, which were freely read in New England, helped the general downward tendency.

The whole current set toward the Pelagian-Arminianism of the day; Arminian theories were more or less accepted; the doctrine of the new birth was forgotten or devalued; under the operation of the Half-Way

Covenant and Stoddard's theory that the communion should be opened to unbelievers as a converting ordinance, vital piety was neglected for a piety of outward good works; and thus not only the theology, but the living power of Calvinism seemed near extinction. An Increase Mather might still be found to preach powerful revival sermons and to protest against destructive innovations, but protest was rare, and when made ineffectual. The churches were but a step from Arminianism, from which the path to Socinianism and Deism was direct and short. The New England experiment of founding a pure church to sustain and extend vital piety and pure doctrine from generation to generation was near utter failure. Who would or could save it?

3. The career of Edwards, 1726-58. The answer was providential in the gift to the churches of the genius and devotion of Jonathan Edwards. An intense Calvinist, he both saw and recoiled from the Arminianism about him, and gradually for his own people, and then for the community at large, set about the work of overcoming it. He proposed to set forth again the old theology, but he saw the necessity of so presenting it as to win the assent of his readers; and he set to work with the distinct purpose of proving every proposition he advanced with so cogent logic as to compel the consistent thinker to submit. In this fundamental determination was contained of necessity the seed of improvements.

He began his work by the preaching of that series of sermons upon justification by faith which led to his first revival in 1734. It may be said that there is nothing new in these sermons. They present the old doctrine in the old formulas, but with the intensity of a man who had an independent grasp of the truth he was urging. Even the old doctrine of inability to repent, which had so paralyzed the churches earlier, is found here again. But there was something in the earnestness of the preacher, something in his exaltation of the work of Christ, which called forth action, and thus introduced a new element into New England religious life. Men were born again. It became natural to look for conversion as the result of preaching, and so the doctrine of the new birth was reintroduced into New England as a living idea, and soon became a controlling theological principle. The next step by a logical necessity was the re-erection of the fact of the new birth as the indispensable condition of church-membership, the original peculiarity of the New England churches. Edwards took it, and it led to his dismissal from his parish.

In the retirement of Stockbridge the work went on. Driven now by a mental necessity, he went into a more fundamental refutation of Arminianism. He attacked it in his most famous treatise, that upon the *Freedom of the Will*. He believed the Arminian position to be thoroughly opposed to that sound philosophy which everybody accepted, and which was before the world in the works of John Locke, and that all it was necessary to do to refute it and banish it from the earth was to

exhibit elaborately this fact. So he simply took Locke's theory, as presented in his essay upon the *Human Understanding*, and without the addition of a single important element, or even of a single important argument, he set it forth in contrast with Arminianism, and exposed Arminianism in the light of it, till for himself and the majority of his age there was no reply to be made. And, indeed, grant him his postulate, and there is no answer. This postulate is that the law of causation reigns in the intellectual world as completely as it does in the natural. There can be no such thing as an uncaused event. Hence the will is moved by causes, and these are the motives which operate upon it. The will always is as the greatest apparent good. Freedom consists in the power to do what the will has chosen. There is no liberty of the will apart from this. The self-determination of the Arminians is an impossible hypothesis. A self-determined volition is an uncaused event, an impossibility, or it is caused by some previous action of the will. But if a previous action of the will determining it is necessary to constitute it free, then an action still previous is necessary to make that act free, or else it, being unfree, cannot give rise to a free act, and so on *ad infinitum*. This is his reduction of his adversaries to absurdity, and it is repeatedly employed in his work. The Arminians were more nearly correct on the main point than Edwards himself. Yet there was need of a correction of their views which ignored the agency of God in conversion, as the old Calvinism had that of man. Edwards gave man a real activity, and laid great emphasis upon the fact that moral action consisted in choosing. He also introduced a distinction between natural and moral inability, which, though fallacious as he stated it, was destined to do effective work among his successors. Faulty as the *Freedom of the Will* is, it performed a real service, since it postponed the advance of the New England Theology upon the subject of the will, till a better psychology than Edwards had (he always confounds the sensibility with the will) made sound progress a possibility. The work made the greatest sensation in the literary world. Men who had never expected John Locke to help the cause of evangelical religion now looked upon his theory as presented by Edwards with favor.

But Edwards' work did not stop here. In his treatise upon *Original Sin* he advanced a step in the direction already pursued, by laying down the principle that all sin is voluntary. Even while retaining the doctrine of original sin, and thus of our connection with Adam, he thought it necessary to explain it in such a way as to give room for this principle, which he did by substituting mediate for immediate imputation, teaching that we must consent to Adam's sin by voluntarily sinning before it can be imputed to us. The greatest constructive work of his life was, however, done in the little tract upon the *Nature of Virtue*. He starts with the idea of harmony, which is the ideal of the universe. Virtue is beauty, and beauty is harmony. Virtue, then, is harmony, or the choice of

harmony. It is agreement to being, or consent to being. This being is general being, and hence virtue is love to being in general, or disinterested benevolence. A volition is virtuous when it is an exemplification of such benevolence; an act, when it rests upon the motive of love. This theory is the central root of most that is peculiar in New England theology, and may be said to be that theology in germ; and yet its importance was not appreciated by its propounder, nor application of it made by him to the system of doctrines.

Thus Edwards revived the doctrine of the new birth, introduced the work upon the theory of the will, which was to occupy the attention of his successors so much, made one application of it in the way of an improvement of the doctrine of imputation, and propounded the theory of virtue. This was his contribution to the system of New England theology.

4. Edwards' Immediate Successors, 1758-1800. Hopkins and Bellamy had been immediately associated with Edwards during the most active portion of his life. Bellamy introduced his theory of virtue as the foundation of his own *True Religion Delineated*, a practical work, and emphasized the doctrine of ability in his preaching. Man's entire responsibility for his unbelief was a favorite truth with him. In every doctrine of the Christian system he has some new and fresh thought to suggest, and sometimes approaches quite near subsequent forms of expression, as in the treatment of the atonement. He taught a general atonement most decidedly. But, on the whole, his work was more of a general character, modifying in the direction of greater simplicity and sensibleness, than specific. Hopkins began his career in a storm of opposition called out by his adherence to high Calvinism. His first published work was entitled *Sin through the Divine Interposition an Advantage to the Universe*. The title was enough for most readers. He got into controversy with Dr. Mahew of Boston upon total depravity. Opposition did not cease till his old age, and the new school of divines building upon the Edwardean foundations were indiscriminately labelled Hopkinsians. But through all this, through efforts for the slave, and through the disturbance of the Revolutionary War, he was gradually maturing the System of Theology which he gave to the public (1793) under that title. It is high Calvinism, with but little modification from the Edwardean ideas. Hopkins published a treatise upon *Holiness* which presents the theory of Edwards with but one modification, making all sin selfishness; but he did not thoroughly apply this theory to the system. He improved the theory of the will by making freedom to consist, not in power to do what one wills, but "in voluntary exercises." He silently rejected also Edwards' theory of the connection of motives with volitions. But he set up no positive theory of the will, or of the connection of the divine and human activity. The doctrine of decrees begins to receive illumination, for they are founded not upon the arbitrary will, but the love of God. This is

touch of the Edwardean theory of virtue applied to the character of God. The consistency of decrees with freedom he does not attempt to prove, but holds fast to both truths alike proved, thus giving to his followers one of their most distinct peculiarities, the disposition to sacrifice no truth because not altogether explicable. The amount of attention paid to the new birth is the chief sign of tendency to improvement at this point. On the ability of man to repent, Hopkins is strong and clear. He is also to be credited with the first introduction of the governmental theory of the atonement into New England.

But while Hopkins was thus quietly systematizing his ideas, a controversy had arisen in New England which speedily led to an important modification of theological views. John Murray arrived in America in 1770, and began to preach Universalism upon the basis of the theory of Remy, which he called "union." It was nothing but the old satisfaction theory of the atonement, with the doctrine of imputation of Christ's merits, and the additional proposition that Christ died for all. Therefore Remy concluded that Christ's merits were imputed to all, and hence all were already saved. The conclusion could not be accepted by the New England divines. Their views upon the subject had been settled after long consideration. Edwards had devoted much attention to the subject of future punishment at various times. The great difficulty in the theory of eternal punishment, the permission of evil in the government of a good and almighty God, Edwards, Bellamy, and Hopkins had all wrestled with. But the logic of the Universalist argument was good, and hence the trouble must lie in the premises. It could not lie in the proposition that Christ died for all. Bellamy had shown this. The Grotian theory of the atonement, which teaches that God acts in this matter not as the offended party, as the old Calvinism conceived, but as a ruler, and that the sufferings of Christ are a governmental example and not the payment of our debt to God, had already gained some acceptance among New Englanders. Following its suggestion, a group of thinkers

Connecticut, with West of Stockbridge, set forth almost simultaneously the New England theory of the atonement as the answer of New England to Universalism. Jonathan Edwards the Younger was the chief of these, and his sermons at New Haven in 1785 are to be regarded as its first adequate and full presentation.

Grotius' theory was legal in its forms and without the ideal side. That ideal was given by the Edwardean theory of virtue. God's government rests upon his character, and that character is love. Love puts men under a moral government and controls them by motives. It prescribes just penalties for disobedience; but these will not be exacted simply because God is just. There is no virtue in an act of justice apart from love. Hence God will act from love—that is, from a regard for the general good of his universe. His character must be shielded, his law maintained, because love to men demands all this.

But if this can be done, authority maintained, sinners forgiven, and yet no moral influence exerted thereby upon the sinner calculated to result in his hurt, love demands that it shall be done. All this is effected by setting forth Christ as a penal example. Thus public justice is satisfied by the atonement, and it is rendered consistent with the good of being to forgive man; and yet the debt of man is not paid nor his merits imputed, and in the nature of things cannot be. And thus the major proposition of the Universalist argument is taken away.

From this time on the words "moral government" are found on many a page of New England Theology. Writer after writer worked upon the theory, developing this feature and that with some greater degree of fulness; and yet the main ideas were fully stated at the beginning. Stephen West brought out the relation of the atonement to the character of God; Griffin expatiated upon the provision made in the atonement for all men, and developed more fully the nature of the divine government; Burge brought out the fact that the atonement is necessary that God should be "just to himself" by properly representing his character; and Taylor restated the nature of God's moral government with unsurpassed clearness and fulness.

5. The Unitarian Controversy, 1800-33. Thus the original Arminianism had been the occasion of the labors of the elder Edwards, and the Universalist controversy had led to the formulation of the New England theory of the atonement. The controversy which now followed stimulated reflection upon all the topics of theology, and thus indirectly contributed more than anything which had gone before to the perfection of the New England system. Unitarianism as a movement rooted in the period of religious decline and in the old Arminianism. A portion of the New England ministry had felt no sympathy with the revivals under Whitefield and Edwards. To Chauncy they were the outbreak of disorder and "enthusiasm." A cold orthodoxy united easily with Arminianism. Socinian writers were soon read, Emlyn's attack upon the divinity of Christ was reprinted in Boston, and under the influence of French liberality still further progress made, till at last a movement appeared which was fundamentally a denial of the doctrine of the new birth, but was called Unitarianism. Considerable discussion of the doctrine of the trinity followed, but the constructive work of the period was not done at this point. That consisted in the further development, under the pressure of the necessity of better theories upon conversion and of more effective work in the actual saving of souls, of those doctrines which gather about the doctrine of the will as their centre.

The controversy began with the election of Henry Ware, a Unitarian, to the chair of divinity in Harvard College (1805). Theologically, the orthodox churches were prepared, by the renewed attention which had just been paid to the work of the Redeemer, for a discussion of his person without great danger of falling into error. Practically,

they had also had a preparation in the great revivals in Yale College and throughout the country. Thus they were, in fact, only stimulated and helped on by the controversy in a course of development already begun.

Stephen West had written upon *Moral Agency* (1772), following in general closely in the path of Edwards, but departing from him in affirming that moral agency consists in exercises, which are the action of the deity, as the sole efficient cause. Samuel West was stirred up by this reduction of man to a mere machine to send out his essays (1795), which were remarkable for first proposing in New England the division of the mind into the three faculties of "the perception, the propension, and the will," and taught that the mind by divine communication is a first cause in the same sense as God himself. The work, revolutionary and anticipatory of much of the best of the following development as it was, met with no fitting reception, but was replied to by the younger Edwards in a *Dissertation concerning Liberty and Necessity* (1797), which, though following his father's work in general, made motives the occasion of the action of the will rather than its cause, and followed Stephen West in making God the cause of men's volitions. By a singular logical consequence, he banished true efficient causation not only from the finite world but from the universe, saying that God "is no more the efficient cause of his own volitions than of his own existence." Thus the tendency of New England Theology was, at this point, now more and more to the exaltation of the agency of God at the expense of that of man. In a certain sense, Emmons represents the summit of this tendency, for his expressions upon the divine efficiency are of the extremest. God creates our volitions. But in him the line of thought flowing from Bellamy through Hopkins reappears, and we find the freedom of man reasserted with the most unflinching disdain of apparent inconsistency. Men are as free as if God did not act in their volitions. If their volitions are created, they are created free. We see here the effect of the thought which had come down from Malebranche through Edwards, that preservation is only continued creation. At the opposite pole from Emmons stood Burton (1752-1836), who took up the division of the mind which Samuel West had made, and in his essays (1824) argued convincingly for the separation of the sensibility, which he styled the "taste," from the will as a distinct faculty, but connected the action of the will by an Edwardian necessity with the motions of the taste. Taylor and Finney closed the development by gathering up these scattered and divergent attempts into a consistent theory which embraced the truths found in them all. Taylor accepted Burton's division of the mind, and found by it a neutral point, the sensibility, in the mind of the unconverted, to which the preaching of the gospel could appeal. Man was the efficient cause of his volitions. In every act of the will the soul has power to the contrary. "A man not only can if he will, but he can if he won't." But there is a government of God

through motives, which certainly, though without necessity, by the power of influence, control the will. He also sharpened the distinction between natural and moral ability. Natural ability is the true power of the will; moral ability is the condition of the will. Finney advances a step in the forms of statement of the same views, but adds nothing to their substance.

Dr. Taylor went into full discussion of the questions as to sin, man's depravity, regeneration, and the permission of sin, thus taking up the whole line of anthropological investigation which had occupied New England from the time of Edwards. The years 1829-33 were occupied with a controversy with Dr. Tyler upon these points. The general outcome was the removal of those features of the former theology to which Unitarians had repeatedly objected, and which the New England writers themselves believed objectionable, and the general adoption of the principles which have since been known as New England theology—that all sin is voluntary; that through our connection with Adam there is in man a sinful propensity which renders it previously certain that every man will sin from the beginning of moral action; that though man has complete freedom of will, as a fact he never turns to God without the previous regenerating operation of the Holy Spirit, which persuasively turns him to repentance and holiness; that holiness is disinterested love; and that election is the choice, for reasons lying in the knowledge of God alone, of certain persons, without regard to their own merits, as the recipients of such gracious influence as shall certainly secure their repentance. Sin, Dr. Taylor held, could perhaps not be wisely prevented in the system which God had adopted, of the government of free agents by moral influences.

In all this controversy, much assistance was given by various single writers. Spring helped in the doctrine of ability. Emmons' preaching presented the New England doctrines with great pungency and startling, axiomatic clearness. Beecher and Griffin preached revival sermons of great power, incorporating the new divinity. Stuart brought the resources of German learning to the conflict.

6. The period of theological Unification, 1838-71. The new divinity of Taylor brought at first nothing but confusion into the general fortunes of the Congregational churches. It was seized upon by those who were dissatisfied with the plan of union between Presbyterians and Congregationalists, which had been in operation since 1801, as a pretext for dissolving that connection. The Presbyterian Church was rent by it (1837-38). The West was more radical than the East in the adoption of Taylorism, and was for a long time suspected of various heresies and laxities even by the friends of New England Theology. The Convention at Albany in 1853 brought about a better state of feeling by producing a better understanding of each party by the other. Increased means of communication during the years till the National Council of 1871 produced greater and

greater harmony of view. At the beginning of the civil war it is probable that there was nearly as great a degree of unanimity among Congregationalists in the acceptance of New England Theology as there was originally in the acceptance of the older Calvinism.

Only one great attempt at original work remains to note, that at Oberlin under the lead of President Finney. This institution, starting as an earnest and aggressive evangelical missionary establishment, labored with peculiar earnestness to elevate the standard of Christian living by insisting upon the duty of obtaining entire sanctification. A somewhat new view of moral action was developed, which, taking the idea of West and Emmons, that all moral agency consisted in exercise, insisted that every volition was either perfectly holy or perfectly sinful, since it either was or was not an exercise of disinterested benevolence. Since it is possible, therefore, to put forth a holy volition, the soul in that act and at that moment is perfectly holy, and to obtain entire sanctification needs only to continue to put forth uninterruptedly such volitions. This it can and ought to do. This theory can as yet be scarcely said to have been incorporated into New England Theology.

New England has produced many other powerful theological writers, such as Horace Bushnell, who, however, while contributing to introduce into New England Theology better conceptions of the atonement as a source of moral influence upon the sinner, and so the great motive leading him to repentance, has had little other influence upon the school of thought whose history we have now sketched.

(The best living expounder of New England Theology is Edwards A. Park of Andover. His articles in Schaff-Herzog, McClintock and Strong, and in the *Bibliotheca Sacra* are numerous, and of the highest value. See also his memoirs of Hopkins, Bellamy, and a forthcoming one of Edwards. Professor G. P. Fisher is also a sympathetic interpreter of Taylor. A history of the school is a desideratum.)

F. H. F.

New Jerusalem Church. See NEW CHURCH.

New Light Antiburghers. See PRESBYTERIAN CHURCHES (United Presbyterian Church).

New School Presbyterian Church. See PRESBYTERIAN CHURCHES.

Newman, John Philip, D.D. (Rochester Seminary, New York, 1864). LL.D. (Wesleyan University, Athens, Tenn., 1882), Methodist bishop; b. in New York, Sept. 1, 1826; entered the ministry of the Methodist Episcopal Church in 1848; was pastor of the Metropolitan Methodist Episcopal Church, Washington, 1869-72, 1875-78; chaplain to the United States Senate, 1869-75; preached in the Madison Avenue Congregational Church, New York, 1882-84; was elected bishop, 1888. He published *From Dan to Beersheba*, New York, 1864; *From the Persian Gulf to the Mediterranean*, 1876; *Sermons*, 1876; *Christianity Triumphant*, 1884; *Supremacy of Law*, New York, 1890, etc. C. P.

Newman, John Henry, D.D. (Rome, 1846), Roman Catholic; b. in London, Feb. 21, 1801; d. at Edgbarton, Birmingham, Aug. 11, 1890. He was educated at Ealing and at Trinity College, Oxford; B.A., 1820; fellow of Oriel, 1823; ordained, 1824; vice-principal of St. Alban's Hall, 1825; tutor, 1826-43; examiner, 1827; vicar of St. Mary's, Oxford, and curate of Littlemore, 1828-43. During a tour in the Mediterranean, 1832-33, he wrote "Lead, kindly Light" and many other lyrics included in *Lyra Apostolica*, London, 1836. Returning just before Keble's Sermon on National Apostasy opened the Oxford movement, he began the *Tracts for the Times*, writing 24 of the 90. His Tract No. 90, aiming to prove the Thirty-nine Articles in harmony with Roman doctrine, brought the series to a close amid a storm of protest, March, 1841. The withdrawal from the English Church of many who held these views began soon after, but Newman did not follow till Oct., 1845, after two years of retirement at Littlemore. His plan for an English Oratorian community, approved by the pope, 1846, was carried out 1849, and the order soon settled at Birmingham. There he remained, except for four years at Dublin, 1854-58, as rector of the new Roman Catholic University. The chief incidents of his later life were the libel suit brought against him by the ex-monk, Dr. Achilli, wherein, contrary to public opinion, he was mulcted in nearly £13,000, a sum raised by subscription throughout the world; the attack on him by Kingsley, and his memorable reply in his greatest prose book, *Apologia pro Vita sua*, 1860; and his elevation to the cardinalate, 1879.

Newman was by far the greatest accession to the Church of Rome, and the greatest loss to that of England, during the present century. The purity of his motives was rarely questioned; the dignity and attractiveness of his character gained general respect and much affection; the splendor of his talents won him the highest rank in recent religious literature. He is venerated by critics as the master of a perfect prose style; his versatility, though little cultivated, has been shown in poetry and fiction; *Loss and Gain*; or, *the Story of a Convert*, London, 1848, and *Callista, a Sketch of the Third Century*, 1855; his *Verses*, 1867, included *The Dream of Gerontius*, his only poem of any length. These excursions, too often disregarded as lighter works, might have made the fame of a lesser man. As a preacher he was among the greatest; his *Parochial and Plain Sermons*, 8 vols., have been widely read and highly valued for eloquence and "moral intensity." Among his other books are *Arians of the Fourth Century*, 1833; *Lectures on Justification*, 1838; *Biblical and Ecclesiastical Miracles*, 1843; *Development of Christian Doctrine*, 1845 (written to justify the Roman position, and his adhesion thereto); *Difficulties of Anglicans*, 1850, 2 vols.; *Essay in Aid of a Grammar of Assent*, 1870. His works, as collected 1870-79, filled thirty-four volumes, and subsequent or omitted matter would make six more. The regard felt for him among Protestant

communions, and the undiminished interest which followed him through his later years of comparative silence and inaction, show how the liberal spirit of Christianity has increased within our time. In any previous age he would have been hated as a seceder; for many years he has been mentioned only with respect for his great qualities, and regret at the diminution of his usefulness consequent on his loss to the Protestant Church. Pending the appearance of a complete life, see that by Jennings, 1882; R. H. Hutton, Boston, 1890. F. M. B.

New Testament. A name applied to the Greek Scriptures and taken from Heb. ix. 15, where it refers to the new covenant ratified by the blood of Christ as distinguished from the old covenant (Ex. xxiv. 8) ratified by the blood of animal victims. The New Testament, or, as it would be better named, the New Covenant, contains three sections: 1. The historical, which consists of the four gospels—Matthew, Mark, Luke, and John—and the Acts of the Apostles, the former giving the fourfold biography of our Lord and the latter the founding of the Christian Church. 2. The didactic writings, which include the thirteen epistles of the Apostle Paul, with the anonymous epistle to the Hebrews sometimes ascribed to him, the epistle of James, the two epistles of Peter, the three of John, and the epistle of Jude, all of which concur to unfold the doctrines of Christianity and their application to individual and social life. 3. The prophetic section consists of only one book, the Apocalypse or Revelation of John the Divine, which consists for the most part of a series of visions, highly symbolical in form, that reach from the first age of the church to the last. The learned are not agreed as to the interpretation of these symbols, but notwithstanding its mystery the book has always been dear to the heart of believers. T. W. C.

Newton, John, Church of England; b. in London, July 24, 1725; d. there, Dec. 31, 1807. His early life as a sailor was full of sin and suffering, and he was a slave-trader till 1755, though his religious convictions were of earlier date. After some years as a tide-surveyor at Liverpool, he with difficulty obtained ordination, 1764-65, and became curate of Olney, 55 m. n.n.w. of London. Here Cowper came in 1768, and from their close friendship sprang the *Olney Hymns*, 1779, the most important contribution to sacred song in the last century after those of Watts and Wesley. Newton was rector of St. Mary Woolnoth, London, from 1779, and the chief ornament of the Evangelical party. He was a moderate Calvinist, and a most sincere and lovable man. In prose he published an *Authentic Narrative*, London, a *Review of Ecclesiastical History*, 1770, *Cardiphonia*, 1781, and sundry sermons and letters, collected in 6 vols., 1816, with a life by R. Cecil, 1808. F. M. B.

Newton, Sir Isaac, b. at Woolsthorpe, 102 m. w. by n. of London, Dec. 25, 1642; d. in London, March 20, 1727. He graduated at Trinity College, Cambridge, 1660; became

fellow, 1667; Lucasian professor of mathematics, 1669. His vast services to science need not be mentioned here. He was interested in theological studies, and left in manuscript *Observations on the Prophecies of Daniel and the Apocalypse*, London, 1733; *Two Notable Corruptions of the Scriptures*, 1754; a *Church History*, and other religious writings. (See Brewster's memoir, London, 1855, 2 vols.) F. M. B.

Newton, Richard, D.D. (Kenyon College, Gambier, O., 1845), Episcopalian; b. in Liverpool, Eng., July 25, 1813; d. in Philadelphia, Pa., May 25, 1887. He graduated at the University of Pennsylvania, Philadelphia, 1836, and at the General Theological Seminary, New York City, 1839; spent his entire ministerial life in Philadelphia, first as rector of St. Paul's, 1840, then of the Epiphany, 1862, and then of the Covenant, 1882. He was a recognized leader of the Low Church party. His numerous publications are mostly sermons to children, for which he was famous. (See *The Heath in the Wilderness*, with biography by his son, W. W. Newton, New York, 1888.)

Newton, Richard Heber, D.D. (Union, 1881), Episcopalian, son of the above; b. in Philadelphia, Oct. 31, 1840; has been since 1869 rector of All Souls' Church, New York City. He is noted for his bold advocacy of so-called "advanced" views, and is a pronounced Broad Churchman. Of his publications may be noted, *Right and Wrong Uses of the Bible*, New York, 1883; *Book of the Beginnings*, 1884; *Philistinism*, 1885; *Problems*, 1886; *Social Studies*, 1887.

New Zealand consists of three islands, North, South, and Stewart, 1200 m. s.e. of Australia. It extends from 34° 25' to 47° 17' s. lat., and from 166° 26' to 178° 36' e. long., with an area of 100,000 sq. m. It was discovered by Abel Tasman in 1642. Cook, who was the first European to land there, took possession for George III. in 1769. The natives are Maoris, of Polynesian race; they "had no idea of a Supreme Being," and were fierce cannibals. Samuel Marsden (q.v.), chaplain in New South Wales, established the first mission in 1814, at the Bay of Islands, among the Ngapuhi tribe, and supervised it till his death in 1838. The natives were gradually converted, showing themselves unusually amenable to civilizing influences; and at this place the chiefs submitted to Great Britain in 1840. Colonization began about that time, and Wellington, the capital, was founded by a land company, 1840. The province of Canterbury was settled, 1850, by Church of England people, and Otago by Presbyterians; but there is no established church in the islands. The foreign population at the end of 1883 was 515,000; five years earlier these had been rated, in round numbers, as 174,000 Episcopalians, 95,000 Presbyterians, 59,000 Romanists, 38,000 Methodists, and other bodies in much smaller numbers. The natives were reported in 1881 as 44,097; there were said to be 2,000,000 in 1835. The progress of the colony has been generally peaceful, and little interrupted by

ocal insurrections, of which the chief occurred in 1863-64. Whatever be the fate of the savages when brought in contact with a superior race and new ways of life, New Zealand presents an eminent instance of the missionary preparing the way for the colonist.

F. M. B.

New Year. See TRUMPETS, FEAST OF.

Nicæa, Councils of. 1. Called by Constantine in 325 to settle the doctrinal strife raging in Alexandria upon the divinity of Christ. For the previous events, see *arts.* **ARIUS** and **ATHANASIUS**. The bishops were provided with conveyance at the public cost, and came from every part of the empire, though much more numerous from the East than the West. Their number is variously given, but Athanasius sets it at 318. The principal personages were the bishops of the great churches at Jerusalem, Antioch, and Alexandria; Athanasius; Eusebius of Caesarea and Eusebius of Nicomedia, and Arius himself. Before the council, various informal matters were discussed. The council was opened at the designated time by the emperor in person, who entered with much splendor and state; but he soon left the presidency to others, though continuing to watch the progress of things and to exert a powerful influence. Who these presidents were is unknown. There were in the council three parties—the decided Arians, the decided Athanasians, both of which were few in numbers, and the larger body of those who occupied about the position of Eusebius of Caesarea, who presented an old symbol of his own church, which was couched in ambiguous phrases upon the disputed points. The confession of Arius was first presented and immediately rejected with loud acclamations of dissatisfaction. Then the Eusebian creed was brought forward, but found too indefinite. The Alexandrian party were determined to have a creed which should positively exclude Arianism, and so revised the Eusebian creed, and selected the word “*hom-o-ousios*,” of the same nature with, to describe the relation of the Son to the Father. Two recusants were, with Arius, banished. The council also passed decrees upon the Meletian schism (q.v.) and the Easter (q.v.) controversy. It finally attained great authority in the church, not only because it had the support of the state, but because of its size, its dignity, and the growing conviction that it had set forth the truth. (See Boyle, *A Historical View of the Council of Nice, with a Translation of Documents*, New York, 1856.)

2. Called to settle the iconoclastic controversy, in the general computation the seventh œcumenical council, it met first at Constantinople in 786, but on account of the opposition of the bishops, populace, and military of that city was immediately postponed a year, and reassembled at Nicæa, Sept. 24, 787, and finished its session Oct. 23 of the same year. It pronounced in favor of the use of pictures and images in the churches, on account of the usage of the church and the support given thereby to the doctrine of the incarnation! They were not to be worshipped, but to be

treated with veneration by the people. There were passed also a number of disciplinary canons. (See Stanley, *History of the Eastern Church*, London, 1861.)

F. H. F.

Nicæno-Constantinopolitan Creed. The creed which passes under this name is said to have been prepared at the Council of Constantinople in the year 381 by revising the creed of the Council of Nicæa (q.v.) slightly, and by adding definitions as to the Holy Spirit, the church, etc., in general conformity with the Apostles' Creed. But Hort (*Two Dissertations. II. On the Constantinopolitan Creed and other Eastern Creeds of the Fourth Century*, Cambridge, 1876) has shown that there is no external evidence between the years 381 and 451 in Orient or Occident of the existence of this creed, and that the original Nicene Creed was then the one in common use in the churches, which more and more took the place of the old baptismal creeds. Internal evidence is also against the common view. There are four omissions and ten additions in the Constantinople Creed, besides differences in the arrangement of the matter. The Council of Constantinople simply reaffirmed the Nicene Creed, and the so-called Nicæno-Constantinopolitan Creed is in fact the baptismal creed of the church at Jerusalem, revised and enlarged by the most important elements of the creed of Nicæa. Its date can be fixed at from 362 to 373. This was a period of creed construction in the East. But how did it come to be called an œcumenical creed and assigned to this particular council? The council itself had little claim to the style “œcumenical.” Only Orientals were there, and they by no full representation. It was the subsequent importance of the patriarch of Constantinople which lent to the council the character of œcumenical. The authority of the creed depends upon that of the council, and it was not till about 430 that the latter was held to be œcumenical. Then in the Council of Chalcedon (451) the council and its supposed creed were sanctioned; and in the West between this time and the end of the same century the creed received the same credit as in the East. Properly, therefore, like the “Apostles' Creed” and the “Athanasian” it is pseudonymous. (For an excellent *résumé* of the evidence see Harnack in Herzog, *Realencyclopædie*, vol. viii., p. 212.)

F. H. F.

Nicephorus, patriarch of Constantinople; b. 758; patriarch, 806; a warm friend of the worship of images, fell into trouble with Leo Armenius (emperor 813), who forbade the use of images; was deposed, 815, and died in a monastery, 828.

F. H. F.

Nicephorus Callisti, or son of Callistus, a Greek church historian of little merit who flourished from 1320 to 1330. He gives a view of the whole history of the church to the year 610.

F. H. F.

Nicetas Akominatos, b. from 1130 to 1140; d. 1206; a Byzantine historian of importance, describing the period 1118-1205. He also published a *Treasury of Orthodoxy* in 27 books.

F. H. F.

Nicholas, popes of that name. 1. Pope 858-67. He became pope largely through the influence of the Emperor Lewis II., who was present at Rome. He first turned his attention to the enlargement of the Roman influence in Italy. In this he was entirely successful. In Germany the same was true. In France he was involved in a long contest with Hincmar of Rheims (q.v.), the reason of which lay in the evident design of Hincmar to supplant the influence of the holy see in France. After Hincmar submitted in the matter of Rothad, the pope kept the question of the legitimacy of Hincmar's accession to his bishopric in agitation till his own death put an end to the discord. Nicholas also proceeded against Lothaire II. in his plan to divorce his lawful wife in order to make his concubine queen. The result was the humiliation of the king and the deposition of the bishops who had pronounced the divorce, a stretch of power never exerted before in France. Nicholas brought the young Moravian Church, just coming into existence under the missionaries Cyril and Methodius, under the control of the Roman see. Similar efforts with the Bulgarian Church, which approached Rome first, led to complications with Photius (q.v.) and to the deposition of Nicholas by a Greek synod in 867. Nicholas died (Nov. 13, 867) before the matter was brought to a close. 2. Pope Dec. 28, 1058, to July 27, 1061. **Gerhard**, b. in Burgundy; made bishop of Florence by Henry III.; was associated with the party of reform, so called, in his day. Hildebrand therefore secured his election to the papal office. He held a synod at Rome at Easter, 1059, in which he received the submission of his rival, the anti-pope Benedict X., extorted from Berengarius a recantation of his doctrine of the Eucharist, and laid down certain regulations for the election of the pope which put this substantially in the hands of the cardinals, allowing to the emperor the right of confirmation. He first wore the double crown. He died at Florence. 3. Pope Nov. 25, 1277, to Aug. 22, 1280. **Giovanni Gaetani Ursini**, cardinal, 1244; he cherished after his elevation to the papacy great plans for the reorganization of the entire empire, but died without having accomplished anything of importance. 4. Pope Feb. 22, 1288, to April 4, 1292. A Franciscan, and general of the order in 1274, he was the first of that order to ascend the papal throne. His first and only important act was the annulling of the treaty by which Charles of Anjou had purchased from Alphonso of Aragon his release from prison. 5. Anti-pope from May 12, 1328, when he was acclaimed by a popular assembly upon the Place of St. Peter, to 1330. 6. **Tommaso Parentucelli**, b. at Sarzana near Spezzia, in 1308; d. March 24, 1455. He was educated at Bologna, and became very learned and a great promoter of literature. Archbishop of Bologna in 1444, he was elected pope March 4, 1447. He secured the Aschaffenburg concordate, which robbed Germany of the chief fruits of the Council of Basel. He also secured the submission of Felix V. (q.v.), and thus put an end to the schism. In 1450 he

held a successful jubilee at Rome. He laid the foundation of the Vatican Library. But he was compelled to hear the news of the fall of Constantinople, and could do but little to unite Italy against the danger which thus threatened it. F. H. F.

Nicholas of Clemanges. See CLEMANGES.

Nicholas of Cusa. See CUSA.

Nicholas of Lyra. See LYRA.

Nicholas of Methone. Of his personal life nothing is known, but at a synod held in Constantinople in 1166 there was present a Bishop Nicholas of Methone, now Modon, in Morca, Greece, and probably to him belongs a series of very characteristic theological works, of which have been printed an essay against Proclus, edited by J. Th. Voemel, Frankfurt, 1825, and two essays against trinitarian heresies, edited by Demetracopulos, Leipzig, 1865.

Nicholas of Münster. See FAMILISTE.

Nicholas of Myra or St. Nicholas. Not a date nor a place has ever been ascertained as actually belonging to the history of his life. But he was generally revered as a saint in the Eastern Church in the 6th century, and he is the patron saint of Russia. In the Western Church his worship began in the 10th century, but spread very rapidly. In England alone no less than 372 churches are dedicated to him. As told in the Greek menologium or by Metaphrastes, his life is full of the finest poetical fancy and the most amazing puerilities. His miracles made him the patron of children, of sailors, and of thieves, and accidentally he also became the patron of pawnbrokers. In art he is generally represented with three golden balls at his feet, in his lap, or on the book he holds in his hand, referring to the legend of his rescuing three young girls from a shameful life by giving each of them a golden ball for a dowry. Thus he is represented on the spire of St. Nicholas' Church in Lombard street, London, which street received its name from the circumstance that it was the residence of the Venetian financiers. So it came to pass that money-lenders adopted the three golden balls of St. Nicholas as their trade-mark. C. P.

Ni-co-de'-mus (*victor of the people*), a Pharisee, a member of the Jewish Sanhedrin, afterward a disciple. First he was a timid inquirer, coming to Jesus by night (John iii.). Next he cautiously defends the Saviour before the Sanhedrin (vi. 45-52). Finally he appears as a professed follower, boldly seeking after the crucifixion to have the body properly prepared for burial (xix. 39). He is named only by John, who knew the high-priest. T. W. C.

Nicolai (ne-ko-là-e), **Philipp**, D.D. (Marburg, 15—), Lutheran theologian and hymn-writer; b. at Mengerlinghausen, Waldeck, Aug. 10, 1556; d. in Hamburg, Oct. 26, 1608. He studied at Erfurt and Wittenberg, and was pastor at Herdecke, Westphalia, 1603; Cologne; Nieder-Wildungen; Unna, West

halia, 1596, and from 1601 at Hamburg, here he gained high repute as a preacher. Besides several fierce attacks upon Calvinism (Lübingen, 1586-90-98, etc.), he wrote *Freuspiegel d. ewigen Lebens*, Frankfort, 1590; *ommentariorum de regno Christi*, 1597; *erosanctum omnipresentie J. Chr. mysterium*, 1602, and a few hymns (1599), two of which are of uncommon beauty, and much valued both in Germany and in English translations ("How lovely shines the morning star" and "Wake, awake for night is flying"). (See his works, Hamburg, 1611-17, vols., and his life by Curtze, Halle, 1859.)

F. M. B.

Ni-co-la-i'-tans, an ancient sect expressly and severely condemned (Rev. ii. 6, 15). Some suppose that they were followers of Nicolas the deacon (Acts vi. 5), but there is no evidence that he was a heretic. Others view the name as symbolical, and identify it with Balaam (*devourer of the people*), both representing destructive seducers of the people.

T. W. C.

Nicolas. See NICHOLAS.

Nicolas (ne-kol), **Pierre**, b. at Chartres, 54 . a.w. of Paris, Oct. 13, 1625; d. in Paris, Nov. 16, 1695; studied theology, but was not allowed to take orders on account of his connection with the Jansenists, and became one of the most celebrated teachers in the schools of Port Royal, and in literature one of the leading representatives of Jansenism. Nevertheless he belongs to the epigones of that family; both his style and his ideas bear the marks of the late-born. He was a man of a singularly timorous temper, yet when he attacked the Protestants, because he felt the ground solid under his feet, he became courageous and even fierce. He translated Pascal's *Provincial Letters* into Latin (1658) and wrote the famous Port Royal *Logie*, together with Arnauld (1659), but his principal work is his *Essays de Morale*, Paris, 1672 sqq., 14 vols. His life, very interesting both in historical and psychological respects, was written by Goujet, and is found in the last volume of his essays.

Ni-co'-po-lis (*city of victory*), the city where Paul determined to winter (Tit. iii. 12). Many cities bore this name, but the one he meant was in Epirus, built by Augustus in honor of his victory over Antony at Actium. Its extensive ruins attest its former magnificence.

T. W. C.

Niedner, Christian Wilhelm, D.D. (Leipzig, 1838), German Protestant; b. at Oberlinke, Saxony, Aug. 9, 1797; d. in Berlin, Aug. 13, 1865. Educated at Leipzig, he became professor extraordinary there, 1829; ordinary, 1838; in the Wittenberg Theological Seminary, 1850; professor of theology in Berlin, 1859. His forte was historical investigation, and in it he was pre-eminent; but his *Lehrbuch der christlichen Kirchengeschichte* (Leipzig, 1846, 2d ed., Berlin, 1866) shows that for all his learning he could not write story. He founded, in 1844, the *Zeitschrift für historische Theologie*.

Night-Hawk, an unclean bird (Lev. xl. 16,

Deut. xiv. 15). Probably not the bird known to us by this name, but the screech-owl (*Strix flammea*), which lodges in the large buildings of Egypt and Syria.

T. W. C.

Nile (*blue*), the celebrated river of Egypt, formed by the junction at Khartoum of the Blue River, which rises in Abyssinia, with the White River, which flows from lakes south of the Equator. Excessive rains in the south cause an annual overflow which imparts moisture and fertility to all Egypt, the water being distributed by a great network of canals, and raised where necessary by the *shadoof* or other means. In the Bible the river is called Shihor (black) (Josh. xiii. 8, Jer. ii. 18), also "the river" (Gen. xli. 1, Ex. i. 22), "the flood of Egypt" (Amos viii. 8, ix. 5, where R. V. puts "river"). In the plural (Ps. lxxviii. 44, Isa. vii. 18) the term refers to the branches and canals of the stream. Sometimes it is called "the sea" (Isa. xix. 5, Nah. iii. 8), as do the plain people of Egypt to this day. The Nile is rendered famous by the years of plenty and famine in Joseph's time, by the story of the infant Moses, by two of the ten plagues of Egypt, and by the predictions of Isaiah (xl. 11-15, xix. 5-9). Its papyrus reeds have all disappeared, but the water is still soft and sweet, as when the Egyptians worshipped the river as a god.

T. W. C.

Niles, Nathaniel, A.M. (Harvard, 1772, Dartmouth, 1791), Congregationalist; b. at South Kingston, R. I., April 3, 1741; d. at West Fairlee, Vt., Oct. 31, 1828. He graduated at Princeton, New Jersey, 1766; studied theology under Dr. Bellamy, but never took pastoral charge, though he preached in his own house both at Norwich, Conn., and at West Fairlee. He was deeply engaged in practical pursuits, wire-making (inventing a machine for the purpose), wool carding, etc.; was congressman, 1791-95; member of the Vermont Legislature for several years; judge of the Supreme Court, etc., but nevertheless found time to contribute largely to the *Theological Magazine*, and published *Four Discourses on Secret Prayer*, 1773; *Two Discourses on Confession of Sin and Forgiveness*, 1773; a number of sermons, etc. His brother, **Samuel Niles**, b. at Braintree, Mass., Dec. 14, 1744; d. at Abington, Mass., Jan. 16, 1814; graduated at Princeton, 1769; studied theology under Dr. Bellamy, and was ordained pastor of the Congregational church of Abington, 1771, where he remained to his death. He published some sermons. The two preceding were grandsons of **Samuel Niles**, A.M. (Harvard, 1759), b. on Block Island, R. I., May 1, 1674; d. at Braintree, Mass., May 1, 1762. He graduated at Harvard, 1699, and preached from 1702 till 1710 at Kingston, R. I., and from 1711 till his death at Braintree. He published *Tristitia Ecclesiarum; or, a Brief and Sorrowful Account of the Present Churches in New England*, 1745; *Vindication of Divers Important Doctrines*, 1752; *The True Scripture Doctrine of Original Sin*, 1757, etc.

Nilus, name of several persons. 1. The so-called elder Nilus lived from the close of the 4th century till about the middle of the 5th.

About 420 he became a monk on Mt. Sinai. He was a fruitful writer. 2. **Nilus Rossanensis**, called the younger, a Greek monk living in Italy in the 10th century. 3. **Nilus the Archimandrite** lived about the middle of the 11th century, wrote upon the system of patriarchates, in which he opposed the pretensions of Rome. 4. **Nilus Cabasilas**, archbishop of Thessalonica about 1340.

F. H. F.

Nimbus or **Glory** is a ring or a plate placed behind the head of a person as a symbol of power or dignity or sanctity. The plate is generally a circular disk, but sometimes, with secular persons, square, and with God the Father triangular. Whether a ring or a disk was used, the color was generally golden, though sometimes blue, red, yellow, etc. The symbol is of old pagan origin, and found among the Hindoos, Egyptians, Greeks, and Romans. By Christian art it does not seem to have been generally adopted until the 5th or 6th century, but after that time it became very common.

Nimrod (*firm, strong*), a son of Cush and grandson of Ham, proverbial from the earliest times as a mighty hunter and warrior (Gen. x. 8-10; 1 Chron. i. 10). He extended his conquests from Ethiopia into the land of Shinar, where he founded or fortified Babel, Erech, Accad, and Calneh. The territory and kingdom of Babylon was long known, after the name of its chief hero, as "the land of Nimrod" (Micah v. 6). A vast ruinous mound on the site of ancient Babylon, covering as many suppose the tower of Babel, bears the name of Birs Nimrud.

T. W. C.

Nineveh (*the dwelling of Nin*), the metropolis of ancient Assyria, was situated on the east bank of the river Tigris opposite the modern Mosul. Its origin is traced back almost to the flood (Gen. x. 11). For nearly fifteen centuries afterward it is not mentioned in Scripture, though Assyria is named prophetically in Num. xxiv. 22-24, Ps. lxxxiii. 8. In the books of Micah and Jonah it is described as an immense city three days' journey in circuit, containing children enough to indicate a population of half a million or more. It contained "much cattle" and many parks and gardens. It had numerous strongholds with gates and bars, and had multiplied its merchants above the stars; its crowned princes were as locusts, and its captains as grasshoppers. With this agrees the account of Diodorus Siculus, who says that it was 54 miles in circumference, with walls 100 feet high, and so broad that three chariots could drive upon them abreast.

Nineveh was long the mistress of the East, but for her wickedness Jonah was sent, 800 B.C., to denounce judgment. The repentance of the people delayed the stroke, but about 753 the city was taken by the Medes under Arbaces, and nearly 150 years later, according to the prophecies of Nahum and Zephaniah, it was a second time taken by Cyaxares, and soon afterward was destroyed. So complete was the destruction that for ages its site was lost. But since 1848 Layard and others have explored its ruins and found wonderful

confirmations of the ancient statements of its size and splendor, and of the events recorded in Kings and Chronicles. Sculptured figures in bas-relief, inscriptions in arrow-headed characters, mural tablets, and a great variety of household articles enable us to reproduce the men and scenes of the remote past.

T. W. C.

Ninian, or **Ninyas**, was, according to Bede (*Hist. Eccl.*) and to the *Act. Sanct.* (Sept. 5), the apostle of the Picts, but neither the date of his labor nor the measure of the result can be exactly ascertained.

Nirvana. See INDIA, RELIGIONS OF (p. 408, 2d col.).

Nisam. See MONTH.

Nis'-roch, an Assyrian deity in whose temple and in the very act of worship Sennacherib was slain by his own sons (2 Kings xix. 37). The etymology is doubtful. Some suppose the deity to be represented by the figure of a human form with the head and wings of an eagle, found in the Assyrian tablets.

T. W. C.

Nitschmann, David, Moravian bishop; b. at Zauchtenthal, in Moravia, Dec. 27, 1696; d. at Bethlehem, Pa., Oct. 8, 1772. Emigrating to Herrnhut, Saxony, in May, 1724, to enjoy liberty of conscience (see MORAVIAN CHURCH), he was chosen an elder of the congregation in 1727, and thenceforth became active as an evangelist in Bohemia, Germany, England, and Denmark. In 1732 he set out for St. Thomas in company with Leonhard Dober, to commence the first foreign mission of the Moravian Church. Having returned to Europe, the choice fell upon him to be consecrated the first bishop of the Renewed Moravian Church (q.v.). This transaction was performed in Berlin, March 18, 1735, by Bishop Daniel Ernst Jablonski (q.v.), with the concurrence of Bishop Sitcavius, the other surviving bishop of the Ancient Moravian Church. Thenceforth his life was mainly spent in episcopal visitations, his official journeys taking him to various parts of Germany, Livonia, Denmark, Sweden, Norway, England and Wales, the West Indies, Georgia, Pennsylvania, New York, and North Carolina, and necessitating not less than fifty sea voyages. In 1735 he took the lead of a colony going out to Savannah, Ga., where a company of Moravians had settled in the preceding year. John and Charles Wesley were his fellow-passengers, and were deeply impressed by the calm bearing of the Moravians during a terrific storm. On Feb. 28, 1736, he ordained Anthony Seifferth, at Savannah, probably the first ordination on record in the United States. A second visit of his to this country was in 1740, when he came to negotiate for the purchase of the site of the present Bethlehem, Pa., then forest, which was effected on April 2, 1741. His final voyage to America was in the spring of 1755, from which time his activities among the white settlers and the Indians were very successful in New York, North Carolina, and Pennsylvania. (See *D. Nitschmann in einem kurzen Umrisse dargestellt*, Rothenburg, 1842;

The Moravian, Bethlehem, Pa., 1861; *Transactions of the Moravian Historical Society*, series 2, part 4, Bethlehem, Pa., 1882.)—**Nitzschmann, John**, Moravian bishop; b. at Choenau, in Moravia, 1708; d. at Zeist, in Holland, May 6, 1772. Emigrated to Herrhut, 1723. Having served as director of the theological seminary of the Moravian Church in Wetteravia, he was chosen and consecrated bishop in 1741. From 1749–51 he presided over the affairs of the Moravian Church in America, and showed decided administrative capacity. On his return to Europe he was engaged chiefly in England, Germany, and Holland. (See the general works of reference in the *Renewed Moravian Church*, especially the Schweinitz, *Fathers of the American Moravian Church*, Bethlehem, Pa., 1881.)

J. TAYLOR HAMILTON.

Nitzsch, Karl Inmanuel, D.D. (Berlin, 1817), Lutheran; b. at Borna, Saxony, Sept. 1, 1787; d. in Berlin, Aug. 21, 1868. He studied theology at Wittenberg, and was appointed professor there in 1817, at Bonn in 1822, and in Berlin, 1847. His principal works, which are in defence of what the Germans call *ermittelungs-Theologie*, the connecting link between rationalism and supernaturalism, are *System of Christian Doctrine*, Bonn, 1829, 6th ed., 1851, Eng. trans., by Montgomery and Kennen, Edinburgh, 1849; *Praktische Theologie*, 1847–67, 2 vols.; *Eine protestantische Antwortung der Symbolik Müllers*, and a great number of minor essays. (See his life by Beyschlag, Berlin, 1872.)

No, or **No-Amon** (*place of Amon?*), the capital of Upper Egypt, called by the Greeks *Nepolis*, but better known as Thebes. In *Exek.* xxx. 14, 15, 16 it is called simply No, in *Nah.* iii. 8 it is No-amon, and in *Jer.* vi. 25, Amon of No (R. V.). It lay on the left side of the Nile, 500 miles from its mouth. Its extent has been variously given by historians, but the vast ruins on the Theban plain show it to have been a city of great size and splendor. The broken temples, huge statues and avenues of sphinxes in Luxor and Karnak awaken admiration to this day. One of the walls of Karnak are represented as exploits of Shishak against Jerusalem in the fifth year of Rehoboam. Thebes was captured and sacked by Sargon probably in the reign of Hezekiah (*Nah.* iii. 8, 10); was overthrown by Nebuchadnezzar and by Assurbanipal (*Jer.* xli. 25, 26); was burned by Sennacherib B.C. 525; and finally destroyed by Ptolemy X. B.C. 81.

T. W. C.

Noachian Precepts. See NOAH.

No'-ah (*rest*), an eminent patriarch, the seventh in descent from Adam, who was preserved by God with his family by means of the ark, and thus became the second father of the human race. He is described as a righteous man, perfect in his generations, and one with whom God walked (*Gen.* vi. 9); as "a teacher of righteousness" (2 Peter ii. 5), and among those that were eminent for their faith (*Heb.* xi. 7). His lot was cast in times of unusual violence and wickedness, which his precept and example failed to correct, and

God determined to purify the world by destroying man and beast. This was done by a deluge which submerged the whole human family (*Gen.* ix. 11) save eight persons. This design was revealed to Noah a century before its execution, and he was directed to prepare an ark, which he did. At the appointed time he and his went into the ark, taking also of the clean and unclean animals with them. The waters prevailed upon the earth 150 days (*Gen.* vii. 24), at the end of which time a wind dried them up and the ark rested upon the mountains of Ararat.

Noah's first care on coming out of the ark was to worship the Lord with sacrifices of all the fitting animals, whereupon he received the promise that there should be no more such a widespread destruction of the human family, and as a pledge or sacrament of this covenant God appointed the rainbow. At the same time what are known as the Noachian precepts were given to him, forbidding the use for food of strangled animals or such as died with the blood in them, and requiring that murder should be punished with the death of the murderer. His subsequent history is a sad display of moral weakness. He fell into intoxication and exposed his person, which Ham seeing informed his brothers, who reverently covered their father's nakedness. Noah when he awoke and learned what had been done pronounced a curse upon Ham and a blessing upon Shem and Japheth, both of which were prophetic.

Traditions of the deluge and the ark have been found all over the world, and among some nations, such as the Hindoos, Persians, Chinese, Polynesians, and Mexicans, from none of which could the Bible history have been derived, while all these may have originated from the sober and rational account in Genesis. The Lord Jesus has set his seal to the truth of the narrative by his use of the event to illustrate the suddenness of his second coming and warn men against the danger of being absorbed in the cares of this life (*Luke* xvii. 26, 27). The Apostle Peter in both epistles (1 *iii.* 20, 2 *iii.* 5, 6) refers to the flood as an actual occurrence.

The ark was 450 feet long, 75 in breadth, and 45 in height; built of gopher wood and made waterproof with bitumen, and designed not to sail, but to float on the surface of the waters. It appears to have been a large oblong house with a roof either flat or slightly inclined, and having three stories and a door in the side. There were windows "above," probably a translucent window-course in the roof. A multitude of questions have been raised as to its form, its arrangement, the number of animals saved in it, the possibility of carrying them, and their food during the year, etc., but there is no need to discuss these. The whole narrative proceeds upon a superhuman basis. Noah was miraculously warned of the impending judgment, miraculously guided in his preparations for it, and miraculously upheld while floating upon the wide stretch of waters. Instead of indulging in vain speculation upon what cannot be determined, it is better to imitate the faith and obedience which stood so severe a test and

have come down to us with the divine approval and eulogy. T. W. C.

Noailles (no-äl), **Louis Antoine de**, Roman Catholic, cardinal; b. May 27, 1651; d. in Paris, May 4, 1729. He studied theology and took his degree in the Sorbonne; was made bishop of Cahors, 1679; of Chalours, 1680; and archbishop of Paris, 1695, and was created a cardinal in 1700. He was a pious, kind-hearted man, with extensive theological knowledge and clear judgment, but he was timid, even weak; he always chose the right side, but generally yielded to the wrong. He was strongly opposed to the Jesuits. When he entered his office as archbishop, he told them that he should like to be their friend, but would never become their valet, and he formally condemned and forbade the application of the casuistic method in the teaching of morals. On the other hand, he felt deep sympathy for the Jansenists, read their books and commended them. He called Port Royal the "refuge of innocence." Nevertheless, by finally accepting the bulls *Vincam Domini* and *Unigenitus* he became instrumental in the destruction of that very refuge, and it was of no use that, while looking at the ruins, he burst into tears and confessed that "the stones had fallen upon himself." There exist some pastoral letters and instructions by him, and a little book of edification, *Heures*. C. P.

No-Amon. See No.

Nob (*height*), a city of priests, in Benjamin, near Jerusalem, in which the tabernacle and the ark appear to have been in the time of Saul (1 Sam. xxi. 1-4). In revenge for Ahimelech's kindness to David, Saul put all the inhabitants to the sword and destroyed the place (1 Sam. xxii. 19). It was reinhabited after the captivity. Its exact site cannot now be determined. T. W. C.

Nobla Leicson. See WALDENSIANS.

Nod (*flight*), the region east of Eden to which Cain was exiled (Gen. iv. 16). T. W. C.

Noel, Hon. Baptist Wriothsley, b. at Leightmont, Scotland, July 10, 1799; d. at Stanmore, Middlesex, England, Jan. 20, 1873. He graduated at Trinity College, Cambridge, 1826; became a chaplain to the queen and incumbent of St. John's, Bedford Row, London, but left the church, 1848, for the Baptists, and succeeded J. H. Evans in John Street Chapel, 1849. He was noted for eloquence and philanthropic labors. Among his works are an *Essay on Christian Baptism*, London, 1849; *Letters on the Church of Rome*, 1852, and two hymn-books, 1832-60, containing many lyrics of his own, unacknowledged and of minor importance. His brother, **Hon. Gerard Thomas Noel**, b. Dec. 2, 1782; d. at Romsey, Hampshire, 73 m. w. by s. of London, Feb. 24, 1851; was educated at Edinburgh and Cambridge, and held charges at Radwell, Herts, Rainham, Kent, and Richmond, Surrey; canon of Winchester, 1834; vicar of Romsey, 1840. He published sermons and poems, including two hymns that have been much used. F. M. B.

Noël (French, from the Latin, *natalis*, "birthday,"), formerly often used for Christmas.

Noëtus, Monarchian leader in Rome; b. in Smyrna; d. in Rome about 205. See MONARCHIANISM, p. 603.

Nominalism and **Realism** are two terms belonging to scholastic philosophy which have played a very prominent part in mediæval theology. The nominalist held that general ideas, such as horse, good, etc., are simply mental conceptions and have no actual existence separate from the individual, while the realist considered them as involving the highest form of existence, and protested that the individual drew his whole actuality from his participation in them. Generally, nominalism means intellectual progress with a risk of atheism, while realism always means mysticism, ranging from the heroic deed to the coarse delusion. In mediæval civilization the philosopher is generally nominalist, the theologian always realist. But within the pale of theology the Franciscan school is generally leaning toward nominalism, while the Dominican school is always decidedly realistic. C. P.

Nomination, in the Church of England, means the presentation of a clergyman to any ecclesiastical preferment. There are, however, cases in which a distinction must be made between nomination and presentation; when, namely, the lord of a manor has the right of nominating a person to some benefice under his patronage, he must refer him to the ordinary for presentation. See INVESTITURE.

Nomocanon, in the Greek Church, means a complete collection of ecclesiastical laws, comprising not only those which have emanated from the church itself, *κάνονες*, but also those which have been promulgated by the state, *νόμοι*. The first collection of this kind was made in the 6th century; the most important is that from the 14th century, called *Synagma*.

Non-conformist. This word is used in a wider sense, synonymous with dissenter, including all English citizens who do not conform to the ritual and practices of the Church of England. But it has also a stricter sense, denoting those ministers—about 2000—who were ejected from their livings on their refusal to submit to the Act of Uniformity passed by Charles II., 1662. Among the sufferers were Baxter, Howe, Flavel, etc. Under James II. the laws against Non-conformists were relaxed and still more so under William III. In the 18th century they became gradually inoperative, and in the 19th they disappeared.

Non-jurors is the name of a party of 400 clergymen and 9 bishops of the Church of England who, on the accession of William and Mary, refused to take the oath of allegiance on the ground that they were bound by their oath to James II. They were deprived of their offices and formed new organizations which introduced considerable changes in the ritual and practices, but which dis-

appeared altogether in the beginning of the present century.

Non-resident clergyman, one who does not live at his ministerial charge.

Noph, the ancient city of Memphis in Egypt (Hosea ix. 6), about 10 miles south of Cairo, on the west side of the Nile, the residence of the kings till the times of the Ptolemies. Here Joseph was a prisoner and a ruler, and here Moses stood before Pharaoh. It was a great and splendid city, but the prophets predicted its overthrow in warning Israel not to seek its aid and protection (Isa. xix. 13; Jer. ii. 16, xlv. 1, xlv. 14, 19; Ezek. xxx. 13, 16). The city became tributary to foreign conquerors, the rise of Alexandria hastened its decline, the caliphs used its materials to build Cairo, and at last its site was lost. Recent explorations have brought it to light. T. W. C.

Nordheimer (nort-him-er), **Isaac**, Ph.D. (Munich, 1834), Jewish scholar; b. at Memelsdorf, near Erlangen, Germany, 1809; d. in New York, Nov. 3, 1842. He studied at Würzburg and Munich; emigrated in 1835 to America; was appointed professor of Oriental languages in the University of New York in 1836, and teacher of Hebrew in Union Theological Seminary in that city in 1838, and published a *Hebrew Grammar*, New York, 1838-41, 2 vols., 2d ed., 1842; a *Chrestomathy*, 1838, etc. He did not become a Christian.

Norman Architecture, characterized by the round arch, great massiveness, and great simplicity, originated among the Northmen after their settlement in Normandy, and was by William the Conqueror introduced into England. There is, however, some difference between the French and the English type of Norman style, the former being somewhat lighter and more elegant than the latter. C. P.

North, Brownlow, Free Church of Scotland; b. at Chelsea, Jan. 6, 1810; d. at Tullichewan, near Edinburgh, Nov. 9, 1875. His grandfather and namesake was bishop of Winchester and brother of Lord North. He led a worldly and pleasure-seeking life till suddenly converted in Nov., 1854; began to speak at religious meetings in July, 1856; was recognized as an evangelist, 1859; took part in the revivals of 1859-60, and preached efficiently throughout Great Britain. His life was written by K. Moody-Stuart, London, 1878. F. M. B.

Norton, Andrews, D.D. (Harvard [?], 1831[?]), Unitarian; b. at Hingham, Mass., Dec. 31, 1786; d. at Newport, R.I., Sept. 18, 1853. He graduated at Harvard, 1804, and was tutor there, 1811-13; librarian, 1813-21; lecturer on biblical criticism and interpretation, 1813-19, and first Dexter professor of sacred literature, 1819-30. He was an eminent scholar, a radical critic, and a leader of the conservative school in his communion. Among his works are *Reasons for not believing the Doctrines of Trinitarians*, Cambridge, Mass., 1833; *Evidences of the Genuineness of*

the Gospels, Boston, 1837-44, 3 vols.; *Internal Evidences*, 1855, and a *Translation of the Gospels*, 1855, 2 vols. The first of these, as abridged, 1867, has a memoir. He did much editing, and wrote a few good hymns.

F. M. B.

Nose-jewel. A gold ring hung in the cartilage of the left nostril was a favorite ornament of Eastern women. See Isa. iii. 21, also in R. V. Ezek. xvi. 12. T. W. C.

Notker is the name of several distinguished monks of St. Gall. 1. **Notker Balbulus**, b. about 840, near Thur, Switzerland; d. at St. Gall, April 6, 912; was the author of a *Martyrologium* and a number of poems called *Sequences*. His life was written by Ekkehart V. in the 13th century, and he was canonized in 1513. 2. **Notker Medicus** or **Piperis Granum**, d. Nov. 12, 975; was famous as a physician, and on that account called to the court of Otto I. 3. **Notker Labeo**, d. of the plague, June 29, 1022, was the most celebrated teacher of St. Gall, and wrote a series of translations and expositions of theological and philosophical works, *Libri Expositionum*.

Notre Dame ("Our Lady"), **Congregation of**, a female order of the Roman Catholic Church, instituted in the beginning of the 17th century in France in honor of the Virgin, "Our Lady," and confirmed by Paul V. in 1615. It spread rapidly in France and Belgium, and has convents both in Canada and the United States. Its members are principally engaged in teaching.

Nott, Eliphalet, D.D. (Princeton, 1805), LL.D. (Brown, 1828), Presbyterian; b. at Ashford, Conn., June 25, 1773; d. at Schenectady, N. Y., Jan. 29, 1866. He graduated at Brown University, 1795, and was missionary at Cherry Valley, N. Y.; pastor at Albany, 1798-1804; thenceforth president of Union College, which he raised from a low estate to eminent usefulness. He was moderator of the General Assembly, 1811, and adhered to the Old School. He wrote *Counsels to Young Men*, New York, 1810, and *Lectures on Temperance*, 1847. [His sermon on the death of Hamilton is celebrated.] His memoir, by Rev. C. Van Santvoord, was revised by Taylor Lewis, New York, 1876. F. M. B.

Novalis is the pseudonym of **Friedrich von Hardenberg**, b. at Wiedestadt, near Eisleben, May 2, 1772; d. at Weissenfels, March 19, 1801. He studied natural science and held some position in the salines of Thuringia, but retired on account of ill health, devoted himself to literature, and became one of the leaders of the Romantic school. His principal work is *Spiritual Songs*, translated into English by George Macdonald, London, 1876. Carlyle wrote an essay on him. (See his complete works, Berlin, 1802, 2 vols., suppl. 1874.)

Novatian, Novatianism. Of Novatian himself little is certainly known. It is not probable that he originated in Phrygia, as some have said. In a severe sickness he received baptism by sprinkling without epis-

copal benediction. Such a baptism was not universally acknowledged as valid, but he was nevertheless ordained presbyter by a Roman bishop, and became a prominent member of the church there. He was somewhat noted for his literary attainments, and became something of a writer. His private life was without stain. The crisis of his career came in the year 251, at the election of a successor to the bishop Fabian, who had died about fifteen months previously. In the mean time, Novatian had been one of the most prominent personages in the church, had had charge of its public correspondence, and was naturally regarded as the most natural successor of the dead bishop. But Cornelius, a presbyter not at all distinguished and not entirely spotless as to his conduct in time of persecution, was chosen. Novatian and his friends chose now to take up the position of opponents, to separate from the church, and to adopt as their distinguishing difference, the older and sterner method of dealing with those who had lapsed (q.v.) in time of persecution. Thus the theoretical difference grew out of a personal one.

Unlovely as is the aspect thrown upon the whole theme by this conception, it appears to be the truth for the following reasons. During the time of vacancy in the bishopric after the death of Fabian, Novatian, as already said, seems to have conducted the correspondence of the church. We find three letters among the Epistles of Cyprian from the clergy at Rome, of which one is certainly by Novatian, and probably all. In them it is expressly indicated that the lapsed might be received again to the fellowship of the church when dying. This was new ground for Cyprian, and it thus appears that he was led to his milder position in the controversy at Carthage by influences coming from Rome, with which Novatian must then have been at least not in disagreement (see CYPRIAN). Other indications of mildness appear in these letters. Hence it appears that till the election of Cornelius, Novatian had no objection to make to the innovation upon the old custom of the church.

Cornelius upon his election had written to Cyprian, and received his recognition as bishop. About this time Novatus, who belonged to the lax and schismatic party of Felicissimus at Carthage (see CYPRIAN), came to Rome and joined himself to Novatian in spite of his sterner principles. This naturally cemented the bonds which united Cornelius and Cyprian. But Novatian, though he lost the "confessors," Maximus and his friends, who united with the party of Cornelius, began to ordain bishops side by side with those adhering to Cornelius, and even sent Novatus himself to Carthage, who installed a bishop, a certain Maximus, there. This process went on, and still there was no absolute difference between the Novatians and the Catholics, for many Catholic bishops would not follow the laxer practice of Cornelius and Cyprian. In two generations after Decius the church of the Novatians had become a compact body. Many of the old Montanists joined it. In the 4th and 5th centuries there were Novation churches in all provinces of the empire, from

Spain and Gall to Asia Minor and even Scythia. A Novatian bishop was present at the Council of Nice, and the Novatians remained true to the Nicene faith without wavering. But after the triumph of Nicene orthodoxy, the Catholics forgot the service which the Novatians had often rendered them, and persecuted them as heretics.

The real ground of the change in practice in the church was, as said in the article upon the lapsed, the change of conception which arose of the nature of the church, whereby it became the sole means of salvation, instead of the communion of the saints. This primal difference lay beneath the whole controversy with Novatian, that he persisted in regarding the church as composed of those who were already saved, and consequently could not admit again those who had shown the falseness of their professions, while the church in general maintained more and more that membership in itself was necessary to salvation, and hence would not deny its offices to those who dying sought them, and professed repentance. But Novatian, with the elder church, did not teach that because the church could not receive the fallen, God could not; he and they all rather magnified the grace of God, and directed the sinner to entire reliance upon it. (See Harnack, *Dogmengeschichte*, i., p. 831 sqq., and article in Herzog, *Realencyclopædie*, "Novatian.") F. H. F.

Novice, the epithet given to a man or woman during the year of probation in a convent, subject to its discipline, but not yet bound by its vows.

Nowell, Alexander, D.D. (Oxford, 15—), Church of England; b. at Read Hall, Whalley, Lancashire, about 1508; d. in London, Feb. 13, 1602. He graduated at Brasenose College, Oxford, 1536; became fellow, master of Westminster school, 1543, and prebendary of Westminster, 1551. He fled to Frankfort on Mary's accession, and in 1560 was made archdeacon of Middlesex, canon of Canterbury, and dean of St. Paul's, with other preferments following. He was a learned, eloquent, and active man, author of two or more catechisms, 1563-71, and perhaps of that of the church, but this honor is claimed for several others. His life was written by R. Churton, Oxford, 1809. F. M. B.

Noyes, George Rapall, D.D. (Harvard University, 1839), Unitarian; b. at Newburyport, Mass., March 6, 1798; d. at Cambridge, Mass., June 3, 1868. He studied theology at Harvard; was pastor of Brookfield and Petersham, Mass., 1827-40, and became in 1840 professor of Oriental languages at Harvard. He translated with notes Job (Cambridge, 1827, 2d ed., Boston, 1838), Psalms (Boston, 1831, 2d ed., 1846), the Prophets (1833-37, 3 vols., 2d ed., 1843), Proverbs, Ecclesiastes, and Canticles (1846), the New Testament (1868), partly carried through the press by Dr. Ezra Abbot. These translations are characterized by accuracy, taste, and reverence.

Numbers to a certain extent had a special significance among the Hebrews. *Three* was a symbol of the Trinity. It appears in the

trisagion of Isaiah (vi. 3) and in the priestly blessing (Num. vi. 23-26). *Four* symbolizes the world. See the four winds (Ezek. xxxvii. 9) and the four living creatures with four faces, four wings, and four sides (Ezek. i. 5-10 and Rev. iv. 6). *Seven*, the union of three and four, implies perfection. It occurs very frequently in both the Old Testament and the New, in connection with things holy and unholy. *Ten*, the number of the fingers, appears in the plagues of Egypt and in the decalogue. *Twelve*, the multiple of three and four, appears in the number of the tribes and of the apostles, the stones of the high-priest; breastplate, the gates of the New Jerusalem. *Forty*, four multiplied by ten, appears in the rain of the deluge, Israel's years in the wilderness, the fastings of Moses, of Elijah, and of Christ. *Seventy* appears in the number of the elders of Israel (Num. xi. 16) and of our Lord's disciples (Luke x. 1).

T. W. C.

Numbers, Book of, the fourth book of Moses, is so called because of the two censuses which it records. 1. Chaps. i.-x. tell of the preparations for the departure from Sinai, with the account of the Nazirite's vow (ch. vi.) and the free-will offerings of the tribes (ch. vii.). 2. Chaps. xi.-xiv. relate the journey to the border of Canaan, with the mission of the spies and their reception on their return. 3. Chaps. xv.-xix. give several legal enactments, and tell of the rebellion of Korah. 4. Chaps. xx.-xxxvi. include the events of the last year before reaching the Jordan. Among these are Moses' smiting the rock and the death of Miriam and Aaron (xx.), the murmurs of Israel, the serpents and the brazen serpent (xxi.), the story of Balaam (xxii.-xxiv.), Reuben and Gad east of the Jordan (xxxii.), and the list of stations in the wilderness.

T. W. C.

Nun (Coptic, *nonnos*, "holy"), a female religious ascetic, in organizations similar to those for men, having their own independent life and government. See MONASTERY.

Nuncio. See LEGATE.

Nuremberg, The Religious Peace of (July 13, 1532), between the emperor and the Protestant princes of Germany, by which the latter secured exemption for a time from the former's efforts at suppressing the Reformation.

O.

Oak. Six different Hebrew words are translated oak in the A. V., none of them denoting the *Quercus robur* of our own forests. In several places (Gen. xii. 6, xiii. 18, xiv. 13, xviii. 1; Deut. xi. 30; Judges iv. 11, ix. 6, 37; 1 Sam. x. 8), "plain" of the A. V. is properly made "oak" (marg. *terebinth*) by the R. V. In such places as Amos ii. 9, Isa. vi. 13 any strong flourishing tree may be denoted. The tree near Hebron called "Abraham's oak" is a true acorn-bearing oak. The shade of oaks or other large trees was welcomed for transacting business, holding courts,

offering sacrifices (Josh. xxiv. 26; Judges vi. 11, 19, ix. 6).

T. W. C.

Oates, Titus, b. in London about 1619; d. there, July 23, 1705; was the son of a Baptist minister and himself a member of the Baptist clergy, but afterward took orders in the Church of England and was appointed a chaplain in the navy, until he finally embraced Romanism and became an inmate of the Jesuit house at Valladolid, from which, however, he was expelled. On his return to England, in 1678, he claimed to have evidence of a huge popish plot for the landing of an army in England and the massacre of all Protestants. Though it cannot now be doubted that the whole story was a mere fiction, at the moment it was generally believed and caused a tremendous commotion. A bill was passed toward the end of 1678 which excluded all Roman Catholics from both Houses of Parliament, and Oates received a pension of £900. But then came the reaction. The duke of York brought a private suit against him for defamation and won it. He was arrested in 1683, and after the accession of James II. he was accused of perjury and sentenced to imprisonment for life, besides being put in the pillory and whipped from Oldgate to Newgate and thence to Tyburn. He remained in prison for three and a half years, but after the accession of William and Mary he succeeded in having the verdict cancelled as illegal by Parliament, and after that time he lived in obscurity.

Oath, a solemn affirmation with an appeal to God in attestation of its truth. It has been in use from the earliest times (Gen. xxi. 23), and even God bound himself in this way (Gen. xxvi. 3; Heb. 13). Judicial oaths were employed among the Hebrews (Ex. xxii. 11), and our Lord obeyed when adjured by Calaphas (Matt. xxvi. 63). An oath is an act of worship, and should be administered and taken with reverence. The accompanying ceremony is indifferent, but an oath on the evangelists means one that invokes the revealed God of the Bible. Perjury is a grievous sin, and so is profane and careless swearing, and any needless or frivolous appeal to God. An oath taken by an atheist is only a profane mockery.

T. W. C.

O-ba-di'-ah (*servant of Jehovah*). 1. A godly officer in the court of Ahaz, who preserved 150 prophets from Jezebel (1 Kings xviii. 4). 2. The fourth of the minor prophets, of whom personally nothing is known. He flourished after 588 B.C., as he speaks of the capture of Jerusalem (v. 11). His prophecy arraigns Edom for its arrogance and presumption (vv. 1-9), specifies its violence toward Jacob and its gloating over his calamity (vv. 10-16), and then promises great prosperity to Judah and corresponding evil to Edom (vv. 17-21). The first nine verses bear a marked resemblance to Jer. xlix. 7-16. (See the general commentaries, especially Lange.)

T. W. C.

Obedience, the performance of the commands of a superior. This is due to God because he is our creator, our preserver, our

ruler, our benefactor, and our father in Christ. It should be sincere, cordial, constant, and without exception. Such obedience pleases God, silences gainsayers, adorns the gospel, is the fruit of grace and the forerunner of glory.

The obedience of Christ has been divided into active and passive, though some deny the distinction. Our Lord, being found in fashion as a man, humbled himself, becoming obedient even unto death, yea the death of the cross (Phil. ii. 8). His obedience was complete, uniform, and spotless, and not being required on his own account, ensured to the benefit of others. "For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous" (Rom. v. 19, R. V.). T. W. C.

Ober-Ammergau, a village of Upper Bavaria, in the valley of the Ammer, 46 m. s.w. of Munich, is noted for its passion play, which is performed there every tenth year, in the true mystery style, by the villagers themselves, and with the concourse of a great number of visitors. The play was first rude in text and setting, but is now very elaborate. The attention of the outside world was first drawn to it in 1850. The occasion of the play was a vow taken by the villagers in 1634 to perform the passion of our Lord every tenth year if God would stop the plague prevailing among them. Since 1674 the play has been given on the decennial years, beginning with 1680. One feature of great interest is the series of tableaux which represents the Old Testament types of the various events of the passion and illustrates the song of the chorus. These are wholly free from the charge of blasphemy which, in the estimation of many, lies against the play itself in its present form. (See Rev. M. McCall, *The Ober-Ammergau Passion Play*, London, 1880, n.e., 1890; the text of the play translated is given in the books on the Passion Play at Ober-Ammergau, by the author of *Charles Louder*, 1890, and by W. T. Stead, 1890.)

Oberlin, Jean Frédéric, b. at Strassburg, Aug. 31, 1740; d. at Fouday, in the Steinthal, on the border between Alsace and Lorraine, June 1, 1826. He studied theology in the university of his native place and gave private instruction for several years, but was in 1767 appointed pastor in the Steinthal—a poor, bleak, barren valley in the Vosges, utterly neglected and almost forgotten by the rest of the world, and inhabited by a lazy, vicious, miserable gang, half-dullards and half brigands. He stayed there his whole life, and when he died he left the valley a model of thrift and prosperity, and the five small villages it contains so many examples of the happiness and dignity of Christian life. His biography has been written several times both in French and in German. (See Sarah Atkins, *Memoirs of Oberlin*, London, 1849; Josephine Butler, *Life of Jean Frédéric Oberlin*, London, 1882.)

Oberlin Theology, so called, the distinctive teaching of the Rev. Charles G. Finney, president of Oberlin University (q.v.).

Oblates was the name given during the Middle Ages to secular persons who, offering their property for some ecclesiastical purpose, entered a monastery as a kind of lay brothers. Later on the name was given to some associations of a religious though not strictly monastical character. 1. Oblates of the Blessed Virgin and St. Ambrose, a congregation of secular priests which was founded by St. Carlo Borromeo at Milan in 1578. 2. Oblates of St. Frances at Rome, a community of women established in Rome in 1433. 3. Oblates of Italy, a society of secular priests founded at Turin in 1816. 4. Oblates of Mary Immaculate, an association of priests which was founded by Charles de Moyonod at Marseilles in 1815. Branches of the first and the fourth kind of association are found in England.

Observants. See FRANCISCANS, p. 303, and PETER OF ALCANTARA.

Occam, William, b. in the village of Occam, in Surrey, England, about 1280; d. in Munich, about [April 10] 1349. The particulars of his early life have been lost. He is said to have studied at Oxford, to have been archdeacon at Stowe in 1300, and then to have entered the Franciscan order. He went early to Paris; was a pupil of Duns Scotus; himself taught philosophy and theology, and won an honorable position as a defender of the nominalist theory. He returned for a time to England, where he was the provincial of his order in 1322. But this position, with his philosophy, involved him in contest with the pope, John XXII., who summoned him to Avignon, whence he escaped by flight. He found refuge with the emperor, Lewis of Bavaria, in whose service he remained. In 1328 the pope deposed both Occam and the general of the order, Cesena, and put them under the ban, whereupon they appealed to the Catholic Church and a general council. The last years of Occam's life were spent in Munich, in the literary service of the emperor. He is said at the last to have sought to make his peace with the pope, but of this, and of the particulars of his death, nothing is certainly known. His writings may be divided into three classes—philosophical, theological, and publicistic. He is emphatically a critic, and pursues the critical method in all these writings. He disputes the theory of universals before, in, or after, the thing itself. The abstract idea holds the same relation to the mental perception of an object as that mental perception to the sensuous impression. Theological truth rests purely upon authority, not upon reason in any sense. Revelation has given it to us, and hence divine things must be of an altogether different nature from the things of the phenomenal world. Hence, to dispel the claims of reason to support faith, Occam subjects the doctrines of theology to his dialectical examination, in which they are all exhibited as full of contradictions. In his other writings, Occam opposes the secular supremacy and the dogmatic infallibility of the pope in the most decided manner. Even general councils may err. The primacy of the pope is not of di-

the institution, and the church has the right to choose for itself one or several heads as it will. The law of the gospel is a law of liberty. (See Lindsay's article, *British Quarterly Review*, July, 1872.) F. H. F.

Occom, Samson, Presbyterian and Indian; b. at Mohegan, near Norwich, Conn., about 1723; d. at New Stockbridge, N. Y., July 4, 1792. He was converted, 1740; educated at Wheelock's school at Lebanon, Conn., and labored among his race, chiefly on Long Island. His sermons caused a sensation in England, 1766-67. He published a hymn-book in 1774, and two hymns are ascribed to him. (See *Massachusetts Historical Society's Collection*, 1st ser., x., 106.) F. M. B.

Ochino (o-kee'-no), **Bernardino**, b. at Siena, 1 m. s.e. of Florence, Italy, 1487; d. at Chlaccan, Moravia, 1565; entered the Franciscan order in its strictest form, and afterward the still severer order of the Capuchins; acquired a great fame as a preacher; was canonized by Paul III., and elected general of his order in 1538, but his acquaintance with the Spanish mystic, Juan Valdez, who came from Germany in the retinue of Charles V., and still more his friendship with Peter Martyr, brought him in contact with the reformation, and in 1542 both his preaching in Venice and the publication of his *Dialogi* made him suspected. He was summoned to Rome, but fled to Geneva. There and in Augsburg and in London he preached to the alien fugitives, and it was pure Calvinism he preached. Twenty-five of those sermons were translated into English and appeared at Swiswick, 1548, and a dialogue by him appeared in English in London, 1549. After the accession of Mary he returned to Switzerland, but from his writings it gradually became apparent that he had adopted Socinian views, that he leaned toward anti-trinitarianism, and, in fact, that a brooding confusion had taken hold of his mind. He was successively expelled from Zurich, Nuremberg, Racow, etc. His life by Benrath, Leipzig, 1875, has been translated into English, New York, 1877.

Octave is a liturgical term of the Roman Catholic Church, referring to the celebration of the great Christian festivals—Christmas, Easter, Pentecost, and Epiphany, for eight successive days.

Odo, St., b. in Maine, France, 879; d. at Ours, 943; was the second abbot of Clugny, and introduced there and in all its branches a set of rules which, by their austerity, contributed much to the fame of the Cistercians. These rules, some other writings by him, and his life by Jean le Moine, are found in *Bibl. Clun.* and in Migne, *Pat. lat.* CXXXIII.

Oecolampadius, Johannes, b. at Weinsberg, Würtemberg, in 1482; d. at Basel, Nov. 24, 1531. His true name was Heussagen, which he probably considered a local form for Hausschein, since the Græcized name he assumed means "the light of the house." He studied canon law at Bologna and human letters at Heidelberg, Tübingen, and Stuttgart.

In 1516 he was appointed preacher at Basel, in 1518 he removed to Augsburg, and in 1520 he entered the Brigettine monastery at Altmünster. But in 1522 he had to flee from the monastery because the monks discovered that he read Luther's writings. He went to Basel; was appointed professor of theology there and preacher at the cathedral; joined openly the Reformation, and contributed much to its introduction both there and at Ulm. In the controversy concerning the Lord's Supper he sided with Zwingli, but his opposition to Luther was very mild. Of his writings, which all have an irenic character, there is no collected edition. His life was written by Herzog, Basel, 1848, 2 vols., and Hagenbach, Elberteld, 1859.

Oecumenical (from the Greek, *oikoumenē*, "the empire") is applied to those councils which represented the whole Roman Empire in contradistinction to those which only represented a province or a diocese. See COUNCILS.

Oecumenius, bishop of Tricca, Thessaly, lived in the 10th century, and wrote commentaries on various parts of the New Testament, which are still extant and have been several times printed, last, Paris, 1681, 2 vols. They consist almost entirely of extracts from the Fathers, and may be considered as the first specimen of the so-called *catena* (q.v.).

Oehler, Gustav Friedrich, D.D. (Bonn, 1845), Lutheran; b. at Ebingen, Würtemberg, June 10, 1812; d. at Tübingen, Feb. 19, 1872; was teacher in the Basel Mission Institution, 1834-37; *repetent* in the Tübingen seminary, 1837-40; professor in the theological seminary of Schöndal, 1840-45; ordinary professor of Old Testament theology first in Breslau, 1845-52, then at Tübingen. His highly esteemed, indeed classical, *Theology of the Old Testament*, Tübingen, 1873-74, 2 vols., was translated into English, Edinburgh, 1874-75, and a new edition of it appeared in New York, 1883. Among his other works are *Prolegomena zur Theologie des Alt. Test.*, Stuttgart, 1845; *Lehrbuch der Symbolik*, Tübingen, 1876, 2d ed. revised, 1890, etc. (See his life by Knapp, 1876.)

Oetinger (oet-ting-er), **Friedrich Christoph**, b. at Göppingen, Würtemberg, May 6, 1702; d. at Murrhard, Feb. 10, 1782; studied theology at Tübingen; held various pastoral charges, and died a *prelat* of Murrhard. His theosophical speculations, based on Bengel and Boehme, on the Cabala and Swedenborg, exercised considerable influence in the pietistic circles in Würtemberg. His collected works were edited by Ehmann, Stuttgart, 1858-63, 11 vols.; his *Autobiography* by Hamberger, 1845. (See his life by Ehmann, 1859, and Auberlen, Tübingen, 1847.)

Offering, anything presented to God to propitiate him, to entreat favor or to express gratitude. Offerings were either bloody or unbloody. For the former only tame animals were used (oxen, goats, sheep), with the single exception of the dove (Lev. v. 11). For the latter, flour, wine, etc. Human sacrifices

were strictly forbidden (Lev. xviii. 21). The offerer, after bringing the victim to the altar, laid his hand on its head (Lev. i. 4), and then slew it, or the priest (2 Chron. xxix. 24) did it for him. The blood was received by the priest, who either sprinkled or poured it. The victim was then flayed and cut in pieces (Lev. i.), some or all of which, according to the kind of offering, were burnt upon the altar. In some cases the victim was lifted up or waved in token of its presentation to Jehovah.

The first instance of offering is that of Cain and Abel (Gen. iv. 3-8), the second that of Noah (viii. 26). There were three chief classes of offerings. 1. The *burnt-offering*, a male without blemish brought to the altar court, the hand of the offerer being on its head, which after being flayed and washed was burned entire on the altar, being an atonement for sin and a symbol of self-surrender (Lev. i. 4, Heb. x. 1-3, 11). It was presented every day (Ex. xxix. 38), on the Sabbath (Num. xxviii. 9, 10), on the three great feasts (*ibid.*), and on the day of atonement (Lev. xvi. 3). 2. The *meat-offering* (correctly in R. V. *meal-offering*), flour or meal, prepared with oil and frankincense (Lev. ii. vi.), free from leaven or honey, yet with salt, and baked or cooked in various ways. New corn was offered either crude or roasted. The priest received the offerings, and laying a part on the altar, reserved the rest for his own use. Nothing was wholly burned but the incense. A meal-offering was presented every day with the burnt-offering (Ex. xxix. 40). The first-fruits offered at Pentecost and at the Passover (Lev. xxiii. 10-20) were called *wave-offerings*; those offered in harvest time (Num. xv. 20), *heave-offerings*. The meal-offering mainly expressed the consecration of the offerer and all he had to Jehovah. 3. The *peace-offering* was either animal or vegetable. In the former case a part was burned, the breast and right shoulder reserved for the priests, and the remainder eaten by the offerer and his friends. This was a eucharistic service, either prescribed or voluntary, and signified the holy and joyful communion of the offerer with the Lord and with his fellows.

Besides these were the *sin* and *trespass* offerings prescribed on particular occasions. The former had for its chief idea *atonement*, the expiation of sin by a substituted life; the latter expressed *satisfaction*—that is, the wiping out of sin by the payment of a recompense, as in the case of tithes wrongfully withheld or the defrauding of a fellow Israelite. The sin-offering was prominent in the solemn service of the great day of atonement (Lev. xvi.). (See Cave on *The Scriptural Doctrine of Sacrifice*, Edinburgh, 2d ed., 1890.) T. W. C.

Offertory is a liturgical term which, in the Roman Catholic Church, denotes the first part of the eucharistic service, *Deus vobiscum*, the oblation of the bread and wine, etc., and, in the Church of England, the sentences said by the priest while the offerings of the people are being collected during communion.

Office, Congregation of the Holy, is the

official name of that department of the papal government which, established by Paul III. in 1542, and consisting of twelve cardinals and a number of counsellors, has charge of the Roman Inquisition.

Officers, Ecclesiastical, denotes the three orders of ministers in the Church of England—bishops, priests, and deacons.

Offices of Christ. See JESUS CHRIST, THREE OFFICES OF.

Og (*long-necked*?), a king of Bashan of gigantic stature (Deut. iii. 11), who was defeated at Edrei and with his sons was slain (Num. xxi. 35). His size and his many fortified cities made him a formidable foe, and the memory of his fate long remained (Ps. cxxxv. 11, cxxxvi. 20) with his conquerors.

T. W. C.

Oil, a symbol of gladness (Ps. xlv. 7, Isa. lxi. 3), was employed in the East not only to consecrate priests and kings (Lev. viii. 12, 1 Sam. x. 1), but to anoint the head, the beard, and the whole person (Ruth iii. 3, Ps. xcii. 10), and in preparing food (1 Kings v. 11, Ezek. xvi. 13), and for medicinal purposes (Isa. i. 6, Mark vi. 13). It was almost the only artificial light (Ex. xxv. 6, Matt. xxv. 3).

T. W. C.

Oil-Press, The, the mill in which the olives were subjected to the pressure necessary to extract the oil (Job xxix. 6), sometimes by being crushed between two large stones, at others by being trodden with the feet (Micah vi. 15). Gethsemane (*oil-press*) doubtless took its name from some press in its vicinity.

T. W. C.

Oil-Tree (*tree of oil*), Isa. xli. 19. The original word is rendered 'olive-tree' in 1 Kings vi. 23, 31-33, but in Neh. viii. 15 'pine'; and as in the latter case the olive is distinctly mentioned, the oil-tree must have been different. Tristram thinks that it was the oleaster. It was the material of which the cherubim, the doors, and the posts of Solomon's temple were made.

T. W. C.

Ointments made of various ingredients boiled together (Job. xli. 31) were used for medical purposes (Isa. i. 6) and at funerals (Matt. xxvi. 12), and also as a luxury (Song i. 3, Ps. cii. 15). The ointments of the rich were made of costly materials, and their fragrance was highly extolled (Isa. xxxix. 2, Amos vi. 6).

T. W. C.

Olive, The, is the most common as it is the most useful of the fruit-trees of Palestine. Its white flowers are beautiful (Hosea xiv. 6), though easily scattered by the breeze (Job xv. 33). The fruit is gathered by shaking the boughs and beating them with poles (Isa. xvii. 6, xxiv. 13). The olive delights in a stony soil, and will thrive even on rocky hills where there is little earth (Deut. xxxii. 13). It grows slowly, lives to an immense age, and bears fruit even when the trunk is but a hollow shell (Ps. xcii. 14, lli. 8). The olive branch is universally regarded as an emblem of peace (Gen. viii. 11). An old trunk surrounded by shoots from the same root is an

expressive image of the family of the righteous (Ps. cxxviii. 8). An oliveyard (Ex. xliii. 11) is simply a grove of olive-trees, as common in Palestine as a vineyard.

T. W. C.

O'Kelly, James, Methodist : b. in Southern Virginia, 1785 ; d. in Southern Virginia, Oct. 6, 1825. Of his earlier life nothing is known, but from 1782 to 1792 he preached in the southern district of Virginia and with great effect. To him the Methodist Church owes that essential and valuable constituent of its polity—the General Conference ; but to him it also owes its first schism. After much contending O'Kelly succeeded in having the first General Conference convened, Nov. 1, 1792. He then introduced a resolution by which the bishop's power of appointment could be so far modified as to allow a preacher who felt dissatisfied with the place assigned to him to appeal to the conference. The resolution was rejected, and O'Kelly then withdrew and formed the Republican Methodist Church, which subsequently was called simply the Christian Church, and which in 1829 numbered several thousand members in Virginia and North Carolina. He wrote several pamphlets concerning the schism. (See *evens, History of the Methodist Episcopal Church*, vol. iii. ; *Bennett, Memorials of Methodism in Virginia*, Richmond, 1871.) C. P.

Olaf, St., the patron saint of Norway, belonged to an old family of royalty, but grew up in exile ; a Christian and a viking. In 15 he returned home and made himself king of Norway, where he introduced Christianity by fire and sword, crushing out every trace of the old paganism. As a consequence he had many enemies in his own realm, and in 1028 the Danish king, Canute the Great, drove him out of the land. Two years later, however, he returned, but was defeated and killed in the battle of Stiklestad, July 29, 1030. Immediately after his death a strong reaction took place in the feelings of his countrymen toward him, especially as many miracles were reported to have taken place at his grave, and in 1031 a popular assembly declared him a saint, and his remains were deposited in the cathedral of Trondhjem (Dronning). By the Church of Rome this saint was never formally recognized, but St. Olaf's shrine became nevertheless the centre of Scandinavian pilgrimage. The sober history of this great man may be read in *Snorre's Heimskringla* and *Olaf's Saga*. (See also *Daac, Nordens Helgener*, Christiania, 1881. Thomas Carlyle, *Early Kings of Norway*, 1843.) C. P.

Idocastle. See COBHAM.

Id Catholicism. The proclamation of the infallibility of the pope by the Council of Vatican, July 18, 1870, was immediately met with a formal protest from forty-two professors of the University of Munich, with Rongier and Friedrich at their head, and similar protests came also from other German universities—Bonn, Giessen, Breslau, and Hamburg. It was, however, hardly the intention of those protesting to prepare for a separation from the Church of Rome and to create

a schism, and the whole movement would probably soon have come to an end if it had not reached the laity. But in Munich, Cologne, Nuremberg, and other cities large numbers of laymen actually refused to follow the Church of Rome in her new departure, and formed new congregations in order to continue the old, truly Catholic Church from before July 18, 1870. A great difficulty presented itself : the party numbered not one bishop among its members, and ordination, confirmation, etc., can only be performed by a bishop. But a way was found out of it. The Church of Utrecht, containing the remnants of Jansenists or Old Catholics in Holland, and numbering one archbishopric, Utrecht, two bishoprics, Deventer and Haarlem, 25 congregations, and about 6000 members, has preserved the apostolical succession unbroken, and although the church is not recognized by the pope, the validity of the succession cannot be denied. From thence it was transferred to the Old Catholics in Germany, Bishop Heykamp, of Deventer, consecrating Professor Reinkens in 1873. By the conference held at Constance in the same year the organization was completed, and in 1889 the party numbered in Prussia, Baden, Bavaria and Hesse, 109 congregations and 36,000 members. The tenth congress was held at Cologne, Sept. 12-14, 1890. It had an international character. (See *The New Reformation*, London, 1875 ; Bühler, *Der Altkatholicismus*, Leyden, 1880, and Bishop Reinkens, *Der Altkatholicismus*, Heidelberg, 1882.)

Old Testament. For the origin of the name, see NEW TESTAMENT. For contents, see BIBLE.

Olevianus, Kaspar, b. at Treves, Aug. 10, 1536 ; d. at Herborn, Nassau, March 15, 1587 ; studied canon law in Paris, Orleans, and Bourges, and theology at Geneva ; became teacher in his native city in 1559, but was expelled by the archbishop in 1560 because he taught the ideas of Calvin ; settled at Heidelberg first as teacher, afterward as court preacher ; wrote the Heidelberg Confession together with Ursinus and several pamphlets in its defence ; removed in 1576 to Berleburg, and in 1584 to Herborn, everywhere engaged in the establishment of the Reformation. (See his life by Sudhoff, Elberfeld, 1857.) C. P.

Olga, St., was born a peasant girl, but became the wife of the grandduke Igor of Kiev ; governed the realm with great success during the minority of her son ; went in 958 to Constantinople and embraced Christianity, and is revered as a saint of the Russian Church, though she did not succeed in doing anything directly for the propagation of Christianity in Russia. (See her life by Castremonte, Paris, 1879.) C. P.

Olin, Stephen, D.D. (Middlebury College, 1832 ; University of Alabama, 1834), LL.D. (Yale, 1845), Methodist ; b. at Leicester, Vt., March 2, 1797 ; d. at Middletown, Conn., Aug. 16, 1851. He was graduated at Middle-

bury in 1830; entered the ministry in 1824; was president of Randolph Macon College, Virginia, 1834-37; travelled, 1837-41, and was elected president of Wesleyan University at Middletown in 1842. He published famous *Travels in Egypt, Arabia Petrea, and the Holy Land*, New York, 1843, 2 vols.; *Greece and the Golden Horn*, 1854; *Works*, 1852, 2 vols.; *Life and Letters* (edited by his wife), 1853, 2 vols.

Olive. See p. 662.

Olivers, Thomas, Wesleyan; b. at Tregonan, Wales, in 1725; d. in London, in the month of March, 1799. He was converted by Whitefield's preaching; preached himself in various places in England and Ireland, conducted for a long time the *Arminian Monthly*, and was one of Wesley's ablest defenders. He is the author of the hymn "The God of Abraham praise."

Olives and Olivet, Mount of. A noted ridge two miles long east of Jerusalem, first mentioned in connection with David's flight from Absalom. Upon it Solomon built high places for the gods of his heathen wives, but these were destroyed by Josiah (1 Kings xi. 7, 2 Kings xxiii. 13). This is "the mount" from which the returned Jews brought the branches to make booths in which to celebrate the Feast of Tabernacles (Neh. viii. 15). Over it our Saviour often passed on his way to and from the holy city. From it he descended on his triumphal entry into Jerusalem, and from it he ascended to his Father's right hand. Zechariah (xiv. 4) predicted that one day it would be cleft in twain, leaving a great valley between the dis severed parts.

T. W. C.

Olivétan (o-lev-ton), Pierre Robert, French Protestant; b. at Noyon, Northern France, toward the end of the 15th century; d. at Ferrara, 1538; was a relative and friend of Calvin, and translated the Bible into French, Neufchatel, 1535, 2 vols. fol., on the basis of the translation of Lefèvre d'Étaples. Corrected by Calvin, Olivetan's translation became the foundation of the Geneva Bible.

Olshausen (ols-how-zen), Hermann, Lutheran; b. at Oldeslohe, Holstein, Aug. 21, 1796; d. at Erlangen, Sept. 4, 1839. He studied theology at Kiel and in Berlin, and was appointed professor at Königsberg in 1821 and at Erlangen in 1834. His commentaries on the New Testament were translated into English in Clark's *Foreign Theological Library*, Edinburgh, 1847-49, 4 vols., and a revision by A. C. Kendrick appeared in New York, 1856-58, 6 vols.

Omiss, the followers of Jakob Amman and the strict party among the Mennonites, (see MENNO). They discard buttons and shaving.

Omnipotence of God is his almighty power. The most conspicuous instance of its exercise was the creation of the world out of nothing. It is a great stimulus to prayer and trust that God is "able to do exceedingly abundantly above all that we ask or think" (Eph. iii. 20).

T. W. C.

Omnipresence of God is his presence everywhere. It belongs to his perfection as infinite (Ps. cxxxix. 7-10).

T. W. C.

Omniscience of God is that perfection by which he knows all things, past, present, and to come. This knowledge is not as with us the result of time and effort, but immediate and intuitive. It is perfect, universal, and infallible (Heb. iv. 13).

T. W. C.

Om'-ri (servant of Jehovah). Founder of the second dynasty of Israel. When Zimri slew Elah, the army elected in his place Omri, who attacked Zimri and caused his death, and then for two years reigned over half the people and afterward for twelve years over the whole. He made Samaria the capital. He exceeded his predecessors in wickedness (1 Kings xvi., Micah vi. 16).

T. W. C.

On (sun), an ancient city of Lower Egypt, known to the Greeks as Heliopolis, on the Pelusiac branch of the Nile, 6 miles from Cairo. Jeremiah (xliii. 13) calls it Beth Shemesh (house of the sun), Ezekiel (xxx. 17), Aven (= On), the Arabs, 'Ain-Shems (fountain of the sun). It was the ancient seat of the Egyptian worship of the sun. See HELIOPOLIS.

T. W. C.

Onderdonk, Henry Ustic, D.D. (Columbia, 1827); b. in New York, March 16, 1789; d. in Philadelphia, Dec. 6, 1858. He graduated at Columbia, 1805; studied medicine in London and Edinburgh; became minister at Canandaigua, N. Y., 1816-20; rector of St. Ann's, Brooklyn, 1820-27; assistant bishop of Pennsylvania, 1827; succeeded Bishop White, 1836; suspended, 1844; restored, 1856. He wrote several controversial and devotional works, and ten hymns for the Protestant Episcopal collection of 1827. Of his hymns, "The Spirit in our hearts" has been widely used.

F. M. B.

O-nos'-i-mus (profitable), a slave of Philemon of Colossæ, who ran away from his master and fled to Rome, where he was converted through the preaching of Paul, and was the occasion of his writing the Epistle to Philemon (q.v.). He ministered tenderly to Paul in his imprisonment, and was received by his former master "as a brother beloved" (Col. iv. 9).

T. W. C.

Onion, a well-known garden vegetable which grew in great perfection in Egypt, and for the lack of which the Israelites murmured in the wilderness (Num. xi. 5).

T. W. C.

Onkelos, the author of the best of the Targums or Chaldee paraphrases of the Old Testament. It is confined to the books of Moses, and is so brief and simple that its genuineness is unquestioned. Occasionally the style approaches in purity the Aramaic of Daniel and Ezra. This work is quoted in the Mishna, but was not known to Origen, Eusebius, or Jerome.

T. W. C.

Only Begotten, a Scriptural title of Christ (John i. 14, iii. 16, 1 John iv. 9), suggesting a mysterious relation between him and the Father, which no human words can fully express and no human mind fully comprehend.

T. W. C.

Oort, Henricus, Dutch Orientalist; b. at Amnes, Utrecht, Dec. 27, 1836; studied theology at Leyden; held various pastoral charges, and became professor of Hebrew and Jewish antiquities at Leyden in 1875. Some of his works have been translated into English, *The Religion of the Baalim among the Israelites*, by Bishop Colenso, London, 1865; (with Hooymaas) *The Bible for Young People*, by P. H. Wicksteed, London, 1873-79, 6 vols., rep. in Boston under the title, *The Bible for Learners*, 1878-79, 8 vols. He represents the extreme Leyden school of destructive Bible critics.

Oosterzee, Jan Jacob van, Reformed; b. Rotterdam, Holland, April 17, 1817; d. at Wiesbaden, Germany, July 29, 1882; studied theology in the University of Utrecht, 1835-40, and became, after holding various pastoral charges, professor there in 1862. He was the recognized leader of the evangelical school in Dutch theology, and several of his works have been translated into English, *The Image of Christ as Presented in Scripture* (forming the third volume of his *Christologie*), London, 1874; commentaries on Luke, the Pastoral epistles, and James in the Lange series, London and New York; *Theology of the New Testament*, London, 1870, 4th ed., 1882; *Christian Dogmatics*, London and New York, 1874, 2d ed., 1878; *Moses*, Edinburgh, 1876, and *Practical Theology*, 1878. His *Autobiography* was published in 1883. A biographical sketch by Evans is found in the *Catholic Presbyterian*, October, 1882.

O'-phel (*the knoll*), a quarter of the temple adjacent to the temple and occupied by the Ethiopian (Neh. iii. 26, 27, xl. 21). It was enclosed by a wall, but is now outside the city. It belongs to the lower ridge into which Mt. Moriah sinks south of the area of the mosque. Some think it to be intended for the Hebrew Ophel translated "stronghold" in Micah iv. 8, where the R. V. gives hill."

T. W. C.

O'-phir (*fruitful*), the celebrated gold region to which Solomon sent ships from a port on the Red Sea. The abundance and purity of its gold were proverbial (Job xx. 9, Ps. xlv. 9, Isa. xlii. 12). Its precise situation has never been determined. Josephus places it in the peninsula of Malacca; others at Sofala, on the Mozambique coast of Africa. The common view has been that it was in Arabia, which, though it does not produce gold now, certainly did yield it in ancient times (2 Chron. ix. 14, Ezek. xxvii. 32). Ritter, Ewald, and others put it in Southern India, which produces the other articles brought in Solomon's ships (peacocks, apes, incense, and ivory, 1 Kings xi. 22), and which could account for the voyage being made once in three years.

T. W. C.

Ophites, *The* (from the Greek, ὄφις, "a serpent"), was the name of a Gnostic sect which originated in Egypt, thence spread to Syria and Asia Minor, and continued alive into the 6th century, as there exist laws against them enacted by Justinian in 530. One of their most characteristic ideas they

had evidently borrowed from the Egyptian serpent-worship, to which they gave a very curious application. Like most Gnostics they considered the Jehovah of the Old Testament to be the Demiurgus, and taught that emancipation from his power was the highest moral problem of human life. The serpent who tempted Eve to disobedience was consequently to them not a seducer to evil, but the bearer of knowledge and truth—the very principle of morality. See GNOSTICISM.

Optatus, bishop of Mileve in Numidia, wrote a work against the Donatists which has come down to us. It is in six (seven) books, composed in the year 368 or thereabouts. The seventh book may be spurious, or else is of later origin than the others. It takes up all the controverted points between Catholics and Donatists, and in a friendly tone seeks to refute the Donatists and gain them over. It is the most valuable source of information upon the history of Donatism, and is found in Migne, *Pat. Lat.* XI.

F. H. F.

Optimism and Pessimism. Optimism (*optimus*, best) is the name given to the doctrine that the existing order of things, whatever its seeming imperfections, is as a whole the best which could have been created. Discussions upon this theme are as old as philosophy itself, but its full development as a system was first set forth by Shaftesbury (1699) and Archbishop King (1702), and especially by the celebrated Leibnitz in his treatise entitled *Theodicee* (1710), in which he contends that the existence of evil, both moral and physical, is a necessary consequence of the finiteness of created beings, and that in the existing constitution of things the preponderance of good is greater than in any other conceivable creation. Very plausible arguments are presented in favor of this thesis, but most careful thinkers are of opinion that the matter is too difficult for our faculties.

Pessimism (*pessimus*, worst) holds that existence is essentially evil, and that the universe is a vanity. Its modern founder was Schopenhauer (1788-1860), who held that the world is the worst possible. Its ablest present representative, Von Hartmann, will not say this, but affirms that it is worse than would have been no world at all. Other writers, such as Bahnsen, insist that life is not only essentially wretched and irrational, but will be eternally so. There can be no hesitation in rejecting such views as wholly unchristian and unreasonable.

T. W. C.

Opus Operantis ("the work of the worker") and **Opus Operatum** ("the work wrought"), two terms of Roman Catholic theology, the first comprising those rites whose effect as means of grace depends nearly if not wholly on the disposition of the acting person, such as prayer, sprinkling with holy water, etc., while the latter is applied only to the sacraments, whose ministration is itself a means of grace, nearly if not wholly independent of the disposition of the recipient.

Opus Supererogationis, or **Opera Super-**

erogatoria ("work beyond that which is demanded"), a term of Roman Catholic theology, denoting acts of goodness and piety above the duty of man to God. Christ and the saints have performed such acts, and they form, according to a constitution by Clemens VI., of 1343, a treasure at the disposal of the church which enables the pope to give and sell indulgences. The constitution was afterward confirmed by several other popes, Leo X., Plus VI., and gave rise to a most scandalous practice.

Oracle (Latin, *oraculum*) denotes in Greek and Roman paganism the place where the gods were consulted (Delphi, Dodona), or the answers which they were supposed to give at such places when duly interrogated. Those answers were generally conjectural, and consisted in something which took place at the moment—rustling of leaves, cries of birds, etc.—but sometimes they had the form of words uttered by the priests, and were then complete enigmas.

Oral Law is the name given to a traditional teaching given besides the written law and transmitted through the elders down to the time of the Great Synagogue. About the time of the 2d century it was committed to writing, and is now found in the voluminous pages of the Talmud. T. W. C.

Oratorio, a musical composition consisting of solos and choirs, accompanied by organ and orchestra, and corresponding within the pale of sacred music to the opera of the theatre, originated in the middle of the 16th century, and was introduced by Filippo de Neri (1515-95), the founder of the order of the Oratorians, whence its name. The first oratorios were performed on a stage and in costumes, and were of an altogether lighter description. In the hands of Bach (1685-1750) and Händel (1685-1759) they reached their highest solemnity and sublimity; under Haydn (1732-1809) and Mendelssohn (1809-47) they became more complete, especially with respect to instrumentation, and more varied.

Oratory, a small chapel or place of prayer, not having the rights of services of a parish church. Also the name of a religious society in the Roman Church, founded by St. Philip Neri, composed of priests who live together without being bound by monastic vows. F. H. F.

Ordeal (from the Anglo-Saxon, *ordæl*, "great judgment") originated from the custom prevalent among all Germanic nations of deciding certain cases by wager of battle, and was in the 5th century adopted by the church and administered by her as a means of direct appeal to the judgment of God. In cases of adultery the accused could prove his innocence by carrying a red-hot iron unhurt; in cases of theft, by putting his hand down in a vessel filled with boiling water, etc. Already in the beginning of the 9th century, however, Agobard of Lyons wrote against this barbarism, and the opposition spread from century to century. After the 13th century it was only used in cases of witchcraft. The

witch was thrown with hands and feet bound into a stream; if she floated, she was guilty and was burnt; but if she sank to the bottom and was drowned, she was declared innocent. The Council of Trent condemned the custom, but in Protestant countries it still lingered down to the 17th century.

Ordericus Vitalis, b. at Attengesham, near Shrewsbury, England, Feb. 16, 1075; d. at St. Evroul, Normandy, about 1143; descended from a Norman family; was educated in Normandy; took orders there, and spent his whole life there with the exception of occasional journeys to England. Of his *Historia Ecclesiastica* in three parts, the last part is of superior interest for the history both of Normandy and England. The work was first edited by Duchesne in his *Hist. Norm. Script.*, Paris, 1619, best by A. le Prevost, 1838-55, 5 vols. There is an Eng. trans. by T. Forester in Bohn's Antiquarian Library, London, 1853-56, 4 vols.

Orders, Holy, is a term referring to the sacred character of the ministry in the Christian Church. Some Protestant churches—the Presbyterian, Congregationalist, Baptist, etc.—recognize only one order: that of the presbyter or priest; others—the Anglican, Lutheran, Methodist, etc.—three: those of the bishop, the priest, and the deacon; the Roman Catholic seven, adding to those of the bishop, the priest, and the deacon, those of the doorkeeper, exorcist, reader, and acolyte, but making a distinction between the three former as "major orders" and the four latter as "minor orders."

Orders, Religious, are associations or communities bound together for some religious purpose by a common vow, under a common leader, and in a common state of life. The character of such an association may vary very considerably, being with one purely ascetic, with another essentially military, which differences are described under the name of each particular order.

Ordinal is the name of the book containing the rules or rites by which, in the Church of England and other Protestant Episcopal churches, bishops, priests, and deacons are ordained. The ordinal of the Church of England was prepared in 1550 by a commission appointed by Edward VI., and afterward slightly modified under Elizabeth and by the Convention of 1661.

Ordinary (Latin, *ordinarius*) is the title given both by common and canon law to him who, in ecclesiastical affairs, exercises immediate jurisdiction—that is, performs his functions in his own right and not as the delegate of anybody else. Properly speaking the title can only be given to the diocesan bishop, but common parlance gives it sometimes a wider application.

Ordination is the act by which, in the Christian Church, holy orders are conferred and men set apart for the office of the ministry. There are differences, however, not only in the rites by which the act is performed, but also in the very character ascribed to it.

certain bodies of Christians--the Disciples of Christ, the Quakers, the Plymouth Brethren--recognize no human rite of ordination, on the ground that all Christians are alike and that only the inward call to preach makes the minister. The Roman Catholic Church has gone to the opposite extreme, considering ordination a sacrament like baptism, and ascribing to it an indelible character, which is conferred by the very performance of the rite, independent of the personal character or life of the ordinant and candidate. The Church of England and other Protestant Episcopal churches do not define ordination as a sacrament by which grace is directly conferred. On the contrary, by insisting upon certain conditions of age, character, life, moral and intellectual standing, etc., they designate the act as a human institution. But by confining the power of ordination to the bishop as the successor of the apostles, and adhering firmly to certain traditional features of the rite, they connect it directly with the divine source of the church, while some Nonconformist bodies, contending for the power of ordination as belonging to the people and protesting that the popular election constitutes the minister, apparently approach the views of the Quakers and others on the subject. C. P.

Ordo Romanus means the whole set of rules and regulations for the service of the Roman Catholic Church. As the forms of that service have changed considerably from time to time, there is, of course, more than one *ordo Romanus*. The oldest is supposed to date from the time of Gelasius I., toward the close of the 5th century; the latest from the 14th century.

Organ, The, was a Byzantine invention first introduced into Western Europe in the 8th century. But while in the East the instrument was used only at social entertainments, in the West it was generally found very suitable for church use and, with the exception of the papal chapels, every cathedral had its organ in the 9th and 10th centuries. At the reformation the Lutheran Church retained it, while the Reformed Church abolished it, though it has later on, now and then, re-adopted it.

Orelli (Hans), Conrad von, Ph.D. (Leipzig, 1871), D.D. (Greifswald, 1885), Swiss protestant; b. at Zurich, Jan. 25, 1840. He studied at Zurich, Lausanne, Erlangen, Tübingen, and Leipzig, and became professor of theology at Basel in 1873. He published *Die hebräischen Synonyma der Zeit und Ewigkeit*, Leipzig, 1871; *Durchs Heilige Land*, Basel, 1878, 3d ed., 1884; *The Old Testament Prophecy of the Consummation of God's Kingdom*, Eng. trans., Edinburgh, 1885; commentaries on Isaiah and Jeremiah (1887). *Ezekiel and the Twelve Minor Prophets* (1888), in Strack and Zöckler's *Commentar*, Nördlingen, and some minor writings.

Origen was born of Christian parents in Alexandria in the year 185 or 186; d. and was buried at Tyre, 253. He was baptized as an infant. His father, Leonidas, possessed some property, and had his son well

educated. But in the year 202 Leonidas was imprisoned for his faith, his property confiscated, and himself soon executed. Origen was received into the house of a wealthy Christian lady, but soon began to support himself by teaching, and was shortly put in charge of the catechetical school in Alexandria, where he lived in great poverty, but pursued his studies incessantly, becoming acquainted with Greek philosophy in the school of Ammonius Saccas (see NEO-PLATONISM). At this time, under the influence of the passage Matt. xix. 12, he made himself an eunuch. Persecution compelled him (probably 215-16) to leave Alexandria, and he spent a short time in Palestine. Upon the command of his bishop, he returned and took up his work in the catechetical school, but his position was rendered unpleasant by the jealousy of the bishop, and this rather increased with time. He now busied himself with literary labors. His *Hexapla* and his commentaries were begun at this time. About 230 ecclesiastical matters called him to Greece. On the way he was ordained as presbyter in Palestine. This step displeased the bishop of Alexandria, and he procured the deposition of Origen at a synod which he called. In consequence Origen retired from Alexandria and settled in Caesarea in Palestine. His literary labors were continued, but the confusion of the times caused him to leave Caesarea and live in various places, one of which was Athens. He journeyed to Arabia to win over Beryllus from his heresies, in which he succeeded. In the period of peace and security which preceded the Decian persecution, he composed his reply to Celsus, which is one of the ripest of his productions. In the following persecution Origen was imprisoned and tortured (250), but he survived and died a natural death.

The writings of Origen may be divided into three classes: (1) Exegetical, in which his textual labors, as exemplified by the *Hexapla*, his homilies, and his numerous commentaries, are to be mentioned. His method of interpretation was the allegorical, for he distinguished three senses in Scripture, the literal, the psychical, and the pneumatic, the latter the source of his mystic and allegorizing speculations. Then come (2) his philosophic and dogmatic writings, of which the principal is the *De Principiis* (Eng. trans. in the Ante-Nicene Library of the Christian Literature Publishing Company), which is devoted to the systematic development of the fundamental doctrines of Christianity, such as God, the world, the freedom of the will, and the Scriptures. Finally (3) the apologetic works, of which the eight books against Celsus (see Ante-Nicene Library) are the chief. Here the objections raised by the Jews and the Greek philosophy of the day are presented by extracts from Celsus, and then refuted by Origen. Works in Migne, *Pat. Gr.* XI.-XVII.

The speculative spirit of Origen led to many suggestions upon the deeper problems of Christianity, in which he jostled rudely against favorite conceptions, and while making fruitful contributions to the progress of

Christian doctrine, gained a doubtful reputation for heterodoxy. Speculation upon the nature of God and the necessity under which he lies to reveal himself, caused Origen to emphasize the idea of the eternity of the Logos, which he taught was "eternally generated." This idea, which gave eternity, deity, and at the same time dependence to the Logos, was never let fall in the following centuries, since it was a real element in the advancing understanding of the nature of the person of Christ. But with this he connected speculations as to a pre-existent world of spirits and a premundane fall, for the purpose of explaining the origin of evil in the world, which were less acceptable, especially in their connection with the incarnation. He opposed also the idea of a speedy end of the world, and of a literal resurrection of the body. He taught the final restoration of all intelligencies to holiness and happiness.

It was inevitable that such a teacher should have followers, and also opponents. Hence the following centuries witnessed a great deal of controversy over his person and his doctrines. During the great movements of the 4th century he was calmly and rightly judged. Athanasius, Basil, the Gregories, and other great minds recognized his merits without subscribing to his more startling peculiarities. Orthodox Latin writers sought by translations and essays to make his treasures known to the West. In the latter part of the 4th century and beginning of the 5th, a controversy arose in which Rufinus, Origen's disciple, and Jerome were concerned. The monasteries were often involved, the most zealous monks being generally against Origen. In the time of Justinian there were great contentions. Various parties of Origenists and anti-Origenists were enumerated, till in 553 the fifth œcumenical council at Constantinople anathematized his teaching. For one of the best studies on Origen, see Thomasius, *Origenes*, Nuremberg, 1837. Also see Redeppening, *Origenes*, Bonn, 1841-46, 2 vols. F. H. F.

Original Antiburghers, Burghers, and Seceders. See SECEDERS.

Original Sin. See SIN.

Orme, William, Congregationalist; b. at Falkirk, Scotland, during 1787; d. in London, during 1830. He was minister at Perth, 1807, and later at Camberwell, Surrey, and foreign secretary of the London Missionary Society. He wrote *A Sketch of the Translation and Circulation of the Scriptures*, Perth, 1815; *lives of Owen*, London, 1820; *Kiffen*, 1823; *Urquhart*, 1827, and *Baxter*, 1830; and *Bibliotheca Biblica*, Edinburgh, 1824.

F. M. B.

Ormuzd and Ahriman, the popular English form of the names of the divine representatives of good and evil respectively in Parsee theology. See PERSIA.

Orosius, Spaniard, flourished in the 5th century, friend and correspondent of Augustine, wrote some theological treatises, but specially *Seven Books of History against the Pagans*, in which he refutes their charge that Christianity was the cause of calamities by showing

that the world has ever been a vale of tears. Best ed. by Zangemeister, in the *Corpus Script. Eccles. Lat.*, Vienna, 1882. F. H. F.

Orthodoxy and Heterodoxy. The former term denotes soundness in the faith (*lit.*, correct opinion), the latter the opposite. Of course the application of the terms depends upon the viewpoint of the observer. Yet it is generally allowed that those doctrines which have been held by the great body of the church in all ages should be regarded and treated as orthodox, while the temporary and occasional divergencies from the recognized system are styled heterodox. Thus the authority, inspiration, and canon of the Scriptures, the trinity, the fall of man and the corruption of the race, the incarnation, atonement, and intercession, of the Lord Jesus, salvation through the cross, the work of the Holy Spirit in regeneration and sanctification, the obligation to good works, the validity and importance of the sacraments, the second advent of Christ, the general resurrection and judgment, and the endlessness of future retributions, make up a chain of related truths which have been so generally and persistently held by the historic church as justly to claim the title of orthodox. T. W. C.

Orton, Job, Independent; b. at Shrewsbury, England, Sept. 4, 1717; d. at Kidderminster, July 19, 1788; was educated in Dr. Doddridge's academy at Northampton; became pastor in 1741 of the Presbyterian and Independent congregations in his native town, and retired to Kidderminster in 1766. He was a prolific writer, and published, besides a number of sermons and other devotional works, a life of Dr. Doddridge, whose works he edited, and *A Short and Plain Exposition of the Old Testament*, edited by Robert Gentleman, Worcester, 1788-91, 6 vols., 2d ed., 1822.

Osculatory (Latin, *osculatorium*), a representation of Christ and the Virgin, carved or painted, of wood or metal, which, during the celebration of mass, was kissed by the priest and then passed around among the congregation for the same purpose. The custom prevalent in the ancient church was, no doubt, a reminiscence of the kiss of peace in the primitive church.

Osiander (o-ze-an-der), **Andreas**, b. at Gunzenhausen, on the Altmühl, in Bavaria, but at that time under the authority of the margrave of Brandenburg, Dec. 19, 1498; d. at Königsberg, Oct. 17, 1552; was ordained priest in 1520; embraced the Reformation, and was very active in its establishment at Nuremberg, but left the city when the Augsburg Interim was accepted in 1548, and was appointed pastor and professor of theology at Königsberg. In the doctrine of justification by faith he was decidedly opposed to Calvinism and Romanism, and fundamentally agreed with Luther; but he gave it a mystical turn, and thereby caused a controversy which threatened to assume great dimensions when he suddenly died. His followers were expelled from Prussia in 1566, and their leader, the court preacher Funck, was beheaded. (See his life by W. Möller, Elberfeld, 1870.)

Ospray (*powerful*), an unclean bird of the eagle kind, unfit for food (Lev. xi. 18). If not a generic term, it is perhaps the short-toed eagle, the most abundant of the Palestine species. T. W. C.

Ossifrage (*the breaker*), an unclean bird of the eagle kind (Deut. xiv. 12). Some consider it the bearded vulture; others a mountain bird like the lammergeyer of the Alps, which breaks the bones of animals by dropping them from a great height upon a stone.

T. W. C.

Osterwald (os-ter-valt), **Jean Frédéric**, b. at Neuchâtel, Switzerland, Nov. 25, 1663; d. here, April 14, 1747; studied theology at Zurich, Saumur, Orleans, and Paris, and was appointed deacon of his native city in 1686, and pastor in 1699. He is known in the history of the Swiss Church as a representative of a broader and more liberal tendency, and several of his writings have been translated into English: *A Treatise concerning the Causes of the Present Corruption of Christians* in Watson's *Tracts*, 1700; *The Grounds and Principles of the Christian Religion*, by George Stanhope, London, 1704; *The Arguments of the Books and Chapters of the Old and New Testaments*, by John Chamberlayne, 1722; *Lectures on the Exercise of the Sacred Ministry*, by Thomas Stevens, 1781.

Ostiary (*usher*), who kept strangers out of the congregation, and showed the initiated to their place, and in the 8d century attained the rank of the lowest order of the clergy. The order originated in the West. F. H. F.

Ostrich, the largest and strongest of birds, bounding in the torrid regions of Arabia and Africa. It can run faster than the swiftest horse. It loves solitary places, and is the bird intended by the "owl" in Job xxx. 29, Isa. ciii. 21, etc. It is timid, and often when frightened abandons its eggs or young, and hence is said to be "hardened against" them Job xxxix. 16) or cruel (Sam. iv. 3).

T. W. C.

Oswald, St., king of Northumbria; b. about 605; was educated in the monastery of Iona; tried to introduce Christianity in Britain, and was killed in the battle of the Maserfeld against the pagan Penda, Aug. 5, 642. He was canonized, and his name became the centre of a great mass of legendary matter. See Butler, *Lives of the Saints*.)

Otho of Freising, b. after 1111; d. at Freising, Sept. 21, 1158; grandson of Henry V., half-brother of Conrad III., uncle of Friedrich I., Cistercian monk and bishop of Freising, Bavaria, from 1137 to his death. At the instance of his nephew he wrote his *Gesta Frederici*, which is a work of great historical interest. It was edited by Wilman in *Monumenta Germanica*, and also published separately, Hannover, 1867, 2 vols.

Otterbein (ot-ter-bine), **Philip William**, founder of the Church of the United Brethren in Christ at Frederick City, Md., in 1800; b. at Dillenburg, Germany, June 4, 1726; d. at Baltimore, Md., Nov. 17, 1813. He was originally in the German Reformed Church.

(See his life by Drury, Dayton, O., 1884, and UNITED BRETHREN.)

Otto, Johann Karl Theodor von, Ph.D. (Jena, 1841), Lic. Theol. and D.D. (Königsberg, 1844 and 1848), b. at Jena, Oct. 4, 1816; studied theology there, 1838-41, and became professor extraordinary there in 1844, and ordinary professor in the evangelical theological faculty in Vienna, 1851; d. in Vienna in the year 1887. Among his works are *De epistola ad Diognetum St. Justin*, 1845, 2d ed., 1852; *Corpus Apologetarum Christ. Secund. Secul.*, Jena, 1842-72, 9 vols.

Oven. Sometimes in the East merely sand heated by a fire, or a hole in the earth lined with stones, or a vessel of clay or of metal upon which, after it has been heated, thin patches of dough are placed either inside or outside. T. W. C.

Owen, John, D.D. (Oxford, 1653), Puritan; b. at Stadham, Oxfordshire, England, 1616; d. at Ealing, near London, Aug. 24, 1683. He entered Queen's College, Oxford, 1628, and studying with extraordinary diligence, became B.A., 1632, and M.A., 1636. Driven thence by Laud's new statutes, he was for a time chaplain to Sir R. Dormer at Ascot, and then lived in London, where his principles were fixed by a sermon at Aldermanbury. His first publication, *Display of Arminianism*, London, 1642, gained him under Presbyterian patronage the living of Fordham in Essex, 1642-46, where he married, and wrote *Duty of Pastors and People*. Transferred to Coggeshall, near Fordham, he became distinctly an Independent, published *Eshecol* (1647) and several controversial tracts, preached before Parliament the day after the king's execution, made acquaintance with Cromwell, and accompanied him as chaplain to Ireland, 1650, and to Scotland, 1651. In March, 1651, he was made dean of Christ Church, Oxford, and in Sept., 1652, vice-chancellor. Active in these posts, he also sat for a short time in Parliament, 1654; was one of the Triers, and took part in the ecclesiastical and civil movements of the day, as in the conference which drew up the Savoy Declaration, 1658. Among his writings during these years were *Divina Justitia*, *Perseverance of Saints*, and *Vindicia Evangelica*. The Presbyterians deprived him of his deanery in March, 1660, and he retired to Stadham, to write *Theologoumena Pantodapa*, and to answer *Fiat Lux* in *Animadversions*, 1662.

At the Restoration he was treated with respect, and offered preferment if he would conform. He declined an invitation to Boston, 1663, as later the presidency of Harvard (1671), and similar posts in Holland. In 1666 he gathered a Nonconformist congregation in London. In 1667 appeared his *Catechism*, and the first part of his work on the *Epistle to the Hebrews*, finished 1684. In 1669 he wrote a remonstrance against the intolerance of his friends in New England. In 1672 he drew up an address of thanks for the Declaration of Indulgence, and took part in the weekly lectures at Plummer's Hall. In 1674, as a leader of dissent, he had interviews with Charles II. and the duke of York, and re-

ceived £1000 from the king for the relief of distressed ministers. In 1677 he took a second wife and retired to her estate at Ealing. His later years were much troubled by disease.

His frequent controversies with Baxter, Goodwin, Parker, Sherlock, Stillingfleet, the Socinians, and the Romanists can only be glanced at here. Yet he had the respect of all parties, and, however positive his doctrine, was no friend of extremes in practice. Among his eighty works not above mentioned are *On the Holy Spirit*, 1674; *Justification by Faith*, 1677; *Christologia*, 1679, and *Inquiry into Evangelical Churches*, 1681. His devotional writings, as *On Spiritual-Mindedness*, 1681, and *Glory of Christ*, 1684-91, still have many admirers. His works were edited by T. Russell in 20 vols., London, 1828; by W. H. Goold in 24 vols., 1850-55; and again by C. W. Quick in 17 vols., Philadelphia, 1865-69. The best life of Owen is by W. Orme, 1820. F. M. B.

Owen, Robert, socialist; b. at Newtown, North Wales, 169 m. w.n.w. of London, March 14, 1771; d. there, Nov. 19, 1858. His life was devoted to benevolent schemes in the direction of communistic societies at home and abroad, labor leagues, etc.; for these he worked with unquestioned zeal, ability, and devotion, but with no adequate visible results. He disbelieved in revelation, but accepted spiritualism in his later years through the influence of his son. (See his autobiography down to 1820, London, vol. i., 1857; vol. i., A, 1858 [which is an appendix to vol. i., containing a series of reports, addresses, memorials, and other documents referred to in vol. i.; no more has been published], and W. L. Sargant, *Robert Owen and his Social Philosophy*, London, 1860; F. A. Packard, *Life of Robert Owen*, Philadelphia, 1866, 2d ed., 1866, and A. J. Booth, *Robert Owen, the Founder of Socialism in England*, London, 1869.) F. M. B.

Owen, Robert Dale, LL.D. (University of Indiana, 1872), socialist and spiritualist, son of preceding; b. in Glasgow, Nov. 9, 1800; d. at Lake George, N. Y., June 17, 1877. He came to America with his father, Robert Owen, in 1823, and helped him to found the colony at New Harmony, Ind. In 1827 he was naturalized. He edited *The Free Inquirer*, 1828-32, for the extension of the paternal views. He rendered many public services in the legislature, 1835-38; in Congress, 1843-47; as chargé at Naples, 1853-58, and during the civil war. He advocated spiritualism in *Footfalls on the Boundary of Another World*, Philadelphia, 1860, and *The Debatable Land*, New York, 1872. (See his autobiography, *Threading my Way*, New York, 1874.) F. M. B.

Owl, a night bird of prey, unfit for food (Deut. xiv. 16, 17, Isa. xxxiv. 11, Ps. cli. 6). In eight other cases where the word occurs in the A. V. it should be replaced by "ostrich," as it is in the R. V. Five species of owl are found in Egypt and Syria. T. W. C.

Ox, the male of the beeve kind when grown, though often used in the general sense of "kine." It was much used for ploughing

(Deut. xxii. 10), for drawing (Num. vii. 3), for threshing (Deut. xxv. 4), for bearing burdens (1 Chron. xii. 40), for sacrifice (Gen. xv. 9), for milk and butter (Isa. vii. 22), and for food (1 Kings xix. 21). Sometimes they were stall-fed (Hab. iii. 17), but usually were pastured, and then roaming at large were often dangerous (Ps. xxii. 12). The wild ox or bull of Deut. xiv. 5 and Isa. li. 20 (A. V.) was probably the oryx, a powerful creature of the antelope kind. T. W. C.

Oxendon, Right Rev. Ashton, D.D. (by decree of Convocation, 1860), Church of England; b. at Broome, near Canterbury, England, Sept. 25, 1808; was educated at Oxford; ordained deacon in 1833 and priest in 1834; lord bishop of Montreal and metropolitan of Canada, 1869-78; rural dean of Canterbury, 1879-84, and since 1879 vicar of Hackington, near Canterbury. Among his numerous devotional works, most of which have acquired a wide circulation, may be mentioned *Cottage Sermons*, London, 1853; *The Pathway of Safety*, 1856; *The Christian Life*, 1862, n.e., 1870; *Our Church and its Services*, 1868; *Portraits from the Bible*, 1872, 2 vols.; *The Earnest Churchman*, 1878; *Short Comments on the Gospels for Family Worship*, 1885.

Oxenham, Henry Nutcombe, Roman Catholic; b. at Harrow, England, Nov. 15, 1829; was educated at Oxford and held curacies from 1854 to 1857, but joined the Roman Catholic Church in the latter year. Besides numerous review articles he has published *Church Parties*, London, 1857; *Catholic Doctrine of the Atonement*, 1865, 3d ed., 1881; *Catholic Eschatology and Universalism*, 1876, 2d ed., 1878; *Short Studies in Ecclesiastical History and Biography*, 1884; *Short Studies, Ethical and Religious*, 1885.

Oxford Tracts. See TRACTARIANISM.

Oxlee, John, b. at Gisborough, England, Sept. 25, 1779; d. at Molesworth, Jan. 30, 1854; was rector of Scrawton, Yorkshire, 1816-26, and afterward of Molesworth, Hants, from 1836 till his death. He was known as a linguist, having mastered, it was said, no less than 120 languages and dialects, and wrote several learned works, of which *The Christian Doctrine of the Trinity and Incarnation*, London, 1815-50, is the most important.

Ozanam (o-za-non), Antoine Frédéric, b. at Milan, April 23, 1813; d. at Marseilles, Sept. 8, 1853; descended from an Arab family which for more than a century had been settled in Provence; studied in Lyons and Paris, and was in 1841 appointed professor of foreign literature in the Sorbonne. He was a man of strong and genuine piety, and early devoted himself to the defence of religion. In 1833 he founded the Société de Saint Vincent-de-Paul, for the purpose of visiting the sick and the poor. But he never took orders. His powers were essentially literary. His principal work, *Histoire de la Civilisation au 5ième Siècle*, 1845, was translated into English by Ashley C. Glen, London, 1868, 2 vols. His collected works appeared in Paris, 1862-75, 11 vols. His life was written by Kathleen O'Meara, Edinburgh, 1876.

P

Pacca, Bartolomeo, Cardinal, b. at Benevento, 45 m. n.e. of Naples, Dec. 15, 1756; d. in Rome, April 19, 1844. He studied in Naples and Rome, entered the service of the pope, filled with great success a nunciature in Germany 1786-94 and another in Lisbon 1795-1802, was created a cardinal in 1801, and became papal minister of state in 1808. He was the leader of the Zelanti and uncompromising in his dealings with the Secular powers. His *Historical Memoirs* were translated into English by Sir George Head, London, 1850, 2 vols.

Pace, Richard, Roman Catholic; b. at Finchester, Hampshire, England, about 182; d. at Stepney, near London, 1832. He was educated by Langton, bishop of Winchester, and served Cardinal Bainbridge; became prebendary of Southwell 1510, archdeacon of Dorset 1514, dean of St. Paul's 1519, and dean of Exeter 1522. Long employed on foreign embassies, he incurred the wrath of Wolsey, was for two years imprisoned in the Tower, and resigned his preferments. He was a man of learning, and a friend of More and Erasmus. His chief work is *De fructu qui ex doctrina peripitur*, Basel, 1517. F. M. B.

Pachomius, the founder of monasticism (p.v.), b. in the Thebais, Egypt, about 292, on Tabennae, on the Nile, 348. According to the tradition he was a soldier in the army, was converted there, and upon obtaining his discharge first became a hermit, and then began the reformation of the ascetic system of his day by the foundation of community of monks, each living in a cell by himself or with but two companions, at meeting the other monks at meals and orship, and subject to the control of an abbot. But it appears probable that he had himself been a monk of Serapis, and that he simply introduced into the Christian church the form of heathen religion. His rule soon found acceptance, and his influence determined the development of this system. A so-called *Regula S. Pachonii*, containing 44 articles, is found in Holstenius: *Codez regularum*, i. 28-33. F. H. F.

Pachymeres, Georgios, b. at Nicea about 142; d. in Constantinople after 1310; held several high semi-ecclesiastical offices under the reigns of Michael Paleologus and Andronicus, and wrote the history of his time in 13 books which form a very valuable source of information. He was strongly opposed to the union between the Greek and the Roman churches, advocated by Michael, and wrote several treatises on the subject.

Pacianus, bishop of Barcelona in the latter half of the fourth century, left several works: *Contra Novatianos*, *De Baptismo* c. which are found in Migne: *Patrol. Lat.* III.

Pacification, Edicts of, is the name generally applied to those acts of toleration which the French kings felt compelled to

grant in order to prevent the Huguenots from rebelling. (See FRANCE, REF. CHURCH IN.)

Packard, Frederick Adolphus, b. at Marlborough, Mass., Sept. 25, 1794, d. in Philadelphia, Nov. 11, 1867, graduated at Harvard, studied law at Northampton and practiced at Springfield, 1817-29, but removed in the latter year to Philadelphia and devoted himself for nearly forty years to the service of the American Sunday-School Union, editing more than 2000 publications. He wrote himself or compiled about 40, among which were *The Union Bible Dictionary*, 1837, and *The Teacher Taught*, 1839, reprinted in London under the title: *The Sunday-School Teacher's Handbook*.

Pa'-dan A'-ram, (plain of Aram or Syria), the country whence the wife of Isaac (Gen. xxiv. 10) and the wives of Jacob (xxxi. 17, 18) were obtained. It is usually identified with Mesopotamia, the region between the 2 rivers Tigris and Euphrates, and denotes specially the plain in distinction from the mountains on the North (Num. xxiii. 7).

T. W. C.

Padua, a city of northern Italy, 20 m. w. of Venice, with about 70,000 inhabitants. Its university was founded in the 12th century and had, for centuries, the largest and best schools of law and medicine in Europe, numbering 12,000 students. Its theological faculty was established in the 14th century and has a place in the history of theology and philosophy, not because it produced any original ideas, but because it formed the last refuge of mediæval scholasticism or more especially that form of it, known as Averroism. Long time after the ideas and method of the Arab philosopher had been condemned and forgotten by the rest of the world, they still lingered on at Padua until the middle of the 17th century. (See E. Renan, *Averroës et l'averroïsme*, Paris, 1867, 3d ed., 1869.)

Pædobaptism, (baptism of children), the name given to the custom of those Christians who administer the ordinance to infants. (See BAPTISM, p. 72.) T. W. C.

Paganism, a name derived from the Latin *paganus*, a designation of the inhabitants of the country (*pagus*), in distinction from those of the towns. As the latter were the earliest to embrace Christianity, so the former retaining the old idolatry, gave their name to the superstition. The first occurrence of the word in this sense is in an edict of Valentinian A.D. 368. Long after this time, paganism continued to be a power in the state, especially in the West. Honorius forbade pagan worship in 399, and afterwards ordered the destruction of idols and altars, but Theodoric the Great on a visit to Rome in 500, found it needful to threaten death to all who sacrificed to idols. Yet in the centuries that followed traces of the old misbelief were to be found. T. W. C.

Page, Harlan, b. at Coventry, Conn., July 28, 1791, d. in New York, Sept. 23, 1834, was for a number of years, the agent of the American Tract Society and very ardent

and very successful in all kinds of Christian work. (See his *Memoir* by W. A. Hallock, published by the Am. Tract Soc., New York, 1835.)

Pagi, Antoine, b. at Rogues, southeastern France, 1624; d. at Aix, 1699; was a member of the order of the Cordeliers, and published *Critica historico-chronologica in Annales Baronii*, Paris, 1689-1705, 4 vols. fol., containing many important corrections both of dates and facts.

Pagoda, The, a pyramid whose base is two-thirds of its height, is the typical form of sacred architecture among the Hindus. In a loose way the word is also applied to the Chinese temples and towers. But the true pagoda is not found outside of the East Indies.

Paine, Robert, D.D. (Wesleyan, 1842), Methodist Bishop; b. in Person Co., N. C., Nov. 12, 1799; d. at Aberdeen, Miss., Oct. 19, 1882. He was removed in 1814 to Gilci Co., Tenn., and began to preach 1817. 1830-46 he was president of La Grange College, Ala. A member of the General Conference from 1824, he bore a leading part in the division of the M. E. Church, and the organization of the Southern branch, 1844-5, and was elected bishop in 1846. His chief work is *The Life and Times of Bishop McKendree*, Nashville, 1859, 2 vols. F. M. B.

Paine, Thomas, deist; b. at Thetford, Norfolk, 80 m. n.e. of London, Jan. 29, 1737; d. in New York, June 8, 1809. The son of a Quaker stay-maker, he left school at thirteen, worked at his father's trade, and was for ten years an exciseman. Desiring a more promising field for his radical activities, he came to America in 1774 with letters from Franklin, and edited for a while the *Pennsylvania Magazine*. His *Common Sense*, published Jan. 1, 1776, had great effect in stirring up resistance to oppression. *The Crisis*, which followed in December was written by the camp-fire, and began, "These are the times that try men's souls." Thus brought into prominence, he became secretary to the congressional committee on Foreign affairs, 1777-79, and then to the Pennsylvania Assembly. His eminent public services were acknowledged by grants from Congress and New York state. Returning to Europe in 1787, he wrote *The Rights of Man*, 1791-2, which caused his outlawry in England, and his election to the Convention in France. Here his honorable moderation won the enmity of Robespierre, who marked him for a victim. He handed the first part of his *Age of Reason* to Joel Barlow while on his way to prison (1794), and wrote the second part in the Luxembourg. This work, with its coarse attacks on what most Anglo-Saxons held sacred, greatly injured his fame; in later years the earnest friend of liberty has been almost forgotten in the loud assailant of revealed religion. Ignorant and prejudiced, his arguments aroused the contempt of cultivated skeptics, but still have power with the illiterate. Paine returned to the United States in 1802, was warmly received

by Jefferson, but in a different spirit by the Federalists, and spent his remaining years chiefly on his farm at New Rochelle, whence his supposed remains were taken to England, by Cobbett in 1819. His character and manners, especially in old age, were unattractive, though some of the stories about him were probably untrue. His life has been written by G. Chalmers ("F. Oldys") London, 1791; W. Cobbett, 1796; J. Cheetham, New York, 1809; T. C. Rickman, London, 1814; W. T. Sherwin, 1819; J. S. Harford, Bristol, 1820; G. Vale, New York, 1841; and C. Blanchard, 1860. Several of these lives, like the reprint of his works in 1858, 1860, etc., are mainly in the infidel interest. F. M. B.

Pajon, Claude, b. at Romorantin, 25 m. s.e. of Blois, France, 1626; d. at Carré, near Orleans, Sept. 27, 1685; studied theology at Saumur, and was for several years professor there, and afterwards pastor of the Reformed congregation in Orleans. He held peculiar views of conversion and grace, denying the existence of any purely subjective element in conversion and any direct interference of providence in grace. He never gave a literary exposition of his ideas, but confined himself to propagating them in the pulpit. They found many adherents, however, and caused considerable commotion until they were condemned by a provincial synod.

Palace in the Old Testament denotes sometimes all the buildings, courts and gardens enclosed by the outer wall of a royal residence (Dan. i. 4, 1 Ki. vii. 1-12), at others the fortress or citadel (1 Ki. xvi. 18). In the New Testament the word is applied to the residence of any man of wealth or prominence (Matt. xxvi. 3, Luke xi. 21). For its meaning in Phil. i. 13, see PRAETORIUM. T. W. C.

Palafox de Mendoza, Juan de, b. 1600; d. 1659; was appointed bishop of Puebla, Mexico, in 1639, and of Osma, Spain, 1658. He wished to introduce another policy in the treatment of the natives of Spanish America, but was vehemently opposed by the Jesuits and recalled. His works, of which a collected edition appeared in Madrid, 1762, 15 vols., contain besides several expositions relating to the above questions, a history of the conquest of China by the Tartars, and some mystical treatises. His life was written by Gonzalés de Resende, Madrid, 1666, and translated into French, Paris, 1690.

Palamas, Gregorios, was educated at the Byzantine court, and became the favorite of John Cantacuzenos, but retired as monk to Mount Athos. The dates of his birth and death are not known, but in 1349 the emperor made him archbishop of Thessalonica. The city, however, closed its gates against him and he afterwards lived in seclusion in the island of Lemnos. He was the leader of the Hesychasts, which see, p. 367. Of his many works some have been printed: *Prosopopeia* in *Bibl. Patr. Lugd.* 26; two treatises against the Church of Rome, London, 1624, etc.

Palea, a word of uncertain etymology, is the name of a number of decretals and ordinances which have been added to Gratian's *Decretum* and incorporated with the *Corpus juris*, but which have never attained full canonical authority.

Paleario, Aonio, b. at Veroli, in the province of Rome, 1500; burnt at the stake in Rome, July 3, 1570; was one of the most prominent humanists of his time, and a celebrated preacher at Siena, where in 1542 he published his *Della pienezza, sufficienza e infuazione della passione di Christo*. He was immediately summoned before the Inquisition, but defended himself so ably that he was acquitted. Feeling unsafe, however, in the neighborhood of Rome, he moved first to Lucia and then to Milan. But there his fate overtook him. He was accused a second time for heresy, sent to Rome, and convicted. His *Actio in Pontifices Romanos* was preached in Leipzig, 1608; his collected works at Lyons, 1552, Bremen, 1619, Amsterdam, 1696, and Jena, 1728. (See his *Life* in *Times* by Mrs. Young, London, 1860, 2 s.)

Palestine. If laid down on the map of America Palestine would extend in latitude from the n. boundary of Florida to Augusta, Ga., that is from 31° to $33^{\circ} 30'$. It is reckoning from a point some distance s. of the Dead Sea as far n. as Damascus. Its longitude, reckoning from Azores to a point a little e. of the Hauran mountains, covers but $2^{\circ} 30'$. The lat. of Jerusalem is a little less than that of Savannah, Ga. The territory of Palestine comprises not far from 13,000 sq. m. This small country has affected the destinies of the world as no other country has, and to 400,000,000 of our race look to it as the herland of their religion. Its peculiar history is closely connected with its *physiography*, and for the Biblical student the origin of its strange mountains and valleys must always have a special interest. Its formation, which is chiefly limestone, sandstone and basalt, belongs to a very late period, the cretaceous and tertiary approaching and possibly reaching historical times. The Sinai rocks are older, and are included in this statement respecting Palestine. In the cretaceous period all of eastern Asia, Southern and Western Europe and Northern Africa was a vast ocean, and it is then that the limestone beds of Palestine were formed. Later, in the middle tertiary period, these great beds were bent into ridges running in a north and south direction, leaving the great depression known as Coele-Syria, the Jordan valley and the Gulf of Akaba between them. The result of this great change of level was, in general, the present outline of the country though other important changes were to take place before Palestine should reach its present condition. In the latest tertiary age, contemporaneously with the latter part of the glacial period, there was a lowering of the northern continents in which Palestine lay. All the coast was sunk or submerged, and the Dead Sea was, at least, 200 miles in length. This is proved by the many

lines of sea deposit in the Jordan valley which various observers have brought to light. It is probable that the climate was then cool and agreeable, and that northern forms of animals and plants were found in Palestine, and possibly glaciers rested on Lebanon and Hermon. Later, at the close of the pleistocene period that following the tertiary,—this order was reversed. There was a subsidence of the water so that Cyprus was a part of the main land. What had been the Bay of Lower Egypt, now the Delta, became a desert, and among other changes the Dead Sea was shrunk to its present dimensions. During this age, called the second continental, the mammoth rhinoceros and bison made their home on the plains along the Mediterranean, and man found his way into the Lebanon, and, perhaps, into other parts of the country. The land connection between Asia and Africa was much closer than at present. African plants and animals passed freely into Syria. On the other hand, this fact caused a permanent and final separation between the marine animals of the Mediterranean and those of the Red Sea and Indian Ocean. This difference on two sides of the Isthmus of Suez has been noticed many times by observers, and in no other way can it be reasonably explained.

The conditions now described were followed by a period of submergence corresponding to the historical deluge, when for a short time only, the whole of Palestine was under water. When it re-appeared the general outline was the same as before, but the coast was reduced to its present narrow limits. Simultaneously with some of these changes volcanic outbursts were going on east of the Jordan Valley. As the lava rests upon the other formations of the country its flow must have occurred in the later tertiary age. Some of the many now extinct volcanoes in that region,—the writer of this article has counted there upwards of twenty,—may have been in active operation after man had entered the country. The numerous hot springs in the Jordan Valley show that internal fires still exist.

Antediluvians found Palestine a well-watered country, its hills and plains covered with forests which abounded with wild animals, while the rich Jordan Valley yielded tropical fruits. Owing to the submergence referred to much of the plain country occupied by them would now be under the sea, and hence evidences of them would there be obliterated; but in its multitude of mountainous caves researches may yet discover important traces of their existence. Being thus admirably fitted for occupancy there is no reason why it should not have been, in that age, a well-peopled land.—After the deluge men made their way hither from the east and they may have been attracted by traditions of its former fertility and beauty.

From these changes, thus rapidly enumerated, there resulted a country whose surface is unique; snowy mountains, tropical valleys, rich sea coast and plains, and barren desert. Such a variety of surface and climate within such narrow limits does not

exist elsewhere on the globe. If not actually designed for the manifold phases of human life found there in historical times it certainly was wonderfully adapted to them and hence was fitted beyond any other country to be the scene where God's plans respecting our race should be successfully carried out.—This fact could be fully illustrated by a study of the different races which have occupied this limited territory since the beginning of history.

The climate of Palestine is interesting and an acquaintance with it illustrates a multitude of scripture passages where it is mentioned. Allowing for certain changes due to the destruction of forests and to centuries of neglect, the climate corresponds in general to what it was in bible times. Rain, great heat, occasional snow, the east wind, the smiting of the sun, and other hints common in the Old and New Testaments are familiar facts in that country now.

Along the Mediterranean coast the average temperature is 75°; the winter season is here always delightful. In the Jordan Valley the extremes of temperature are 77° and 130°, the winter being hot, and during some portions of the summer the heat is so intense that not even a native can move about without great risk.—The mountains of Moab and Gilead and the table land of Bashan form the coldest section.—At Jerusalem, which will illustrate nearly all the mountain range of Western Palestine, the average temperature is 62°. The coldest weather is always in February when the mean temperature is 47°. August is the hottest month, the mean temperature being 76°, but in May, June, July, August, and even September the thermometer frequently indicates a temperature of 98° to 103°. Ice seldom forms, but very slight frosts are experienced almost every winter.

The "latter rains," which are expected about the first of April, are very gentle showers; after that the dry season sets in and continues until November, although light showers have been known to fall in May and October. During a period of twenty-two years from 1860 to 1882 when these observations were recorded, the number of days on which rain fell varied from thirty-seven to seventy-one. The most rain falls in December, January, and February. Rains are seldom of long duration and are always followed by a period of delightful weather, when the air is clear and mild. The smallest amount of rain which fell in any one season was twelve inches, the largest forty-two inches, the average being twenty-two inches. In fourteen years of this period snow fell; but whenever it falls, whether light or deep, it soon disappears.

In the dry season, for considerable periods, no dew falls and everything becomes parched and the air is filled with dust; dew, when it falls copiously, is a great blessing to the country. In the years mentioned the average yearly number of cloudless days was one hundred and forty, and during this entire period twelve earthquakes were recorded.

The wind so frequently mentioned in the

Bible, is illustrated by modern experience;—the north winds are cold, the south warm, the west moist, and the east are dry. The most trying wind is the sirocco, often so slight as to be imperceptible, but the air is then extremely dry, is destitute of ozone, the temperature is high, and the effect on the system is terribly depressing. Vegetation withers, books and papers dry and become brittle, furniture shrinks and cracks, birds, animals, and men suffer sometimes intensely. Occasionally the air is filled with dust or fine sand, and is like a blast from a heated oven. On the contrary a sirocco in winter when the wind comes from a few degrees north of east, may be so cold as to kill those who are exposed to it if not protected by suitable clothing.

To these brief but reliable data should be added the fact that the price of wheat,—an article constituting two-thirds of the living of the people of that land,—depends upon the amount of rainfall. A small amount, say less than 18 inches where 25 inches are considered necessary to secure a good crop, means hardship and frequently suffering, not merely for the poor, but for the inhabitants in general.

During the rainy season, water is everywhere abundant, but it becomes very scarce in summer. From the earliest times the inhabitants have provided themselves with cisterns and reservoirs which should contain an ample supply of water during the long, dry season. Many of these are still in use, and the remains of hundreds of them are found in every part of the land. Of the reservoirs the Pools of Solomon in a valley a short distance south of Bethlehem, are the most famous. They are 3 in number, 150 feet apart, and at different levels so that the second is 20 feet below the first, and the third 20 feet below the second. The first is 380 feet long, 230 feet wide, and 25 feet deep; the second is 420 feet long, 200 feet wide, and 38 feet deep; the third is 580 feet long, 180 feet wide, and 48 feet deep. The Upper and Lower Pools of Gihon at Jerusalem, the Great Pool of Hebron, the vast reservoirs at Bostra, e. of the Jordan, and those in a score of other places may be referred to as illustrations. The mountainous regions have no living streams, but there are many springs and within a radius of 20 m. of Jerusalem it is estimated that as many as 40 exist, but these are small and furnish only a limited supply. In former prosperous times aqueducts were quite common in many parts of the country, those leading from the Pools of Solomon, those in the Jordan Valley and along the Jabbok, the complete system about Jericho, and some notable ones 30 to 40 m. in length e. of the Jordan, being among the most extensive.—The country has 2 sweet water lakes, Merom and Tiberias, through both of which the Jordan passes.—In this connection the wells of the country should be mentioned; Job's well at Jerusalem, Jacob's, at Shechem, and those at Beersheba being well known; there are many on the Plain of Sharon, some of them being of great depth. South of Jaffa the Rubin; n. of Jaffa, the Aujeh, at Cæs-

1, the Zerka, and n. of Carmel, the Jordan and the Belus, are the principal running streams along the coast. East of the Jordan the Arnon flows into the Dead Sea; Zerka or Jabbok flows into the Jordan at midway between the Dead Sea and Sea of Galilee, and near the latter is the greatest tributary of the Jordan, the Menach, the Hieromax of the Greeks. The Jordan lies so low that it can be used only for its own valley, but every acre of its 1000 square miles could be irrigated from this river.

Palestine has always enjoyed a wonderful reputation for its productions, and the variety of its grains, seeds, fruits, vegetables, herbs, flowers and trees, is still great, notwithstanding the neglected condition of the country. Wheat, barley, tares, oriental millet, pulse, sesame, peas, lentils, the Egyptian bean, onions, leeks, cucumbers, radishes, cabbage, cauliflower, beets, turnips, carrots, tomatoes, vegetable marrow, eggplant, artichokes, caper-pods, gourds, and several kinds of melons, anise, fennel, mustard, cummin, coriander, licorice, saffron, rose leaves, henna, and madder; lettuce and other salads; figs, grapes, mulberries, oranges, lemons, pomegranates, almonds, apricots, dates, fig-cactus, walnuts, pistachio and sycamore fruit; silk, cotton, flax, cane, alkali plant, sumach, madder, colocynth and tobacco. Among trees besides those mentioned we find the cedar, several species of oak, terebinth, am, castor oil tree, carob, plane tree, fir, pine, juniper, tamarisk, willow, hawthorn, acacia or shittim tree, "dom" tree, stacte, the "osher" or apple tree, also thyme and papyrus. Nearly 3000 flowering plants have been identified and classified, and the number is increased every year by the contributions of careful observers. In the spring land is literally carpeted with flowers, among these the scarlet anemone, ranunculus, and poppy succeed each other and grow in such profusion that for weeks the plains and hillsides are colored with them.

In the foregoing list, though incomplete, we show that the soil of Palestine possesses remarkable vitality. Wheat, barley and durra yield abundantly and from their export the country derives a large revenue. Quantities of dye-stuffs, dried fruits, raisins, and oranges are shipped to European markets. Olives afford a staple article of food for the natives, and the production of oil is always a profitable industry. Cotton has been cultivated since an early period in its history, and that land could boast sugar plantations centuries before America was discovered. Apples, pears, cherries, and some other small fruits, as the various kinds of berries which are so abundant in America, do not flourish in Palestine. Thyme, with its fragrant blossoms, covers the hills, and these shrubs are alive to the multitudes of bees. The willow, tamarisk, poplar, and oleander are found by the water courses; oaks, terebinths, and

pinus are in the mountains, sycamores on the plains, acacia and balsam in the Jordan Valley, and the juniper, which delights the eye by its myriads of delicate and fragrant flowers is found in the desert and in many parts of the hill country e. of the Jordan.

Among the resources of Palestine its mineral deposits deserve special notice, for they are destined some day to contribute largely to its prosperity. The writer has made personal examinations in the parts about the Dead Sea, and finds evidence of the existence of vast quantities of petroleum. The bitumen or asphalt of that region could also be made a profitable article of export. In Christ's time it was obtained here in large amounts and sent to Egypt, where it was used in embalming bodies. It appears to collect under the water and afterwards is broken off and floats on the surface, or is cast upon the shore. At the head-waters of the Jordan, 150 m. distant, there are other bitumen pits which within recent years have been successfully worked. At present this article is a government monopoly, and if natives are found gathering it they are severely punished. The same is true of salt, hence very little is gathered. Untold amounts exist in solution in the Dead Sea, and Jebel Usdum at its s.w. corner is really a mountain of rock salt, 600 ft. high, three-quarters of a mile thick, and 6 m. long. In some parts great masses of the deposit are exposed which are clear as crystal and glisten in the sunlight. Bituminous limestone is abundant in the mountains w. of the Dead Sea. When broken or scratched it emits a strong odor but does not contain asphalt enough to burn. Fossils are found in it. This stone takes a beautiful polish and in many of the older houses of the country it was extensively used for ornamental work in walls and floors. East of the Dead Sea and elsewhere, especially in the Lebanon Mountains, are immense beds of iron ore, and some specimens which the writer has had examined, yield but 11 per cent. of impurities. Lead and copper are also found, and coal exists in the mountains. The surface coal, lignite, is not considered a fair representative of the quality which experts claim exists in abundance at a sufficient depth below the surface. In addition to the above there are extensive sulphur deposits along the lower Jordan and about the Dead Sea, and still other minerals may be brought to light in these old but as yet little known hills. Money is needed to develop these resources and foreign capital stands ready to enter the country for that purpose, but the government has thus far put an effectual barrier in the way of all projects looking in that direction.

The ordinary observer finds it difficult to reconcile the ancient accounts of the fertility of Palestine with its present barren condition, but those who are familiar with the character of the soil are convinced that the biblical statements are correct. Even in sections that would now be declared to be desert we find evidences, such as terraces, wine vats, and other facts, of former exten-

sive vine culture. The limestone of the mountains is not a solid mass like the granite of New England hills, but it exists in layers broken into regular blocks, appearing where exposed like artificial walls. The seams are not close but hold moisture and earth, where roots grow readily, and it is certain that the hills of Palestine could be clothed with forests. Elsewhere the rock is not so firm, and when worked over with the pick and formed into terraces, wheat, barley, vines, fig and olive trees flourish in it.

The natives never use fertilizers on the soil; whatever is produced grows without artificial help of that kind. Manure when not left in the streets is piled up about the villages, the pile sometimes being higher than any house-top. During the dry season it may be set on fire and burn for weeks without the bulk being very much diminished. The great caves of the country have for fifteen centuries been the stables for herds of cattle and millions of sheep, goats, and donkeys, and they contain an almost inexhaustible supply of fertilizing material which will one day be of service.—In Palestine water is the life of the land. Where it is applied vegetation starts up and grows with surprising vigor. In the Jordan Valley the writer has been through vast fields of mustard that was as high as his shoulders when he was on horseback. Thistles grow equally rank and high, but they cannot be penetrated and one must make a long detour to get around a field of them. These facts illustrate the unusual fertility of the soil where water is applied to it.

In view of its natural fertility and resources the exports from Palestine are few, and the income thus derived is small compared with what it might be. In 1882 there was shipped from Java alone \$450,000 worth of soap, and in 1883, \$560,000 worth. Wheat and barley for the same year, 1883, \$300,000; sesame seed \$275,000; oranges \$200,000; olive oil \$270,000; and other articles swelling the amount from that port to about \$2,000,000. This is not far from the annual amount. The chief point for the export of wheat is Acre, because it is more accessible for the long camel trains which bring the wheat from the real granary of the land, the Jordan Valley and plains of Bashan.—Any figures of exports to be properly estimated, must be compared with the neglected condition of the country and the great poverty of the inhabitants.

Among special subjects connected with Palestine that have received careful attention during the past two decades, are *natural history and botany*. To the latter brief reference was made under the head of "productions." Both departments furnish numerous biblical illustrations. Some of the birds and animals mentioned in the Bible have not yet been identified and a few are extinct, as the ostrich, wild ass, the lion, and this is practically true of the bear and the leopard. Upwards of 350 kinds of birds have been noted as belonging to Palestine and not far from one hundred animals, including domestic and those that are extinct. Insects and reptiles are abundant, flies torment men and beasts, locusts, ser-

pents and scorpions, are the dread of the natives now as in olden times. Birds of prey are numerous and hover about villages and Arab encampments in search of food. The following summary will show the variety of such birds, the figures denoting the number of different species:—buzzards 4, eagles 8, harriers 4, hawks and hobbys 5, kites and kestrels 6, ravens, rooks, and crows 5, vultures 4, falcons 4, other kinds 4, total 44. Palestine has but few song birds and those of beautiful plumage are not abundant. The roller, bee-eater, and egret, the herons, the roseate pelican, and flamingo, the purple ibis, and the kingfishers, the cream colored courser and francolin, the oriole and the exquisite sun bird, are some of the most striking as regards brilliant plumage. The present writer collected upwards of 2000 bird skins and has added several new species to the number previously known. He has also most of the larger animals found there. Among wild animals the gazelle is everywhere on the hillsides and plains, and foxes of several kind dart across one's path not only in remote places but frequently very near the towns. We find the cheetah or hunting leopard, the otter, hare, coney, the badger in great numbers, and also the honey badger, the porcupine and hedgehog, the wolf, now quite scarce, the hyena, lynx, jackal, the wild boar, still very abundant, wild cats, ichneumons, weasles, martens, jerboas, squirrels, and the ibex or wild goat leaping upon the rocks of En Gedi as when King David was a youth.

The population of the country numbers about 600,000 and that of Syria of which Palestine is a part, about 2,000,000. Representatives of every country of Europe and of Western Asia are found there, but in practice it has been most convenient to divide the inhabitants according to religion, as Mohammedans, Jews, and Christians. The latter embrace Greeks, Latins or Roman Catholics, Armenians, Syrians, Copts, Abyssinians, and Protestants. The Jews are divided into two great bodies, the German or Ashkenazim, and the Spanish or Sephardim, and the Mohammedans into Sunnites, comprising the vast majority, Shiites, and Druses. The population belongs chiefly to the Arab race, only a handful of Turks being found in the country. The Jews number not far from 45,000, and there is a large percentage of native Syrians. A strong admixture of Crusaders' blood is evident in the people of certain villages, and the inhabitants of the Jordan Valley have features wholly unlike the settled population on the one hand and the desert Arabs on the other, and it has been thought that they might be types of the ancient inhabitants.

No proper idea of education exists among the native races, still each religious sect has its schools. In Moslem schools children (boys only) are taught to read and write and a few of the simplest rudiments of arithmetic. No law compels children to go to school and the result is that very few of the adult Mohammedans can read or write. In the Jewish schools the Talmud is chiefly

taught, for the Jews in Palestine are very orthodox and look with disfavor upon every form of modern training that would fit young men for useful positions. The Latin schools appear to be of a little higher grade than the Greek schools; but the improvement in public sentiment so far as this has taken place is due to the efforts of Protestants. Their training is more fundamental and thorough, and their medical schools, most notable among which is that of the Americans at Beirut, have already accomplished a revolution in ideas respecting medicine, and in the treatment and care of the sick. Except in a few cases Protestant schools are connected with the different missionary societies operating in the country, the Americans having a large number in Tyre, Sidon, Beirut and the adjacent regions, including Mount Lebanon, while the English take the lead in Palestine proper. Mention should likewise be made of the Germans, who are doing here an excellent work.—The language of the country is Arabic, the Bedouins claiming that their dialect is older and purer than that in use among the settled population. Many other languages are constantly heard, particularly in a place like Jerusalem, where the writer made an estimate of those he knew to be spoken there and the number amounted to forty-three.

Palestine is a province of the Turkish Empire, and the country exhibits all the effects which, in civilized lands, are grouped under the head of "Turkish rule." The government is poor as well as despotic, and is despotic and cruel in the administration of public affairs. Soil, property, and people belong to the sultan, and individual rights are little known or regarded. Heavy taxation is not the only form of oppression; the military conscription which takes place every year immediately after harvest, is always severe, and in time of war causes untold distress. Christians are exempt from this duty but must pay an annual tax, which can hardly be called an exemption tax, for the government could not accept them as soldiers even in the direst extremity, nor will it exempt them from the tax.

Among the people of the country there is a vast amount of suffering, due partly to the oppressive government, partly to their consequent poverty, and partly to their ignorance of sanitary laws. When disease appears, whether in the form of fever, measles, small pox, or cholera, it sweeps off multitudes, a majority of the victims dying simply from want of proper care.—Ninety-ninths of the inhabitants belong to the working classes and most of these are engaged in tilling the soil. The home of the laboring man is a small structure of stones and earth, containing but one room, with no window except a hole by which the smoke escapes, the roof and floor of earth, and absolutely without comforts. This is a fair description of two-thirds of the houses in Palestine, and the people cannot afford better ones. Moreover their food and clothing are scarce and insufficient, and were it not for the mildness of the climate they would

suffer for fuel as well as in many other ways. The common laborer receives from ten to twenty-five cents a day and has work only a part of the year, hence there is a great amount of forced idleness, which in Palestine, as elsewhere, bears its legitimate fruit. Children are brought up in ignorance, women and children labor in the fields with the men, the peasant farmers are generally in debt, the money lender, whose lowest rates are from twelve to twenty-five per cent., is as great a terror to the people as the tax gatherer, and the prospect of better conditions for the mass of the inhabitants is, under the present order of things, very discouraging. For the Jews attempts have been made to establish colonies, but these are weak and their success doubtful. Money from other countries has been sent to Palestine to found hospitals and alms-houses, which are filled to overflowing, and still other means have been devised to relieve distress. This land, which is dear to so many Christian hearts, needs a radical and thorough renovation in government, religion, education, life, and manners.

The past fifty years have witnessed a wonderful change in the way in which the Holy Land is regarded by the Christian world. Previous to that time it was merely an object of religious enthusiasm, and to study it in a scientific spirit for confirmations of the biblical records was seldom attempted. The topographical survey of the country, the identification of biblical sites, the excavation of buried cities, the discovery of archaeological remains, such as coins, inscriptions, and various other monuments, the investigation of the different races of Palestine and their manners and customs, the researches into the climate, geology, flora, fauna, and other departments, with all of which we are now familiar, are for the most part matters that have been undertaken during the present generation. While the names of Seetzen, Burckhardt, and a few others should not be forgotten, it may be affirmed that this new spirit was created by Dr. Edward Robinson and Eli Smith by their famous journey in 1838. In 1848 Lieut. Lynch and Dr. H. J. Anderson made the first successful attempt to explore the Jordan and the Dead Sea in boats. In 1859 Dr. Wm. M. Thomson issued *The Land and the Book*, which by its unique and reliable character took at once the place of a classic in its department, a rank which it still justly holds. These Americans inaugurated a new era of knowledge respecting the Holy Land. But in this important work other nations have since borne an honorable part, as the English, Dutch, German, French, Italian, and Swedish. In 1864 Duc De Luynes, accompanied by Lartet and Vignes, examined the Dead Sea and reported on the geology of that interesting region. In 1865-66 Charles W. Wilson and S. Anderson explored the Sea of Galilee. Between 1867-70 Charles Warren carried on excavations at Jerusalem and rendered invaluable service in illustrating the topography of the ancient city. In 1871 the systematic triangulation of Western

Palestine was begun under R. W. Stewart, and completed under Conder and Kitchener in 1878. In 1872 and 1875 the American society under the presidency of Dr. Roswell D. Hitchcock, sent out two parties to the country east of the Jordan, which collected a vast fund of information respecting that, till then, little known region and opened the way for further explorations there.—Of special discoveries that of the Moabite stone by Pastor Klein in 1868, the Gezer boundary inscription by Bergheim and Ganneau in 1870, the Siloam tunnel inscription by a boy from the Jewish mission school in Jerusalem in 1880, and that of a long section of the "second wall" of ancient Jerusalem by the present writer in 1885, are among the most important. A full account of recent explorations should embrace some notice of the Hittite remains in northern Syria, since it is supposed that they will throw much light on the country in the time of Abraham. There is no doubt that biblical science is yet to reap an abundant harvest from further researches, and particularly from excavations in the Holy Land.

The following works have been selected from the *Literature of Palestine*, which extends to several thousand volumes. Books relating solely to Jerusalem will be found under that head.—The Handbooks of Murray and Baedeker are indispensable, the latter being preferable for exact details. Edward Robinson, *Biblical Researches*, New York, 1841, and *Later Researches*, New York, 1856. Wm. M. Thomson, *The Land and the Book*, has already been mentioned. It has been rewritten and issued in 3 vols. with separate titles, *Southern Palestine and Jerusalem*, New York, 1880, *Central Palestine and Phœnicia*, New York, 1882, *Lebanon, Damascus and Beyond Jordan*, New York, 1886. Henry J. Van Lennep, *Bible Lands*, New York, 1875, is good for the manners and customs of the East as illustrating the Bible. A. P. Stanley, *Sinai and Palestine*, London and New York, 1853, and several editions since, is always fresh and suggestive. H. B. Tristram, *Land of Israel*, London, 1866, new ed., London, 1876, also his *Natural History of the Bible*, London, 1869, are both valuable. E. H. Palmer, *The Desert of The Exodus*, London and New York, 1871, 1872, is excellent for Sinai, Edom, Moab, and the South Country. Selah Merrill, *East of the Jordan*, New York and London, 1881, new ed., New York, 1883. C. R. Conder, *Tent Work in Palestine*, London and New York, 1878; also his *Syrian Stone Lore*, London, 1886, is a good book if used with caution. Philip Schaff, *Through Bible Lands*, New York, 1878, and J. Macgregor, *The Rob Roy on the Jordan*, London, 1866, are serviceable, popular works. The most interesting and reliable popular work is *Picturesque Palestine*, New York, 1881. Its multitude of illustrations are correct and beautiful, and its text was prepared by competent scholars in England and America. The German Palestine Society has published a journal since 1878. The American Society published several reports, 1871–1877. The English Palestine Exploration

Fund have published a Quarterly Statement since 1869. In these different publications is collected a rich mass of materials on almost every phase of Palestinian study. Under the direction of the English Fund several valuable works have appeared, as *The Recovery of Jerusalem*, London and New York, 1871, and *Our Work in Palestine*, London and New York, 1873. Their large Maps and Memoirs are bulky and expensive, and are designed for special students only. In the series of small volumes called *Records of the Past* will be found much interesting matter pertaining to Palestine in documents translated from ancient Assyrian and Egyptian sources. The Geography of Palestine, from Karl Ritter's *Erdkunde*, translated by W. L. Gage, New York, 1870, 4 vols., is a storehouse of valuable information, on the country in general. On special subjects may be mentioned H. C. Trumbull, *Kadesh Barnea*, New York, 1884; Selah Merrill, *Galilee in the Time of Christ*, Boston, 1881, London, 1884, new ed., London, 1886; J. G. Wetzstein, *The Hauran and Trachonitis* (in German), 1860. On the geology of the country one should consult Edw. Hull, *Geology and Geography of Arabia Petrea and Palestine*, London, 1886, also his *Mount Seir, Sinai, and Western Palestine*, London, 1885; O. Fraas, *Aus dem Orient*, Stuttgart, 1878; Carl Diener, *Libanon . . . Mittel Syrien . . . Jordan Quelle*, Vienna, 1886; Lartet, *Geology of the Dead Sea*, Paris, 1869, 1874. Important works in French are those of Munk, Neubauer, Arnaud, De Saulcey, Lortet, and Guérin, and in German those of Burckhardt, Seetzen, Furrer, Rosen, and Tobler. J. W. Dawson, *Modern Science in Bible Lands*, London, 1888, is a work of great value from the standpoint of a reverent Christian scholar. Cunningham Geikie's *The Holy Land and the Bible*, London and New York, 1888, is largely a compilation and is full of errors. The topographical part of E. Stapfer's *Palestine in the Time of Christ*, 3d ed., New York, 1885, deserves the same criticism as Geikie's work. The best Atlases of Palestine are Menke's, and the sheets in Wm. Smith's large Ancient Atlas. Van De Velde's and Kiepert's are still good wall maps, but they have been superseded for Western Palestine by those of the Palestine Exploration Fund.

SELAH MERRILL.

Palestrina, Giovanni Pierluigi, b. at Palestrina in the Roman Campagna, 1524, d. in Rome, Feb. 2, 1592, was in 1551 made master of the chapel to Pope Julius III. and produced by his compositions, masses, hymns, litanies, offertories, etc. a complete revolution in the history of sacred music which, having been recognized by the Council of Trent, became the foundation of modern church-music. His life was written by Baini, Rome, 1828.

Paley, William, D.D. (Cambridge, 1795), Church of England; b. at Peterborough, 81 m. n. of London, July, 1743; d. at Bishop Wearmouth, 13 m. n. e. of Durham, May 25, 1805. He graduated at Christ College, Cambridge, 1763, became a fellow 1766, a

itor, 1768; rector of Musgrove, Westmoreland, 1775; vicar of Dalston, Cumberland, 1776, and of Appleby, 1777; prebendary of Carlisle, 1780, archdeacon, 1782, and chancellor, 1785; prebendary of St. Paul's, 1793, subdean of Lincoln, and rector of Bishop-Wearmouth, 1795. His *Principles of Moral and Political Philosophy*, 1785, *View of the Evidences of Christianity*, 1794, and *Natural Theology*, 1802, have been frequently reprinted, and were long used as text books in English and American colleges. Scarcely less celebrated is his *Horæ Paulinæ*, 1790. His *Sermons* appeared 1808. His principal books were translated into German.

Paley's character was amiable and honest, but lacking in elevation and spirituality; his views being purely utilitarian. His mind was admirably clear, but neither profound nor original. He was rather a man of his age than a teacher for all time. His life was written by W. Meadley, 1800, and by several editors of his works—A. Chalmers, 1819, R. Lyman, 1823, E. Paley, 1825, J. S. Wayland, 1837, and others. F. M. B.

Palimpsest (*rubbed a second time*) the name given to any writing material from which the first writing was wholly or in part removed for the purpose of writing upon it again. This was often done in mediæval times when writing materials were scarce. Sometimes the erasure of the first writing was so imperfect that the main body of it could be recovered, and to this fact we owe the preservation of many early texts, sacred and classical. The important *Codex Bezae* at Paris is a palimpsest. T. W. C.

Palissy (pā-le-se), Bernard, Huguenot potter, b. at Chapelle-Biron, 73 m. s.e. of Bordeaux, France, about 1506; d. in the Bastille, Paris, 1590, where he had been confined for his religious opinions since 1588. He lived most of his life at Saintes, 42 m. e. of La Rochelle and there a statue was erected to him in 1868. He was a man of strong faith and immortalized himself by inventing after years of failure a process for making white enamel. (See his life by J. Morley, New York, 1852, 2 vols.)

Pall (Latin *pallium*, "a cover,") is the name of that piece of cloth, generally black velvet, which, during the funeral procession, is spread over the coffin and held in position by the most intimate and most distinguished among the friends of the deceased. In a strictly liturgical sense, it is also applied to the white linen cloth which is spread over the altar-table during the celebration of mass.

Palladius, b. about 368 in Galatia, journeyed through the anchoritic establishments of Egypt, spent some time with the monks upon the Mt. of Olives in Palestine, was bishop of Helenopolis in Bithynia, sought to assist Chrysostom at Rome, was exiled to Egypt, and after being appointed bishop of Aspona in Galatia, d. about 431. His only genuine work is the *Historia Lausiaca*, a collection of lives of Egyptian monks, composed about 420, which Wein-

garten says is as credible as Gulliver's travels. Found in Migne, *Pat. Gr.*, vol. xxxiv. F. H. F.

Palladius is mentioned as *Scotorum Episcopus primus* in the chronicle of Prosper Aquitanus for A.D. 431. All agree that by *Scotorum* is meant Ireland, but the Irish lives of St. Patrick mention the visit of Palladius to Ireland as a shortlived and wholly unsuccessful attempt.

Pallavicino, Sforza, b. in Rome, 1607, d. there 1667, studied law and philosophy, entered the Society of Jesus in 1637, was appointed professor of philosophy at the Jesuit College in Rome 1639 and professor of theology in 1643, and created a cardinal in 1659. As it was found necessary to do something in order to counteract the influence of Paolo Sarpi's history of the Council of Trent, which was distinctly written in favor of the reformed faith, Pallavicino was charged with the execution of a similar work from the Roman standpoint. In 1556-57 appeared his *Istoria del Concilio di Trento*, 2 vols. fol. (best edition Faenza, 1792-97, 6 vols.) and was received with great applause by Roman Catholic critics. It has been translated into Latin and German.

Pallium, or **Pall**, a white woolen scarf, upon which six black crosses have been embroidered, which when worn hangs down in front and behind, so as to present the form of a letter Y. It is worn by the pope and sent by him to patriarchs, metropolitans, archbishops, and sometimes bishops, being the particular designation of the archbishop, the possession of which is necessary to the validity of many of his archiepiscopal acts. The archbishop, upon receiving it, must take the oath of special allegiance to the pope. It arose in the East, where it is the common possession of all bishops. It was first given in the West by Gregory I. It is prepared from the wool of lambs specially blessed and reared for the purpose. Its use is restricted by various provisions. F. H. F.

Palmer (Latin *palmifer*, "a palm-bearer,") denoted originally a pilgrim who, after visiting the Holy Sepulchre, returned home with palm branches in his hands, the tokens of his exploit, which were offered to the priest and placed on the altar. But afterwards it was also applied to those perpetual pilgrims or itinerant monks who never thought of visiting the Holy Land but simply roved about, without any fixed abode, from shrine to shrine, in the costume of the true pilgrims: the broad hat with the scallop shells, the long staff, and the cincture from which a shell or a scrip was suspended.

Palmer, Benjamin Morgan, D.D. (Oglethorpe University, Milledgeville, Ga., 1852), LL.D. (Westminster College, Fulton, Mo., 1870), Presbyterian (Southern Church); b. in Charleston, S. C., Jan. 25, 1818, was graduated at the University of Georgia, 1838 and at the Theological Seminary, Columbus, S. C., 1841; held Presbyterian

pastorates at Savannah, Columbia, and, since 1856, at New Orleans; is director in the Southwestern Presbyterian University, Clarksville, Tenn. since 1873, and in Tulane University, New Orleans, since 1882, and has published *The Life and Letters of Benj. James Henley Thornwell*, Richmond, 1875; *Sermons*, New Orleans, 1875-76, 2 vols. *The Family in its Civil and Churchly Aspects*, New York, 1876, etc. He was one of the founders and is still one of the editors of *The Southern Presbyterian Review*, Columbia, S. C.

Palmer, Edward Henry, Orientalist; b. at Cambridge, Eng., Aug. 7, 1840; killed in the Sinaitic peninsula, Aug. 11, 1882. He early showed a talent for languages, and after some years as a clerk in London, returned in 1859 to Cambridge, devoted himself to oriental studies, and became fellow of St. John's College, 1867. He was with the Sinai Survey expedition in 1868-9, and in the following year explored the desert of Et Tih and Moab. Returning to England, he published *The Desert of the Exodus*, London, 1871, 2 vols., and was professor of Arabic at Cambridge, 1871-81. In June 1882, he undertook a hazardous mission among the Arabs, in defence of the Suez canal, and was murdered in the desert. His *Life* was written by his friend Walter Besant, London, 1883. F. M. B.

Palmer, Herbert, one of the Westminster divines; b. at Wingham, Kent, Eng., March, 29, 1601; d. at Cambridge [or Westminster] Aug. 13, 1647. He entered St. John's College, 1616; became fellow of Queen's, 1623; lecturer at Canterbury, 1626; vicar of Ashwell, Herts, 1632; master of Queen's College, 1644; minister at Duke's place, London, and at Westminster. He was a moderate Presbyterian, with leanings toward Episcopacy. He was a prominent member of the Westminster Assembly, and wrote a catechism which became the basis of theirs. His *Memorials of Godliness*, 1644, (13th ed. 1708), include the Christian Paradoxes, long ascribed to Bacon, but restored to their author by A. B. Grosart, 1865. See also Clarke's *Life*, London, 1677, and Reid's *Memoirs*, Paisley, 1811. F. M. B.

Palmer, Ray, D.D. (Union, 1852), Congregationalist; b. at Little Compton, R. I., Nov. 12, 1808; d. at Newark, N. J., March 29, 1887. He graduated at Yale, 1830, taught in New York and New Haven, and was pastor at Bath, Me., 1835-50; Albany, 1850-66; secretary of the Congregational Union, 1866-78. Besides *Closet Hours*, Boston, 1839; New York, 1851; *Hints on the Formation of Religious Opinions*, 1860, and other books in prose, he published *Hymns*, 1845-68, *Complete Poetical Works*, 1876, and *Voices of Hope and Gladness*, 1880, including many lyrics that have won wide acceptance and several that are in universal use. "My faith looks up to Thee" (1830) has been translated into at least twenty languages. Considering alike the number, the quality, and the popularity of his sacred songs, Dr. Palmer must be placed at the head of American hymnists. F. M. B.

Palm Sunday, the first day of Holy Week, celebrated in the Roman Church by the consecration and distribution of palm branches, and by palm processions. It commemorates the entry of Christ into Jerusalem. It was celebrated in the East as early as the 4th century. F. H. F.

Palm Tree (*erect*). A tall and stately tree which grows in hot climates. Once common in Palestine (Deut. xxxiv. 3; Lev. xxiii. 40) though now rare, its graceful form was reproduced in carvings on costly houses and the temple (1 Ki. vi. 32; 2 Chron. iii. 5; Ezek. xli. 18-20). Its foliage is in one mass at the top, but rugged knots on the trunk render it easy to climb (Cant. vii. 7, 8). Its leaf-stalks at the summit are meant by the "branches" in Neh. viii. 13. Its size and beauty and usefulness made it a fitting emblem of the righteous (Ps. xcii. 12). Its branches (or leaves) were spread before Christ on his entry in Jerusalem (Jno. xii. 13), and they are used by John as symbols of triumph in Rev. vii. 9. Judea is typified in coins of Vespasian by a disconsolate woman sitting under a palm tree with the inscription *Judea Capta*. Natives of the East say that there are 360 uses to which the trunk, the leaves, the fibres and the fruit of the palm are applied with profit. T. W. C.

Pamphilus, a presbyter at Cæsarea in Palestine, pupil of Pierius, a follower of Origen, who did much service to the cause of learning by the aid he extended to poor students, by the pains he took to multiply copies of the Scriptures, and valuable treatises, specially those of Origen, and by the founding and development of a library at Cæsarea. He was a friend of Eusebius, who is called "Pamphili," or "the friend of Pamphilus." With Eusebius he prepared an apology for Origen in five books, of which the first only has come down to us in an imperfect condition. F. H. F.

Pam-phyli-a (*region of every tribe*), a province in the south of Asia Minor, a crescent-shaped plain sweeping around the sea-coast (Acts xxvii. 5) and extending n. to the Taurus mountains. Perga was its capital, and Attalia its chief seaport (Acts xiv. 25). Strangers from Pamphylia were at Jerusalem on the day of Pentecost, and Paul visited it twice on his first missionary tour. (Acts ii. 10, xiii. 13, xiv. 24, xv. 30). T. W. C.

Panagia (Greek *παναγια*: "all holy"), is used in the Eastern Church as a surname to the Holy Virgin and also, under certain circumstances, as a designation of the consecrated bread. It became customary, namely, to place a piece of the consecrated bread and a cup of wine before the image of the Virgin, and at the beginning of a journey or other important undertaking incense was burned, prayers offered, and the panagia or consecrated bread was distributed.

Pan-Anglican Synod, a gathering of all bishops in communion with the See of Canterbury. It was to some extent anticipated

in 1851 by Archbishop Sumner, who invited the American bishops to join in celebrating the 150th anniversary of the S. P. G. In Feb. 1867 the American and Colonial bishops "in visible communion with the United Church of England and Ireland" were summoned by Archbishop Longley to meet at Lambeth, Sept. 24. The session lasted four days, and was attended by 76 prelates, the topics for discussion being pre-arranged. These were the reunion of Christendom; the formation of new sees; letters for inter-communion; colonial churches, their metropolitans, discipline and courts; appeals, conditions of union between home and colonial churches; new missionary bishoprics and their jurisdiction. The deposition of Bishop Colenso of Natal by Bishop Gray of Capetown was ratified—though this was a mere expression of sentiment, not affecting Dr. Colenso's legal position, he being a state officer, and the conference having no power to appoint or remove. An encyclical letter was issued in English, Latin and Greek.

The second conference met at Lambeth, July 2-27, 1878, Archbishop Tait presiding. One hundred bishops from all parts of the globe, were in attendance. The chief topics discussed were, mode of maintaining union; boards of arbitration; relations of missionaries from different churches (as English and American) in the same field; chaplaincies on the continent; Old Catholics; West Indian dioceses; marriage laws; boards of reference; ritual and confession. A report and letter were sent forth. The doings of this synod were narrated by Bishop Perry of Iowa, New York, 1879.

The third conference met at Lambeth in July, 1888, Archbishop Benson presiding. Fourteen committees were appointed to consider these subjects: definite teaching of the faith; relations of the Anglican communion to the Eastern Churches, to the Scandinavian and other Reformed Churches, and to the Old Catholics and other reforming bodies; reunion; polygamy of heathen converts; divorce; authoritative standards of doctrine and worship; observance of Sunday; mutual relations of dioceses and branches of the Anglican Communion; intemperance; purity; care of emigrants; socialism. An account of the three conferences and their acts has been published by Dr. Davidson, dean of Windsor, London, 1889.

F. M. B.

Pancras, St., is said to have suffered martyrdom under Diocletian when only 14 years old, and came to be considered as the avenger of false oaths, punishing immediately and visibly anyone who swore falsely in his name. Formerly French kings confirmed their treaties with an oath in his name. (See Butler, *Lives of the Saints*, I.)

Panegyricon, in the Greek Church, is a collection of sermons or panegyrics on the saints by the most esteemed orators of the church, arranged according to months and destined to be used at the celebrations on saints' days. Nearly every province has a

panegyricon of its own. They exist only in manuscript and have no authority.

Pange Lingua (*tell, tongue*) forms the beginning of two of the most celebrated hymns of the Roman Catholic Church. The older: *Pange lingua gloriosi proelium certaminis* was written by Fortunatus, 530-609, on the occasion of some relics being received previously to the consecration of a church, and is used now at Passion-tide. The younger: *Pange lingua gloriosi corporis mysterium* was written by Thomas Aquinas, 1225-74, for the festival of Corpus Christi, and is often used at solemn masses.

Panis Litteræ (*bread-briefs*), were letters by which, in the middle ages, a secular lord could compel a monastery or asylum or hospital to receive or support a certain person. The custom grew out of the duty originally imposed upon monasteries and other ecclesiastical institutions of receiving and entertaining princes and other great lords when they were travelling.

Pannormia or **Pannomia** is the title of a collection of canons made by Ivo of Chartres about 1100 and freely used by Gratian. It has been printed at Basel, 1499, and Louvain, 1557.

Panormitanus, the surname of Nicholas de Tudeschis, archbishop of Palermo and one of the most celebrated canonists of his time, b. at Catanea, Sicily, 1386; d. at Palermo, 1445. He entered the Benedictine order in 1400, taught law at Siena, Parma, and Bologna, was made auditor of the Rota and *referendarius apostolicus* in 1425, represented King Alphonso of Sicily at the Council of Basel, and was created a cardinal by Felix V. in 1440. His *Questiones, Concilia* etc. (best edition Venice, 1617, 9 vols., fol.) were quoted as authority even by the Reformers.

Pan-Presbyterian Council. See ALLIANCE OF THE REFORMED CHURCHES.

Pantænus was teacher in the catechetical school of Alexandria and succeeded by his pupil Clement. The exact dates of his life are not known but his term of office ran at all events from 180 to 203. Of his numerous writings only a few fragments have come down to us, found in Routh: *Sacr. Reliq.* I, but he gave the Alexandrian school its distinctive character of freedom and eclecticism, pedagogic method and esoteric mysticism. According to Eusebius he made a missionary voyage to India and discovered there the original Hebrew text to the Gospel of Matthew.

Pantaleon, St., b. at Nicomedia, Bithynia, body physician to the Emperor Galerius, beheaded in 305 when discovered to be a Christian, is the patron saint of physicians and generally represented as young and handsome, bound to an olive tree, with the hands nailed to it above the head and a sword at his feet.

Pantheism (*all is God*), the modern name of a very old error. It was first used by the English freethinker Toland 1705. It denotes that system of speculation which identifies the universe with God, all finite things being merely aspects or parts of one eternal and self-existent being. It has been and is variously expressed by its adherents, but true pantheism always regards the derivation of phenomena from the unity of substance as an eternal process which could not have been other than it was, and therefore implies fatalism to the exclusion of freedom. The notion is as old and as wide-spread as the human race. It found congenial soil in India, where it controlled all philosophy and all religious thought. In Greece all the pre-Socratic schools, except that of Democritus, were more or less pantheistic, but the doctrine was fully developed only in the eleatic philosophy. By its assertion of a creation out of nothing Christianity directly opposed any mixing of God and the world. Yet the Gnostic systems and the Neo-Platonic philosophy of Alexandria had a pantheistic tinge which passed from them into the so-called Dionysius the Areopagite, and John Scott Erigena, and the mystics of the middle ages.

Its modern revival is due to the brilliant Giordano Bruno, who was burned at Rome in 1600. He was the precursor of Spinoza (1632-77), the most celebrated of all pantheists, who drew from many sources and compacted a system which has exerted a wide influence. He sought to prove that "all finite things are modes of the one Divine substance." He was anything but atheistic, and yet atheism could be logically deduced from his system. He had no direct followers, yet the greatest philosophers of modern times, Fichte, Schelling and Hegel, show his influence in their idealistic pantheism. M. Renan oscillates between theism and pantheism. In England the doctrine has been "sung by Shelley, preached by Emerson and loosely recommended by various writers, but it has not yet been presented in the form of a carefully reasoned theory" (Flint). History shows that there has always been a certain fascination about the system which has won its advocates in every age and land, yet it is always in unstable equilibrium between theism and atheism, and is logically necessitated to elevate itself to the one or to descend to the other.

Lit. Saissset, *Modern Pantheism*, Edinburgh, 1863; Flint, *Anti-Theistic Theories*, Edinburgh, 1879. (See Hunt, *Essay on Pantheism*, London, 1866.) T. W. C.

Pantheon, among the Greeks and Romans a temple dedicated to "all the gods." The Pantheon of Rome, celebrated for its magnificent dome, was built in 27 B.C. by Agrippa, the son-in-law of Augustus. It was one of the richest buildings in Rome but most of its treasures were carried away by Alaric in 410. In 608 Boniface IV. turned it into a Christian church, dedicated to the Virgin and all the Saints, whence its present name *Sancta Maria ad*

Martyres, popularly *Sancta Maria Rotunda*. In 1632 Clement IX. plundered it of all its minor ornaments, using the bronze for canons and the silver and gold for the high-altar of St. Peter's.

Panthera is the name given by Celsus and the Talmud to the Roman soldier who, according to a Jewish slander which had its run during the first and second centuries, seduced the bride of Joseph the carpenter.

Papa, the Latin form of the title *father*, once given indiscriminately to all bishops, and now in the Greek church the common appellation of the clergy. But in the Latin Church since the time of Gregory of Tours it has been confined to the Bishop of Rome, to whom the Roman Catholics look up as the common father of all Christians.

T. W. C.

Papacy, Papal System. According to the dogmatic system of the church of Rome, Christ, in instituting the church, gave to the Apostle Peter precedence over the other apostles, and made him the supreme head of the church on earth, and the vicar of Christ. This position he has handed down to his successors, the bishops of Rome, of which city he was himself the first bishop.

But, historically viewed, it is evident that the primacy of the Roman bishop is a matter of growth under a combination of favoring circumstances. The dogmatic idea was a prerequisite, and this was furnished by Leo I. Before him the Council of Sardica (344) had given the pope, Julius I., on account of his personal orthodoxy, a certain right of receiving appeals for help from bishops persecuted by the Arians, and of appointing new trials. Innocent I. (402-417) stretched his power over Thessalonica. In the troubles of his times Leo I. (440-461) emerged into prominence as the one strong personality of the city of Rome. Valentinian III. acted Leo's pleasure when he decreed (445) every defence against the primacy of the Roman bishop in the West an offence against the state. The orthodoxy of the popes helped their cause in the controversies of this period. Gregory I. (590-604) took upon himself undisputed many offices of government in anarchic times. With the foundation of the holy Roman empire, the church came into union with the state, in which it was the constant tendency of the popes to seek power over the state for their own secular aggrandizement. Nicholas I. (858-867) brought a king under his power, and deposed bishops by his own direct act. Gregory VII. (1073-1085) forced a king to sue for his favor in unheard of humiliation at Canossa. Innocent III. (1198-1216) hung interdicts over nations, and received the supreme feudal power over England. Boniface VIII. (1293-1303) advanced the doctrine of the two swords, temporal and spiritual, both committed to the church, and declared the belief of this necessary to salvation. But with the height of pretension came decay upon the papal power. As circumstances had favored its growth, so, as civil powers

came more established, resistance to these claims made itself felt. But the preme headship of the world is still aimed as of divine right belonging to the vicar of Christ," the bishop of Rome.

For a masterly sketch of the growth of the system see Milman's *Latin Christianity*, London, 1854-56, 6 vols. (2d rev. ed. 1858.)

F. H. F.

Papebroeck (pà-peh-brook) **Daniel**, b. at Antwerp, March 17, 1628; d. at Louvain, June 28, 1714; became a Jesuit in 1645, was in 1660 sent by Bolland to Italy to search its archives for materials to the *Acta Sanctorum*, wrote after his return in 1662 the biography of St. Patrick, the month of March together with Hanschen, that of April and the three first volumes of May alone, the rest of May and part of June together with aert and Jennings. He was vehemently attacked by the Carmelites, whose pretensions in dating back to the times of Elijah he rejected. The Inquisition of Toledo condemned fourteen volumes of his work as heretical. Even the Roman curia felt alarmed at his chronology in the introduction to the month of May. Nevertheless, in 1698 the pope ordered all parties to keep still and the work went on as before.

Paphnutius, bishop of a city of the upper Thebaid, in Egypt, who at the Council of Nice (325) opposed and prevented the adoption of a regulation forbidding intercourse with their wives to the clergy. He was himself unmarried, and had lost an eye in the persecutions.

F. H. F.

Pa-phos (*boiling*), a town at the west end of Cyprus, whose Roman governor was converted during the visit of Paul and Barnabas (Acts xiii. 6-13). The old town, 2 m. from the shore, was the site of a famous temple of Venus. The new town, 10 m. S.W., is now called *Buffa*. Its harbor is nearly filled up.

T. W. C.

Papias, a disciple of the Apostle (?) John, friend of Polycarp, and martyred in the same year with him, 155, at Pergamon. He was the author of an *Explanation of the Lord's Discourses* in 5 books, which was still extant in the 13th century, but is now lost. A few fragments from him are still preserved, principally in Eusebius. Of his *Explanation* he says (Eusebius, III. 39): "I shall not regret subjoining to my interpretations [of the words of the Lord] whatsoever I have at any time accurately ascertained and treasured up in my memory, as I have received it from the elders and have recorded it to give additional confirmation to the truth by my testimony. For I did not, like most men, delight in those who speak much, but in those who teach the truth; nor in those who record the commands of others, but in those who record the commands given by the Lord to our faith, and proceeding from the truth itself. If then any one who attended upon the elders came, I made it a point to inquire what were the words of the elders; what Andrew, or what Peter said, or Philip, or Thomas, or James, or John, or Matthew, or

any other of the disciples of our Lord; and what things Aristion and the elder John, disciples of the Lord, say. For I was of opinion that I could not derive so much benefit from books as from the living and abiding voice." As to the inferences to be drawn from this and other fragments, there is the sharpest discussion at every point, the importance of which lies in their bearing upon the question of the genuineness of the gospels, particularly the fourth. A conservative and safe view is that of Schaff in his *Church History*. He says (vol. ii. p. 696): "He is also an important witness to the state of the canon before the middle of the 2d century. He knew the first two gospels, and in all probability also the gospel of John, for he quoted, as Eusebius expressly says, from the first Epistle of John, which is so much like the fourth gospel in thought and style that they stand or fall as the works of one and the same author. He is one of the oldest witnesses to the inspiration and credibility of the Apocalypse of John, and commented upon a part of it. He made use of the first Epistle of Peter, but is silent, as far as we know, concerning Paul and Luke." Papias also held strong chiliastic views, for which he is called by Eusebius a rather weak man. (See for the fragments, Gebhardt and Harnack, *Patres Apost.*, English Trans. in the Ante-Nicene Library, Christ. Lit. Co., New York. Also Donaldson, *Apost. Fathers*, London, 1874; Lightfoot, *Contemp. Rev.*, 1875, p. 377. Westcott, *Canon of N. T.*, London, 1855, 5th ed., 1881.)

F. H. F.

Papin (pà-pan) **Isaac**, b. at Blois, France, March 24, 1657; d. in Paris, June 19, 1709; a nephew of Claude Pajon, studied theology at Saumur, but fell out with the faculty, more especially with Jurieu, because he refused to sign a condemnation of Pajonism. He had already at that time a decided leaning toward Romanism and went to England where, in the time of James II., a little popery did a man no harm, and where he was ordained by the bishop of Ely. Twice he obtained office in the Reformed church, at Hamburg and at Dantzic, but both times he was speedily discharged on account of the intrigues of Jurieu. In 1690 he returned to Paris and publicly embraced Romanism. His theological works were edited by a relative of his, Pajon of the Oratory, Paris, 1723, 3 vols.

Papyrus, a reed once common in Egypt, which furnished the earliest material used for writing upon. From it comes our word *paper*.

T. W. C.

Parables (*comparison*, Mark iv. 30), a term used in a wide sense to denote any form of teaching by analogy or figure, whether expanded into a narrative (Ezek. xvii. 1-9) or a simple metaphor (Matt. xxiv. 32); proverbs or maxims (1 Sam. x. 12, xxiv. 13; 2 Chron. vii. 20; Luke iv. 23); obscure prophetic utterances (Num. xxiii. 18; Ezek. xx. 49); typical signs (Heb. ix. 9); and symbolical figures (Heb. xi. 19. R. V.). In a narrower sense the term denoted a short narrative of every day experience intended to bring the

hearer to the immediate perception of the truth set forth. It differs from the *fable* (Jud. ix. 8-15) in that it never uses the impossible, such as the talking and reasoning of plants and animals, but always states what did or might happen, and instead of teaching mere worldly wisdom expresses important spiritual truth. It differs from the *allegory* (Ps. lxxx. 8-15; John xv. 1-8) in that its idea is not represented but suggested. The allegory is self-interpreting, the imaginary persons being named and performing acts which declare the meaning; while the parable must be interpreted by a careful consideration of the personality and circumstances of speaker and hearers. The allegory itself says what it means; the parable receives its whole meaning from the situation that called it forth. To one who knows not Christ, the parable of *The Sower* tells nothing but a common everyday occurrence; but to him who knows the speaker and the occasion it reveals truth of great moment.

From Matt. xiii. 11-17 we learn that Christ's teaching was framed after this method in order that while it reached the susceptible and fair-minded, it would convey nothing to the prejudiced and impenitent, who "seeing did not see, and hearing did not hear." The fault lay not in the form of the utterance but in the disposition and character of those to whom it came.

Parabolical and enigmatical language was much used by eastern sages (Ps. xlix. 4, lxxviii. 2), and nothing was deemed more intolerable than to hear a fool utter parables (Prov. xxvi. 7). A parable was employed by Nathan in rebuking David (2 Sam. xii. 1-4), by another prophet in rebuking Ahab (1 Ki. xx. 39, 40), by the woman of Tekoah in interceding for Absalom (2 Sam. xiv. 4-11), by Isaiah in reproving Israel (v. 1-7), and by all the later Hebrew writers and teachers. But this form of instruction reached its perfection when employed by our Lord. His parables are all found in the Synoptical gospels. Matthew and Luke give the most of them, it being Mark's custom to dwell more on Christ's works than his words. John has no parables proper, confining himself rather to the more elaborate discourses of our Lord. The number of the parables differs according to the range given to the application of the term. Trench reckons 30, Godet 30, Goebel 27, Bruce 33.

The attempt has often been made to classify them, but has always failed, for the obvious reason that these utterances were not made as parts of a system, but simply to explain and enforce such particular truths as at every given time needed to be pressed on men's attention. A chronological division, however, is possible, viz. 1. Those spoken in Capernaum (Matt. xiii. and Mark iv.), 2. The later parables given by Luke (chaps. x.-xviii.), and 3. The parables of the Last Time (Matt. xviii.-xxv.; Luke xix.).

Thus arranged we reckon 28, viz.:

1. The Sower (Matt. xiii.). 2. The Tares (Matt. xiii.). 3. The Mustard Seed (Matt.

xiii.). 4. The Leaven (Matt. xiii.). 5. The Hidden Treasure (Matt. xiii.). 6. The Pearl of Great Price (Matt. xiii.). 7. The Net Cast into the Sea (Matt. xiii.). 8. The Seed Growing Secretly (Mark iv.). 9. The Two Debtors (Luke vii.). 10. The Good Samaritan (Luke x.). 11. The Rich Fool (Luke xii.). 12. The Barren Fig Tree (Luke xiii.). 13. The Great Supper (Luke xiv.). 14. The Lost Sheep (Luke xv.). 15. The Lost Coin (Luke xv.). 16. The Lost Son (Luke xv.). 17. The Unjust Steward (Luke xvi.). 18. Rich Man and Lazarus (Luke xvi.). 19. The Unjust Judge (Luke xviii.). 20. The Pharisee and the Publican (Luke xviii.). 21. The Unmerciful Servant (Matt. xviii.). 22. The Laborers in the Vineyard (Matt. xx.). 23. The Wicked Husbandmen (Matt. xxi.). 24. The Two Sons (Matt. xxi.). 25. The Marriage Feast (Matt. xxii.). 26. The Ten Virgins (Matt. xxv.). 27. The Talents in Trust (Matt. xxv.). 28. The Pounds in Trust (Luke xix.). See the treatises by Trench, London, 1841, 14th ed. 1882, Guthrie, 1866, Arnot, 1870, Bruce, 1882, W. M. Taylor, New York, 1887. T. W. C.

Parabolani (from the Greek *παράβολοι*: "to expose one's self"), voluntary nurses of the sick, originated in the Eastern Church as one of the minor orders of the clergy and became very conspicuous in Alexandria and the large cities of Asia Minor, but seem never to have penetrated into the West. They were rough and uproarious fellows, and the bishop of Alexandria, after using them for many years as a body-guard, had finally to place them under the command of the prefect.

Paracleté. See HOLY SPIRIT, TRINITY.

Paracletice or **Paracleticon** (from the Greek *παράκλησις*: comforting), is among Greek christians the name of a much used book of anthems and hymns, not appropriated to any certain day, but generally intended to comfort the repentant sinner.

Paradise, a word of Persian origin answering to the Heb. *gan* and denoting a beautiful park, garden or orchard (Neh. ii. 8; Eccl. ii. 5; Song iv. 13). In the Septuagint the term is applied to the garden of Eden (Gen. ii. 15), commonly known as the earthly paradise. Figuratively it denoted the abode of the blessed beyond the grave, in which sense Christ promised it to the penitent robber (Luke xxiii. 43), and Paul in vision was caught up to it (2 Cor. xii. 4), and in it grows the tree of life for them that overcome (Rev. ii. 7). T. W. C.

Paraguay, a South-American republic, comprising an area of about 348,000 sq. m. with about 346,000 inhabitants, situated between 22° and 27° south lat. in the Parana-Paraguay basin, and bounded by Bolivia, Brazil, and the Argentine republic—has from its experience with the Jesuits made a most curious contribution to church-history. In 1528 Sebastian Cabot took possession of the country in the name of Spain, and its capital, Asuncion, founded in 1537, soon became the centre of all

anish enterprises in South-America east the Andes. The inhabitants, the Guarani—still so called and still to be identified with their Indian ancestors in spite of the anish blood, they have adopted—were accessible and light-hearted people, fond of wars and feasts, but submissive and, under great calamities, patient and tenacious beyond any measure hitherto known. They were first visited by Christian missionaries, Franciscans and Jesuits, between 1512 and 1560, but without any palpable result. In 1605, however, the Jesuits alone took up the work once more and this time with unbounded success. They not only Christianized the whole people in a very short time, but they actually took possession of the country. Not content with making the spiritual leaders of the nation, they assumed, in the most practical and palpable sense of the words, the task of reforming every function of a government, and in order to protect their "children" from foreign temptations and corruption they locked them up behind a kind of Chinese walls, forbidding the trader, the scientific traveller, even the casual visitor to enter the country. During the first half of the 18th century all Europe rang with fairy-tales about the blessings which the Jesuits had poured out upon the Guarani, and they were credited, for one thing was at all events sure enough, the coffers of the "fathers" were bursting with gold. But in 1767 the Jesuits were suddenly expelled from Spain and the Spanish colonies, and when thus the curtain was raised, a most tedious sight was discovered behind it. There were palaces, churches, chapels, and schools enough in Paraguay, but there was not a trace of true Christianity. The whole country looked like a huge sheep-farm, in the highest stage of cultivation and with every smart machine for clipping the wool, but the most elementary devices of true civilizations were lacking. The people had simply been drugged with something which made them idiots, and so miserable were they, spiritually, morally, intellectually, that, although they in 1811 swept away by the Spanish-American whirlwind, declared themselves independent of Spain, in 1814 they became the willing plaything of Dr. Francia—a Jesuit without the mask. See Masterman, *Seven Years in Paraguay*, London, 1869; Washburn, *History of Paraguay*, New York, 1871; Gothein, *Der christlich-soziale Staat der Jesuiten in Paraguay*, Leipzig, 1883. C. P.

Pa'-ran, a large desert region in the north-western Peninsula in which the Israelites dwelt for 38 years. It is a high limestone plateau covered with coarse gravel, black sand and drifting sand, yet having occasional pasture lands. It is first mentioned as the western limit of Chedorlaomer's invasion (Gen. xiv. 6), then as the home of Agar and Ishmael (xxi. 21). Israel entered it soon after leaving Sinai (Num. x. 33), and from it the spies were sent to Canaan (Num. xiii. 3, 26). Israel's stations in the wilderness are mentioned (xxxiii. 18-36). In this wilderness David found a refuge (1 Sam.

xxv. 1), and Hadad went through it (1 Ki. xi. 18) when escaping to Egypt. T. W. C.

Pareus, David, Reformed; b. at Frankenstein, Silesia, Dec. 30, 1548, d. at Heidelberg, June 15, 1622. He studied theology at Heidelberg and became professor there in 1584. He was a quiet, somewhat timid man, but sorely tried by the polemical temper of his age. In 1587 he gave out an edition of Luther's translation of the Bible with some notes of his own the so-called *Neustadter Bibel*, and those notes brought him in a savage controversy with Agricola and the Lutherans. A pamphlet he wrote in 1617 on occasion of the centenary jubilee of the Reformation brought the Jesuits down upon him. His commentary on the epistle to the Romans, 1609, was burned in England by order of James I. on account of some remarks on the monarchical principle, etc. His life is found in his son's edition of his works, Frankfurt, 1647, 3 vols. fol., unfinished.

Pardee, Richard Gay, Presbyterian layman; b. at Sharon, Conn., Oct. 12, 1811; d. in New York city, Feb. 11, 1869. He was prominent as a Sunday-school worker. He wrote *The Sunday-School Index*, Philadelphia, 1868.

Paris, Francois de, b. in Paris, June 3, 1600; d. there May 1, 1727; studied theology, and was ordained a deacon, but joined the Jansenists, retired into seclusion, and died in one of the suburbs of Paris from the severity of his ascetic practices. Miracles were said to have taken place at his grave, and as these miracles became a point of bitter controversy between the Jansenists and the hierarchy, the affair caused great commotion in Paris, and the cemetery of St. Médard became the scene of disgusting occurrences until closed by the police. (See P. F. Mathieu: *Histoire des Miracles et de Consul-tionnaires de St.-Médard*, Paris, 1864. C. P.)

Paris, Matthew of. See MATTHEW OF PARIS.

Parish (Latin, *parochia*, Greek, *παρουσία*: "a sojourner"), in countries where the church is a state-establishment, corresponds to congregation in countries in which the church is free, the difference between them being, that in the parish of the state-establishment the congregation comprises all persons living within a certain territorial circumscription, for instance, a township while in the congregation of the free church, the parish is made up irrespective of any territorial circumscription of such persons only as have become voluntary members of the church. It is a historical fact that the Christian church began as free congregations, and it now seems probable that it will return to that form again.

Parish Clerk, a term belonging to the Church of England, and denoting the lowest officer of the church, whose duties simply consist in being present at baptisms, marriages and funerals, in leading the responses during service, etc. He was formerly a clergyman of minor orders, but is now simply a clerk, licensed and sworn in by the ordinary, after being appointed by the min-

ister or the churchwarden or the parishioners.

Parity is a term of German ecclesiastical policy, denoting perfect equality between Protestants and Roman Catholics in their relations to the state. It was first used in the treaty of Westphalia, 1648, where it means perfect equality between Protestant and Roman Catholic states in their relations to the empire, the ecclesiastical policy of each state being regulated by the principle *cujus regio ejus religio*. The introduction of the principle of parity also in the ecclesiastical policy of the state towards the subjects is due to Prussia, and dates from the religion edict of July 9, 1788.

Park, Edwards Amasa, D.D. (Harvard University, 1844) b. at Providence, R. I., Dec. 29, 1808; graduated at Brown University, Providence, 1826, and in 1831 at Andover Theological Seminary, where he was professor from 1836 till 1881. He was one of the founders of *Bibliotheca Sacra*, and its editor from 1851 till 1884, edited together with Austin Phelps and Lowell Mason *The Sabbath Hymn-Book*, New York, 1858; contributed very largely to the religious press, and published, besides a great number of valuable memoirs, *Discourses on some Theological Doctrines as related to the Religious Character*, Andover, 1885.

Parker, Joseph, D.D. () Congregationalist; b. at Hexham, Northumberland, England, Apr. 19, 1830; was graduated at University College, entered the Congregational ministry, and held successively pastorates at Banbury, Manchester, and, since 1869, of the City Temple, London. He published *Ecce Deus*, London, 1868, 5th ed., 1875; *The Priesthood of Christ*, 1876; *The Inner Life of Christ*, 1881-82, 3 vols; *Apostolic Life*, 1882-84, 3 vols; *The People's Bible*, 1885, sqq. VII. 1891; *Tyne Clyde, my Life and Ministry*, 1883, 2d ed., 1885; *Weaver Stephen*, 1885, etc., most of which have been reprinted in America.

Parker, Matthew, D.D. (Cambridge, 1538). 71st archbishop of Canterbury; b. at Norwich, Aug. 6, 1504; d. at Lambeth, May 17, 1575. He was educated at St. Mary's and Corpus Christi, Cambridge, and became a fellow of the latter, 1527. Imbibing reformation views and gaining note as a preacher, he was made chaplain to Queen Anne Bolcyn in 1535, and soon after dean of the college at Stoke in Suffolk. Before this was abolished he was elected master of Corpus Christi, 1544, and vice-chancellor of the University, 1545. Edward made him dean of Lincoln, 1552; under Mary he resigned his preferments and lived in close retirement. His moderation rather than his ambition led to his selection by Elizabeth for the primacy. He was consecrated in Lambeth Chapel, Dec. 17, 1559, by Bishops Barlow, Scory, Coverdale and Hodgkin. The "Nag's Head" (q.v.) fable, intended to discredit this proceeding, was a Romanist invention of the next century. Entrusted with the difficult task of bringing the Reformed Church into order, it was perhaps impossible that he should satisfy either the Queen

or the Puritans, or avoid obloquy from the latter. But his private character was high; he loved learning, and rendered great services to literature, to education, and especially to antiquarian studies. His own writings were inconsiderable, but he edited sundry old chronicles and homilies, promoted Biblical translation, and gathered a splendid library for his college. The Parker Society was named from him. His *Life* has been written by Strype, Oxford, 1711, and others. F. M. B.

Parker, Theodore, b. at Lexington, Mass., Aug. 24, 1810; d. in Florence, Italy, May 10, 1860. He was the son of John Parker and Hannah Stearns; descended from Puritan stock; the youngest of eleven children. His parents were both Unitarians. He was early inured to work on his father's farm; studied in the district school. At 16 was sent for a single quarter to the academy at Lexington; early showed a remarkable thirst for knowledge, and derived from his mother a wonderfully retentive memory. He devoured every book that came into his way; showed also a great interest in natural history and out-of-door life; began to teach at 17, and taught successive winters in the district schools of Quincy, North Lexington, Concord, and Waltham. At 20 passed the entrance examinations of Harvard College, and kept up with his class while teaching and working on the farm. Being a non-resident he did not receive a degree, but in 1840 was enrolled among the graduates of the college and received the degree of A.M. He entered the Cambridge Divinity School in 1834; was looked upon as "a prodigious athlete" in his studies. He studied from fourteen to seventeen hours a day, and has recorded the names of 65 volumes in German, English, Danish, Latin, and Greek, read in two months. His gift for acquiring languages was unusual, and later he studied Portuguese, Spanish, Dutch, Icelandic, Modern Greek, Chaldaic, Arabic, Persian, Coptic, Ethiopic, and Russian. He was ordained pastor of the second Unitarian church at West Roxbury, June 21, 1837, and shortly after settlement was married to Lydia D. Cabot of Newton. Parker soon abandoned the sensational school in philosophy for the intuitional or transcendental school. He felt too the influence of German thought in theological criticism. His divergence from current Unitarian views was made apparent in his South Boston sermon preached May 17, 1841, on *The Transient and Permanent in Christianity*. In this sermon Parker distinguished between the form and substance of Christianity. The form he regarded as transitory, the substance as abiding. Christianity he regarded "as absolute, pure morality, and absolute pure religion." He arraigned many of the doctrines regarded as essential to Christianity and personal salvation, prominent among them the infallibility of the Bible. Parker's South Boston sermon, like Channing's Baltimore sermon in 1819, awakened a storm of controversy. It alienated many of his Unitarian associates, only

few of whom were willing to exchange with him thereafter. His theological views were set forth more fully in five lectures delivered in Boston, in the fall of 1841 and published there the following year under the title *Discourses of Matters pertaining to Religion*. In 1843-44, he travelled in Europe. On his return he held morning services in Boston, and in 1846 resigned his Vest Roxbury charge and formed the "Twenty-Eighth Congregational Society" in Boston. Services were first held at the Melodeon and afterwards at Music Hall. His preaching and writings commanded wide attention. He became not only noted for his heresies but for his boldness as a reformer. He was a prominent leader in the anti-slavery cause and preached and worked in behalf of temperance, prison reform, and the rights of women. He was in great demand as a lyceum lecturer, and his numerous public addresses and writings on political, social, and moral questions show his versatility and unflagging industry. His health broke down under the strain of work, and in February, 1859, after an attack of bleeding at the lungs, he took a voyage to the West Indies and thence to Europe, visiting Switzerland and Rome. His search for health was fruitless, and he died at Florence, Italy, May 10, 1860, and was buried in the Protestant cemetery. As a scholar, Parker was marked rather for prodigious powers of acquisition than for critical skill in dealing with his material. Though possessed of a vigorous, commanding intellect, he was not a philosopher in the technical sense, and was deficient in aesthetic sentiment, which accounts for the lapses of taste in some of his discourses. In theology he may be described as a Christian theist. Though not a Pantheist he held strongly to the immanence of God in man and nature, was a firm believer in the immortality of the soul, and of the moral law written in the consciousness of man. He rejected the evangelical doctrines of the fall, the atonement, the incarnation, the Trinity, and everlasting punishment. He held Jesus in tender reverence as a spiritual leader, and his most beautiful poem is an inscription to him. He rejected the miracles as proofs of Christianity, and appealed to its moral and spiritual verification in human history. Though Parker's opinions were too radical for the Unitarians of his day, they are now widely and perhaps commonly held by Unitarians. The American Unitarian Association honored his memory by publishing a volume of his sermons entitled *Views of Religion*, edited by James Freeman Clarke. The most complete collection of his published pamphlets, addresses, and discourses is contained in the Boston Public Library, to which he bequeathed his private library, of 13,000 volumes. His *Life and Correspondence* have been written by Rev. John Weiss, New York, 1864; his *Life* by Rev. O. B. Frothingham, New York, 1874. The most representative edition of his works is the *Collected Works*, edited by Frances Power Cobbe, London, 1876, 14 vols.

S. J. BARROWS.

Parkhurst, Charles Henry, D.D. (Amherst College, Mass., 1880), Presbyterian; b. at Framingham, Mass., April 17, 1842, graduated at Amherst College 1866; studied theology at Halle and Leipzig; and has, since 1880, been pastor of the Madison-Square church, New York. He published several collections of sermons, New York, 1883, 1885, etc., *Question of the Hour*, 1887, etc.

Parkhurst, John, b. at Catesby, Northamptonshire, England, 1728, d. at Epsom, Surrey, March 21, 1797, graduated at Cambridge, 1748, took orders in the Church of England, but lived afterwards on his estate at Epsom and published a *Hebrew-English Lexicon* with a Hebrew and Chaldee grammar, London, 1762, which ran through 8 eds., and a *Greek-English Lexicon to the New Testament* with a Greek grammar, 1769, last ed. 1851.

Parnell, Thomas, b. at Dublin, 1679, d. at Chester, 1718, was educated in Trinity College, Dublin, took orders in 1700, obtained some preferment in Ireland, but lived for the most time in London. He published a volume of poems in 1722 and another appeared in 1758; the latter is of a graver, almost devotional character, but its authenticity is doubted.

Parsocism. See PERSIA.

Parsons, Levi, Congregationalist; b. at Goshen, Mass., July 18, 1792, d. at Alexandria, Egypt, Feb. 22, 1822. He graduated from Middlebury College, 1814; went in 1819 as missionary to the East under the commission from the American Board, and arrived in Jerusalem, Feb. 12, 1820, the first Protestant missionary who began work there. But he left the succeeding May on account of ill health. His life was written by D. V. Morton, Boston, 1824.

Parsons, Robert. See PERSONS, ROBERT.

Par-thi-a, originally a province of Media, it was conquered by Cyrus and united to the Persian Empire, B.C. 550. Seleucia and Ctesiphon were chief cities, and Ecbatana a royal summer residence. Under Arsaces B.C. 256, it became independent and so continued nearly 500 years, not yielding even to the Romans, but A.D. 226 it was reunited to the Persians. In apostolic times it extended from India to the Tigris. Jews from Parthia were at Jerusalem at Pentecost (Acts ii. 9). They spoke the Persian language. T. W. C.

Particular and General Baptists. The former are Calvinistic, the latter Arminian in Theology.

Passagians (Latin *passagii* or *passagius*), is the name of a sect of obscure origin, but which existed in Italy already in the middle of the 12th century, and was condemned by the Council of Verona in 1184. They denied the doctrine of the Trinity and held that the Mosaic law was still in force, for which reason the emperor, Frederick II. called them "the Circumcised."

Pascal, Blaise, b. at Clermont, the capital

of Auvergne, France, June 19, 1623, d. in Paris, Aug. 19, 1662. He was a precocious child and received a careful education. His genius for mathematics and mechanics developed very early. Before he was 12 years old he discovered several of Euclid's propositions; in 1640 he invented the counting machine; in 1647 he made a number of original and most important observations on atmospheric pressure, and discovered the principle of barometric measurement, etc. In religious respect he was at that time rather a skeptic than anything else. But in 1651 his sister Jacqueline entered Port Royal as a nun, and that circumstance together with many others, prepared the way for his conversion. In 1654 he himself took up his abode in Port Royal, not as a monk, but without taking any vows, yet practicing the strictest discipline. The first of his *Provincial Letters* appeared June 23, 1656. There are 17 in all. About one-half of the series is devoted to the defence of Jansenism, demonstrating the perfect harmony between the tenets of Arnaud and the church universal; the other half forms an attack upon the Jesuits, uncovering with lofty superiority the frivolity of their moral maxims and practices. His *Pensées sur la Religion*, which both Protestants and Roman Catholics acknowledge as one of the most precious books in all Christian literature, was not published until 1669 or 1670, and their text had been tampered with. Later editors have taken great pains to restore it, and succeeded at least partially. The editions of his works are very numerous; one of the best is that by J. de Soyres, Cambridge, 1880, with English notes. There are also several English translations of his *Thoughts* and *Provincial Letters*, New York, 1859, 2 vols. (later ed.) new trans. *Letters*, London, 1888; of the *Thoughts*, by C. Kegan Paul, 1884. The *Life of Jacqueline Pascal* was written by Sophy W. Weizel, New York, 1880. C. P.

Paschalis, the name of 2 anti-popes, the first in 687, who bought his election of the Exarch of Ravenna, but was compelled to yield to Sergius I., and the second during the period 1164-1168. The name also of 2 popes. 1. Pope 817-824, was abbot of the monastery of St. Stephen at Rome when elected (Jan. 25). He was consecrated without waiting for the imperial sanction, but in a document of doubtful authenticity, the emperor is said to have confirmed him and to have given the papal see large additional territories, Corsica, Sardinia and Sicily, etc. He crowned Lothaire in St. Peter's, April 5, 823. His reign at Rome was cruel, and he died amid universal execration. 2. Proper name Raineri, of Tuscan origin, entered a monastery early, was trained at Clugny, made cardinal by Gregory VII. about 1076, elected pope Aug. 13, 1099, d. Jan. 21, 1118. At the beginning of his pontificate came the conquest of Jerusalem by the crusaders (1099). Three successive anti-popes were obliged to yield to him. In France and England he met with some success in carrying out the plans of the papacy, compelling Philip I. to give up

his adulterous marriage with the Countess of Anjou, and bringing Henry I. of England to give up the right of investiture, though he was obliged to purchase this concession by granting that the bishops should take the oath of feudal obedience to the king. This victory was therefore somewhat empty. It is to his contact with Henry V. of Germany that Paschalis is indebted for his fame. He had pursued the policy of Gregory VII. with Henry IV., excommunicating him in 1102, and assisting his son against him. But Paschalis found the unfaithful son an unfaithful child of the church. Henry V. renewed the investiture controversy, and in 1110 made an expedition to Rome for the double purpose of getting crowned and settling this old controversy. Paschalis formed the remarkable design of bartering away, in return for the surrender by the king of the right of investiture, the entire secular possessions of the church in Germany, its rights of coinage, of levying customs and of civil jurisdiction. Whether this was a genuine movement upon the part of the pope to deliver the church, in the spirit of a Cluniac monk, from the corruption which worldly possessions had introduced, or was done in the certainty that the clergy would repudiate the action, or was a mere diplomatic trick, will never be known. Enough that it was so repudiated, and that Paschalis's subsequent surrender to the emperor of the contested right of investiture raised an equal tumult. The pope was even led to confirm an excommunication of Henry. But he was delivered from the possible revenge of Henry by death. F. H. F.

Paschasius Radbertus. See RADBERTUS.

Paschal Controversies. In the 11th century a three-fold manner of observing Easter had already arisen. The Ebionites celebrated the Jewish Passover upon the 14th of Nisan, with the regular legal ceremonies. The great body of the Catholic Church observed the Friday which came next after the 14th of Nisan, as the day of the death of Jesus, with fasting and mourning, and the following Sunday, as the day of the resurrection, with the communion and as a day of feasting. In Asia Minor still another practice had arisen, which was said to have been established under the co-operation of the Apostle John himself, and which celebrated the 14th of Nisan as the day of the Lord's death, but gave to the celebration a mixed character of sorrow and joy. Thus the fasting of the previous week was continued up to the moment of Christ's death, at 3 o'clock, and then the character of the observance changed, and closed with the communion as a joyful celebration. This custom differed from the common Catholic one in two points, in observing the day of the *month* rather than the day of the *week*, and in celebrating the day of the *death* of Christ rather than that of his *resurrection* as the day of rejoicing.

In an age when matters of faith and of ritual were not sharply distinguished, such a difference as this would be likely to be conceived as a departure from the faith,

and hence as a heresy. When Polycarp was in Rome (about 155), the Roman bishop noted the difference of custom between them, but maintained ecclesiastical communion with him. But the bishop, Victor, about 190, thought fit to attempt to bring the churches of Asia Minor into line with other churches, and when they refused to modify their practice, he excommunicated them. Irenæus protested, and finally the discord introduced by these measures was mitigated to Rome and Ephesus. Between these two dates there had been some discord in Asia Minor itself (170). One party, the Quartodecimani, as all who observed the 14th of Nisan were called, held with some Judaizing Christians, that Christ suffered upon the 15th of Nisan, and ate the new Passover upon the 14th, and so themselves established a corresponding service upon the 14th. All these circumstances led the Council of Nice (325) to regulate the practice, and to direct the churches to conform to the Roman and general Catholic custom. But many oriental churches continued to follow the Quartodeciman custom and suffered condemnation therefor at Antioch (341), Laodicea (364), and at Constantinople (381). Our information upon the later history of this party is scanty. The Montanists are mentioned as being Quartodecimans, and also the Novatians, but this cannot have been true of either set as a whole. So again the Audians (see AUDIUS).

This topic has been one of the bones of contention between the school of Baur and their opponents. The literature is considerable. (See Steitz in *Studien u. Kritiken*, 56, p. 721; 1857, p. 772; also 1859. Baur replied in *Theol. Jahrbücher*, 1857, p. 242; *Zeitsch. f. wissenschaft. Theol.*, 1858, p. 208. See Schürer, *De controversiis Paschalibus*, 1869; *Zeitsch. f. histor. Theol.*, 1870, p. 182.)
F. H. F.

Pasqualis, Martinez, b. in Provence, 1715, in St. Domingo, 1779, a Jewish swindler, of the kind quite common in France just before the outbreak of the Revolution, was for several years busy with inoculating the secret wisdom and mystic rites of the Cabala upon the Masonic lodges of France, took up his abode in Paris from 1768 to 1778 and formed a party or sect, the *Martinists*, which operated with "theurgic" effects, and left the city rather suddenly. Characteristic of him and his followers are such writings as *L'esprit des choses*, Paris, 1800, 2 vols.; *L'homme de désir*, Metz, 1802, etc.

Passaglia, (pass-al'-ya), **Carlo**, b. at Pieve di San Paolo, near Lucca, Italy, 1814, entered the Society of Jesus in 1827, and was appointed professor in the Collegium Romanum in 1844. He published in 1853 three volumes on the immaculate conception and was also otherwise engaged in preparing for the promulgation of that dogma. But in 1859 he published *Pro causa italica ad episcopos catholicos* in which he vehemently attacked the secular power of the pope as dangerous to the church. The book was immediately put on the Index and the author expelled

from the society. He fled to Turin and was in 1861 appointed professor of morals there. He wrote with effect against E. Renan's *Vie de Jésus*, 1864, 2 vols. His *La causa del cardinale Gerolamo d'Andrea* is also of interest.

Passau, The Treaty of, was concluded in 1552 at Passau in Baria, between Maurice of Saxony and Charles V., and forms the basis of religious liberty in Germany. The Interim was cancelled and full right to exercise their religion was granted to the Protestants of Germany, provisionally, until a diet could effect an amicable settlement between them and the Church of Rome, or, if no such agreement could be arrived at, forever. A certain number of Protestants were also admitted to the Imperial Chamber of Spires, the highest court of the realm.

Passionists, The, or the "Congregation of the Discalced Clerks of the Most Holy Cross and Passion of our Lord Jesus Christ," is the name of an order in the Roman Catholic Church, founded in 1720 by Paolo della Croce, b. at Ovada, Piedmont, Jan. 3, 1694; d. in Rome, Oct. 18, 1775, canonized May 1, 1867, and was confirmed by Benedict XIV. in 1741, and again by Clement XIV. in 1769. The first monastery was founded on Monte Argentaro, near Alexandria, Piedmont, in 1737. In 1842 the order was introduced into England where it has five houses, in 1852 into the United States, where it has six houses. The object of the order is to keep alive in the hearts of the faithful the memory of our Lord's Passion. The members are barefooted and dressed in black with the name of Christ painted on the left side. (See Pius a Spiritu Sancto: *Life of St. Paul of the Cross*, Dublin, 1868).

Passion Plays. See MYSTERIES; OBERAMMERGAU.

Passion Week. See HOLY WEEK.

Passover, the chief of the 3 great yearly feasts of the Jews, as it commemorated the founding of the nation and typified the Lamb of God slain from the foundation of the world. It was instituted just as the Israelites were leaving Egypt, and took its name from the fact that the destroying angel *passed over* the Jewish families when smiting the first born of Egypt. At even (marg., between the two evenings) on the 14th day of Nisan the sacrifice was made (Ex. xii. 6) and the next day commenced the 7 days feast of unleavened bread. Strictly the term Passover belonged only to the paschal meal, but it was applied also to the whole period from the 14th day to the 21st.

On the 10th day of the month the lamb was selected, a male of the first year and without blemish, for each household, or if it was too small, for two or more. On the 14th all leaven was removed from the dwelling, and at even the lamb was killed and the blood sprinkled on the doorposts and lintel. The flesh was roasted entire without the breaking of a bone, and all eaten the same night, any residue being

burned before morning. The family assumed the equipments and posture of travelers in haste, and in the case of the first celebration Israel set forth in the night to leave Egypt.

The chief recorded observances of the feast were that in Egypt (Ex. xii. 28), the first in Canaan (Josh. v. 10), Solomon's (2 Chron. viii. 13), Hezekiah's (2 Chron. xxx.), Josiah's (2 Ki. xxiii. 21), and one after the captivity (Ezra vi. 19-22). According to Jewish writers wine was also used at the feast. The New Testament mentions several passovers attended by Jesus (Luke ii. 42, John ii. 13). On the evening before his crucifixion he partook for the last time, and instituted his own memorial supper. This was on the 14th of Nisan, and on the next day Christ was arrested, tried, condemned and crucified—the whole series of events occurring between Thursday evening and Friday evening.

The Jews still observe the Passover but only as a feast of unleavened bread, though a few Samaritans at Nablús slay and eat a lamb on Mt. Gerizim.

The deliverance from bondage and death thus commemorated was a type of the greater deliverance from eternal death and the bondage of sin made by the Lamb of God (John i. 29) who is called Christ our Passover (1 Cor. v. 7). Faith in Him puts us under the shelter of his blood and admits us to liberty; and we are to show it by cleansing our hearts and lives from the old leaven of malice and wickedness. (1 Cor. v. 8.)

T. W. C.

Pastor (Latin, "shepherd"), a term applied in all protestant countries to the clergyman in charge of a congregation.

Pastoral Staff. See CROSIER, p. 206.

Pastoral Letters are letters addressed by a pastor to his flock, or by a bishop to the clergy or laity under his jurisdiction, or by any ecclesiastical body, e. g., a Reformed or Presbyterian Synod to the churches under their care. By some of the latter such a missive is issued every year, but by others only when an extraordinary occasion calls for it.

T. W. C.

Pastoral Theology. See THEOLOGY.

Pastorella, or Pastoureaux, or Pastorals were the names assumed by some wild and unorganized hordes which formed in northern France in 1251, mostly composed of shepherds, peasants, and other poor and low people, with an admixture of runaway-monks and renegade priests and adventurers of every description. They swarmed together under the leadership of an unknown person who called himself "Master of Hungary," and ostentatiously for the purpose of delivering Louis IX. who had been taken prisoner by the sultan of Egypt. But when they began to be numbered by the thousands, men, women, and children, they proved exceedingly dangerous, especially on account of their atrocious hatred to the clergy, the monks, and the Jews. Queen Blanche, who at first really supposed that those ardent peasants might be used

for the deliverance of her son (Louis IX.), was finally compelled to put an end to their excesses by dispersing the hordes and punishing their leaders. In 1320, under Philip V., the same phenomenon appeared in southern France, and the cause was again the report of a new crusade. When the swarm, numbering about 40,000, approached Avignon, John XXII. excommunicated them, and then, by the aid of the Seneschal of Carcassonne, he had them shut up in a swamp where most of them died from hunger and disease, and the rest was slaughtered by the soldiery.

Pat'a-ra, a seaport town on the southwest coast of Lycia, 9 m. east of the mouth of Zanthus, and opposite Rhodes. It was celebrated for an oracle of Apollo, and its harbor was much frequented. Here Paul on his last visit to Jerusalem re-embarked (Acts xxi. 1, 2) for Phœnicia. It is now in ruins but retains its ancient name.

T. W. C.

Patarenes, or Patarini was the name of the followers of the deacon Arialdus of Milan who, in the middle of the 11th century attacked the marriage of the clergy as a great scandal, and especially after the arrival there of Peter Dominus as papal legate caused a tremendous commotion. The name is derived from *Pataria*, "a rag-picker," a quarter of Milan inhabited by the rag-pickers who there, like in other Italian cities, formed a guild of their own. In the 13th century the Cathari, who likewise were strongly opposed to the marriage of the clergy, adopted the name, erroneously deriving it from the Latin *pati*, "to suffer."

Paten (Latin *patina*: "a dish"), an ecclesiastical vessel, the plate or salver, on which the bread of the Eucharist is presented. It varies very much both with respect to form and to the material from which it is made. In the Roman Catholic Church, however, it is a rule that, in both respects, it shall correspond to the chalice.

Pater noster: "our father," are the two first words of the Latin translation of our Lord's prayer.

Path'-ros, the upper or southern division of Egypt, originally ruled by its own kings. Probably the *Thebaid* of the Greeks and the *Said* of the Arabs. Mentioned in Is. xi. 11, xix. 11-13; Jer. xlv. 1, 15; Ezek. xxix. 14, xxx. 14. Its early inhabitants were known as the Pathrusim (Gen. x. 14, 1 Chron. i. 12), the descendants of Ham through Mizraim.

T. W. C.

Patience, as a perfection of God, denotes his forbearance from wrath and continuance of mercy under the great and manifold provocations of men (Ex. xxxiv. 6, Rom. ii. 4, 2 Pet. iii. 9). In man it is a grace enabling him to show forbearance towards his fellow-men (Matt. xviii. 26, 29, 1 Thess. v. 14, 2 Tim. ii. 24); to bear with meekness the trials God sends (1 Thess. i. 3, 2 Thess. i. 4, Rom. xii. 12; and to persevere in faith and duty (Luke viii. 15, Rom. v. 3, Heb. vi. 12, Jas. i. 3, 12, 2 Pet. i. 6, Rev. xiii.

). The motives to its exercise are the ample of God (Rom. xv. 5), his command (Luke xxi. 19), our own interest (Leb. x. 36), its blessed results (Rom. ii. Jas. v. 7, 8), and the eminent Scripture amples of it (2 Cor. vi. 4, Heb. xii. 1, 2, 12, Jas. v. 11, Rev. xiii. 10). T. W. C.

Pat-mos, a rocky and barren island in the gean sea, used by the Romans as a place banishment for criminals. To it the ostle John was banished by Domitian, n. 95 (Rev. i. 9). It lies 20 m. south Samos and 24 from the coast of Asia nor. It is about 25 m. in circumference, d its rock-bound coast is deeply indented th bays. On the eastern side are the port d town La Scala, and crowning the high ll behind the town is the old monastery St. John, and midway on its side the otto in which John is said to have re-ived his visions. In the middle ages the and was called Patmosa, but now bears e name of *Patmo*. T. W. C.

Patouillet (pa-too-ya), **Louis**, b. at Dijon, ance, March 31, 1699; d. at Avignon in 79; entered the Society of Jesus and aught for some time philosophy in its hool at Laon, settled afterwards in Paris, d edited, 1734-48, the *Supplément aux ouvelles ecclésiastiques* which the Jesuits blished in opposition to the *Gazette nséniste*, but was in 1756 driven out of the y by order of parliament as one of the ost virulent satellites of Archbishop Beau-ont in his fight with parliament, the nsenists, and the philosopher (Rousseau). e published *Le progrès du Jansénisme*, illoa 1753, and under the title: *Dictionnaire s Livres Jansénistes*, Antwerp, 1752, 4 vols., enlarged ed. of Colonia's *Bibliothèque nséniste*, which was put on the Index on count of its outrageous exaggerations.

Patriarch (*paternal ruler*), a name applied the New Testament to Abraham (Heb. i. 4), Jacob's sons (Acts. vii. 8) and David (Acts ii. 29). In common usage it denotes e men whom Scripture mentions as living fore Moses. After the destruction of rusalem the Jews termed the two heads of e Sanhedrin patriarchs. In the Eastern urch the word was and still is used to signate dignitaries superior to arch-shops. T. W. C.

Patriarch, a title applied in the Christian urch to a bishop holding the same general premacy over metropolitans as these had er ordinary bishops. The patriarchate is e highest point at which the develop-ent of the hierarchy in the east arrived. the end the bishops of Alexandria, ntioch, Constantinople, and Jerusalem ore this title. This hierarchical system comes parallel to, though it was not en-ely caused by, the political divisions of e empire. There were great political dioses, which were subdivided into provinces, each of which were numerous cities. The shoprics were in the cities, and the natu-l tendency was to give to certain bishops rhts over circles of churches corresponding the provinces, out of which still larger

bodies of churches would be formed. We can see this process in actual progress in the documents of the third and fourth centuries. The history of the Meletian schism (q.v.) makes it evident that Meletius was metropolitan of Lycopolis, and that his chief offence was in failing to recognize the authority which the metropolitan of Alex-andria claimed over him. These claims were already at least the following:—(1) The right to issue binding regulations as to discipline; (2) The right to hold common synods with the other metropolitans; (3) With the assent of the bishops to adjudicate upon the cases of bishops; (4) To exercise oversight over vacant bishoprics. Later these patriarchs ordained all the bishops of their patriarchate. Other patriarchs had different rights, and the bounds of the patri-archates were long in getting settled, fluctu-ating somewhat meantime. Chalcedon (451) gave Constantinople a position practically amounting to supremacy over the other Eastern patriarchates. F. H. F.

Patricius, Patrick, the apostle and patron saint of Ireland, the dates of whose birth and death are altogether uncertain, but who seems to have come to Ireland between 430 and 440. There remain of his writings a *Confession* and an *Epistle* which are so similar to each other that they can with reason be ascribed to one author, and against whose genuineness no sufficient ground can be advanced. The *Confession* is an autobiography, by which we are in-formed that he was born in Bannaven Tab-erniae, which seems to have been a district rather than a town, south of the Clyde. From this place he was carried off upon some raid by the Scots and Picts, and sold upon the coast of Ireland to the Irish Picts as a slave, in which condition he remained for 6 years, tending cattle and exposed to great hardships. He was led to think upon his sins, and to turn to God in repentance and prayer, reciting often 100 prayers a day, and as many at night. He finally escaped by the help of some of the same class of robbers by which he had been carried off, and returned home. But here the thought of a mission to the Irish pressed upon him more and more, till he believed himself divinely called to it, and he prepared himself for it by a period of study. Some of the biographies now make him go to Rome to receive Episcopal ordination, but there is not the slightest probability that he did this. He was ordained at home, and later was consecrated bishop, apparently at the age of 45. Of the general course of his labors little is known. Legendary accounts are abundant, at the basis of which some truth may lie, but it is now impossible to separate the truth from the fiction.

The text of the *Confession* is to be found in the Book of Armagh, ed. of Sir W. Betham, *Irish Antiquarian Researches*, Dublin, 1826-27, also in Miss Cusack's *Life of St. Patrick*, London, 1871; best in Whit-ley Stoke's, *The Tripartite Life of St. Pat-rick, with other documents relating to that saint*, 1887. Eng. Trans. of all his writings by C. H. H. Wright, 1889. (See also J. H.

Todd, *St. Patrick, Apostle of Ireland*, Dublin, 1864; W. Skene, *Celtic Scotland*, Edinburgh, 1877, 3 vols.; Loof, *Antiquae Brit. Scot. eccl.* Leipzig, 1882.)

F. H. F.

Patrick, Simon, D.D. (Oxford, 1666), Bishop of Ely; b. at Gainsborough, Lincolnshire, 149 m. n. by w. of London, Sept. 8, 1626; d. at Ely, 17 m. n. of Cambridge, May 31, 1707. He entered Queen's College, Cambridge, 1644, and was elected fellow, 1648, but afterwards went to Oxford for his degrees. Ordained 1651 by Hall, the ejected bishop of Norwich, he became vicar of Battersea, Surrey, 1658; rector of St. Paul's Covent Garden, London, 1662; prebendary of Westminster 1672; dean of Peterborough 1678; Bishop of Chichester, 1689; transferred to Ely 1681. He wrote 51 books, among them *The Parable of the Pilgrims*, 1665, anticipating Bunyan, and *A Friendly Debate between a Conformist and a Nonconformist*, 1668-70, the acerbity of which he afterward regretted. Indeed, he was accused of undue kindness to dissenters. His chief works are paraphrases of Job, the Psalms, Proverbs, Ecclesiastes, and Song of Solomon, 1678-81, and commentaries on the Old Testament books from Genesis to Esther, 1694-1705. Connected with those of Lowth, Whitby, etc., these have gone through many editions. Patrick's *Complete Works* appeared in 9 vols., Oxford, 1858; his *Autobiography* was first printed at Oxford, 1830. The metrical version of the Psalm, 1679-94 sometimes ascribed to him, is by his brother John Patrick, D.D., who died 1695.

F. M. B.

Patricians, a term derived from the Latin *pater*, "father," and *passio*, "suffering," occurring for the first time in a treatise by Tertullian against Praxeas about 200, and applied to those among the Monarchians who said that the expressions the Father, the Son, and the Holy Spirit signified only subjective modifications of conception and implied only verbal distinctions, and who consequently were logically compelled to admit that, at the crucifixion of Christ, it was as much the Father as the Son, who suffered.

Patristics, when sharply distinguished from patrology, is to be defined as the doctrinal history of the ancient church, while patrology is the history of the literature of the ancient church. The two terms are, however, often used as synonyms. Since patristics is, then, the history of the doctrine of the fathers, the determination of the word "father" assumes importance. In the Roman Church it has gradually become more and more defined in meaning, having first denoted all who had exercised a determinative influence upon the doctrine or life of the church, whether in the creation or the attestation of doctrinal views. The greater emphasis laid by the Roman Church in the process of time upon tradition as a source of doctrine led to the restriction of the term to those who represent the genuine ecclesiastical tradition. Hence the distinction of "father"

from "ecclesiastical writer (scriptor)," as a more general term, and the selection of certain fathers who were styled "doctors," as in the Western Church, Augustine, Ambrose, Jerome, and Gregory. The four requisites of a "father" become therefore, (1) competent antiquity, (2) orthodox doctrine, (3) sanctity of life, and (4) the approbation of the church. All this division is, of course, unknown to Protestant scholarship, which recognizes those writers of the ancient church as fathers who were the creators, representatives, and witnesses to the development of the ancient church. The list, though greatly extended by the Romanists, is commonly said by Protestants to close in the East with John of Damascus, d. after 754, and in the West with Gregory the Great, d. 604.

Evidently, if the above definition of patrology be accepted, it becomes a department of history, and is to be studied by the canons which determine all historical investigation. There must be, first, the investigation of the sources, in which the critical examination of the documents as a whole, to ascertain their genuineness and authenticity, and of their text, to restore it to as correct a form as possible, must precede every successful study of their contents. In this department great progress has been made of late, and the new critical editions of many of the fathers leave little to be desired. Still the work is but begun. The study of the individual fathers, that the light to be gained from their personal histories may not be lost, belongs here also. It is common to divide the patristic period into two main divisions, with three subdivisions each: 1. The Ante-Nicene Period, (a) Apostolic Fathers, (b) Apologists, (c) other Ante-Nicene Fathers; 2. Post-Nicene Period, (a) Period of the Arian Controversy, (b) Period of the Christological controversies to the Council of Chalcedon, (c) the Post-Chalcedon Period.

The history of patristics as a science begins properly with the Reformation. Yet preparatory work in this department had been done from the beginning. Eusebius furnishes information about the great characters of the early church, as well as makes many extracts from their works. Jerome should also be mentioned here, on the strength of his *De Viris Illustribus, seu de Scriptoribus Ecclesiasticis*. The Middle Ages had extensive collections of sentences from the fathers, and in Photius's *Bibliotheca*, in Honorius of Autun's (d. 1120) *De Luminaribus Ecclesiae*, and in Tritheim's (d. 1516) work upon the same topic, more worthy specimens of the science. Yet it was with Humanism, which began the collection and issue of editions of the fathers, that the materials for patristics were first adequately gathered. Erasmus alone issued editions of nine principal church fathers. The Reformers themselves studied industriously in patristics, Luther and Calvin being specially familiar with Augustine, Melancthon writing a treatise upon ecclesiastical writers. Oecolampadius, Flacius, Chemnitz, Scultetus, and Gerhard are also to be mentioned. The Roman Church was

irred up to similar endeavors. Among the Reformed theologians are to be mentioned, Archbishop Usher, Bishop Pearson-ave, N. Lardner, Clericus, Daillé. In the recent century the Catholic Church has been endowed with large collections, like that of Ligne, uncritical but comprehensive. The modern church historians have all done more or less for the science, and the more recent works upon the history of doctrine, like Thomasius, Harnack, etc., have presented the results of enormous labor in original research. The efforts of Harnack and other scholars associated with him to provide a series of critical texts from the beginning cannot be too highly spoken of. But the greatest work on Patristics is Smith and Wace, *Dictionary of Christian Biography*, London, 1880-86, 4 vols.

Good Eng. Trans. of the Fathers will be found in the series, *Ante-Nicene*, *Nicene*, and *Post-Nicene Fathers*, published by the Christian Literature Co., ed. by Bp. Coxe, Drs. Schaff and Wace, New York, 1885, sqq.

F. H. F.

Patronage. As early as the 5th century there may be found in the East as well as the West the general conception that it is proper that a person who provides the funds for the establishment of an institution of piety should have the right to a voice in its management. The modern right of patronage upon Germanic soil, as, however, its foundation in an old Germanic idea whereby the lord of the soil, or the free community of peasants, in virtue of their right of property, had the government over the temple of their god, and subsequently over the Christian Church. From this has developed the modern Catholic law of patronage, whereby a person, clerical or lay, who has acquired the right by the foundation of a religious institution and had the same confirmed by the pope, may present, upon occurrence of a vacancy, a qualified person, or several such, to the ecclesiastical authorities for appointment. From which number of candidates the choice must be made. The exercise of the right is guarded by many provisions. The patron has several honors in connection with his patronage, as that of heading religious processions, of having special place in church, of burial, and in case of indigence, of support from the funds of the church. He must also sometimes repair any damage to the income or property of the church. For various reasons the right may relapse. The same general system has been continued in many German states since the Reformation, and also in England and Scotland. In the latter country its exercise has led to many contests and secessions. In the United States, since there is complete separation between church and state, all church patronage in the proper sense is, of course, impossible. A church or an institution might agree to receive a certain sum of money and permit certain parties or their heirs to nominate the incumbent of the office thus established, but it is doubtful if the courts would regard this as a binding arrangement in case of subsequent disagreement. F. H. F.

Patteson, John Coleridge, D.D. (Oxford, 1861?), missionary bishop; b. in London, April 2, 1827; killed at Santa Cruz in the South Pacific, Sept. 20, 1871. After studying at Eton and at Balliol College, Oxford, he became a fellow of Merton, 1852, curate of Alington, Devon, 1853, and in 1855 joined Bishop Selwyn in New Zealand and took charge of his work among the islands. In 1861 he was consecrated Bishop of Melanesia. In this obscure field his linguistic talents added several languages, previously spoken only, to the world's store of philologic knowledge, while his rare qualities and conspicuous devotion did much to evangelize the natives. The chief hindrance to his work and the cause of his death, was the frequent visits of kidnappers; the remoter islands became suspicious of every white man, and perhaps mistook the bishop's ship, "The Southern Cross," for a piratical vessel. His apostolic character and untimely taking-off called forth great sympathy in England and America. His *Life* has been written by Miss Yonge, London, 1873, by F. Awdry, 1875, and for the S. P. C. K., 1872.

F. M. B.

Pattison, Miss Dorothy Wyndlow. See DORA, SISTER, p. 234.

Patton, Francis Landey, D.D. (Hanover College, Ind. 1872), LL.D. (Wooster University, O., 1878), Presbyterian; b. at Warwick, Bermuda, West Indies, Jan. 22, 1843; graduated at Princeton Theological Seminary, N. J., 1865; held various pastoral charges till 1871, when he was appointed professor in the Presbyterian Theological Seminary, Chicago; became professor in Princeton Theological Seminary, 1881; president of the college of New Jersey, Princeton, 1889, has contributed largely to the religious press and published *Inspiration of the Scriptures*, Philadelphia, 1869; *Summary of Christian Doctrine*, etc.

PAUL. I. LIFE. He was a native of Tarsus and inherited the privileges of a Roman citizen (Acts xxii. 28-29). His original Hebrew name Saul (*asked for*) was exchanged for the Latin Paul in view of his relations to Gentile peoples (Acts xiii. 9). He was of the tribe of Benjamin, a Hebrew of the Hebrews (Phil. iii. 5), well educated at his home, then famous for its culture, and afterwards trained by the distinguished teacher Gamaliel at Jerusalem. According to Jewish custom he was taught a mechanical trade (Acts xviii. 3). He belonged to the strict sect of the Pharisees. It does not appear that he was in Jerusalem during Christ's personal ministry. He was there, however, at the time when Stephen was stoned and was a promoter of the bloody deed (Acts vii. 58, xxii. 20). He became a fierce defender of Judaism and a bitter opponent of Christianity, and even obtained authority to carry persecution into foreign states. On his way to Damascus for this purpose he was converted by a miraculous appearance of the Saviour, and immediately became a zealous advocate of his new faith, showing in his whole career a singleness of devotion and

an energy of devotion that have no parallel in history.

After a period of retirement and solitude in Arabia (Gal. i. 17) he commenced active service. The book of Acts tells of 3 missionary tours, the 1st from Antioch to Cyprus, Lystra, Dube, etc., for about 2 years, when he returned to Antioch; the 2d through Cilicia and the regions he had visited before, then passing into Europe, to Philippi, Athens and Corinth, where he remained 18 months, and after a visit to Jerusalem, returned to Antioch; the 3d through Galatia and Phrygia to Ephesus, where he stayed 2 years; then through Macedonia to Corinth, whence he sailed for Jerusalem. Here his missionary activity was arrested. After 2 years imprisonment in Jerusalem and Cesarea, he set out on the voyage to Rome and suffered the shipwreck graphically recorded at the close of the book of Acts. After 2 years of confinement he was released, as is now generally supposed, and labored in Spain and Asia Minor, but was again sent a prisoner to Rome where he suffered martyrdom A.D. 67 or 68. The hypothesis of a 2d imprisonment at Rome has some support in an ancient tradition, and explains some historical references in the pastoral epistles which do not suit the circumstances before his 1st imprisonment.

II. CHARACTER. If we review the many regions he traversed, the churches he founded, the toils, perils and trials he encountered, the discourses he delivered, the letters he wrote, and the good he accomplished, we must confess him to have been not only the foremost person in the history of Christianity, but the greatest mere man that ever lived. "Without money, without family, without friends, lonely by land and lonely by sea, he faced a hostile world and converted it to Christ, and by his example and his writings he still rules the theology and feeds the devotion of believers in all parts of Christendom." His intellect was acute and capacious, his heart was large and generous, his spirit was genial and tender. He united invincible firmness with courteous forbearance, and fidelity to the truth with the utmost charity. His writings and the records of his career mutually illustrate each other. He was the same man in word and in act, a living representative of the Master whom he loved and adored. Though not perfect, he came nearer that standard than any other of the sons of men. Yet his varied gifts and attainments never unduly exalted him. With all his enterprise and all the glowing attachment of his friends on both continents he was meek and lowly, and he was the most self-sacrificing of men. Himself was nothing, the cause everything. His own hands earned his support while yet the interests of the Roman world lay on his heart. The scars of the lictor's rod were to him badges of honor, and life itself was of no account if he could only finish his course with joy. The love of the Master filled his soul, and for him he was willing to count all things else as but lost. When some, thinking to add affliction to his

bonds proclaimed Christ out of a factious spirit, he overlooked the motive and rejoiced exceedingly in the fact that Christ was proclaimed.

III. HIS WRITINGS. The epistles of Paul are 13 in number (Hebrews not being included). They are a most remarkable body of correspondence; "tracts for the times and yet tracts for all times." Almost all seem to have sprung out of the circumstances of the period, and yet contain teachings for every generation and every land. The facts of redemption having been completed in the life and death of Jesus, and the descent of the Spirit at Pentecost, it was for Paul, under divine guidance, to unfold the peculiar force and bearing of these facts in the structure of revealed truth. Hence in Romans and Galatians there is a profound discussion of anthropology and soteriology with an indignant protest against practices which threatened to subvert the very foundation of the Gospel; in Corinthians the solution of numerous practical questions of great moment; in Colossians and Philippians a Christology as lofty and far-reaching as John's, in Ephesians the nature and office of the church, in Philemon the outpouring of Christian love and tenderness, in Thessalonians the unfailing support under persecuting trials, and in the pastoral epistles the qualifications of church officers. How complete this conspectus of Christian doctrine and of the spiritual life!

All that remains is to give a list of these wonderful writings in chronological order, with the dates and places of their composition—so far as these can be ascertained or conjectured. 1 and 2 Thessalonians written A.D. 52, 53 from Corinth; Galatians, A.D. 56, 57 from Ephesus; 1 Corinthians, A.D. 57 from Ephesus; 2 Corinthians, A.D. 57 from Macedonia; Romans, A.D. 58 from Corinth; Colossians, A.D. 61-63 from Rome; Ephesians, A.D. 61-63 from Rome; Philippians, A.D. 61-63 from Rome; Philemon, A.D. 61-63 from Rome; 1 Timothy and Titus, A.D. 65 from Macedonia; 2 Timothy A.D. 67 from Rome. For the life of Paul see the lives by Coneybeare and Howson, London, 1850-52, (many later eds.), Lewin, 1851, rev. ed. 1874; Farrar, 1879; Taylor, 1882; Stalker, 1884.

The commentaries are numerous. Of acknowledged standard value are those of Hodge on Romans and Corinthians and Ephesians; Godet on Romans and Corinthians; Lightfoot on Galatians, Philippians, Colossians and Philemon, and Ellicott on the Greek text of all epistles except Romans and Second Corinthians. T. W. C.

Paul of Samosata. See MONARCHIANISM.

Paul of Thebes. See MONASTICISM.

Paul, Vincent de. See VINCENT DE PAUL.

Paul the Deacon, a son of Warnefrid: b. in Forum Julii (now Friuli), near Venice, about 720, lived for some time at the court of Desiderius, king of the Lombards, afterwards at the court of Charlemagne, but retired finally to the monastery of Monte Casino, 50 m. n.w. of Naples, where he d.

pril 13, 800. He wrote *De Gestis Lanbardorum*, much appreciated and often cited (Ger. Trans. by Karl Von Spruner, Hamburg, 1838). *Historia Romana*, of no value, a *Vita S. Gregorii*, much interpolated, &c. See *Opera omnia* in Migne, *Pat. Lat.* CV. cols. 413-1710; and life by Dahn, Leipzig, 1876.

Paul, the name of several popes. 1. Pope from May 29, 757, to June 28, 767. He maintained a close alliance with Pepin, king of France. He was canonized. 2. Pietro Arbo, b. at Venice, Feb. 28, 1418, pope Aug. 31, 1464, to July 28, 1471. Before his elevation to the papacy he seems to have made no special mark in the affairs of the church. As pope, his administration is noted for the peaceful condition in which he maintained Italy. He gave up the plans of his predecessor for a crusade, and devoted himself to the administration of his office. He increased the magnificence of the court of Rome. The only stain upon his character arises from the persecution of certain literary men at his court offered. But their accounts, from which we derive our information, seem to have been exaggerated. 3. Alessandro Farnese, b.

Carino, Feb. 28, 1468, made cardinal in Sept., 1493, elected pope Oct. 13, 1534, d. Nov. 1, 1549. Paul succeeded to the papal chair at a time when the exigencies of the papacy demanded the highest qualities. Personally of the secular, luxurious temper of a 16th c. X., he was little inclined to those measures of reform then necessary. His first promotion of cardinals was of youths of his own family, and promised little good to the church; but in general he was wise enough to surround himself with able men, though of so different tendencies as the evangelical Contarini and the fanatical churchman Caraffa, afterwards Paul IV. His most influential act was the establishment of the order of the Jesuits (1540) which really begins the so-called Counter-Reformation. He also strengthened the Inquisition (1542), and soon put an end to reformatory movements in Italy. The efforts which Charles V. had long been making to secure the general council which the Protestants demanded, were finally successful, and Paul was obliged, much against his will, to call the Council of Trent in 1545; but he soon succeeded in putting an end to its sittings. His brief condemning slavery (1537) should be mentioned. As a politician he had no very positive policy, except to avoid trouble from either Charles or Francis. He was a scholar, a patron of learning and art, and greatly improved the city of Rome. 4. Giovanni Pietro Caraffa, b. at Naples, June 28, 1536, made cardinal in 1538, elected pope May 23, 1555, d. Aug. 18, 1559. In the early part of his career he was engaged upon several important missions for the papal court. But in 1524 he resigned all his honors, gave his property to the poor, and entered a monastery of the Theatines, an order founded by himself. His reputation for activity led Paul III. to create him cardinal. He became the head of the strictly

consistent papal party, and was pitched upon by the conclave as the best candidate for the papacy, though he was personally unpopular, and Charles V. had forbidden his election. He engaged in the affairs of the papacy with zeal and indomitable determination to carry out his ideas. Flinging diplomatic caution to the winds, he was soon involved in troubles with Spain which came near costing him his temporal power. He would not acknowledge Ferdinand as emperor because Charles had abdicated without his leave. His great efforts were, however, against heresy. He published the first full *Index Lib. Prohib.*, and died commending his policy and the Inquisition to his advisers. 5. Camillo Borghese, b. in Rome, Sept. 17, 1552, cardinal in 1596, elected pope May 16, 1605, d. Jan. 28, 1621. He was elected for the supposed mildness of his character, but in office he showed himself domineering, fanatical, and stubborn. The principal event of his reign was his quarrel with Venice. The city claimed the right to try ecclesiastical offenders before lay tribunals, and wished to extend certain laws against the accumulation of ecclesiastical property. Paul protested, and when the republic persisted, he suspended over it the interdict (April, 1606). The Venetians resisted, Spain refused to help him, and finally France had to interfere, when Venice was released without substantial concession, and the interdict fell into great disrepute as a spiritual weapon. Paul was more moderate afterwards. He was specially distinguished for his interest in foreign missions, and for his services in beautifying Rome.

F. H. F.

Paula, St., a noble Roman matron, descended from the Scipios and Gracchi, settled part of her wealth on her children and then followed her teacher, Jerome, to Bethlehem, where she led a life of austere piety and founded a monastery, a hospital, and 3 nunneries. She died in 404 and is commemorated in the Roman Catholic Church on Jan. 26.

Paulicians, a dualistic sect of the Orient, not Manichaean, founded by a certain Constantine, who originated in a dualistic community near Samosata and had been led by reading the scriptures to his peculiar views, in 660 at Cibossa in Armenia. After 27 years of labor, he was executed by command of the emperor, but was succeeded by others, who in the 7th and 8th centuries brought the body to a high degree of prosperity in Asia Minor. A great reformer and leader was Sergius, who presided over the sect from 801 to 835. He was the successor of Baanes, after whom the sect was sometimes called the Baanides. During this period the emperor, Leo the Armenian, persecuted the sect severely. In still later persecutions under Theodora, Carbeas, an imperial general, disgusted with the cruelty exercised, put himself at the head of the Paulicians and established a kingdom upon the borders of the empire, which sustained itself for some time. In 868 the Emperor Basil sent Peter Siculus on

an embassy to them, which proved fruitless of political results, but gave rise to a history of the sect by him. The Paulicians were conquered a little later, and in 970 partly transported to Thrace. Here they remained for some time, but about the middle of the 12th century had generally become Catholics. There are said still to be descendants of theirs in Philippopolis. Their doctrines are little known. They were dualists, ascribing the origin of the world to the evil spirit. They originally accepted the four gospels, the Acts, 14 epistles of Paul, and those of John, James, and Jude. Peter they rejected entirely. Later they accepted only the gospels and 15 epistles of Paul, having one peculiar to themselves. They opposed many of the ceremonies and doctrines of the Catholics, had a simple church organization, and an ascetic system of ethics. (See the *Church Histories*, particularly Gieseler; A. Lombard, *Paulicians*, Geneva, 1879.) F. H. F.

Paulinus of Aquileia, b. about 726, in Forum Julii (now Friuli) near Venice, d. at Aquileia, 22 m. n.w. of Trieste, Jan. 11, 802, engaged in instruction as late as 776, raised to the patriarchate of Aquileia in 787 by Charlemagne, and here engaged in converting the inhabitants of Carinthia. He was a friend of Alcuin (q.v.) and one of Charlemagne's principal counselors in ecclesiastical matters. He took part in the controversy with the Adoptionists. He left a number of works. (See Migne, *Pat. Lat.*, vol. XCIX.) F. H. F.

Paulinus of Nola, b. in Bordeaux in 353, belonged to one of the wealthiest families of the country. He received an elegant education, and was prepared for some secular career, upon which he early entered, being made consul by the influence of his family, and going as consular to Campania in 379. Here he became an admirer of St. Felix of Nola, and thus had his mind turned towards monasticism, which bent was promoted by Martin of Tours whom he met in his native country, and by Ambrose. He was now married to a wealthy lady, Therasia, who accompanied him to Spain (390-394), where, about the end of his sojourn, he was compelled by the people of Barcelona to become presbyter. He now gave up his property to the help of the poor, returned to Nola, where he built a hospital, aqueduct churches, etc., and where his hospitality to the poor attracted them to him from all the region about. He submitted himself and his wife to the discipline of the monastic life, and became while still living all but a saint. He was in correspondence with Augustine and Jerome. About the end of the 4th century he was made bishop of Nola. He lived to see the early stages of the Pelagian controversy, but would not proceed against Pelagius, who was his personal friend. He died June 22, 431. His works are in Migne, *Pat. Lat.*, vol. LXI. (See *T. von N. und seine Treft*, by Buse, Regensburg, 1856.)

F. H. F.

Paulinus of York came to England as a

companion of St. Augustine, was made bishop of York in 628, but in 633 driven out of the city by the pagans, and died as bishop of Rochester in 643. He laid the foundation to the cathedral of York.

Paulista, or "the Congregation of the Missionary Priests of St. Paul the Apostle," an order of the Roman Catholic Church which was founded in 1858 by Isaac Thomas Hecker in New York for missionary purposes. The order issues *The Catholic World*.

Paulus, Heinrich Eberhard Gottlob, b. at Leonberg, Wurtemberg, Sept. 1, 1761; d. at Heidelberg, Aug. 10, 1851; was appointed professor of Oriental languages at Jena in 1789, professor of N. T. exegesis at Würzburg in 1803, and professor of church-history at Heidelberg in 1811. He was for a time the leader of the rationalists, so far as he was the driest and the coarsest of them all, but of his many works none have now any interest except as historical documents. There is an elaborate biography of him by Reichlin-Meldegg, Stuttgart, 1853, 2 vols.

Pauperes de Lugduno. See WALDENSES.

Pavillon, Nicolas, b. in Paris, Nov. 17, 1597; d. at Alet, 6 m. s. of Limoux, Dec. 8, 1677; grew up as a pupil of Vincent de Paul, gained considerable fame as a preacher, and was consecrated bishop of Alet in the Pyrenées in 1639. He was an excellent bishop, and introduced many reforms in his diocese, but as a staunch adherent of Jansenism, and one of the four bishops who refused unqualified assent to the papal condemnation of the five articles, he was continually harassed by the Jesuits and the government.

Paxton, John R., D.D. (Union College, Schenectady, N. Y., 1882), Presbyterian; b. at Canonsburg, Pa., Sept. 18, 1843; graduated at Washington and Jefferson College, Washington, Pa., 1866, and at Western Theological Seminary, Allegheny, Pa., 1869; had pastoral charges at Churchville, Harrisburg, Washington, and, since 1882, of West Church, New York.

Pax vobiscum, Latin: "peace be with you," the common salutation among the ancient Christians of the Latin Church, and also addressed to the congregation by the bishop or pastor at his entrance into the church.

Payne-Smith, Very Rev. Robert, Dean of Canterbury, Church of England; b. in Gloucestershire, Eng., in Nov. 1818; was educated at Oxford, and became Regius Professor of divinity and rector of Ewelme in 1865, and dean of Canterbury in 1871. He published a translation of *St. Cyril's Commentary on St. Luke's Gospel*, Oxford, 1859, 2 vols., and a translation of the *Ecclesiastical History of John, Bishop of Ephesus*; 1860; *Thesaurus Syriacus*, 1868, *sqq.*; commentaries on Jeremiah, Isaiah, and Genesis, and was one of the Old Testament revisers.

Payson, Edward, D.D. (Bowdoin, 1821), Congregationalist; b. at Rindge, N. H., July 25, 1783; d. at Portland, Me., Oct. 22, 1877. He graduated at Harvard, 1803, studied divinity under his father, Dr. Seth Payson, and taught at home; and from Dec. 1807 was pastor at Portland, first as colleague, and from 1811 in sole charge. He was unambitious, wrote nothing but sermons, and repeatedly declined calls to Boston and New York; but his geniality, purity, and devotion made a deep impression on those who knew him, and his *Memoir by Asa Cummings*, Boston, 1828, gave him a more than national reputation. His life has been written also by E. Bickersteth, London, 1837, and others. His *Sermons*, 1828-31, reprinted with his *Select Thoughts* in 3 vols., Portland, 1846, and again 1859, have been more read at home and abroad than the writings of any other New England divine except Dr. Dwight." F. M. B.

Pazmáni, Peter, b. at Grosswardein, Hungary, Oct. 4, 1570; d. at Presburg, March 19, 1637; was educated in the Jesuit College at Olozsvár, though his parents were Calvinists, and entered the order in 1587; finished his studies in Rome, became professor of philosophy at Graz in 1597 and was appointed archbishop of Presburg in 1610 and created a cardinal in 1629. He wrote a number of tracts against the Protestants and his sermons are still read in Hungary. But it was principally by other means: by riving the Protestant pastors from their parishes and confiscating their property, and by installing the Jesuits in their places, that he succeeded in crushing out Protestantism in Hungary. (See his life by Kauffner, Vienna, 1856.)

Peabody, Andrew Preston, D.D. (Harvard College, 1832), LL.D. (University of Rochester, N. Y., 1863), Unitarian; b. at Beverly, Mass., March 19, 1811, graduated at Harvard College, 1826, and at the theological seminary connected with it in 1832, and was professor of Christian morals there and teacher to Harvard University, 1860-81. He edited *The North American Review*, 1852-3, and published *Lectures on Christian doctrines*, Boston, 1844, 3d ed., 1857; *Christian Consolations*, 1846, 6th ed., 1872; *Christianity and Science*, New York, 1874; sermons, translations from Cicero, *Harvard reminiscences*, Boston, 1888, etc.

Peabody, George, J.C.D. (Oxford, 1867), LL.D. (Harvard 18—), philanthropist; b. at Danvers (now Peabody), Mass., Feb. 18, 1805; d. in London, Nov. 4, 1869. He became clerk at 11, and in 1814 a partner with Elihu Riggs of New York, removing in 1815 to Baltimore. In 1837 he founded a banking house in London. His great wealth was unificently and widely distributed, in large measure during his life. \$2,500,000 (since greatly increased) went to erect dwellings for London workmen; \$2,000,000 for education in the Southern States; 1,400,000 to found the Peabody Institute at Baltimore; \$250,000 for libraries at Danvers and Peabody, Mass.; \$150,000 each to museums at Harvard and Yale; \$140,000

to the Academy of Sciences at Salem; and \$100,000 to build a church at Georgetown, Mass., as a memorial to his mother; besides many smaller sums given elsewhere. "He taught the world how a man may be the master of his fortune, not its slave." His life was written by Phebe A. Hanaford, Boston, 1882. F. M. B.

Peabody, William Bourn Oliver, D.D. (Harvard, 1842), Unitarian; b. at Exeter, N. H., July 9, 1799; d. at Springfield, Mass., May 28, 1847. He graduated at Harvard, 1817, and from 1820 was pastor at Springfield. He was an accomplished scholar and an admirable character of the Channing type. His *Catechism in Verse*, with a few hymns, appeared at Springfield, 1823; his *Sermons*, with a memoir by his brother, 1849, and his *Literary Remains*, Boston, 1850. F. M. B.

Peace-Offering. See OFFERINGS.

Pearl, a precious substance produced by a shell-fish of the oyster class. It was greatly esteemed in the East as a personal ornament (1 Tim. ii. 9, Rev. xvii. 4, xviii. 12, 16) and is often used in Scripture to represent things of great price (Matt. vii. 6, xiii. 45, 46, Rev. xxi. 21). In Job xxviii. 18, where the A. V. has "pearls" the R. V. gives *crystal*. T. W. C.

Pearson, John, D.D. (Cambridge, 1660), F.R.S. (1667), Bishop of Chester; b. at Great Snoring, Norfolk, Feb. 28, 1612; d. at Chester, July 16, 1686. He passed from Eton to Cambridge, 1631, and became fellow of King's College, 1634; rector of Tarrington, Suffolk, 1641; minister of St. Clement's, Eastcheap, London, 1650. At the Restoration preferments came in thick and fast, for he was considered, says Burnet, "in all respects the greatest divine of the age;" he was made prebendary of Ely, archdeacon of Surrey, and master of Jesus College, Cambridge, 1660; professor of divinity, 1661; master of Trinity, 1662; Bishop of Chester, 1672. He was more a man of books than of affairs; by far his greatest work, *An Exposition of the Creed*, London, 1659, has been held in honor from that day to this. It is positive in doctrine, but moderate in its ecclesiastical claims. His *Minor Theological Works* were reprinted in 2 vols., Oxford, 1844, with memoir by E. Churton. F. M. B.

Peasants' War, The, is the name generally given to a wide-spread rising of the German peasantry which took place in the beginning of 1525 and which by the licentiousness and ferocity of the one party and the cruelty and revengefulness of the other forms one of the bloodiest pages in the history of Germany. The principal cause of the rising was the abject condition in which the peasantry was held by the tyranny of the nobility and the clergy, and similar outbreaks of despair had of late been of frequent occurrence. But it cannot be doubted that, in this particular instance, the general spirit of injury and feeling of freedom diffused by the Reformation exercised a great influence. Nor can it be denied that many of the worst excesses committed by the peasants were instigated

by the Anabaptists and other religious fanatics. The movement began on Jan. 1, 1525, when the peasants of Kempten, Bavaria, suddenly fell upon the convent, took it, plundered it, and compelled the abbot to renounce all his rights. Thence it rapidly spread over the whole of Southern and far into Northern Germany. The demands of the peasants were moderate and just: free election of their parish clergy; appropriation of the tithes, after providing for the maintenance of the parish clergy, to the support of the poor, and purposes of general utility, abolition of serfdom and the exclusive hunting and fishing rights of the nobles, restoration of those forests, fields, and meadows which secular and ecclesiastical lords had wilfully taken possession of; release from arbitrary augmentations and multiplications of services, duties, and rents; equal administration of justice and abolition of some of the most odious exactions of the clergy, etc. But the means employed to enforce these demands were most terrible: plunder, arson, and murder. The peasants, however, were without leaders, without any organization, and without arms. As soon as the government became fully aware of the dangerous condition of the country, especially on account of the doubtful attitude of the cities, it took only a couple of months and the whole commotion was suppressed. About 200,000 peasants were killed, by the sword or by the rope or by starvation, and whole counties lay completely devastated and desolate. As certainly, however, as the Reformation had served, directly and indirectly, to stir up the Peasants' War, as certainly it had to pay dear for it. For the Peasants' War changed the Reformation from a grand and sublime popular movement to a mere affair of the princes. (See Zimmermann. *Geschichte des grossen Bauernkriegs*, Stuttgart, 1841-43, 3 vols.)

C. P.

Peck, Jesse Truesdell, M. E. Bishop, b. at Middlefield, Otsego Co., N. Y., April 4, 1811; d. at Syracuse, N. Y., May 17, 1883. He was educated in Cazenovia seminary and licensed to preach in 1829. After holding various positions successively as principal of educational institutions, editor of the Methodist Tract Society in New York, pastor in St. Francisco, Sacramento, Peekskill, Albany, Syracuse, he was in 1875 elected bishop and went in 1881 as delegate to the Methodist Ecumenical Conference in London. He published *The Central Idea of Christianity*, New York, 1855; *The True Woman*, 1857; *What must I do to be saved?* 1858; and *The Great Republic*, 1868.

Peck, John Mason, D.D., (Harvard, 1852). Baptist; b. at Litchfield, Conn., Oct. 31, 1789; d. at Rock Spring, Ill., March 15, 1858. He became a Baptist preacher, 1812, and from 1817 labored in the West as a pioneer. He founded, or aided in founding, Rock Spring Seminary, 1827, afterwards Shurtleff College; *The Pioneer* newspaper, 1829; the Baptist Home Mission Society, 1832, which he advocated in 1826; and the Baptist His-

torical Society, 1853. He wrote *The Emigrant's Guide*, Boston, 1831, and several Lives, etc. His *Memoir* by R. Babcock appeared, Philadelphia, 1864. F. M. B.

Pedersen, Christiern, b. at Svendborg, Funen, Denmark, in 1480; d. at Helsingør, Zealand, Jan. 16, 1554, studied theology in Paris, became canon at the cathedral of Lund, translated the New Testament into Danish, 1529, and was very active for the introduction of the Reformation.

Pedobaptism. See PÆDOBAPTISM.

Pelagius, Pelagianism. The great work of the Eastern Church theologians in the development of Christian doctrine was done in the departments of Theology and Christology. In the department of Anthropology, their situation in the midst of tendencies to heathen materialism and to Gnosticism, led them to lay emphasis upon human responsibility and freedom, though they did not deny the necessity of grace. In fact the great doctrine upon which they expended so much thought, the incarnation, was itself security against their forgetting the helplessness of man without God to achieve his salvation of himself.

But the systematic development of Anthropology was performed in the Western Church, which was also directed by the circumstances in which it found itself, by the practical tendency of the Western mind, and by the practical problems of the church in its conquest of the world, to the consideration of the question and to the solution arrived at.

Pelagius, whose personality and labors gave rise to the controversy, was a British monk, who came to Rome at a date not exactly ascertainable, and whose previous history is entirely unknown to us. He was acquainted with the Greek language and theology, which he found represented in Rome by Rufinus. His theories were substantially at this time what they subsequently were (see art. AUGUSTINE). His labors at Rome were both literary and practical. He wrote here before 410, his commentaries upon the epistles of Paul, which have been long ascribed to Jerome and are found in his works. He was much moved by the moral laxness which he found about him, and which he sought to bring to an end by exhortations to earnest endeavor. But he was met by excuses derived from the weakness of man, and from the difficulty of the task. This was the perverted result of the doctrine of original sin and inability, found in Ambrose and other previous Latin Fathers in an undeveloped condition. Pelagius met the reply by assertions of human ability, which were correct, had they not gone into an extreme which was no longer correct, and involved admissions which ought not to have been made. God demands, he said, nothing impossible of man. He must struggle, and he is able to conquer. It is undeniable that Pelagius had real dangers in mind, and sought to promote real and lofty morality. Still he seems to have conceived of morality as something apart in itself, to have ignored, perhaps to have been unconscious of the

act that all true morality has its roots in religion, and that in spite of the repulsiveness of that mockery of religious feeling which he saw about him, the consciousness of one's own weakness is the first step to participation in the divine strength.

Pelagius was soon joined by Cœlestius, who was more open in his statements and did more to bring Pelagianism into notice than its first propounder. The two went in 411 to Africa, whence Pelagius soon departed for Palestine. Cœlestius was soon accused of heretical views, and was tried before the Bishop Aurelius for the denial of original sin and of the necessity of grace, and excommunicated, after which he went to Ephesus (412).

Meantime Jerome in Palestine had become disturbed about Pelagius, and in conjunction with Orosius, a Spanish presbyter, had complained of him. In 415 a council was called at Jerusalem to hear the case. Orosius, who had to act as prosecutor, was hardly equal to the occasion, and Pelagius was able to make such explanations of his former statements, and to insist upon such denials that the assembly was satisfied, and he was acquitted; but as Augustine shows, the explanations were insincere, and the denials untrue, so that the Pelagius who was acquitted was not the real Pelagius. Orosius asked that he be transferred to Rome, since Pelagius was a member of the Latin Church. He then returned to Africa and reported the matter to the African bishops. These proceeded to write to the bishop of Rome, Innocent I., against Pelagius, to which Pelagius responded by a letter to the same bishop, which contained a detailed statement of his theological views. But Innocent was now dead, and Zosimus had succeeded him. He showed for some time a disposition to favor Pelagius; but the African bishops referred to the former decisions of Innocent, and in a synod in 418 reaffirmed their own former position. Paulinus of Milan took a similar position to theirs. The same year the African bishops held a general African council and condemned Pelagianism, and gained over Honorius to their side, who issued an imperial rescript which directed that Pelagians when found should be banished. Zosimus now changed his ground. But the resulting persecution only brought to the front an abler representative of the matter than had before appeared, Julian, bishop of Eclanum in Apulia. Pelagius disappears from our sight about 421; Cœlestius reappears once more in Rome in 424; but the synod at Ephesus joined Pelagianism with Nestorianism in final condemnation (431). Thus essentially defeated by the arguments of Augustine, and externally defeated by church decisions, Pelagianism disappeared as an organized party in the church.

(See Thomasius, *Dogmengeschichte*, Harack, *Dogmengeschichte*, Mozley, *Augustinian Doctrine of Predestination*, London, 1855.) F. H. F.

Pelagius, the name of two popes. 1. B. in Rome, pope 555-560; d. Mar. 3, 560. In 543 he was apocrisiarius of the pope at Constantinople, but soon returned to Rome where he won the hearts of the people by his charities. From 544 to 546 he was in charge of the affairs of the church at Rome during the pope's absence, and saved the people much severity at the hands of the Gothic king, Totila. Later he was with the pope in Constantinople, and here followed Vigilius in his vacillation upon the Three Chapters (q.v.). Returning home, Vigilius died upon the journey, and at the nomination of Justinian Pelagius succeeded him. The clergy and people were not favorable, but after a time, when he had purged himself by an oath from the charge of having put Vigilius out of his way, his former good deeds were remembered, and he was received as pope. The Tuscan bishops renounced communion with him, whereupon he accused them of schism, since they separated themselves from the incumbent of an apostolic see. This is by no means the full claim of the later papacy. 2. Pope Nov. 22, 578 to Jan. 15 (about), 590. He tried to compose the strife caused by the Three Chapters, but without great success. He cited in excuse for the change of mind through which Vigilius passed, that of Peter as to the circumcision of heathen upon professing Christianity. F. H. F.

Pelagius, Alvarus, a native of Spain, a member of the Franciscan order, and a pupil of Duns Scotus, became grand penitentiary to Pope John XXII., 1316-34, and afterwards bishop of Silves, Portugal, and wrote *De planctu ecclesie* (printed at Ulm, 1474, Lyons, 1570, Venice, 1560), in which he gives an exposition of ultramontanism in its most extreme form and ascribes to the pope a power completely absurd.

Pellikan, Konrad, b. at Ruffach, Alsace, Jan. 8, 1478; d. at Zurich, April 6, 1550, entered the order of the Cordeliers in 1493, studied Hebrew with great zeal, visited Rome in 1517, and was made professor of Hebrew at Basel in 1522 and 1526 at Zurich, where he embraced the Reformation and married. He wrote the first text-book for students of Hebrew ever written by a Christian (Basel, 1503, reprinted by Nestle, Tübingen, 1877) and among the reformers he was the first who published a nearly complete commentary on all the books of the Bible, Zurich, 1532-39, 7 vols., (he omits Jonah, Zechariah and Revelation).

Peloubet, Francis Nathan, D.D. (University of East Tennessee, Knoxville, Tenn., 1884), Congregationalist; b. in New York, Dec. 2, 1831, graduated at Williams College, Williamstown, Mass., 1853, and at the theological seminary, Bangor, Me., 1857; held different Congregationalist pastorates and published, jointly with Mrs. Mary A. Peloubet, *Select Notes on the International Sunday School Lessons*, Boston, 1875, *sqq.*; *International Question Book*, 1874, *sqq.*; *Sunday School Quarterly*, 1881, *sq.*; *Smith-Peloubet Bible Dictionary*, Philadelphia, 1884; *Select Songs for the Sunday School*, New York, 1884; etc.

Penance (*poenitentia*), the sacrament which according to the Roman Church "re-

moves all sins committed after baptism by will or act." The term penance is also often used of the satisfactions which are prescribed by the priest upon the confession of a sin, which are truly and properly punishments for it, and as such satisfy the justice of God. The whole sacrament includes as integral parts, penitence, of which there may be several qualities, confession, satisfaction, and absolution. The practice of oral confession grew up gradually in the church, and was made obligatory only as late as the year 1215. (See **AURICULAR CONFESSION**.)

F. H. F.

Pe-ni'-el, or **Pe-nu'-el** (*the face of God*), the place between the Jabbok and Succoth, where Jacob wrestled with the angel (Gen. xxxii. 24-31, Hos. xii. 4) "face to face." Gideon 500 years later (Jud. viii. 17) found a tower there which he destroyed. About 250 years later Jeroboam (1 Ki. xii. 25) went from Shechem and rebuilt Peniel.

T. W. C.

Penitentials. The Roman theory of penance requires that satisfaction be made for sins committed, before absolution can be imparted. The assignment of suitable satisfactions for different sins, therefore, forms an important part of the duty of the priest. In the middle ages there were various books in circulation designed to assist in this duty, which were called *Libri Penitentiales*, or penitentials. Rules upon this subject were given as early as the Council of Ancyra (314) and are contained in letters of Basil of Cæsarea. In the Western Church Cyprian mentions a book which was essentially a penitential. Theodore of Canterbury compiled a penitential, not now existing. The earliest in the Frankish kingdom was one of Columban's. Penitentials multiplied rapidly, and about 829 Ebbo of Rheims had a special one prepared. Its 5th book was called the *Roman Penitential*. It was, however, of Frankish origin. Other so-called Roman Penitentials were also current in France, but none were authentic. There never was an authorized Roman Penitential. See Maassen, *Geschichte der Quellen und der Literatur des kanonischen Rechtes im Abendlande*, Vienna, 1870.

F. H. F.

Penitential Psalms is the common name of the 7 psalms: 6, 32, 38, 51 (the *Miserere*), 102, 130, and 143, which already at the time of Origen were put together and set apart as typical expressions of the sorrow of sin. Innocent III. ordered them to be always recited in Lent and several popes have attached indulgences to their recital.

Penn, William, Quaker; b. in London, Oct. 14, 1644; d. at Ruscombe near Twyford, Berkshire, July 30, 1718. His father, an admiral, was endowed with Irish estates by Cromwell and knighted by Charles II; his mother was Margaret Jasper of Rotterdam. After spending 2 years at Christ Church, Oxford, and 2 in France, he was in 1664 entered at Lincoln's Inn, where the plague revived his early religious impressions. Sent to Ireland 1666, he came again

(as formerly at Oxford) under the influence of Thomas Lee, a Quaker, and after a short imprisonment the next year began preaching, and refused to uncover before his father or the king. His first book, *Truth Exalted*, London, 1668, declared his new faith to be "the alone good way of life and salvation." It was followed in swift succession by others, among which *No Cross, No Crown*, 1670, is the most important. In this year his father died, after commending William to the king and the duke of York. The possession of a fortune did not check his zeal; twice tried and imprisoned (1670-71) for preaching, he told his persecutors "I know the way to Newgate," and wrote *The Great Case of Liberty of Conscience* there. In 1672 he married Guliehua Springett, who died 1684, leaving 2 sons and a daughter. Having become one of the proprietors of West Jersey, he drew up its constitution, which attracted many Quaker settlers. In 1681 Charles II. in payment of an old claim, granted him the province of Pennsylvania, (including Delaware), and insisted, much against Penn's will, on that name instead of "Sylvania." Landing at Newcastle, Oct. 27, 1682, he founded Philadelphia, and secured just laws to his vast domain. Its extent never enriched, and at times impoverished him. His generosity to settlers, his equity and mildness with the Indians, his fidelity to the principles of toleration, afford the secure basis of his fame. The slanders of Macaulay have been abundantly refuted. Though high in the favor of James II. and exposed to misconception thereby, he was no friend of tyranny, and did what he could to mitigate oppression, abhorring the two principles of "obedience without conviction, and destroying them that differ for God's sake."

At the Revolution he met difficulties with courage. Repeatedly accused of treason, he was deposed from his governorship (1692-94), and for a time suspected by his co-religionists; but his character triumphed. In 1696 he married Hannah Callowhill, who bore him 3 sons. In 1699-1701 he was again in America, and made a new treaty with the Indians. His later years were passed at Kensington, Knightsbridge (1703), Brentford (1706), and Ruscombe (1710). He had much trouble from his province, with mismanagement, pecuniary losses, and his son's misconduct. From 1712 his mind was impaired by apoplexy, but the serenity of his faith remained. His memory is justly cherished not only by his own sect, but by all Protestant Christendom, as "the most human, the most moderate and the most pacific of all rulers." "the first in human history establishing the Law of Love as a rule of conduct in the intercourse of nations."

Some of his writings have been often reprinted; among the best is *Fruits of Solitude*, 1693. His *Select Works* appeared 1771, 1782 and 1825. His life has been written by Clarkson, London, 1813, 22 vols., rev. ed. Phila., 1850; J. Post, London, 1850; Dixon, 1851; Janney, Philadelphia, 1852; J. Stoughton, London, 1882, and others.

Pennaforte, Raymond de, b. at Barcelona,

ain, at the close of the 12th century; d. Jan. 6, 1275; studied canon law at Bologna, entered the Dominican order and wrote a *Summa casuum poenitentiae*, became professor to Gregory IX. and made a collection of his decretals, was elected general of the order in 1238, but resigned that office and devoted himself exclusively to the conversion of the Moors and Jews.

Penny, the word used (Matt. xx. 2, Mark. 15, Rev. vi. 6) to render the Roman *aerarius* which was equal to 16 cents of our money. The "penny" shown to Christ bore the likeness and the name of Tiberius, who had then been on the throne for many years. T. W. C.

Penny Weddings was the name of a peculiar form of wedding festivals common in Scotland until the middle of the 17th century, each guest invited making a contribution in money to pay for the general expenses of the feast and provide for a little surplus to assist the newly-married couple in furnishing their house. They were frequently denounced by presbyteries and assemblies for their profaneness, and at last fell into disuse.

Penry, John, b. in Wales, 1559; hanged in London, May 29, 1593; was educated in the Roman Catholic faith, and took orders in the Church of England, 1586, but his heterodox, puritanic-separatistic ideas soon brought him into troubles with the bishops, and in March, 1589, shortly after the publication of the Martin Marprelate tracts, he fled to Scotland. In 1592 he returned to London; was arrested at Ratcliff, March 22, 1593, and convicted of seditious and religious conduct on completely futile and unsatisfactory evidence. (See Dexter, *Congregationalism as seen in its Literature*, New York, 1900, pp. 246-252.)

Pentateuch (*five rolls or volumes*), the name given by Tertullian and Origen to the first five books of the Bible, Genesis, Exodus, Leviticus, Numbers and Deuteronomy (which see). These names are all derived from the Greek, the Jews being accustomed to name each book from its first word. The Pentateuch is called in the Old Testament the *Law* (Neh. viii. 2), the *Book of the Law* (viii. 3), the *Book of the Law of Moses* (viii. 1), the *Book of the Law of Jehovah* (ix. 3), the *Book of Moses* (xiii. 1). The Pentateuch purports on its face to have been written by Moses (Ex. xxiv. 4): "And Moses wrote all the words of the Lord;" (Deut. xxxi. 9), "And Moses wrote this law," verse 24, "Moses made an end of writing the words of this law in a book." The Mosaic authorship was universally accepted until modern times. It was assailed in the latter half of the 17th century by Hobbes (1581), Peyrerius (1655), R. Simon (1687) and Clericus, but the effective attack was begun by Astruc in 1753, who brought clearly the peculiar use of the divine names in Genesis, in some portions *Jehovah* (or *Yahweh*) predominating, while in others *Elohim*, (God) was most frequent, whence he inferred that the book consisted of different documents. Eichhorn (1780) carried the

matter farther, and added differences of style as another indication of the different materials entering into the composition of the Pentateuch. In 1800 Dr. Geddes started what has been called the fragmentary theory which resolves the Pentateuch into a number of detached pieces, without either logical or chronological correction. This was warmly advocated by J. S. Vater (1802-5) and by D. T. Hartmann (1831). It was succeeded by the supplementary hypothesis, according to which the original document, being Elohistic, was supplemented by the insertion of Jehovistic sections. This was advocated by Ewald, Stihelin, Bleek, Tuch and Lengerke, but was afterwards abandoned. New views were subsequently adopted by Hüpfeld (1853), Popper (1862), K. H. Graf (1866, who stated only what he had learned from Reuss many years before), Colenso (1862), Kuenen, Nöldeke, Dillman and Wellhausen. These have differences among themselves, but agree in making the Pentateuch, or rather the Hexateuch (for they include Joshua as the completion of what went before) a composition of much later date than Moses, Wellhausen viewing the return from exile as the period when the whole was finally revised and assumed its present form. They insist that the different writers engaged in the Pentateuch can be determined by the use of appropriate tests. One of these is *language*, i. e. the vocabulary employed. Another is *style*, including the mode of conception as well as the form of the expression. A third is *material*, since matter is found in one which is not given in the others. A fourth is *theology*, one writer being more strictly monotheistic, spiritual and elevated than another. Now applying these tests it is found that there are portions of the Pentateuch that were written by one who preferred to use the name Jehovah whence he is known as J; others came from one who preferred to use Elohim whence he is known as E. Both of these agree in some respects, and being akin in spirit to the great prophets are called prophetic, and their work when quoted as a whole is referred to as J. E. Another portion because it includes all ceremonial and sacrificial usage is termed the priestly narrative, and it is denoted by the letter P. This includes the middle books of the Pentateuch. Another portion is the book of Deuteronomy, which, it is claimed, is the book found in the temple in the days of Josiah (2 Ki. xxii. 8), having been hidden for the purpose. This is known by the letter D., while Dt is used to denote another writer who in the spirit of the former composed certain additions to Deuteronomy and several of the historical books. All these were followed by the final redactor who brought the whole into its present form, and who is denoted by the letter R. The date of these various writers is differently stated, one being supposed to have written about 800 B.C., another in Manasseh's, or Josiah's reign. Another work was not completed until after the captivity. The statutory portion of the Pentateuch, however, is not to be considered as manufactured by its author, but

as a codification of existent usages, in many features handed down from a remote antiquity, though in others modified or developed by the lapse of years. The full force of the reasoning employed by those who maintain the late and composite origin of the Pentateuch cannot be well understood without a careful consideration of details which there is not room to reproduce here. There must be great plausibility in it, or it would not be so generally accepted in Germany as it is, or find so many advocates among the scholars of Great Britain.

Still the advocates of the traditional view of the matter contend that the case against the Mosaic authorship is by no means made out. They urge that if the existence of different documents were established, the compilation of them into a single narrative might have been the work of Moses and other writers under his direction, but they affirm that many of the arguments based on supposed differences of language, style, material and theology are not sustained by the facts in the case. They claim that the language of the Pentateuch, being throughout Hebrew of the purest kind, is inconsistent with a very late origin; and so are the local allusions to Egypt and to a life in the wilderness, as well as the doctrinal contents which are in all respects of the most elementary nature. The laws contained in the Five Books are so intimately interwoven with the history as to be inseparable: whoever wrote the one must of necessity have written the other. The alleged inconsistencies and statements implying a later date than that of Moses admit of a reasonable solution, and some which do not, can be readily accounted for as editorial notes added at some subsequent period. A large number of cases is cited in which passages in the post-Mosaic writings imply the existence of the Mosaic books, and often in the form in which we have them, so that the proposed reconstruction would take in a large part of the sacred volume. Some of the claims of modern criticism are denounced as wild and extravagant, such as that "the book of the law" found in the temple in the days of Josiah was a recently manufactured production that had been secreted in order to be found, and that Ezekiel's splendid idealization of the church of the future in the closing chapters of his book was not a symbolic prophecy but a prose sketch of the new ritual then to be introduced. Besides, the testimony of our Lord and of the inspired writers of the New Testament is unequivocally given to the Mosaic origin of Pentateuch. The passages on this point are so many and clear and strong that it is impossible to explain them on the theory of accommodation.

The literature of the subject is very extensive, but reference may be made on one side to Wellhausen. Eng. trans. *History of Israel*, Edinburgh, 1885; Kuenen. Eng. trans. *The Religion of Israel*, London, 1874, 3 vols.; W. R. Smith, *The Old Test. in the Jewish Church*, 1881.

On the other, to W. H. Green, New York, 1882, *Moses and the Prophets*; E. C. Bissell, *The Pentateuch: its Origin and Structure*,

1885; T. W. Chambers (editor), *Pentateuchal Criticism*, 1889. T. W. C.

Pentecost (*ἑσθιῆθ*), the Greek name of the 2d of the 3 great yearly festivals of Israel, called "the feast of weeks" (Ex. xxxiv. 22), and "the feast of harvest" (Ex. xxiii. 16). It was celebrated on the 50th day after the 16th of Nisan, the 2d day of the Passover (Lev. xxiii. 15, 16). It was instituted as a day of thanksgiving (Num. xxviii. 25) for the grain harvest which was gathered during the 7 weeks between the Passover and the Pentecost. The principal service consisted in the offering of 2 loaves made of the finest wheat flour (Lev. xxiii. 17).

The later Jews, after the destruction of Jerusalem regarded this festival as commemorative of the giving of the law from Mount Sinai. They inferred from Ex. xix. 1, 10, 11, 16, that the giving of the law took place on the 50th day after the deliverance from Egypt. In the course of time, the Jews living in other climes with another harvest season came to consider this the principal significance of the festival.

In many portions of Christendom Pentecost (under the name of Whitsunday) is celebrated 7 weeks after Easter, in commemoration of the outpouring of the Holy Spirit (Acts ii. 1-14), as the birthday of the Christian Church. The conversion of the 3,000 on that memorable occasion was the "first-fruits" of a mighty spiritual harvest (John iv. 35, 36), not confined to one nation or period, but extending over all the earth and to the end of the Gospel dispensation. T. W. C.

Pentecost, George Frederick, D.D. (Lafayette College, Easton, Pa., 1884), Congregationalist; b. at Albion, Ills., Sept. 23, 1842, was successively a printer's apprentice, secretary to the governor of Kansas, a law student, captain of the 8th Kentucky Union Cavalry, 1862-64, and held various Baptist pastorates from 1864 till 1881, in which year he became pastor of Tompkins Avenue Congregational Church, Brooklyn, N. Y. In 1890 he went to India as an evangelist. He published *Angel in Marble*, Boston, 1876, 3d ed., 1884; *In the Volume of the Book*, New York, 1879, 3d ed., 1880; *Out of Egypt*, London, 1884, New York, 1885, etc.

Pe'-or (*cleft*), a mountain-peak in Moab, the last of the 3 stations (Num. xxiii. 28) from which Balaam beheld and blessed Israel. Prof. Paine identifies it with one of the summits of *Jebel Siaghah*. In Num. xxv. 18, xxxi. 16, Josh. xxii. 17, Peor is a contraction for Baal-peor (Num. xxv. 3).

T. W. C.

Perambulation of Parishes, or, as the term is also, Beating the Parish Bounds, is a peculiar method, once used in England and partially also in Scotland, of ascertaining and sustaining the boundaries of a parish. Before the Reformation the lord of the manor with a large banner, priests in surplices and with crosses, and other persons with hand bells, banners, and staves, followed by most of the parishioners, walked in a procession

ound the parish, stopping at crosses, forming crosses on the ground, saying or singing psalms to the cross and allowing drinking and good cheer. This took place on Ascension day. After the Reformation such ceremonies or practises as were deemed objectionable, were abolished and only the useful part of the custom was retained, but perambulations for ascertaining the boundaries of parishes were long performed every year in or about Ascension week by the minister, church wardens and parishioners, and up to this day questions of disputed boundary between parishes are still settled by the evidence afforded by these perambulations, as in such questions immemorial custom is conclusive. Many curious customs are connected with the affair; there are even gaceries founded to provide beer and cakes for the perambulators. C. P.

Peratae is the name of an obscure Gnostic sect, first mentioned by Clement of Alexandria and generally classed together with the Ophites, which see. The name is of uncertain derivation.

Percy, Thomas, b. at Bridgenorth, Shropshire, Eng., April 13, 1728; d. at Dromore, county Down, Ireland, Sept. 30, 1811, as made chaplain to the king in 1769, dean of Carlisle in 1778, and bishop of Dromore in 1782, and published a translation of the Song of Solomon in 1764, a *Key to the New Testament* in 1765, and in the same year his best known work: *Reliques of Ancient English Poetry*.

Perea, or Perosa (from *πέραν*: beyond), was the territory beyond the Jordan in which the tribes of Reuben and Gad were settled. (see BETHABARAH.)

Pereira de Figueiredo, Antonio, b. at Lamego, Estremadura, Portugal, Feb. 14, 1725; d. in Lisbon, Aug. 14, 1797; was educated by the Jesuits, entered the Congregation of the Oratory, and acquired a name as teacher of grammar and rhetoric. He was a firm adherent of Pombal in his ecclesiastical reforms and wrote a great number of tracts and essays against the Jesuits which were translated into French, Italian, and German. He also made a translation of the whole Bible which is still in use.

Perfectionism. The Lutheran and Reformed symbols deny the possibility of perfection in this life. The Roman Catholics hold that the renewed can fully keep the divine law and even, by observing the evangelical counsels, do more than is commanded, and thus lay up a fund of supererogatory merit. The Arminian doctrine is variously stated. As commonly held it allows ignorance and error and infirmities, it excludes all inward disposition to sin and all outward commission of it, since perfect love for God governs the entire life, and thus fulfils the "law of Christ" under which alone the Christian's probation is now held. The Friends teach that the justified may be free from actual sin and in that respect perfect, yet this perfection admits of growth and may be lost without diligent watch and care. Pres. Mahan and Prof.

Finney, holding that the demands of God's law are adjusted to the present ability of the subject, taught that believers may be as perfectly conformed to God's will in their measure as the inhabitants of heaven are in theirs. The objections to all theories of perfectionism, however carefully guarded, are that they tend to low views of the nature and extent of the divine law; to inadequate conceptions of the evil of sin; to an inferior standard of moral excellence; and to spiritual pride and fanaticism.

Lit. Hodge, *Theol.* III.; Wesley and Fletcher on *Christian Perfection*; Finney, *Theology*. T. W. C.

Perga, a city of Pamphylia, on the river Cestrus, 7 miles from its mouth. The river, now obstructed by a bar, was formerly navigable as far as Perga, where Paul and Barnabas landed on their first missionary tour (Acts xiii. 13) with Mark who there forsook them and returned to Jerusalem. Paul revisited the place (Acts xiv. 25). Perga had fine public buildings, among them a far-famed temple of Diana. Extensive ruins remain at the place, now called by the Turks *Eski-Kaleissi*.

T. W. C.

Per-ga-mum (Pergamos in A. V.), a city of Mysia noted for its wealth, its literature and its idolatry. Its improved method of preparing skins for writing was called *charta pergamena*, whence our word "parchment." One of the seven churches of Asia was at Pergamum "where Satan's seat is" (Rev. i. 11, ii. 12-17). The place, now called *Bergama*, has a population of 20,000, a tenth of whom are Christians. T. W. C.

Pericopes, extracts from the Scriptures prescribed for public reading in the churches. The custom of such public readings begins in the ancient worship of the synagogue. As the Christian Church was a child of the synagogue, it was natural that its worship should be modelled upon that of its parent institution. At first the Old Testament was read alone in the Christian worship, but by the time of Justin Martyr we hear of "the memorials of the Apostles, which are called gospels, and of the writings of the Prophets." Tertullian speaks of the reading of the law in connection with the gospels and the epistles. When the canon of Scripture was generally settled and a regular liturgy had been formed, and when organization and uniformity became characteristic of the churches, it was natural that systems of selections for public reading should be made, and these we find in fact at early dates.

The lectionary of the Greek Church bears marks of great antiquity. Two systems run through it side by side. First, it is in general arranged to provide for the continuous reading of the whole New Testament book after book. But second, this continuous reading is interrupted by various special occasions, such as feast days and saints' days, upon which selections are appointed which have some special appropriateness. Then, the selections for continuous reading bear some relation to the time of year, as

for example, the Gospel of John and the Acts are the selections for the period including Easter and Pentecost. In the remainder of the year it is evident that the series of Sundays, that of the Sabbaths or Saturdays, and that of the other five days of the week have each a special system of continuous lessons. The Armenian Church has much longer selections from the Scriptures than the Greek, and includes larger selections from the Old Testament. The Nestorian Church was the first to prepare a lectionary in which pericopes should be marked out for all the church year, and in which the Old Testament should be assigned a place side by side with the New, double lessons from it being assigned to the entire year. In North Africa, in Tertullian's time, there was a selection of passages which gave a substantially continuous series of readings. In the West there were at first many distinct systems, as the Capuan, the Gallic, the Milanese, the Mozarabic. These gradually were replaced by the Roman, which is the result of a long development. It bears marks of the confusion introduced by a multitude of leading ideas prevailing at different times. The Reformation, which introduced the regular study of the Bible and employed it as the base of continuous expository preaching, brought in again the ancient practice of continuous selections. This reached its greatest compass in the English Church which provided the system retained in it to this day, of a complete continuous reading of the Old Testament during the year, with slight exceptions, of a triple reading of the New Testament, and a twelve-fold reading of the Psalter. This continuous reading is, however, interrupted by special feast days, and by the Sundays. In the non-liturgical churches of America all idea of continuous public reading of the Scripture has unfortunately passed from the minds of pastors and people, till in general only short lessons, which are intended to have some bearing upon the special teaching of the day, are read.

F. H. F.

Perkins, Justin, D.D., missionary; b. at West Springfield, Mass., March 12, 1805; d. at Chicopee, Mass., Dec. 31, 1869. He graduated at Amherst, 1829, spent two years at Andover, and in 1833 entered the Congregational ministry and was sent by the A. B. C. F. M. to the Nestorians in Persia, reaching Oroomiah, the scene of his labors, Nov., 1834. Here he translated the Bible and other books. In 1842 he travelled through the United States with Mar Yohanan, a native bishop. In Aug., 1869, he came home to die. He published *Eight Years in Persia*, Andover, 1843, and *Missionary Life in Persia*, Boston, 1861.

F. M. B.

Perkins, William, b. at Marston Jabet, Warwickshire, Eng., in 1558; d. at Cambridge, in 1602; studied at Cambridge, took holy orders, and was elected rector of St. Andrew's there in 1585. He was an extreme Calvinist in doctrine and his *Armilla Aurea*, Cambridge, 1590, forms the introduction to the whole Arminian Controversy. His collected works appeared at Cambridge, 1603, 3 vols. fol.

C. P.

Perowne, Right Rev. John James Stewart, D.D. (Cambridge, 1873), Church of England, b. at Burdwan, Bengal, India, March 13, 1823, was educated at Cambridge, Eng., held various university appointments, Hulsean professor of divinity 1875-78; became dean of Peterborough in 1878; bishop of Worcester 1890. He is editor of *The Cambridge Bible for Schools*, 1877, sqq., and published *The Book of Psalms, a New Translation with Notes*, London, 1864-68, 2 vols., 6th ed., 1886; *Immortality* (Hulsean Lectures), 1860; *Sermons*, 1873, etc.

Perpetua, a Roman matron, liberally educated, who was martyred at Carthage in the reign of Septimus Severus (193-211), with great cruelty, in connection with several others. She is famous for the firmness with which she resisted the entreaties of her father, and her natural desire to live for the sake of her infant son.

F. H. F.

Per-ro'-nè, Giovanni, b. at Chieri, Piedmont, in 1794; d. in Rome Aug. 29, 1876; studied theology in Turin, entered the Society of Jesus in 1815, and was appointed professor of theology at Orvieto in 1816 and in Collegium Romanum in 1823, and was during his lifetime, as he still is, the leading representative of the orthodoxy of the Roman Church. His *Prolectiones Theologicae*, Rome, 1835, 9 vols., was often reprinted and translated both into German and French, there is also an abridged edition of it, Rome, 1845, 4 vols., which has been translated too into other languages. Among his other writings are *De Immaculato Concepta*, 1847; *Il Protestantismo*, 1843, 3 vols., translated into French, Paris, 1854. *De infallibilitate R. P.*, 1874, etc. His life was written by Feret: *Le Cardinal du Perron*, Paris, 1876.

Perronet, Edward, Independent; b. at Shoreham, 56 m. s. by w. of London, 1721; d. at Canterbury, 1792. The son of an evangelical clergyman of note, he became one of Wesley's preachers, then joined Lady Huntington, and finally withdrew from the Established Church. He is remembered for the hymn, "All hail the power of Jesus' name" (1780). His *Occasional Verses*, 1785, contain nothing else of equal value.

F. M. B.

Perry, Right Rev. William Stevens, S.T. D. (Trinity College, Hartford, Conn., 1869), LL.D. (William and Mary College, Williamsburg, Pa., 1876), D.C.L. (University of Bishops' College, Lennoxville, Can., 1885), Episcopalian, bishop of Iowa; b. at Providence, R. I., Jan. 22, 1832, graduated at Harvard College, 1854, studied theology in the Alexandria Theological Seminary, Va., and privately, held various pastoral charges and was in 1876 consecrated bishop of Iowa. He published *Life Lessons from the Book of Proverbs*, New York, 1872, 4th ed., 1885; *A Sunday-School Experiment*, 1874, 3d ed., 1877; *The History of the American Episcopal Church*, Boston, 1885, 2 vols.; besides numerous minor publications, a complete bibliography of which is found in the *Encyclopædia of Living Divines*, New York, 1877, n. e., 1891.

Persecution as a phenomenon in the history of Christianity may be defined as the employment of force to control religious opinion. It is thus an evil result of the union of the church with the state which began with the edict of Milan issued in 313 by the first "Christian" emperor, Constantine, and which has survived in various forms to the present day. Its application to modes of moral control of religious opinion is an improper one, though methods may be employed in resisting opinions without resort to force, which do not differ in their spirit from persecution. The remedy for persecution is the entire separation of church and state everywhere, and then the cultivation of the truly religious spirit in the church. This is not a persecuting spirit. Confidence in the control of God in the world will remove all apparent necessity for the interference of man.

The history of Christian persecutions in the Roman Empire forms a distinct topic in church history. The political constitution of the empire was such that at any moment, to gain any point which the government deemed important enough, all the force of the state, legislative, judicial, and executive, could be gathered in one hand and used to one end. The religious constitution made persecution, when Christianity should once appear above the surface of society, a moral necessity. There was a complete union between church and state, and it was the general point of view occupied by the whole ancient system, that an offence against religion was an offence against the state, and must accordingly be punished by the state. The courts took cognizance, therefore, of matters of opinion as a part of their regular business. True, there was toleration in the Roman Empire, but it was a limited toleration. When a nation was conquered, its people might go on worshipping their own deities, and citizens of the subjected nations might exercise their worship in Rome. But it was lawful for a Roman neither in the conquered nation, nor at Rome to join in such worship, except upon special decree of the Senate. These tolerated religions were called *religiones licitae*. Now Christianity was a religion without a people. It could not, therefore, receive toleration under the Roman system. It was lawful for no one anywhere to worship according to the Christian forms. Hence to be a Christian was a crime against the religious system of the empire, and for that reason alone, a crime against the empire in its political aspect. It might be allowed to go on for a time without the adoption of severe measures against it. But if it became a special object of suspicion to the government, every power of the empire could be marshalled against it immediately. Nor were suspicious elements wanting. The secluded meetings were easily mistaken for the secret assemblies forbidden by the law as dangerous to the state. The absence of images pointed to the absence of any belief in God, to atheism. And the refusal of the Christians subsequently to go through with certain forms of worship

when they were openly demanded as mere forms was interpreted as obstinacy, which pointed to such a degree of fanaticism as must be capable of any violence.

But the first persecution had a simpler origin. Nero had become an object of suspicion as having set fire to the city of Rome in the year '64, when a conflagration had destroyed a large part of it. To divert this suspicion he accused the Christians. The charge may have had more credibility because the Christians generally taught the near end of the world by fire. Certain confessed, and upon their testimony a "great multitude" were convicted of "hate of the human race" and were executed with hideous tortures. The church at Rome was for the moment almost annihilated.

After some slighter persecutions under Domitian (81-96) came as the next important persecution that under Trajan (98-117). It began with a revival of the laws against secret societies, under which many Christians were condemned. Our information as to it is derived principally from the letters of Pliny the Younger to Trajan. (Trans. in Bohn's series.) He inquired what should be done with the increasing numbers of followers of the new religion. Trajan replied that mild measures should be employed. Christians were not to be searched for, but if accused and convicted they were to be punished. There must be always, however, a responsible prosecutor. But under this comparatively mild reply very many Christians were executed, and some were tortured. Ignatius, bishop of Antioch, presented himself before the emperor when he was in Antioch, was condemned as a Christian and sent to Rome where he was thrown immediately to the lions (110).

The reign of Antoninus Pius (137-161) was marked by the death of Polycarp at Smyrna. The proconsul made efforts to induce him to deny Christ, but when he refused and then acknowledged himself a Christian, he was condemned to be burnt for this reason alone.

Under Marcus Aurelius (161-180) there were again severe persecutions. They cannot be traced to the emperor himself, but he did not interfere to protect Christians. The calamities under which the state suffered, floods, earthquakes, pestilences, etc., stirred up the people and the government to placate the neglected gods by persecuting their chief neglecters. Search was now made for Christians by express command. The chief scenes of persecution were Lyons and Vienne in Gaul, where almost the whole church were at one time imprisoned together. Pothinus, the aged bishop, and Blandina, a female slave, were martyred at this time. Justin Martyr also fell in Rome (166).

Under Septimius Severus (193-211) there were considerable persecutions in Egypt and North Africa. Perpetua and Felicitas were martyred at Carthage.

In all these persecutions there is something of the unpremeditated and spasmodic. But now, after a period of comparative peace for nearly 50 years, in which the

church had greatly increased in number, the government became alarmed, and made under Decius in 250 a deliberate attempt to extirpate Christianity. An edict was published enjoining under the heaviest penalties the return of the people to the old religion. Confiscation, exile, torture, promises and threats were employed to induce Christians to sacrifice to the gods. Many had found a place in the external church who were not really of it, and these fell away in great numbers. (See article LAPSED). A great desire was developed among Christians for the "crown of martyrdom," and bishops who fled from persecution were looked upon with some suspicion. Cyprian who at first fled afterwards vindicated himself by suffering bravely in 258. The authorities were especially severe with bishops and other leaders of the churches.

Now followed after the edict of Gallienus, which made Christianity a *religio licita*, another period of peace (260-303) which was succeeded by the final struggle under Diocletian. It had been the purpose of this emperor to re-establish the old Roman Empire, and he had remodeled the form of government at many points in order to accomplish this object. He must have finally perceived that the old empire needed the old religion as its basis, and, though he long spared the Christians, he was at last induced by Galerius to begin persecution. Though Diocletian showed little personal interest in the persecution, it was really a serious attempt on the part of the government to annihilate Christianity. In 303 there were issued three severe edicts. They commanded the churches to be razed, those who held public office to be expelled, Christian slaves to be deprived of all hope of ever gaining their liberty, bishops to be imprisoned, everybody to sacrifice, and all who refused to be tortured. Since the Bible was the charter of Christian liberties, all copies of it were commanded to be surrendered. The persecution began with the destruction of the church in Nicomedia, Feb. 23, 303. The persecution spread over all the empire except Spain, Gaul and Britain, where Christians were protected by Constantius Chlorus, the father of Constantine. In the East it was extremely severe, and when other methods had failed, in 308 an edict was issued which commanded that all the people should sacrifice, and even that all provisions in the markets should be sprinkled with sacrificial wine. This was an attempt to starve Christianity out. For eight years the persecution raged. There were many apostates, but the failure of the attempt to destroy Christianity was at last so clear that Galerius himself was the one who, by an edict from Nicomedia, put an end to the struggle in 311; and in 313 came the edict of Milan, which placed Christianity upon a level with heathenism, and commanded that the property which had been taken from the church should be restored at the expense of the public treasury. And now, as Diocletian had attempted to found his empire upon paganism by the

destruction of Christianity, Constantine founded his upon that threatened but now triumphant religion.

The great firmness of the Christians amid so great tortures as they suffered is a phenomenon demanding attention. The fact that there was apostasy among them does not destroy this demand, for it is no wonder that under such a pressure the courage of men should give way. It is still a wonder that the courage of any should hold out to the end. The explanation given by the Christians themselves was that the charges made against them of immoral conduct, etc., were untrue, and so could not be acknowledged without falsehood; and that they were supported in their allegiance to the truth by the supernatural aid of the Lord Jesus Christ. Now this explanation must be acknowledged, or it must be maintained that the Christians were supported by a great and unfounded enthusiasm. The explanation of their steadfastness by such an enthusiasm will not hold, for the character of many of them is against it. Such grave men as Cyprian, an ecclesiastical prince, or Polycarp, or Justin, were not carried away by enthusiasm. Then, again, they are of too diverse age and condition for this explanation. Their sufferings stretch over too great a period in the early church, and inasmuch as they have not ceased yet, martyrs like Hannington dying still in Africa, they extend over far too long a period on the whole to admit of any false, and so temporary, enthusiasm. Hence the explanation of the Christians themselves must be accepted as the true one, and that the more confidently since there are many in our own day who out of sympathy with the past are capable of interpreting the sufferings past, as they are also capable of sharing them. This explanation is strengthened by the impossibility of conceiving what unworthy motive could have prompted the Christians to endure such hardships. There was no fame to be gained except in a very limited circle, no wealth, no advantage of any kind, nothing but death and heaven! And hence we must conclude that the sufferings of the Christians exhibit one case of the operation of the supernatural in the world. The existence of the other instances of the same supernatural power confirm and explain this particular case. And thus, while the persecutions should never be made the sole argument for the divine origin of Christianity, they are still a strong argument for it. (See Uhlhorn, *Conflict of Christianity with Heathenism*, Eng. Trans., New York, 1879; A. J. Mason, *The Persecution of Diocletian*, London, 1876.) F. H. F.

Per-sep'-o-lis, a celebrated city, the residence of the Persian monarchs till the time of Alexander the Great. Its extensive ruins still exist and are called *Chel-Minar*, or "Forty pillars." It is not mentioned in the Bible, but occurs in the Apocrypha (2 Macc. ix. 2).

T. W. C.

Perseverance of the Saints is their continuance in grace until they reach glory,

It is the fifth of the Five Points of Calvinism, was first clearly stated by Augustine, and is held by all the Reformed Churches as a logical consequent of the doctrine of election. It is opposed by Arminians as inconsistent with the liberty of the will, with the warnings addressed to believers, and with the facts of daily experience as superseding the use of means and as unfriendly to morality. Calvinists uphold it on the ground of election, of the believer's union to Christ, of the efficacy of the Saviour's atonement and intercession, of the indwelling of the Spirit, and of numerous scriptures (e.g. 1 Pet. i. 5), at the same time insisting that it means not that he who once believes is sure of salvation, live as he may, but that God secures the salvation of the believer by keeping him, through faith, in the way of holy obedience to the end. In this sense the doctrine might rather be called the Preservation than the Perseverance of the Saints.

T. W. C.

Persia, Evangelical Syrian Church. See 'RESBYTERIAN CHURCHES, Persia.

Persia, Religions of. Comparative Philology has made it possible to distinguish in the prehistoric religious development of Persia an older Indo-germanic and a later Indo-Persian or Aryan period. To the earlier Indo-germanic belong the worship of the god of heaven, Dyaus, homage paid to ancestors, the struggle between the gods of light and hostile powers. On the other and many features common to Indians and Persians do not occur among the other Indo-germans or only in half-obliterated traces. The recognition of the sacredness of fire and the use of the sacrificial beverage, Soma (in Avestan, Haoma), seem specifically Aryan or Indo-Persian. The Vedic Mitra and Yama for example correspond with the Persian Mithra and Yima. Both regarded the cow with special homage. The history of the Indian and that of the Persian religions begins in the Veda and in the Avesta, with the establishment of a priesthood. A striking resemblance is the comprehension of the world, the gods, nature, worship in one conception as the sacred "order." The Vedic rita designating this order is the Avestan asha. In the historic period Indians and Persians continued in different directions the Aryan beginnings. Before the time of the Medes and Cyrus Iranian history is obscure. The last Iranian empire was the Median, that immediately preceded the Persian of Cyrus. Cyrus founded the Persian empire which was ruled by the Achaemenidae somewhat more than two hundred years, until Alexander the Great put an end to their sway. The Macedonian and Syrian (Seleucid) dominions did not last even a century, for the Parthian kings declared their independence about 250 B.C. This Parthian kingdom lasted under the Arsacidae until 227 A.D. It was supplanted by the dynasty of the Sassanidae. This was in its turn overthrown by the Arabs in 651 and Persia has since been Mohammedan.

It is only in the case of the period of the Sassanidae that the literature is at all rich.

The period of the Arsacidae is extremely obscure, only Roman and Byzantine authors and coins affording some hints regarding it.

The first native source of information to become well-known was the inscriptions of the Achaemenidae. Cuneiform research began with the decipherment of this simplest, because alphabetical species of cuneiform upon the Persian monuments. Of Cyrus only one quite short inscription has yet been found, that at Murghab, probably upon his grave. The most detailed inscriptions are those of Darius on the rock of Behistun and at Persepolis. According to these inscriptions the kings of Persia were zealous servants of Auramazda, who had created everything and to whom they owed their thrones. Aside from Auramazda the inscriptions mention clan-gods, and Artaxerxes Mnemon puts Anahita and Mithra beside Auramazda.

The dialect of these inscriptions is different from that of the Avesta. In view and usage the most important difference is that these Persian kings were buried, a practice which the Avesta vigorously condemns. That the inscriptions leave much unmentioned follows from their character as inscriptions.

The religious books of Persia had attracted attention somewhat earlier than these inscriptions, but it was long before they could be interpreted. The most important work on the history of the religion of Persia written before the middle of the last century was Hyde's *Historia religionis veterum Persarum*, who described the religion as monotheistic and derived it from the Jewish. This information was largely based on the accounts of Greek and Latin writers. The ancient Persian writings were quite unintelligible to him. He translated only the recent book the *Sadder* from the Modern Persian. A new era began with Anquetil-Duperron. He went to India in 1755 with the special purpose of obtaining manuscripts, and the knowledge requisite to translate them, and returned in 1761 with many manuscripts and what he believed was the knowledge requisite for a translation. In 1771 he published his *Zend-Avesta, Ouvrage de Zoroastre, contenant les Idées Théologiques, Physiques et Morales de ce Législateur*. Anquetil-Duperron rendered a great service in bringing his collection of manuscripts to Paris. His travels and descriptions of ceremonies were of value but his work can no longer claim to be a translation in any strict sense. He communicated in Modern Persian with his Parsi teachers who paraphrased to him loosely the Pahlavi translation of the Avestan, which he jotted down. The Avestan the Parsis themselves had ceased to understand. The apparent absurdity of the contents of Anquetil's supposed translation led, among others, Sir William Jones to maintain that the book was a forgery. The Danish philologist Rask, in 1826, first directed attention to the value of Sanskrit and comparative philology, as furnishing aids to the interpretation of the Zend. The comparison of Nēryōsangh's Sanskrit translation of the

Pahlavi translation leading him to doubt the value of Anquetil's versions, Burnouf began to try to reconstruct the Avestan grammar in the light of a comparison of each word and form with the Sanskrit and Vedic so far as known to him. Burnouf's *Commentaire sur le Yasna* though treating only a small part of the text thus became the basis of all subsequent study of the Avesta.

The name Zendavesta was introduced by Anquetil-Duperron as the name of the collection of Persian sacred books discovered by him. He explained it as meaning "living word." We must call the book *Avesta*, which probably means "text," "law." Zend is the commentary, the Pahlavi translation, as Pâzend designates the later glosses written in Modern Persian. One must therefore speak of Avesta and Zend, text and version. The word Zend is, however at the same time in use for the language in which the Avesta is written. This has no justification, as the Zend language if anything would rightly mean not the language of the Avesta, but the Pahlavi, the language of the translation. The names Ancient Bactrian and Median have been suggested but each has met with opposition as begging the question of geographical origin. Hence the quite general use of the conservative term Avestan to designate the language. The Avestan is related to the ancient Sanskrit of the Vedic hymns, but still an independent branch of the Aryan linguistic family, dialectically different from the Ancient Persian of the inscriptions of the Achaemenidae and far removed from the Pahlavi of the Sassanian time, which was theoretically written in Semitic and pronounced in Iranian of a much later type than that of the inscriptions. Within the Avesta itself there are also differences. A part of it, the so-called Gâthas, are written in a much older dialect than the mass of the Avesta.

The original Avesta, lost or destroyed at the conquest by Alexander, is said to have extended to 200,000 lines. The ground of the preservation of the texts we have is that they are mostly liturgical or were used liturgically. The texts have been edited in the original by Westergaard, Spiegel (with the Pahlavi translations and later Nêryôsangh's Sanskrit version), Geldner and Brockhaus, the last of whom published them in the form known as the Vendidad Sâdah or Pure Vendidad, that is that in which it is unaccompanied by the Pahlavi translation and arranged for liturgic use. Geldner's resting on a marvellously complete and painstaking collection of MSS. is the latest and best, indeed, one of the monumental works of the century.

Translations have been published of the whole Avesta in French by De Harlez and in German by Spiegel, while Darmesteter has translated the Vendidad and Mills the Yasna into English. (S. B. E. Vols. IV., XXIII., XXXI.) Chapters have been translated by a number of scholars, Roth, Geldner, Bartholomae, Windischmann, Hübschmann, Geiger, into German, Haug (Essays, Trübner) and Jackson (Yasna, XXXI., Stuttgart, 1888) into English.

The first book of this collection is called the Vendidad; the law against the Daeva or Evil Spirits. It is mostly a code with prescriptions on the subject of purification. Its 20 Fargards, however, do not form a unity. Not only do several whole chapters bear an absolutely different character from the mass of the book, but also within the individual Fargards there are many unmistakable glosses and interpolations. The first 2 chapters, for example, give fragments of cosmogonic and epic narratives. The form of the whole is that of a dialogue between Zarathushtra, who puts questions, and the divinity, Ahura Mazda, who answers them. The Vispered, so named from its initial words (*viçpê ratavô*, all Lords) consist of 27 short sections, that contain prayers and formulæ that were uttered in the course of the worship yet had no independent value, but were mostly added at the beginning or the end of other texts.

The Yasna consists of 72 Hâ or chapters. There is in these a great difference of character. The parts must first be distinguished which by virtue of their antique dialect maintain a place of their own. These are the 5 collections of songs known under the name of Gâthas, and the small prose collection known as the *Yasna hap-tan haiti*, the Yasna of the 7 Hâs. These pieces form Hâs 28-52. The Gâthas present great difficulties, and may be said to be still in the process of decipherment. The remaining parts of the Yasna consist of invocations and formulæ to be used in worship with numerous repetitions, confessions of faith, expansions and explanations of the most important prayers, extollings of the Gâthas, etc.

These 3 books, the *Vendidad*, *Vispered* and *Yasna*, when mingled in a definite order formed under the name *Vendidad Sâdah*, the text of the great sacrificial liturgy.

As distinguished from these books which constitute the greater Avesta, we have the Khordah Avesta, or Little Avesta. The most important part of this consists of the songs of praise addressed to individual divinities, of which about 20 are preserved under the name *Yasht*. Aside from these songs the Little Avesta contains the Gâh, prayers uttered at the 5 divisions of the day, *Strôzahs*, invocations addressed to the spirits of the 30 days of the month, 5 supplications (*Nyâyish*), which were addressed at certain times to the Sun, Mithra, the Moon, the Waters and Fire, 3 formulæ of blessings, *Afrinagan* which consecrated the meals that were prepared for the spirits at certain seasons. Aside from these there are several other prayers and confessions (*Patet*). The questions of the time and place at which the Avesta originated are very differently answered. It is only possible to determine relatively the age of the several parts and that by inference from the character of the language and the subject matter. All depends upon the view taken of the Gâthas. The Gâthas are bound to one another and sundered from other portions of the Avesta, as has been said, by a marked difference of dialect. Some of these differences might

be taken as possibly indicating merely contemporaneous local divergences, but others gain, as tested by the criterion of the Vedic with which they are much more nearly akin than the corresponding forms of the so-called Younger Avesta, are clearly far more ancient. The Gāthas have the arrangement of a book. They have a title prefixed probably by the author of this arrangement, "The guiding thought, the guiding speech and the guiding action of the righteous Zarathushtra." After the introductory prayers of Y. 28 and the dialogues and allegory of Y. 29 intended to represent the function of Zarathushtra as a redresser of the wrongs of the whole animate creation, in Y. 30 Zarathushtra himself preaches his doctrine. Then come sayings, urvātas of Ahuramazda to Zarathushtra and sayings of Zarathushtra and his disciples. The Yasna haptan haiti shows itself to be somewhat later by the manifest development of doctrine and more formally didactic philological character. The Gāthas at least their oldest portion are certainly the revered manthra spenta, "the holy word."

We infer from them that Zarathushtrianism arose among the simple herdsmen of the Pamir plateau at a time when descending from the mountains they were enticed to agriculture by the increasing adaptedness of the soil or compelled to it by increasing numbers and induced to possess themselves of settled abodes and devote themselves to a regular life.

The reasoning upon which the assignment of this region as the place where the Gāthas were first sung is based, is irrefragable and only the violation of elementary principles of historic research has induced the widely divergent views which have been expressed regarding it. There is nothing more clear than that in the absence of special proof to the contrary closely resembling dialects prove a close geographical vicinity. The language of the Gāthas stands very near to the Vedic and not only the language, but the primitive types of metre employed. Hence it is inferred that the language of the Gāthas was the language of a people residing in or near the regions from which the Vedic Hindūs went southward into the valley of the Indus and the Iranians westward. Interrogating the Gāthas more particularly, all the facts about the vicinity of their origin, which it is possible to glean from them harmonize with the linguistic inference and none oppose it. In this inference as to the place in which Zarathushtrianism arose, we have something so inherently reasonable that it should be retained as a fundamental fact in the absence of very definite proof.

Such proof we do not find in the legends and so-called history that place the birth of Zarathushtra and the origin of Zarathushtrianism in Ragha and Atropatene. The most that they necessarily demonstrate is that the religion reached in that region its final and complete sacerdotal development. In the face of the patent fact of the linguistic character of the Gāthas legends and testimonies however numerous, which contra-

dict the inference from it, instead of throwing light, ask to be themselves explained and in this case the explanation is of the simplest. This religion that reached its completed Brahmanical stage in West Iran could not in the view of its West Iranian supporters have originated except in West Iran itself. It originated in the chief seats of its culture; Zarathushtra was its first prophet. He was therefore born there. This is cogent ancient and oriental reasoning.

Supposing the religion to have originated in Bactria, and reached its final development among the priestly tribe of the Magi in Media, the distance alone, between the two regions implies a considerable age for the first beginnings. The study of the development of doctrine in the Avesta is still more conclusive. From the testimonies of the Greek historians, we know the legal and ceremonial system of the Vendidad to have been in full vigor among the Magi in the time of the Achaemenidae. A moment's reflection on the length of time requisite before primitive Christianity found expression in a systematic body of divinity, makes the date given by Roth for the first beginnings of Zarathushtrianism, viz. about 1000 B.C. by no means improbably high.

The complicated prescriptions of the Vendidad and the extravagant utterances of the Yashts regarding Zarathushtra are no more primeval Zarathushtrianism than an elaborate modern ritual the devotional usage of the earliest church. Primitive Zarathushtrianism was a creed of few articles.

Varuna, the highest of the Adityas, the sons of Aditi the infinite, as the chief god of light, and especially as that of the illuminated night heaven was common to both branches of the Aryan race before their separation. With Varuna were associated a number of the highest spiritual conceptions. The most striking point of difference between the later developments of the Indian and Iranian branches is that the Hindūs in the luxuriant growth of symbolism lost in ever greater degree these spiritual conceptions, while the Iranians had a much longer and firmer grasp of them. The development of the spiritual side of Varuna, of which the Rigveda contains reminiscences so distinct into the sublime conception of Ahuramazda, the Spiritual Wise One or the Wise Spirit and the impression of his conception in course of time upon the whole Iranian people, is the essential fact in the biography of Zoroaster. As he spiritualized the conception of Varuna into that of Ahura Mazda, so he spiritualized the other Adityas into the Amshaspands, the Immortal Holy Ones, the expression of his qualities and his ministering spirits. Aramati, who remains in the Rigveda as the spirit of pure obedience and the earth becomes the archangel Armaiti, symbolical of the same obedience and of the earth in her beneficent aspects. Out of the dominance of the supreme god of light grew up a recognition of an opposing god of darkness, and as light is the symbol of truth, so this god of darkness found a natural designation in Druj or deceit. The

servants of the Druj became the dethroned devas of the popular religion, who thus were degraded to the rank of demons. Good thoughts, and good words, and good actions are prescribed as the object of moral striving. Immortality and heaven are the reward of holiness. The best of actions is the tillage of the soil. The elements, earth, air, fire and water, but especially fire, are revered as the expression of Mazda. The community, small and weak, lived in the midst of foes, and strict coherence was necessary to its life. Hence the probable, if not express demand that marriages should be contracted only within the clan, a demand afterwards caricatured in the "next of kin" marriage. This simple, beautiful faith Zarathushtra inculcated by precept, and defended by force of arms. It is not so likely, however, that he was attacked on religious grounds alone, as that the nomadic polytheists of his vicinity committed depredations for the mere purpose of robbery. There is no prescription as to the disposal of the corpse, and there are in general no elaborate ordinances as to purity. There is no requirement as to next of kin marriage. The subsequent practices of the priests in these regards came from their disposition to carry to extreme consequences the principles that were to be found in germ, in the teachings they had received from their predecessors.

It may never be possible to distinguish much more exactly than at present the many successive stages in the development of doctrine and ceremonial.

The following words treat of their final form.

Ahuramazdāo, as the name appears in the Avesta, Auramazdā in the Inscriptions, means the wise Lord or Spirit. He is glorified as the creator and god of light, purity and truth, as the giver of all good gifts. The most beautiful names are sought for him, and the latest view of him is the loftiest.

Upon Ahuramazda follow six spirits with whom he forms the seven holy immortals, Amesha spenta. Five of these are originally abstractions. The first three, Vohu manō, the good mind, Asha vahishta, the best holiness, and Kshathra vairya, the wished-for kingdom, are scarcely more than qualities of Ahuramazda, the two last Haurvatāt and Ameretāt, plenty and immortality are eternal forces bestowed by him. Only Armaiti, an ancient Aryan divinity, has a more definite personality, and designates both wisdom, which protects and cares for the earth and the earth itself. Vohu manō becomes later the genius that protects men and receives them into his heavenly abode. Still later, as Bahman, he becomes the protector of the animal kingdom. As the genius of purity, Asha vahishta is also the genius of fire, the enemy of sickness and death, the opposer of all evil spirits, and therefore always appears in union with Atar fire. Kshathra vairya became the genius of wealth, the lord of the precious metals, Haurvatāt and Ameretāt at the same time gods of health and long life, and of waters and plants, and in general of fruitfulness.

Under the general name of Yazata, worthy of homage, a number of spirits were worshipped, some borrowed from the Aryan mythology, others peculiar to the Zarathushtrian system, Mithra, the god of light, Nairyô Cañha, the fire god, Apam napât, the god of the fire dwelling in the waters, Haoma, the god of the elixir of immortality, Tishtrya, the genius of the dog star. The goddess of the heavenly waters and of fruitfulness, Anáhita, is of Chaldean origin. The peculiarly Zarathushtrian Yazatas are all, as the majority of the Amesha Spenta, personified ideas, Rashnu razishta, the justest justice, Daena, the true faith or law. The old prayers were also raised to the rank of such personifications, and the principal among them, the Ahuna vairya prayer, made a kind of Logos or divine creative word. The greatest of the Yazatas is Sraosha, obedience. From the Yazatas are distinguished the Fravashi, the divine or heavenly types of all living beings, including the Yazatas and the Amesha spentas. They are at the same time the souls of the dead and the tutelary spirits of the living that are created before their birth, and continue to live after their death. They are sometimes identified with the stars.

The Persian religion is dualistic, not in the sense that it accepted two hostile gods, for it pays no homage to evil beings, and teaches the worship only of Ahuramazda and the spirits subject to him, but in the sense that it recognizes two opposing realms, that of light, truth and purity, and that of darkness, falsehood and impurity. This distinction extends to the whole organic and inorganic, material and spiritual creation. Above, in the highest spheres, is the place of the unlimited sway of the all-wise Lord; below, in the deepest abyss, the realm of his mighty opponent, while between both lies the world, the scene of the conflict.

At the head of the evil or dark spirits, stands Angra mainyu, the attacking or defeating spirit, the creator of all that is naturally or morally unclean, and as such the counterpart of Ahura mazda. Under him stand the Daevas, the Devas of the Aryan and pre-Aryan period that have been degraded from good into evil spirits. To his realm belong the Drujas, liars or deceivers, a kind of female spirits or monsters, and the Pairikas, likewise female beings, that mislead the pious through their beauty. These evil beings were in later times all definitely arranged, and each good spirit had his opponent. Angra mainyu becomes in Modern Persian Ahriman.

This dualism pervades the cosmogony, worship and whole moral thinking of the Mazdayasnians. The object of worship is to protect the pious against the influence of Angra mainyu and his evil spirits. It is in the highest degree simple without plastic or pictorial representations and temples. Pure fire is the principal element. This in connection with the sacred conjurations and sacrificial songs, has the power of breaking the might of the evil spirits. The whole life of the believer is a continuous conflict against evil. Agriculture and the

are of pure animals and plants are also powerful means of offence against the power of the realm of impurity, but also of truth, watchfulness and industry. Fire, earth and water are above all pure. Corpses, therefore, may neither be burned or buried, nor thrown into rivers. They are exposed to birds of prey upon high structures (dakhmas). After death, souls must pass the bridge Cinvat. This is too narrow for the wicked. They fall from it into the lower world to be tormented by evil spirits. The good pass, and are welcomed by Sraosha or Vohu manô in the code of song, the dwelling of Ahura Mazda and the holy. The joy of heaven or the pain of hell is not, however, eternal. Three thousand years after Zarathushtra, the Victorious Savior is to be born in a supernatural manner. The struggle then annihilates. The evil are destroyed by fire, and the undisturbed sovereignty of Ahura Mazda begins never to end.

The doctrine of the Fravashis, and the whole doctrine of spirits, with its rigorous dualism, the cosmogony, the special reverence for fire, and some sacrificial usages, are believed by Tiele to suggest Akkadian influences. He regards it as probable that the Zarathushtrian religion, and particularly in its later development, was formed under the influence of the native religion of the Medes, and that the Median and Persian Aryans may have taken some elements from the Chaldaic religions. Mazdaism fell after the Greek conquest, but was restored by the Sassanidae in the 3d century, A.D., and again to be overthrown by Islâm. About 1000 of its adherents are still to be found in Persia, chiefly in Yezd and twenty-four surrounding villages, with a few at Ispahan, Shiraz and Baku, but most of them were annihilated. About 1100 years ago, a number of them settled in the vicinity of Surat in India, where they have attained great prosperity as merchants and shipbuilders. In Bombay they form a population of about 6,000, or about 8 per cent. of the whole population, and are highly respected for their virtues, energy, culture and wealth.

LITERATURE.—Aside from the translations cited, viz., *The Sacred Books of the East*, vols. iv., xxiii., xxxi., see Max Müller, *Ships from a German workshop* (London and N. Y., 1867-72, 4 vols.); Whitney, *Oriental and Linguistic Studies* (N. Y., 1873-5, 3 vols.); Vest's ed. of Haug, *Essays on the Parsis*, London, 1884; for brief accounts, see James Freeman Clarke, *The Ten Great Religions*, Boston, 1870-83, 2 vols.; Tiele, *Outlines of the History of Religion* (trans. from the Dutch), London, 1878, 3d ed., 1884; De la Saussaye, *Lehrbuch der Religionsgeschichte* vol. ii. 1-56), Freiburg, i-Br., 1889; for works by Parsees, see Dosabhoj Framjee, *The Parsees*, London, 1858; Dadabhai Naoroji, *The Parsee Religion*, Liverpool, 1861, and by the same, *The Manners and Customs of the Parsees*, Bombay, 1864.

W. R. MARTIN.

Persons or Parsons, Robert, b. at Nether Stowey, Somersetshire, England, June 24, 1546; d. in Rome, April 15, 1610; was educated at Oxford, but embraced Romanism,

left England, and entered the Society of Jesus in Rome, 1575. In 1580 he returned to England together with Campion, but after the arrest of the latter in 1583 he went back to Rome, from which he continued to manage the Jesuit mission to England, founding schools for the training of English priests at various places in Spain, Italy and France. His *A Christian Directorie guiding them to their Salvation*, London, 1583-91, 2 parts, was reprinted after being freely revised by Dean Stanhope, 1700. For his *A Conference about the next Succession to the Crowne of England*, 1594, the London printer was hanged. (See E. Gee, *The Jesuit's Memorial for the intended Reformation of England*, London, 1690.)

Peshitto. See BIBLE, p. 104.

Pessimism. See OPTIMISM.

Petavius, Dionysius (*Denys Petau*), with the surname *Aquila Jesuitarum*, b. at Orleans, France, Aug. 21, 1583; d. in Paris, Dec. 11, 1652; entered the Society of Jesus in 1605 and was appointed professor of theology in the university of Paris in 1621. He edited the works of Synesius, Nicephorus, Epiphanius, etc., and wrote much on chronology, inventing a new system which he applied in his *Rationarium Temporum*, Paris, 1633-34, a world's chronicle in tables, very famous in its days and continued down to our time; last edition, Venice, 1849. His principal work, however, is his *De Theologicis Dogmatibus*, Paris, 1644-50, 5 vols. fol., unfinished. It is the first history of doctrine ever attempted, and became very celebrated, as generally speaking, Petavius stands as the leading theologian of the church of Rome, in the post-tridentine age. (See his life by F. Stranonek, Graz, 1876.)

Peter (*stone or rock*; Syriac *Cephas*), one of the 12 apostles, and with James and John one of the three most intimately associated with our Lord. He was a son of Jonas or John, a brother of Andrew, and probably a native of Bethsaida (John i. 44). He was a fisherman and resided at Capernaum. His original name was Simon or Simeon (Matt. xvi. 17), and the name Cephas was prophetically given to him when he was called to go with Christ (John i. 42), and was solemnly confirmed when he in the name of all the apostles confessed the Messiahship and divinity of our Lord (Matt. xvi. 18). The name expressed his prominence in the primitive age as shown in his opening the door of the gospel among the Jews on the day of Pentecost (Acts ii.), and among the Gentiles also in the conversion of Cornelius (Acts x.). The powers conferred on him were subsequently bestowed upon the disciples generally (Matt. xviii. 18). He had an ardent nature, an impulsive temperament, was frank and energetic, but apt to overrate his strength and liable to inconsistency. He was the first to confess his Lord, and the first to deny him, a denial made with oaths, but bitterly repented. Afterwards he was anew commissioned by Christ on his utterance of a threefold assurance of his love, corresponding to his threefold denial (John

xxi. 15-19). A marked change was wrought in him by our Lord's resurrection, and thenceforward he was bold and steadfast save in one instance (Gal. ii. 11), when at Antioch he drew back from fellowship with Gentile Christians, and was rebuked by Paul; a rebuke which did not permanently disturb the affection which Peter cherished for his "beloved brother Paul" (2 Pet. iii. 15).

The labors of Peter are recorded in the Acts (chaps. i.-xii. xv.). He was very prominent in the early work of the church, but after the miraculous release from the prison of Herod about A.D. 44 we lose sight of him till A.D. 50 when he appears at the Council at Jerusalem, where though he did not preside he contributed to the settlement of the important question of the relation of the Gentile Christians to the Mosaic law. Two years later occurred the censure at Antioch. In the year 57 Paul mentions him (1 Cor. ix. 5) as engaged, in company with his wife, in missionary journeys and labors, perhaps among the dispersed Jews in Asia Minor, to whom his epistles were addressed. To him was committed the apostleship of the circumcision as to Paul was that of the Gentiles (Gal. ii. 8), and he seems to have labored among these at Corinth (1 Cor. i. 12, iii. 22) and Babylon (1 Pet. v. 13); but his movements are involved in great obscurity. Papal writers affirm that he was bishop of Rome and resided there 25 years. But Paul does not mention Peter in his Epistle to the Romans, written A.D. 57, though he sends salutations to the leading Christians there, men and women; nor does it appear from the inspired narrative in the Acts or from Paul's numerous epistles from Rome (in which he sends the greetings of many Roman believers) that Peter was there in 61 when Paul arrived, or during the years 61-63, of his imprisonment (Acts xxviii. 14-31), or indeed that Peter had previously been there at all. It is however, the unanimous testimony of Christian antiquity that Peter suffered martyrdom in Rome at or about the same time as Paul, though the exact date is not given. It may have occurred in 64 during the Neronian persecution, after the great fire, but rather in 67 or 68. He is said to have been crucified, thus following his Lord literally in the mode of his death (John xxi. 18, 19), which is more likely than the assertion of Origen that at his own request, under a feeling of unworthiness, he was crucified with his head downward. There is no evidence in the Bible that Peter had any supremacy over the other apostles, much less that it was transmissible to any successor.

The Epistles of Peter belong to the later years of his life and are addressed to churches in Asia Minor, composed primarily of converted Jews and proselytes, but including many converts from Paganism (1 Pet. iv. 3). They contain precious consolations and exhortations, and confirm the harmony of his doctrine with that of the apostles to the Gentiles.

The First Epistle is dated from Babylon (v. 13), but there is a difference of opinion

as to what place is meant. The better opinion is that it was the famous city on the Euphrates which after its overthrow was still inhabited by a Jewish colony and remained for centuries a chief seat of rabbinical learning. Others refer it to a petty town in Egypt called Babylon, now known as *Old Cairo*. A third class understand it mystically of heathen Rome, in which sense it is generally admitted that the word is used in the apocalypse of John. The "fiery trial" (iv. 13) and other references to suffering for conscience' sake lead one to think that the epistle was written in view of the fierce persecution begun under the reign of Nero. The apostle extorts to faith, constancy, and patience in view of the truth of the Gospel and the certainty of salvation through the precious blood of Christ.

The Second Epistle was addressed to the same persons as the first, but has not by any means so much external evidence in favor of its genuineness. Yet there is no good reason to deny its canonical authority or that Peter was its author. The writer expressly designates himself (i. 16-18) as an eye-witness of the transfiguration of Christ on the mount, and the whole tone of his utterances is in consonance with that claim. Writing shortly before the putting off of his earthly tabernacle (i. 13-15), he urges his brethren to steadfastness and warns them against the antinomian errors which began to disturb the purity and harmony of the church. In many passages this epistle resembles that of Jude, and it is still an open question which apostle wrote in view of the other.

LITERATURE.—On First Epistle Archbishop Leighton, profound and tender. On both Lillie, New York, 1869. T. W. C.

Peter, Festivals of, four in number. 1. The feast of Peter and Paul on June 29th. This commemorates the interment of the bones of Peter and Paul in 258, and is mentioned in the *Catalogus Liberianus*, which dates from 354. The festival is also mentioned by Augustine and Leo I. After the 6th century it is contained in all catalogues of feasts in the West. In the East it is first mentioned after 500. 2. Feast of the assumption of the bishopric of Antioch, Feb. 22. This is also mentioned in the *Catalogus Liberianus*, but the place of the bishopric is undesignated. 3. The feast of the assumption of the bishopric of Rome, Jan. 18. This is first recognized as a distinct feast since the 8th century. 4. The feast of St. Peter in chains. This feast can be traced no further back than the 9th century. There is also a "feast of the finger of the Apostle Peter" celebrated in the Armenian Church on the 24th of May. F. H. F.

Peter of Ailly. See AILLY.

Peter of Alcantara, b. in 1490, d. Oct. 18, 1562, entered the Franciscan order in 1515, introduced as superior-general of the province of Estramadura many reforms in the order in 1538 in accordance with the stricter rules of the Observants (q.v.) and even formed a new congregation of a still

more austere character. He was canonized by Clement IX., 1669. (See *Acta Sanctorum*, Oct. 18.)

Peter of Alexandria, bishop of that city, 300-311, during the schism of Miletus and the persecution of Diocletian. His writings are found in Galland's *Bibl. IV.*, and Routh, *Reliquia IV.*

Peter of Blois (*Petrus Blesensis*), d. about 1200, was chancellor to the archbishop of Canterbury, wrote on theology, canon law, etc., and left 183 letters to Henry II., various popes, etc., which are of great historical interest. The best edition of his works is that by Goussainville, Paris, 1667.

Peter of Bruys was a priest, from Provence, and a pupil of Abelard's. With the purpose of restoring the church to its earliest purity, but without a proper understanding of that early state, he preached to the people and gathered a sect about himself. He accepted the gospels, but did not ascribe the same authority to the epistles. He insisted also upon the necessity of a literal interpretation of the scriptures. Thus emphasizing the necessity of faith for baptism, he rejected infant baptism. He rejected transubstantiation, and also declared that the sacrament of the Lord's Supper was not to be repeated. Church buildings he despised, looking only at the congregation of the faithful. Church music seemed to him mockery. All services in behalf of the dead he taught were of no value. His followers and Peter himself allowed themselves many excesses. Finally he was seized about 1126 and condemned to the stake. The Petrobrusians united with the Henricians (q.v.) and maintained an existence a little longer.

F. H. F.

Peter of Celle (*Petrus Cellensis*), abbot of Moutier-la-Celle and then of St. Remi, finally bishop of Chartres 1181, d. in 1183, left some mystical works, edited by Janvier, Paris, 1671, and a number of letters to Alexander III. and others, which are of great historical interest and have been edited by Sirmond, Paris, 1613.

Peter of Damiani. See DAMIANI.

Peter Lombard. See LOMBARD.

Peter Martyr Vermigli (ver-mill-ye), b. in Florence, Sept. 8, 1500, d. at Zürich, Nov. 12, 1562, entered in 1516 the order of the Canons Regular of St. Augustine, but became as prior of St. Petri *ad aram*, near Naples, acquainted with Juan Valdez and Ochino, and embraced the Reformation. At Lucca, whither he had been removed, the inquisition traced a distinctly protestant movement back to his influence and was about to incarcerate him. But he escaped to Zürich in 1542. Shortly after he was appointed professor of the Old Testament at Strassburg and in 1547 he was invited to England by Cranmer and began to lecture at Oxford. On the accession of Mary, 1553, he left England and after a stay of two years at Strassburg he finally settled at Zürich, still maintaining intimate relations with the Reformation in

England, France, Poland, and Germany. His *Locæ communes* and other books were edited by R. Masson, London, 1575. His life was written by Schlosser, Heidelberg, 1807, and Schmidt, Elberfeld, 1858.

Peter the Hermit, the legendary preacher of the first Crusade, 1095, b. at Amiens; d. in the monastery of Neu-Moutier, near Liège, July 7, 1115. He is said to have made a pilgrimage to Palestine, to have seen the desolation of the Holy Places and the sufferings of the pilgrims in their attempts to visit them, and to have received a divine call to summon the West to the rescue. After preaching the crusade with marvellous success in France, he collected an army of 40,000 men and set out for the Holy Land, but they were all destroyed either in Bulgaria, or, having been forsaken by Peter, at Nicea by the Turks. The account of the expedition only is historical.

F. H. F.

Peter the Venerable, son of a nobleman of Auvergne, b. about 1094, was famous as abbot of Clugny, where he died Dec. 25, 1156. He was trained in this Cistercian monastery, and became abbot at the age of 28. The monastery had fallen into great disorder, but he corrected it, and by visitations among the dependent monasteries brought the whole order into a much better condition. He undertook also journeys to Spain and England. Though there was for some time a misunderstanding between Clugny and Clairvaux in regard to the observance of monastic discipline, Peter and Bernard remained firm personal friends. In the years 1146 to 1148 he prepared new statutes for the order. His last days were embittered by the disasters of the church. He wrote a number of polemic tracts against the enemies of the church, against the Jews, and the Saracens in Migne, *Pat. Lat. CLXXXIX.*

F. H. F.

Peter Pence, the yearly gifts formerly sent from several of the nations of northern Europe. They seem to have been first paid in England where (somewhat uncertain) accounts of payments in the year 725 are found. They were designed for the support of the school for Saxon youth in Rome, and for the Roman church in general. Later accounts of gifts to Rome are better attested. After 855 mention is frequently made of them in the laws. After the middle of the 10th century the gift was a penny, which was to be paid by every house before St. Peter's day. Hence the name. The Peter-pence were thus from the beginning a free gift of the nation; but Gregory VII. employed them as evidence that England belonged to the papal see as a fief. At the middle of the 12th century the Peter-pence amounted to 299 silver marks yearly. They continued to be paid till refused by act of parliament under Henry VIII. Other nations also paid them, Denmark since the middle of the 11th century, Poland about the same time, Sweden after 1152, Norway, and Iceland. Gregory VII. tried to exact them from

France and Spain, but without success. The modern Peter-pence date from 1860, and are a free-will offering of individuals for the expenses of the Roman court.

F. H. F.

Peters, Hugh, b. at Fowey, Cornwall, England, in 1599; hanged in London, Oct. 16, 1600; was educated at Cambridge, took holy orders, and preached with success in London, but, being a Puritan, he was silenced and even imprisoned for non-conformity. After his release he removed to Rotterdam, where he preached to an independent congregation, and thence he emigrated to America where he was pastor at Salem. In 1641 he returned to England on some public business and took a lively part in politics until after the restoration, when he was arrested for high-treason and convicted. During his last imprisonment he wrote a number of letters to his daughter which were printed in 1717; *A Dying Father's last Legacy to an only Child*. He also published some political tracts.

Petersen, Johann Wilhelm, b. at Osnabrück (Hanover), June 1, 1649; d. at Thymen, Anhalt, Jan. 23, 1727; studied theology and was appointed superintendent (bishop) of Lübeck in 1677 and of Lüneburg in 1688, but was discharged in 1692. He was a confirmed chiliast and claimed to receive divine revelations about the future through Juliane van Asseburg. He wrote *Wahrheit des herrlichen Reiches Jesu Christi*, Magdeburg, 1692-93, 2 vols.; *Geheimniss der Widerbringung aller Dinge*, Frankfurt, 1700-10, 3 vols. fol., etc. (See Conradi, *Geschichte des Chiasmus*, Frankfurt, 1781, 2d ed., Zürich, 1794, 4 vols.)

Petri is the name of two brethren who, after studying theology at Wittenberg, were very active for the introduction of the Reformation in Sweden and together translated the Bible into Swedish. The elder, **Olaus Petri**, b. at Örebro in 1497, d. in Stockholm, 1552, was made rector of the seminary of Strengnäs in 1523 and preacher in Stockholm in 1539, and published a *Manuale Sceticum*, *Ordo Missæ Sceticæ*, etc. The younger, **Laurentius Petri**, b. at Örebro in 1490, d. at Upsala 1573, was made professor in Upsala in 1523 and the first Lutheran archbishop of that see in 1531, and wrote a *Disciplina Scetica* or *Scenska kyrkeordning*, still valid, etc.

Petrobrusians. See PETER OF BRUGS.

Peucer, Kaspar, b. at Bautzen, Saxony, Jan. 6, 1525; d. at Dessau, Anhalt, Sept. 25, 1602, a son-in-law of Melancthon, was professor of mathematics and medicine in the university of Wittenberg and body-physician to the elector of Saxony, but, as head of the Crypto-Calvinists and very active in the service of the party, he was suddenly arrested in 1574 and detained in prison till 1586. After his release he became body-physician to the prince of Anhalt. He edited Melancthon's works, collected his letters, and wrote a number of mathematical, medical, and theological treatises. (See Henke, *Kaspar Peucer und Nicholas Krell*, Marburg, 1865.) C. P.

Pew, (from the French *puy*, the Latin *podium*, a balcony in the theatre), any raised place provided with seats and enclosed with rails. The Roman Catholic churches have generally no pews, the Protestant always. The introduction of seats, movable, three-legged stools, dates back long time before the Reformation. There are found pews in the English churches, the style of which shows them to belong to the 15th century. Originally there seems to have been only one pew in each church, for its patron and his family, and for a long time a pew was a token of distinction. In the free churches of our time the renting out of pews forms the principal source of revenue for the support of the minister.

Pezel (Pezolt, Pezold), Christof, b. at Plauen, Saxony, March 5, 1539; d. in Bremen, Feb. 25, 1604; was appointed professor of theology in Wittenberg in 1567, but discharged in 1574 as a Philippist or Crypto-Calvinist, and in 1576 banished from the country. In 1580 he was appointed pastor of Bremen and in 1584 superintendent. He is the author of *Bremer Catechismus*, *Bremen Consensus*, etc., which show that he gradually came nearer and nearer to pure Calvinism.

Pfleiderer, Otto, D.D. (Jena, 1870), German Protestant; b. at Stetten, near Cannstadt, Wurtemberg, Sept. 1, 1839; studied under Baur at Tübingen, 1857-61, and became professor at Jena in 1870 and in Berlin 1875. He wrote *Die Religion, ihr Wesen und Geschichte*, Leipzig, 1869, 2 vols., 2d ed., 1878; *Religionsphilosophie auf geschichtlicher Grundlage*, Berlin, 1878, 2d ed., 1882-84, 2 vols.; Eng. Trans. *The philosophy of religion on the basis of its history*, London, 1886-8, 4 vols.; *Grundriss der christlichen Glaubens und Sittenlehre*, 1880, 4th ed., 1888; *Lectures on the Influence of the Apostle Paul on the Development of Christianity*, Hibbert Lectures, London, 1885; *Das Urchristenthum seine Schriften und Lehren*, Berlin, 1887.

Pha'-ra-oh, the general title of Egyptian kings. Modern scholars define its meaning as *the great house*, equivalent to the Turkish "sublime porte." The name is given to all the Egyptian kings mentioned in scripture except four. Ten Pharaohs are mentioned. 1. The Pharaoh of Abraham (Gen. xii. 15), identified with Salatis, one of the Hyksos or Shepherd kings, B.C. 2080. 2. The Pharaoh of Joseph (Gen. xli.), the last of the 15th dynasty, Apophis, who reigned B.C. 1876-1850. 3. The Pharaoh of the Oppression (Ex. i. 8), now identified with Rameses II., B.C. 1388-1322, a famous conqueror and builder whose statues and temples are found all over the Nile valley. 4. The Pharaoh of the Exodus, son and successor of the foregoing, an inglorious monarch. 5. The Pharaoh whose daughter married a descendant of Judah (1 Chron. iv. 18). 6. The Pharaoh who married his sister-in-law to Hadad the Edomite (1 Ki. xi. 19). 7. The Pharaoh whose daughter Solomon took to wife B.C.

1011 (1 Ki. iii. 1). 8. The Pharaoh in whom Hezekiah trusted (2 Ki. xviii. 2), probably identical with Sethos or Zet. 9. Pharaoh-necho, B.C. 610-594, who defeated Josiah at Megiddo (2 Ki. xxiii. 29, 30). 10. Pharaoh-hophra, about 590-570, whose help was sought by Zedekiah in his revolt from Nebuchadnezzar. T. W. C.

Phar-par, (*swift*), a river of Damascus (2 Ki. v. 12), the modern *Awaj*, which rises high up on the Eastern side of Hermon and flows across the plain of Damascus from which it is 8 miles distant. It is smaller than the Abana (*Barada*), but its waters supply canals that irrigate fields and gardens almost up to the walls of the city. It is from 30 to 40 miles long, and finally is lost in a lake or marsh about 16 miles south of Damascus. T. W. C.

Pharisees (*separated*), a numerous party among the Jews in New Testament times. Their origin is obscure, but they were probably a continuation of the Assideans ("the Pious") a party who in the time of the Maccabees were zealous for the law in opposition to the Hellenizing faction (1 Mac. iii. 42, vii. 13). On the accession of Herod 6,000 of them refused the oath of allegiance, but were put down with a strong hand. They differed from the Sadducees in holding an ethical immortality, the existence of Providence and the coequal authority of tradition with the written law. The last point they carried so far as to place the explanations of the law above the law itself. They tithed garden herbs, yet disregarded justice and mercy (Matt. xxiii. 23); made long prayers, yet devoured widows' houses (Mark xii. 40); carefully avoided what the law declared unclean, yet were unmindful of purity of heart (Matt. xv. 11); and at times made void the word of God by their tradition (Matt. xv. 7). At the same time these empty formalists taxed the conscience of the people with puerile questions, such as whether it was lawful to eat an egg laid on the Sabbath. Although our Lord recognized the authority of their Scriptural teachings (Matt. xxii. 2, 3), he rebuked their conceit and hypocrisy and so incurred their hatred (Luke xvii. 14). Yet among them were some men of probity and worth, such as Nicodemus, Joseph of Arimathea and Gamaliel. Saul of Tarsus was a Pharisee (Acts xxvi. 5). Our Lord certainly made some converts from among them, but so far as the New Testament informs us he made none from the semi-infidel Sadducees. T. W. C.

Phelps, Austin, D.D. (Amherst College, Mass., 1856) Congregationalist; b. at West Brookfield, Mass., Jan. 7, 1820; d. at Bar Harbor, Me., Oct. 13, 1890. He graduated at the University of Pennsylvania, Philadelphia, 1837, was pastor of Pine Street Church, Boston, 1842-48, and professor of sacred rhetoric in Andover Theological Seminary, 1848-79. He published *The Still Hour*, Boston, 1859; *Hymns and Choirs*, Andover, 1860; *The Theory of Preaching*, Boston, 1881; *Men and Books*, 1882; *English Style*, 1883, etc.

Philadelphia (*brotherly love*), a city of Lydia, named from its founder, Attalus Philadelphus, king of Pergamos, who died B.C. 138. The Church here, one of the 7 mentioned in the Apocalypse (Rev. i. 11) was highly commended (iii. 7-13), and the city has survived all the vicissitudes of earthquakes and wars to this day. It now has a population of 10,000, mostly Turks, and is called Alah Shehr, "beautiful city." Its bishops were at the Councils of Nicea and Constantinople, and when Tamerlane ravaged the seats of other Christian Churches, Philadelphia escaped, and afforded an asylum for the refugees from Sardis. T. W. C.

Philadelphian Society, founded 1670 in London by John Pordage and Mrs. Jane Leade (q.v.). The former had for some years led a group of mystics, followers of Jacob Boehme. Mrs. Leade now supplied "Laws of Paradise," which were pure and lofty, but touched with fanaticism. Connections were formed in Holland and Germany, and an effort made to unite the Pietists at Halle and elsewhere into one Church of Brotherly Love; but, though Spener was friendly, the attempt at a permanent junction failed. A confession was framed in 1703, but the end was near at hand. The meetings in England were prohibited, the Holland branch withdrew, and the sect died a natural death with its prophetess. There seems to have been nothing specially original or objectionable about it, except its wild expectations of earthly success, and its claim to revelations from heaven. F. M. B.

Philaster, bishop of Brescia, b. in the latter part of the 4th century; d. July 18, 387 (?). He took a large part in the Arian controversy, journeying hither and thither through almost every part of the Roman Empire, to convert Arians and other heretics to the orthodox faith. His bishopric was given him after he had reached mature years. He remained afterwards mostly in his diocese, appearing at Aquileia in 381 at the council which condemned Palladius and Secundus. His book *On Heresies*, written about 380, first printed at Basel in 1530 (best ed. Oehler, *Corpus Haeresiologum*, vol. i.), is not a very valuable addition to our materials for the study of the early theological movements. F. H. F.

Phi-le'-mon (*affectionate*), a wealthy resident of Colosse who was converted through Paul, and appears from the letter the apostle wrote to him to have been a man of large heart and warm sympathies.

The epistle of Paul to Philemon was written at the same time as the epistles to the Ephesians and the Colossians, about A.D. 62. It related the conversion of Onesimus, a runaway slave who had fled to Rome, and entreated the kind reception of him as a brother in Christ. The epistle, which is undoubtedly genuine, is a model of Christian courtesy, delicacy, tenderness and manliness. T. W. C.

Phillip (*lover of horses*). 1. The apostle, a native of Bethsaida. He is always men-

tioned as the 5th among the 12. Tradition says that he preached in Phrygia and died in Hierapolis.

2. The evangelist, one of the seven first deacons appointed in the primitive church at Jerusalem (Acts vi. 1-6). When the Christians were driven from Jerusalem after Stephen's death, Philip went to Samaria and preached with great success (Acts viii. 1-13). Thence he was divinely sent southward, and on the road was prompted by the Spirit to join an Ethiopian proselyte of high rank returning from one of the Jewish festivals, whom he converted and baptized. From Azotus he preached through the intervening towns to Cæsarea, where 18 or 19 years later Paul and his companions were his guests for a time (Acts xxi. 8-10). He had 4 daughters, who were endued with the gift of prophecy.

T. W. C.

Philip the Arabian, Roman emperor 244-249, b. at Bostra, Arabia. Eusebius tells us (*Hist. Eccl.* vi. 34) that he was a Christian, and probably on his warrant Chrysostom, Jerome and Orosius repeat the story. But there is something in Eusebius's report which makes it suspicious; it has been rejected by many modern scholars, and there is nothing in his reign to decide the question.

Philip the Fair, king of France 1285-1314, was a very much mixed-up character who employed more than doubtful means to reach his ends, but in his contest with Boniface VIII., which forms the turning point in the history of the papacy, he had in his favor the tradition of the French policy, inherited from Louis IX., the sympathy or at all events the assent of the whole French people, even of the clergy, and not only the practical fitness and common-sense utility of his plans but also their necessity and even their justice. His victory was decisive. The details of the contest have been told under Boniface VIII. (p. 113). With his death the towering idea of a universal monarchy in the hands of the pope fell to pieces forever, and when Clement V. took up his residence at Avignon, thus inaugurating the Babylonian Captivity of the papacy, the popes became the mere tools of the French kings. (See Boutaric, *La France sous Philippe le Bel*, Paris, 1861.)

Philip the Magnanimous, landgrave of Hesse, b. at Marburg, Nov. 23, 1504; d. there March 31, 1567; lost his father when he was 5 years old, but was declared of age and began to reign when he was 14, and proved the uprightness and resoluteness of his mind when at the Diet of Worms in 1521, he visited Luther in his lodgings, and insisted in the face of the assembled powers, that the safe-conduct given him should be kept sacred. From that time and till 1540 he was the real leader of the Protestant party in Germany in all its political entanglements and exercised also considerable influence on its internal organization by staving off, as long as possible, this formal breach between the Lutherans and

the Reformed, and by working indefatigably on their reconciliation after the breach had taken place. But in 1540 he married Margarethe von der Saal, a girl of 16 years and maid-of-honor to the Duchess of Rocklitz, and though he obtained consent of his legitimate wife who continued to live with him, and also the consent of the theologians, even of Luther and Melancthon, it was a clear case of bigamy and his usefulness as a leader among men was gone. He continued to take part in the transaction of the public business of the people, but his authority was lost. After the Smalcaldian war the emperor kept him in prison 5 years, 1547-52. (See Rommel: *Philipp der Grossmuthige*, Giessen, 1830, 3 vols.; Lenz: *Briefwechsel Landgraf Philippi mit Bucer*, Leipzig, 1880.)

Philip the Tetrarch was a son of Herod the Great by his wife Cleopatra, and ruled over Batanæ, Trachonitis, and Auranitis (Luke iii. 1), from B.C. 4 to A.D. 34. The city Cæsarea Philippi took its name from him.

Philippi, the chief city of Eastern Macedonia, made famous by the battle in which Brutus and Cassius were defeated, afterwards made "a colony," a miniature Rome, by Augustus. Here the Gospel first entered Europe. Lydia was converted, Paul and Silas miraculously delivered from prison and the gaoler converted (Acts xvi.). Afterwards Paul revisited the city (Acts xx. 6). The Christians there on 4 occasions sent contributions to his support. Ignatius stopped there on his way from Antioch to martyrdom at Rome. At present its ruins show traces of the citadel, the walls and parts of the forum.

T. W. C.

Philippi, Friedrich Adolf, Lutheran; b. in Berlin, Oct. 15, 1809; d. at Rostock, Aug. 29, 1882. He was of Jewish descent, but early converted, and became professor of theology at Dorpat in 1841 and at Rostock in 1852. He published a *Commentary on the Epistle to the Romans*, Frankfurt, 1848-50, translated into English, Edinburgh, 1878; and *Kirchliche Glaubenslehre*, Güterslohe, 1854-82, 6 vols. His life was written by L. Schultze, Nördlingen, 1883.

Philippians, Epistle to, written by Paul while a prisoner at Rome A.D. 62 or 63, is remarkable for the warm affection the apostle shows to the Philippian believers, and for its weighty declaration concerning the person of Christ and his states of humiliation and exaltation (ii. 5-11). In it he also reveals his own steadfast faith and generous spirit (i. 12-30); does honor to his assistants and co-laborers (ii. 19-30); gives effective warning against Judaizers and other false brethren (iii.); and finally makes a touching acknowledgment of their "fellowship with his affliction" (iv). The details of his own personal history and of his feelings make the epistle intensely interesting and suggestive. About its genuineness there is no room for a reasonable doubt. Cf. the modern commentaries on this epistle by Eadie, London, 1859, 2d ed., 1884; Vaughn,

1, 4th ed., 1882; Lightfoot, 1873, 7th ed., 3. T. W. C.

philipists was in the middle of the 16th century the name of the adherents of Philipp Melancthon in contradistinction to the strict Lutherans. During the last years of Luther's life it was very well understood that there existed a distinctly marked difference between him and Melancthon concerning the doctrines of justification, the Lord's supper, the freedom of will, etc., and immediately after his death this difference became apparent by the formation of two antagonistic parties, the Lutherans: Amsdorf, Flacius, Wigand, etc., claimed to be the sole representatives of the pure faith; the university of Wittenberg was their camp. The Philipists: Nerarius, Major, Menius, Cruciger, etc., tended to represent religious progress. They were encamped at Wittenberg. In the organic and adiaphoristic controversies the contest between the two parties became very bitter, almost vicious. Various practical differences: rivalry between the two universities, jealousy between the two ideal lines of Saxony, etc., added fuel to the fire and the rise to rather odious proceedings from both sides. But by degrees as those practical interests had spent their force, the theoretical difference gradually dropped out of attention and at the close of the century it existed only as a different shade of the same doctrinal system.

Phil-is-tia (*land of sojourners*), in Ps. lx. 8, xvii. 4, cviii. 9 (the only place where it occurs in the A. V.) represents the same Hebrew word elsewhere translated "Palestine," save in Ps. lxxxiii. 7, where it is rendered "Philistines."

Philistia, or the land of the Philistines, embraced the sea-coast plain from Joppa to the valley of Gerar, and from the Mediterranean to the foot of the Judean hills. Its length was about 40 m. and its breadth 10 m. at the north, and about 20 at the south, where it seems to have extended westward to Beersheba (Gen. xxi. 33, 34, vi. 1, Ex. xxiii. 31, Josh. xiii. 2, 3). War limited it to the plain between Ekron and Gaza, 32 m. long and 9 to 16 wide.

Along the shore are white sand-dunes. Most of these is a broad undulating plain of deep rich soil, from 50 to 300 ft. above the sea. Beyond this low spurs jut out, and higher ridges run nearly north and south, falling off on the east side into a valley beyond which rises the hill country of Judah. The torrents that pour through deep ravines form marshes and pools on reaching the plain, and sinking away often beneath the sea underground. The whole plain is called in Hebrew *The Shephelah* (low country), variously rendered in the A. V., but always properly given in the R. V. "the lowland" (Josh. xi. 9, Jud. i. 9, r. xvii. 26, *et al.*).

The Philistines are generally thought to have been descendants from Ham's son Mizraim. They are said (Amos ix. 7) to have come from Caphtor, which is understood as Crete, though some make it Cyprus or Cappadocia. From Gen. x. 14 and

Deut. ii. 23 it is fairly inferred that the Caphtorim passed through the country of the Caslubim (Lower Egypt) on their way from Crete to Canaan.

In the time of Abraham (Gen. xxi. 32, xxvi. 1) the Philistines appear as a pastoral people, but at the Exodus were mighty and warlike (Ex. xiii. 17). Thenceforward they were in contact with Israel during the whole time of the Old Testament, being mentioned 310 times from Genesis to Zechariah. Their country was assigned to Judah and Dan (Josh. xv. 45-47), but not conquered in Joshua's time. After his death three of the chief cities (Jud. i. 18) were taken but not permanently, and during the Judges the Philistines were in the ascendancy, Shamgar and Samson effecting only temporary deliverances (Jud. iii. x., xiii.-xvi.). Under Eli Israel suffered a sore defeat, but under Samuel had success (1 Sam. iv.-vi., vii.). Saul continued the contest and drove them out of the central territory (xiv.), and David, after killing Goliath pursued the foe to the gates of Gath (xvii.), yet afterwards twice took refuge from Saul in their country (xxi. 10, xxvii. 2). Saul and his sons were slain by them at Gilboa (xxxi.). They made war upon David as king, but were subdued (2 Sam. v., viii.). During Solomon's reign they were subjects (1 Ki. iv. 21), but after the division of Israel warred at various times with both kingdoms (1 Ki. xvi. 15, 2 Chron. xxi. 16, 17). Jehoshaphat, Uzziah and Hezekiah defeated them (2 Chron. xvii. 10, xxvi. 6, 2 Ki. xviii. 8).

Philistia, being on the route between Assyria and Egypt, was often overrun in their wars and subdued by each in turn. Sargon took Ashdod B.C. 700 after a 3 years' siege (Is. xx.), and Psammetichus I. took it about B.C. 635, after a siege of 29 years. Most of the towns were subdued by Sennacherib (Is. xxxvi.), and afterwards by Nebuchadnezzar. The kingdom dwindled away before the captivity of Judah, and only a few of the towns retain importance. The Jews who came back from exile in some cases married "wives of Ashdod" (Neh. xiii. 23). Alexander the Great destroyed Gaza, which withstood him 5 months. Later the country shared in the reverses and desolations of the Syrian, Maccabean and Roman wars. The denunciations of Amos (i. 6-8), Isaiah (xiv. 29-31), Zephaniah (ii. 5), Jeremiah (xxv. 15-20), Ezekiel (xxv. 15-17) Obadiah (19), and Zechariah (ix. 5, 6), appear to have been abundantly fulfilled.

The Philistines excelled in war, and maintained powerful forces of chariots and cavalry as well as foot-soldiers (1 Sam. xiii. 5). They were skilled in agriculture and at the same time a commercial people, trading by sea and by land. Their chief gods were Dagon (Jud. xvi. 23), Ashtoreth (1 Sam. xxxi. 10), Baal-Zebub and Derketo. They were superstitious, and their priests and divines had much influence (1 Sam. vi. 2-11, Is. ii. 6).

The principal cities still exist under names similar to those of the Bible, but in a low condition, and the *fellahin* or Moham-

medan peasantry are sadly oppressed under the wretched administration of the Turks.
T. W. C.

Philistines. See above.

Phillips, Philip, Methodist layman, b. in Chautauqua County, N. Y., Aug. 13, 1834, was brought up on a farm, received his musical education from Dr. Lowell Mason, established his first singing-school at Allegany, N. Y., in 1853, opened a music store at Cincinnati in 1861, removed to New York in 1866, visited London for the first time in 1868, and has published the following musical compositions: *Early Blossoms*, 1860; *Musical Leaves*, 1862; *Home Songs*, *The Singing Pilgrim*, *The American Sacred Songster*, etc. (See his *Song Pilgrimage Around and Throughout the World*, with a biographical sketch, Chicago, 1880, London, 1883.)

Phillipotts, Henry, D.D. (Oxford, 18—), bishop of Exeter; b. at Gloucester, 1777; d. at Bishopstoke, Exeter, Sept. 18, 1860. He was educated at Corpus Christi College, Oxford, and became a fellow of Magdalene 1796; rector of Stanhope, and prebendary of Durham, 1809; dean of Chester, 1828; bishop of Exeter, 1839. He was an extreme Tory and High Churchman, often in controversy, as with the Romanists, Lingard, 1806, and C. Butler, 1822; with Macaulay, 1840, and in the Gorham case, 1850, wherein zeal led him to great lengths.
F. M. B.

Philo, the foremost representative of the Jewish-Alexandrian school of philosophy, was born at Alexandria, B.C. 25, of a distinguished family. Little is known of his life save that, A.D., 40, he headed an embassy of the Jews to Caligula, and afterwards visited Palestine. His chief writings are exegetical. He held the authority of the Old Testament but explained it allegorically, generally retaining the liberal sense also, but in some cases excluding it as unworthy or as self-contradictory. In his view God was personal, as the Scripture says, but he was also the universal and absolute being, and as such surrounded by incorporeal powers which represent both the biblical angels and the ideas of Plato. The highest of these powers is the Logos, the elder son of God, while the universe developed through his mediation in his younger son. Man's high aim is through participation in the Logos to become like to God, by mystic contemplation to sink himself into the deity, by ascetic practices to loosen his connection with the body, so that at death the soul like ripe fruit would strip off its material vesture, and pass over into a pure spiritual being. It is a great error to hold that John's Logos-doctrine is derived from Philo's. The latter is a naturalistic power, without real personality, borrowed from an ethnic philosophy, while the former is a strictly ethical personality, the fulfilment of the messianic promises of the Old Testament. Still Philonean theories exerted a considerable influence upon the early Christian fathers. Eng. trans. of his works in Bohn's Library, London, 1854-55, 4 vols.
T. W. C.

Philopatris is the name of a dialogue, a satire upon Christianity from a proper point of view, which is found among the works of Lucian the satirist (q.v.), and would have some historical interest if it were genuine. But many modern critics refer it to the 10th century.

Philoponus, Joannes, a philosopher of the Alexandrian school, living in the 6th or 7th century, and generally connected with the Tritheists, an obscure sect of his time. Most of his very voluminous writings have been printed, but never attracted any great attention.

Philosophy (*love of wisdom*) in the New Testament means the empty speculations of human opposition to the truth revealed by God (1 Cor. i. 18-27, 1 Tim. vi. 20). At Athens, A.D. 51, Paul came in contact with western philosophy in his encounter with some Epicureans and Stoics, representatives of the two great schools of philosophy which then prevailed. These treated his doctrine with indifference or contempt (Acts xvii. 18). In his epistle to the Colossians some ten years later, he bade them beware lest anyone should make spoil of them "through his philosophy and vain deceit" (ii. 8), referring doubtless to the early efforts of eastern speculation to make void the substance of the gospel, efforts which afterwards under the name of Gnosticism introduced so much error into the Christian church. Paul had before, when addressing the elders of Ephesus (Acts xx. 29, 30), expressed his anticipation of the rise of false teachers in that city, and when writing to Timothy who was then laboring there, referred to a vain spiritualism which insisted on ascetic observances (1 Tim. iv. 1-5) and interpreted the resurrection as a moral change (2 Tim. ii. 18), and to a materialism which was allied to sorcery (2 Tim. iii. 13). His rebuke of Pagan philosophy in the opening of 1 Corinthians rests upon the fact that to the wise men of that day the gospel seemed to be mere folly because it did not rest upon the eloquence or the subtlety of its heralds, but upon the demonstration of the Spirit in the hearts and minds of them that hear.

The danger against which Paul warned the church in his day still exists. There is an ample field for philosophy in its appropriate work, but when it refuses the claim of revelation, and substitutes its own speculations in place of the plain statements of Scripture, when it rejects whatever displeases its taste or rises above its comprehension, when spider-like it spins out of its own bowels a system of truth and duty, it makes spoil of believers and is apt to lead them fatally astray. Christianity fully and fairly viewed gives us all that philosophy can give, and in a more perfect form. But it also gives us more; and this more that it gives is what man most needs, and unaided never could attain. It solves the vital problems of our moral destiny, telling us how the finite can meet the infinite, how the guilty creature can be reconciled to a holy God and a sinful nature become regenerate, and how the mortal can be assured

of immortality. Here reason in the presence of these great questions is dumb, and there is no greater folly than the attempt to substitute her stammering conjectures in the place of the glorious fulness of the Christian system. T. W. C.

Philostorgius, b. in Cappadocia, 368; d. in Constantinople after 425; wrote a history of the Christian Church from the Arian point of view, representing Arianism as the older, the genuine Christianity which had to give way for the invasion of pagan mysticism. But of his work only excerpts have come down to us, made by Photius, and printed at Geneva, 1642, Paris, 1673, Eng. trans., London, 1855.

Philostratus, an eminent Greek Sophist, b. in Lemnos between 170 and 180; was attached to the Court of the Empress, Julia Domna; was probably in Gaul with Caracalla, and according to Suidas, lived until the reign of Philip (244-249). He wrote the famous life of Apollonius of Tyana (q.v.). (See his works, best ed. Kayser, Zürich, 1844, 2 vols.; Ger. trans. of his life of Apollonius, Rudolstadt, 1883; French, Paris, 1862.)

F. H. F.

Philoxenus, whose true name was Xenaias; b. at Tahal, Persia; was elected bishop of Mabug (Hierapolis, near Antioch) in 485, but was deposed in 518 by the emperor Justinus as a staunch Monophysite, and fled to Egypt. He was one of the best writers of the Syrian church, but his works still remain unprinted in the British Museum. His name is best known from the so-called Philoxenian translation of the New Testament, a literal translation into Syrian, on the basis of Peshito, and principally done by his Suffragan bishop, Polycarp. The revision of it by Paul of Tela, about 616, has been edited by White, Oxford, 1778-1803, 4 vols.

Philpot, John, an English martyr from the time of the Reformation; was educated at Oxford; received appointment under Edward, but was arrested under Mary and burnt at the stake at Smithfield, Dec. 18, 1555. His works have been published by the Parker Society under the title: *Examinations and Writings*, Cambridge, 1842.

Phocas, martyr and patron saint of seamen; said to have lived at Sinope in Pontus as a gardener; was martyred under Trajan or Diocletian by being thrown into unslacked lime and then into boiling water. The Emperor Phocas built a church to his honor in Constantinople. F. H. F.

Phœnicia, a country so called by the Greeks either from an ancient abundance of palm trees or from Phœnix, the brother of Cadmus. It was a narrow strip between the Lebanon mountains and the sea, extending about 30 m. from the Ladder of Tyre to the *Nahr Awali*, 2 m. n. of Sidon. Sandy on the shore the plain behind was fertile, and the hillside furnished good pasture and fine timber. The coast was indented by several harbors.

Phœnicia was included in the Land of

Promise (Josh. xiii. 4-6), but never occupied by Israel (Jud. i. 31). David and Solomon traded with its king, and Ahab married a princess of the country. Elijah found a refuge in it. The only time Jesus left Palestine was when he came here (Matt. xv. 21). Paul visited Tyre, Sidon and Ptolemais (Acts xxi. 2-7, xxvii. 3). The country now is a land of ruins, and the prophecies concerning the overthrow of Tyre and Sidon have been signally fulfilled.

At the dawn of history the Phœnicians appear as a rich and cultivated people. In race they were Canaanites (Gen. x. 15), and their tongue approaches the Hebrew nearer than any other of the Semitic group. Their religion was a debased nature-worship, alike cruel and licentious. They had commercial stations on the Red Sea, and all along the Mediterranean, worked silver mines in Spain and lead mines in Cornwall, and by their trade were bearers of civilization to other lands. They had friendly relations with Israel. Palestine was their granary (1 Ki. v. 11, Acts xii. 20), and Phœnicia the commercial agent of Palestine. Phœnician mechanics worked on the temple and Jewish and Phœnician vessels sailed together from Ezion-geber. After the division of the kingdom the Phœnicians sided with Israel, and broke the covenant with Judah, even selling Jews as slaves to the Edomites (Joel iii. 4-8, Amos i. 9, 10). Their idolatry exerted a baneful influence on the covenant people which did not cease till the final captivity. T. W. C.

Photinus, a native of Ancyra, a pupil of Marcellus, bishop of Sirmium, was condemned by the Synod of Antioch, 344, again by the Synod of Milan, 345, and finally deposed by the Synod of Sirmium, 351, because like his master he carried the idea of "homœousion" into an extreme. None of his writings have come down to us.

Photius, Patriarch of Constantinople; b. about the beginning of the 9th century; d. in an Armenian monastery in 891, educated in all the science of his time, had become a famous man for general learning before any ecclesiastical office was thought of for him. His *Bibliotheca* contains extracts from and criticisms upon a large number of authors, many of them now otherwise unknown. But the patriarch Ignatius had become unacceptable to Bardas, who was Cæsar, and powerful at the court. Hence in 857 he was deposed without ground, and Bardas pitched upon Photius as his successor. He feigned great reluctance, but yielded and was elevated from the rank of layman by successive promotions to the patriarchate in six days. His elevation was accompanied with great cruelties inflicted by Bardas upon the adherents of Ignatius. Ignatius himself clung so persistently to his rights that it became necessary to call a council and depose him, which was done in 859. He now called upon the pope, who was Nicholas I., to interfere in his behalf, which Nicholas was nothing loth to do. He assumed it his position to decide in the matter, and sent two

bishops as his legates to investigate and pronounce the decision. But the Greeks were not inclined to be obedient. A council in 861 proclaimed Photius as rightful patriarch, and compelled Ignatius to sign the result. Photius wrote a skillful letter to the pope, but in vain, for he was condemned and excommunicated at a council at Rome in 863. Photius now changed his position from one of defence to one of attack upon the Roman Church itself. He said that it had made innovations in the practice and had corrupted the doctrine of the church by allowing the use of milk and cheese in Lent, by forbidding the priests to marry, and by giving the bishops a second chrism when the chrism given to the priest is enough; and worse, by introducing the *filioque* (q.v.) into the creed! Thus they had made two principles of divinity in the one Godhead. He then called a council at Constantinople, and in 867 pronounced the excommunication of the Roman Bishop. But this was the summit of his power, from which he had soon to descend. The Emperor Michael deposed him, another "ecumenical" council was called (869) which was attended by the legates of the pope, and which excommunicated Photius as a liar, adulterer, parricide, and heretic. But when Ignatius died (878) the same Photius was again raised to the patriarchate, the council of 879 acknowledged him, the legates of the pope assenting; but by 882 the pope had recovered himself enough to excommunicate him finally. He was himself once more deposed (886) and died in an Armenian monastery. (See Hergenröther, *Photius, Patriarch von Constantinopel*, Ratisbon, 1867-69, 3 vols.) F. H. F.

Phryg'i-a (*parched*), a central district of Asia Minor whose limits varied so much at different times that no exact boundaries can be given. Of its cities Laodicea, Hierapolis, Colossae and Antioch of Pisidia are mentioned in the New Testament. People from there were present at pentecost (Acts ii. 10) and Paul twice traversed the country (xvi. 8, xviii. 23). Its churches were represented in the Councils of Nice and Constantinople, A.D. 325 and 381. T. W. C.

Phylactery (*safeguard*), a sort of amulet among the Jews founded on a literal interpretation of the precept to bear the Law in their hearts and their heads (Ex. xiii. 9, 16, Deut. xi. 18). One kind was made of 4 pieces of parchment on which were inscribed Ex. xii. 2-10, xiii. 11-21, Deut. vi. 4-9, xi. 18-21. These were enclosed in a piece of rough skin, making a square, one side bearing the Hebrew letter shin, and this was tied to the forehead and worn at morning prayer. They were called "frontlets." Another kind consisted of two rolls of parchment, written in square letters with an ink made for the purpose. They were rolled to a point, enclosed in a case of black calfskin and then put on a square bit of the same leather, whence hung a thong of the same, about a finger's breadth and two feet long. These rolls were placed near the elbow of the left arm, and after the thong had made a little knot in the form of the letter yodh

it was wound about the arm in a spiral line which ended at the top of the middle finger. Our Saviour reproaches the ostentation of the Pharisees in making their phylacteries broad as a sign of their superior wisdom and piety (Matt. xxiii. 5). David hid the word in his heart (Ps. cxix. 11) to keep him from sinning against God.

T. W. C.

Piarista, in Poland called *Piarses*. Fathers of the Pious Schools, an order of the Roman Catholic Church, founded in 1607 by a Spanish nobleman, Joseph Calasanze, and confirmed by Gregory XV. in 1621. Besides the three common monastic vows the piarists make a fourth: to devote their time to the teaching of children and to do it without receiving any remuneration. They are quite numerous in Poland, where they have done much good. (See Seyppert, *Ordensregeln der Piaristen*, Halle, 1783, 2 vols.)

Pi-be'-seth (*house of Bast*), an important city on the Pelusiac branch of the Nile, named from the goddess called by the Greeks Bubastis. Ezekiel (xxx. 17) predicted its ruin, and B.C. 352 it was taken and destroyed by the Persians. Its site, marked by extensive mounds and broken pottery, bears the name Tel Basta.

T. W. C.

Pierce, Lovick, D.D. (Randolph Mason), LL.D. (Transylvania), Methodist; b. in Halifax Co., N. C., March 24, 1785; d. at Sparta, Ga., Nov. 9, 1879. He entered the S. C. Conference 1804, and was a member of every General Conference from 1824, and "fraternal messenger" to the Northern Conference in 1848 and 1876. He preached for 75 years, besides practicing medicine for some time. Bishop George Foster Pierce (1811-1884) was his son. F. M. B.

Picarda, a corruption of "Beghards," is the name applied by many Roman Catholic writers to the Brethren of the Free Spirit, the Hussites, the Moravian Brethren, etc.

Picus of Mirandula, b. at Mirandula, Modena, Italy, Feb. 24, 1463; d. in Florence, Nov. 17, 1494, attracted attention in 1487 by his 900 thesis *de omni re scibili*, about which he challenged all the scholars of Europe to come to Rome and dispute with him. Nobody came and he lived afterwards quietly in Florence engaged in reconciling Plato and Aristotle and constructing everything known into one science. His works were edited at Basel, 1601. (See his *Life*, with translation of several of his works, London, 1890.)

Pierpont, John, Unitarian; b. at Litchfield, Conn., April 6, 1785; d. at Medford, Mass., Aug. 27, 1866. He graduated at Yale 1804, taught for twelve years, tried law and business, studied divinity at Cambridge, and became pastor in Hollis St., Boston, 1819; Troy, 1845; Medford, 1849-56; army chaplain, 1861; clerk in the Treasury department, 1862-64. He was an earnest agitator against intemperance and slavery,

and suffered for his principles. His *Airs of Palestine*, 1816, gave him early reputation, and was reprinted with other poems in 1840. Several of his hymns have been extensively used. F. M. B.

Pierson, Arthur Tappan, D.D. (Knox College, Galesburg, Ills., 1874), Presbyterian; b. in New York, March 6, 1837, graduated at Hamilton College, Clinton, N. Y., 1857, and at Union Theological Seminary, New York, 1860; was pastor at Binghamton 1860, Waterford 1863, Detroit 1849, Indianapolis 1882, Philadelphia 1883-88; since an evangelist; is editor of *Miss. Review of the World* and published *Keys to the Word*, New York, 1887; *The crisis of missions*, 1888; *The one Gospel* (a diatessaron) 1890, etc.

Pietism, a movement in the Lutheran church which arose as a reaction against a revailing reliance upon creeds and doctrinal correctness. It was begun at Frankfort by Spener in 1670, who invited friendly reunions at his own house for mutual edification. Others followed his example in these *collegia pietatis*, and hence arose the nickname of "Pietists." Some of these carried their opposition to doctrinalism and the established services of the church so far as to awaken bitter opposition, and there was a long controversy. Francke and others of Spener's friends, being excluded from Leipzig, established themselves at Halle, which became the home of pietism. These revivers of piety never attempted to form a separate sect. But their ideas were too much akin to the heart of the Reformation not to win wide acceptance. They spread their influence through all classes and when overborne by Rationalism in the North found a new home in southern Germany. (See the histories of pietism by Schmid 1863, Heppe 1870, and itschl 1880.) T. W. C.

Pighius, Albert, D.D. (Cologne, 1517), b. at Campen in the Netherlands, 1490, d. at trecht, Dec. 26, 1542; studied theology and as by his teacher, Adrian VI., called to come and by Paul III. made provost of the church of St. John in Utrecht (1542). His *De hero hominis arbitrio*, Cologne, 1542, called forth Calvin's *Defensæ sanæ et orthodoxæ doctrine*.

Pi'ha-hi'roth (*mouth of caverns*), the last place where the Israelites encamped before crossing the Red Sea (Ex. xiv. 2, 9, Num. xxiii. 7, 8). Robinson and Lepsius identify it with *Adgrud*, 12 miles from Suez, now a watering-place for caravans. T. W. C.

Pilate, Pontius, under whom our Lord suffered and died (Luke iii. 1, xiii.), was appointed procurator of Judea, A.D. 26, and held the office 10 years. He became odious to all classes of the Jews by his cruelty and perfidy, and often drove them to the very verge of insurrection. His official residence was at Cæsarea, but during the great festivals he stayed at Jerusalem to preserve order. Though his chief duty concerned the revenues, yet he

was at the head of the whole administration, military and judicial. Thus when Christ was condemned by the high priest the case came before the governor, without whose authority he could not be executed. Pilate saw his innocence, and sought to save him, using every means available for the purpose, but when he perceived that the acquittal of Jesus would lead to complaints at Rome, he yielded and gave him up to his foes. His washing his hands and the inscription on the cross only condemned himself. In A.D. 36 the governor of Syria sent him to Rome to defend himself against some accusations. He did not succeed, and was banished to Vienne in Gaul, where, according to tradition, he committed suicide. A wild legend links his name with the mountain now called Pilatus, on the south side of Lake Lucerne. The so-called *Acta Pilati* (English translation in the *Ante-Nicene Fathers*, ed. Christian Literature Company, New York, vol. viii.) now extant, are a fabrication. (See Lepsius, *Die Pilatus Acten*, Kiel, 1871, 2d ed., 1886.) T. W. C.

Pilgrim Fathers is the name generally given to those Puritans who first emigrated to America and founded the colony of New England. Persecuted in England, they fled to Holland, and small communities began to form about 1586. Their situation, however, was forlorn in the extreme. The language and manners around them were strange, and they had to find subsistence under such disadvantages that "poverty came upon them like an armed man from whom they could not fly." By removing to Leyden, and congregating together, they did better, but they hungered after English language, English law, English nationality, and the idea of crossing the ocean arose upon them. All the lands of North America belonging to the English crown, had been granted to two great companies: the London and the Western. About 1617 negotiations were opened with the London Company for power to form a distinct plantation of their own distant from any other, and, in spite of great difficulties thrown in their way by the bishops, they obtained a patent. In August, 1620, the first portion of them left Leyden for Southampton. Sept. 6, the *Mayflower* set sail from Southampton for America. Nov. 9 she reached Cape Cod, and Dec. 17 the Pilgrim Fathers, William Brewster, John Bradford, Edward Winslow, Miles Standish, etc., landed on Plymouth Rock.

Pilgrimages, as a religious discipline, are by no means confined to the Roman Catholic Church; on the contrary, they are of as frequent occurrence among the Hindus and Mohammedans, and connected with as ludicrous and pernicious superstitions. In the Christian Church, pilgrimages are first heard of in the beginning of the 4th century, and after the visit of Constantine and Helena to Golgotha and Bethlehem, they seem at once to have become frequent. But those pilgrimages formed no part of a religious discipline. They were simply considered as means of devotion and edifi-

cation. By degrees, however, as the church took hold of the matter, they entirely changed character. Then a pilgrimage to the Holy Land or to the shrine of some saint became a piece of good work by which penance could be paid and indulgences bought. On the one hand, the church made a regular business out of pilgrimages, employing many devices to draw the knights and their ladies to Loretto, or some other place, and on the other hand, there were people who adopted pilgrimages as a profession, and spent their whole life in roving about from one shrine to another, and enjoying all those immunities and privileges which the church and public opinion accorded to the pilgrim. The 12th century saw this abomination at its point of culmination. But while the Protestant churches have entirely discarded the idea of a pilgrimage as a part of the religious discipline, and returned to the original view of a visit to the Holy Land or any other place of sacred memory as a means, not of grace, but simply of religious and biblical instruction, the Church of Rome still clings to its peculiar formulas—(see *Trident. Sessio 25*; in Schaff, *Creeds*, ii. 190, *sqq.*), and still dabbles, though mostly in a clandestine way, in its even more peculiar business.

C. P.

Pilkington, James, b. at Rivington, Lancashire, England, 1520; d. at Bishop's Auckland, Jan. 23, 1576; was educated at Cambridge, lived at Zürich and Basel during the reign of Mary, was consecrated bishop of Durham, 1561, and wrote commentaries on the minor prophets, etc., which have been reprinted by the Parker Society, Cambridge, 1842.

Pillar Saints or Stylites were the followers or imitators of Simeon Stylites (q.v.). The peculiar form of asceticism, invented by him in the latter part of the 4th century, consisted in standing day and night, year after year, on the top of a pillar, preaching during the day and praying during the night, wearing no clothing except what was necessary for decency's sake, eating once a week, etc. It became quite common in Palestine and Syria, until it was forbidden in the 12th century. It never penetrated into the West.

Pirké Aboth, ("Sayings of the Fathers") is the name of the oldest, uncanonical collection of pithy Jewish sayings, made by such eminent rabbis as Hillel, Gamaliel, etc., and chronologically arranged into six chapters. There are numerous editions of it, the last by H. L. Strack, Karlsruhe, 1882, and it has been several times translated into German. There is also an English translation by Charles Taylor, *Sayings of the Jewish Fathers*, Cambridge, 1877.

Pirkheimer, Willibald, b. at Eichstädt, Bavaria, Dec. 5, 1470; d. at Nuremberg, Dec. 22, 1530; sprung from a rich and distinguished family of the free, imperial city of Nuremberg, studied law and *humaniora* at Pavia and Padua, 1488-95, was a magistrate of his native city, 1496-1523, com-

manded the Nuremberg contingent in the war of 1499 in Switzerland, and was often employed both by Maximilian I. and Charles V. in diplomatical negotiations. In the history of the Reformation he played a conspicuous part, his house and himself being one of the centres of humanism in Germany, but, in spite of his vigorous defence of Reuchlin against the Dominicans, his contributions to the *Epistolæ obscurorum virorum*, his intimate connection with Melancthon, his hatred of Tetzels, his formal excommunication by the pope, etc., he remained a member of the Roman Catholic Church to his death. The collected edition of his works by Melchior Goldast, Frankfurt, 1610, contains a life of him by Conrad Rittershausen. See also Drews, W. P.'s *Stellung zur Reformation*, Leipzig, 1887.

C. P.

Pirmin, St., d. Nov. 3, 753, as abbot of Hornbach, Rhenish Bavaria, founded several monasteries in Southwestern Germany and is believed to have been a great celebrity in his own days, but even his first biographers, from the middle of the 9th century, complain that they know nothing about him. Mone: *Quellensammlung*, Karlsruhe, 1848.

Pisa, the seat of three ecclesiastical councils. 1. In 1133, condemned Peter of Leon. 2. The great Council of Pisa, called in consequence of the papal schism to reform the church "in head and members." Gregory XII. and Benedict XIII. were both recognized as popes by different nations of Christendom, the former being established at Rome, the latter at Avignon. The majority of the cardinals, under the influence of ideas which had been advocated for some time by members of the University of Paris, determined to abandon their respective leaders, and come together in a general council, which, as a representative of the whole church, might put an end to the schism by deposing both popes and electing another. Accordingly at a meeting at Livorno in 1408 they called a council to meet at Pisa, March 25, 1409, which assembled promptly at the time set. It was very fully attended, 4 patriarchs, 182 bishops or their representatives, 287 abbots or their representatives, and many other dignitaries being present. On the 26th of June the cardinals united in the choice of Peter Philargi as pope, who took the name of Alexander V. But they had neglected to gain the promise of the various powers to accept the pope who might be chosen, and accordingly, when some refused to accept Alexander, there were three popes instead of two, and the schism was made worse. The reform in the "head" of the church being thus effected, the council should have proceeded to a reform in the "members." But though all the cardinals had solemnly promised to undertake this should they be made pope, Alexander put it off, and nothing was done. In fact the papacy was past reform by its own internal force. The importance of this council in the history of papacy is that it represented a theory of the supremacy of the church to

the pope, and of the representative character of a general council, which was in direct conflict with the logical tendencies of the system, and which, though triumphant for a time at Pisa, Constance, and Basel, was unable to maintain itself, and was supplanted by the logical monarchical tendency, which finally seized control in the Vatican Council of 1870. 3. Held in the year 1511, at the call of cardinals who were dissatisfied with Julius II. because he would not call a general council. It was transferred to Milan where, in 1512, it made a fruitless attempt to condemn the pope.

F. H. F.

Piscator, Johannes, b. at Strassburg, March 27, 1546; d. at Herborn, Nassau, July 26, 1625; was appointed professor of theology in his native city 1572, and at Heidelberg 1574, but was driven from both places by the Lutherans. In 1584 he was appointed professor at Herborn and remained there, though now he was bitterly denounced by the Reformed. He translated the whole Bible into German, Herborn, 1602-24, 3 vols., and wrote a number of dogmatical and polemical treatises.

Pise, Charles Constantine, Roman Catholic; b. at Annapolis, Md., in 1802; d. in Brooklyn, N. Y., May 26, 1866. He studied in Rome, was ordained a priest in 1825, did missionary work for several years, settled in 1849 as pastor of the church of St. Charles Borromeo, and published *Father Rowland*, a tale, Baltimore, 1829; *History of the Church from its Establishment to the Reformation*, 1830, 5 vols., etc.

Pis'gah, the summit from which Moses viewed the Promised Land (Deut. xxxiv. 1-4). It was a part of the Abarim range in Moab, associated with Nebo, and within the limits of Reuben. There were level spaces upon it, as "the field of Zophim" (Num. xxiii. 14). It commanded a view of the Israelitish camp and of the heights of the entire Holy Land. Prof. Paine has identified its site, before unknown, with a well-marked promontory, 5 m. s.w. of Heban, which rises above the nearer hills and has several flat summits, the eastern one known as *Jebel Neba* and the western as *Jebel Siggha*. The latter, 2360 ft. above the seas, is Pisgah.

T. W. C.

Pi-uid'i-a, a district of Asia Minor, n. of Pamphylia, lying on the Taurus range. Swift torrents poured through the defiles of the mountains, and the inhabitants were a rough and lawless race. The apostle in his journeys through Pisidia which he visited twice (Acts xiii. 14, xiv. 24) may have been in peril by "waters" as well as by "robbers" (2 Cor. xi. 26). In 2 Tim. iii. 11 he refers to the trials which befel him at Antioch in Pisidia. Churches continued to exist here for 7 or 8 centuries.

T. W. C.

Pi'-son, (*streaming*), one of the 4 "heads" into which the stream that watered Paradise (Gen. ii. 11) was divided. It has been placed as variously as has the garden of Eden. If Eden was in Armenia, the Pison was doubtless the modern Phasis; if it were

near the Euphrates, then Joab, a tributary of the Tigris, was the Pison. Among the streams that have been suggested in this connection are the Indus, the Ganges, the Nile and the Hyphasis.

T. W. C.

Pistoia, The Synod of, was convened Sept. 18, 1786, at Pistoia, in the Northeastern Tuscany, in order to consider a number of propositions laid before it by grand-duke Leopold, concerning image-worship and the invocation of saints, the use of the Italian language in divine service, the reform of the monasteries, etc. Grand-duke Leopold was a brother to Joseph II. of Austria and imbued with the same spirit, and the synod, presided over by Scipio Ricci, bishop of Pistoia, and numbering 234 members, mostly priests of the diocese, adopted his propositions unanimously. But he had not power to carry them out against the opposition and agitation of his other bishops. The pope condemned them and Ricci resigned. (See Potter, *Vie et Mémoires de Scipion de Ricci*, Brussels, 1823, 3 vols. and art. RICCI, SCIPION DE.)

Pistorius, Johannes, b. at Nidda in Hesse, Feb. 4, 1546; d. at Freiburg, in September, 1608. He studied medicine, was body-physician to the Margrave of Baden-Durlach, and wrote some very curious medical treatises. He studied also history and published *Scriptores Rer. Germ.*, 3 vols., and *Polonica Hist. Corp.*, 3 vols. And finally he studied theology, leaving Lutheranism for Calvinism, and then again Calvinism for Romanism. In the last character he held disputations with the Protestants at Heerbrand and Emmendingen, became provost of the cathedral of Breslau, and published *Anatomia Lutheri; Wegweiser für alle verführten Christen*, etc.

Pi'-thom, (*house of Tum*, who was the sun-god of On), a "treasure-city" or provision-depot, built by the Israelites in Goshen, (Ex. i. 11). It has been regarded as the Pathumos of Herodotus on the canal between the Nile and the Red Sea. But recent investigations in a mound in Wady et-Tameilat, between Ismailia and Tel el-Kebir, have revealed the site of what seems to have been a store-city, containing a small temple dedicated by Rameses II. to Tum, and a large brick building, 650 ft. square, with walls 8 ft. thick and many rooms without doors, apparently used as a granary.

T. W. C.

Pitra, Jean Baptiste, Cardinal, b. at Champforgeuil, near Autun, Eastern France, Aug. 31, 1812; d. in Rome, Feb. 11, 1889. After entering the Benedictine order he lived at Solesmes, about 160 m. s.w. of Paris, devoting himself to historical researches, but was in 1858 sent to Russia by the pope to study the Slavic liturgy and entered the service of the Propaganda after his return. In 1863 he was created a cardinal and in 1869 he became librarian of the Vatican Library. He published *Spicilegium Solesmense*, Paris, 1852-85, 9 vols.; *Vie H. R. P. Libermann* Paris, 1855, 2d ed., 1873; *Juris eccl. Græcorum Historia*, Rome, 1864; *Triodion Katanacticon*, 1879, etc.

Pius, popes of that name. 1. Pope from 139 or 141 to 154 or 156. 2. (Enea Silvio [Æneas Sylvius] Piccolomini) b. at Corsignano, near Siena, Oct. 18, 1405, pope from Aug. 19, 1453 to Aug. 14, 1464. He became known first at the Council of Basel, where in the service of several different masters he obtained a leading influence. When Amadeus of Savoy was elected pope, he abandoned the cause of the council, and withdrew to the imperial court at Vienna. Here he became noted as a literary man. Sent to Rome on a mission in 1445, he returned with the purpose of serving the papacy, had an influential part in making peace between Eugenius and the empire, and was made bishop of Trieste by Nicholas V. In December, 1456, he became cardinal. Upon his election to the papacy, he adapted himself with his natural versatility to the new position. He called an assembly of princes at Mantua to form a joint expedition against the Turk. When after many efforts, his plan of a general crusade had failed, he himself took the cross (1464) and went to Ancona. Here his army melted away, Venice delayed furnishing a fleet, and the pope died two days after the fleet finally arrived. His most important work is his autobiography in Latin, *Commentaries of his own Times*, published first in Rome, 1584, with some omissions. 3. (Francesco Todeschini) b. at Siena, May 9, 1439, pope from Sept. 22 to Oct. 18, 1503. 4. (Giovanni Angelo Medici) b. at Milan, Mar. 31, 1499, pope from Dec. 28, 1559 to Dec. 9, 1565. He reopened the Council of Trent, and conducted its affairs with great skill to a successful completion. Its definitions and decrees were confirmed by a bull of Jan. 26, 1564. Personally inclined to mildness, his position made him at times severe in his public policy. 5. (Michele Ghislieri) b. in Bosco, duchy of Milan, Jan. 17, 1504, pope Jan. 7, 1566 to May 1, 1572. A Dominican and supreme inquisitor before his election to the papacy, his general policy was determined by these facts. He endeavored to give the Inquisition new efficacy, and to enforce the canons and decrees of the Council of Trent. He sought, though in vain, to reintroduce the reading of the bull *In Coena Domini* (q.v.), into all Catholic countries. He succeeded in forming a general league against the Turks, resulting in the battle of Lepanto, Oct. 7, 1571. 6. (Giovanni Angelo Braschi) b. at Cesena, 52 m. s.e. of Bologna, Dec. 27, 1717, pope from Feb. 15, 1773, to Aug. 28, 1799. He was looked to by both parties in the contest over the Jesuits for help, and of course, could but partially gratify either. The banished fathers found an asylum with Frederick II. of Prussia, and Catherine II. of Russia. In Austria the reforms under the liberal emperor, Joseph II., so troubled the pope that he took the extraordinary step of going to Vienna in person, but was able to effect little. Upon the outbreak of the French Revolution, Pius attempted to save the church property, but in vain. He subsequently threw his influence against France, so that Napoleon invaded Italy, defeated the papal

troops (1796) and occupied Loreto and Ancona. Later (1798) Berthier entered Rome and proclaimed it a republic. The pope was taken prisoner, and died while still in confinement. 7. (Gregorio Luigi Barnaba Chiaramonti) b. at Cesena, Aug. 14, 1742, pope from March 14, 1800, to Aug. 20, 1823. His attention was directed at the very first to the condition of things in France, where many churches were closed and many dioceses without bishops. He finally arranged a concordat with Napoleon (1801). In 1804 Napoleon opened negotiations to secure his coronation by the pope, which was performed at Notre Dame in Paris. Good will seemed to prevail, but in Oct., 1805, the French occupied Ancona again, and in 1808 Rome. The original donation of Charlemagne was declared revoked by Napoleon May 17, 1809, and the papal states reunited to the empire. Pius having retaliated with an excommunication, he was seized July 5, 1809, and in 1812 brought to Fontainebleau. Napoleon's defeat at Leipzig in 1814 delivered him from duress and restored him to Rome, where he devoted the remainder of his days to the improvement of the local government. 8. (Francesco Xaviero Castiglioni) b. at Cingoli near Ancona, Nov. 20, 1761, pope from March 31, 1829 to Nov. 30, 1830. 9. (Giovanni Maria Mastia-Feretti), pope June 16, 1846, to Feb. 7, 1878; b. at Sinigaglia, 16 m. w.n.w. of Ancona, May 13, 1792. Of a noble family, his first plans looked to a military career, but hindered by epilepsy from this, he studied theology, was healed of his disease by prayer to the Virgin, as he believed, was ordained, and after occupying many subordinate posts was elevated to the cardinalate in 1840. He had gained the reputation of a blameless priest, a good friend, and an Italian patriot. Upon his elevation to the papacy, he proclaimed an amnesty, appointed commissions to consider the remedies for existing abuses, and thus became the favorite of all lovers of freedom. In ecclesiastical matters, however, he was an adherent of the old order of things. He complained from the beginning, as at the end, of the freedom of the press, of Bible societies, of indifferentism and liberalism, and exalted by example and precept the worship of the Virgin. Thus favoring two entirely contradictory tendencies, that of liberalism in the state and conservatism in the church, he came to the fateful year of 1848. The general movements in Italy and Europe at large tended toward revolution and popular government. Pius at first fell in with them, granting a constitution to the States of the Church March 14, 1848. But when the Italian people, under the lead of the king of Sardinia, rose against Austrian rule, Pius refused to go with them. He must, as the universal bishop, live in peace with all nations. He forbade his troops to cross the frontier of his states. With this refusal, the popularity of the pope was lost. Ministry after ministry tried to maintain the papal government upon different principles, but finally the pope fled from the city (Nov. 24, 1848) and protested from his retreat in Gaeta against the meas-

ures adopted in Rome. But the city went forward till (Feb. 9, 1849) it proclaimed a republic, which was very shortlived for on the 3d of July, 1849, the French beset the city and restored the papal rule, and Pius returned April 12, 1850 under the salutations of the people, "Evviva Pio? No! No!"

Now followed upon the liberal period, the period of reaction, 1850-1870. But little need be said of the secular government of the States of the Church. The pope's power was sustained only by Austrian and French bayonets; the management of things surrendered to the astute but tyrannical Antonelli. The papal states were notoriously the worst governed territory of Europe. The activity of the pope was all the more extended in the ecclesiastical sphere. He began that aggressive course of action which has ever since been characteristic of the papal see. The Catholic hierarchy in England was reorganized in 1850, that of the Netherlands in 1853. Cardinals were created, saints canonized, seminaries erected, the Jesuits favored and put in charge of education, and a Catholic press established. On the 8th of Dec., 1854, without previous action of any organ of the church, the pope of his own authority proclaimed the dogma of the immaculate conception of the Virgin Mary, thus assuming, on the strength of Jesuit support, the infallible teaching office in the church. From this time the advance of the pretensions of the papacy and the dissolution of the papal government went hand in hand. From 1851 to 1855 the pope is forming concordates with various nations as to the relations of church and state, thereby seeking to secure the monopoly of religion for the Roman Church. But checks in this direction are not lacking. Bavaria refuses to enter into such an arrangement; Wurtemberg also. In 1858 France forms an alliance with Italy against Austria. In 1860 all the States of the Church except the *Patrimonium Petri* are incorporated in the new Italian kingdom. In 1862 a festival is held in Rome, ostensibly to canonize 26 obscure Japanese martyrs who fell at Nagasaki in 1597; but the occasion is employed to declare the necessity of the temporal power of the pope. In 1864 the Emperor Napoleon and Victor Emmanuel made a convention by which the emperor was to evacuate the States of the Church within two years. The 8th of Dec., 1864, was the occasion of a new encyclical letter, with an appended Syllabus of Errors, in which the pope declared war upon all modern progress. In 1866 the French troops withdrew from Rome; but in 1867, in a large assembly of bishops at Rome, the pope expressed his desire for the calling of a general council, and reaffirmed the necessity of the temporal power. The answer of Italy were steps to incorporate the remaining States of the Church, in which they were, however, for a time hindered by Napoleon. The French re-enter Rome in 1867.

The closing period of this pope's life now begins with the calling and assembling of the **Vatican Council**. It was summoned to

meet at Rome, Dec. 8, 1869. The schismatic bishops of the Orient, and even the Protestants of the West, were invited to be present and to submit themselves to the pope, but they all declined. As the time approached, curiosity became general to know what the council was intended to accomplish; but only general utterances, which made its sphere the remedying of all existing evils, were permitted to issue from the papal curia. Finally, however, it became reasonably evident from intimations let fall by Jesuit authorities, that the council was to consider the infallibility of the pope. The secular powers concluded with great unanimity not to interfere in the course of its proceedings. Long preparations were made at Rome for the conduct of the council and the arrangement of its business, and at length all was ready. On the 2d of Dec. a preliminary assembly was held for the appointment of the officers of the council, and for the administration to them of the oath of office. At last, upon the day appointed, the council assembled. There were 719 members present. The highest number present at any one time was 764, of which 113 were from America. Fifty cardinals, 10 patriarchs, 130 archbishops, 522 bishops, graced the council with their presence. The place chosen for the meeting, the right transept of St. Peter's, was acoustically very unfavorable for the purposes of deliberation, but the influences hoped for from its propinquity to the tomb of Peter disinclined the pope to any change, though requested. Three sorts of meetings were held, "special congregations," or committee meetings, "general congregations" for discussion, where all the members assembled, but none else were admitted, and "public sessions," where a few privileged persons were admitted to seats in the aula, and the public were permitted to view the assembly from other portions of the church. At the last class of meetings, of which there were four, the canons and decrees were read, and were issued in the name of the pope, "the sacred council approving."

The first period of the council, to and including the second public session on Jan. 6, 1870, was occupied with nothing essential to the work of the council, but served the important purpose of defining the strength of the two parties present, that favoring and that opposed to the declaration of papal infallibility. A petition was now prepared by the adherents of infallibility, in which the pope was requested to present to the council the subject of infallibility for their consideration, and obtained 410 signatures. A counter-petition declared the promulgation of infallibility inopportune or else superfluous, and obtained 137 signatures. Public debate had meantime broken out in the press. All was excitement. The minority thought of leaving the council; but they remained. Upon the 21st of Jan., a "Scheme of the dogmatic constitution of the Church of Christ" had been laid before the fathers for their consideration. It contained a discussion of the primacy of the papacy. Now, suddenly, upon the 6th of March, an addition to this

scheme was proposed, containing a definition of infallibility. In connection with the debates upon the *prooemium* to the "scheme," the draft of which had contained a charge against Protestantism as the mother of all heresies, a scene of great confusion had ensued as Bishop Strossmayer declared the charge as untrue as it was uncharitable. The charge was subsequently removed, and when the *prooemium* was adopted, it was done without a voice of absolute dissent. The majority could now go on to the definition of infallibility with greater confidence. On the 10th of May came a new "Scheme," and on the 14th the general debate began. The minority exercised less influence than they otherwise might, because they did not generally oppose the dogma itself, but only the opportuneness of its promulgation. The pope employed all his personal influence in its favor. The conclusion of the debate was inevitable, still it was prolonged till, in the intense heat, the council was wearied beyond further endurance, when finally, upon the 13th of July, the vote was taken upon the whole "scheme," including the declaration of infallibility. Of 692 prelates present in Rome, 601 appeared at the session. Four hundred and fifty-one voted *Placet*, 88 *Non placet*, 62 *Placet juxta modum*, that is for substance. The result was thus reached, but without unanimity. The bishops voting in the negative made various efforts to prevent the final declaration of the doctrine. A special deputation was sent to the pope, and the archbishop of Mayence fell upon his knees before Pius. But in vain; for the form of declaration was even intensified by the addition of the words, "and not from the consent of the church" (see Schaff's *Creeeds of Christendom*, vol. ii., p. 271). Fifty-six of the 88 prelates now sought leave of absence, and so at the fourth and final public session, where 535 prelates were present, 533 voted *Placet*. Thus the dogma was proclaimed; but let it be ever remembered to their credit that Riccio of Cajazzo and Fitzgerald of Little Rock had the courage of their convictions, and voted *Non placet*. A thunder-storm broke over the city, which those who had expected that a sunbeam would fall at the critical moment from heaven upon the head of the pope, were prompt to interpret as a sign marking him out as a second Moses giving laws as if from Sinai.

The council was not adjourned till Oct. 20, 1870, but its proceedings were of no farther interest. The day of the fourth session, July 19, was the day of the declaration of war by France against Prussia. In August, in consequence, the French troops were withdrawn from Rome, and on the 20th of Sept., the Italian troops took the city. A plebiscit of 133,000 votes to 1500 pronounced for the incorporation of Rome in the kingdom of Italy, which immediately followed. Under the curse of the pope, Victor Emmanuel took up his residence in Rome as his capital in December, and the pope professed himself a prisoner in the Vatican. Hereupon followed the Kulturkampf (q.v.) with Germany. The remain-

ing events in the career of Pius may be briefly described. On the 16th of June, 1871, he celebrated the 25th anniversary of his pontificate; May 13, 1872, his 80th birthday; 1876, the 30th anniversary of his pontificate. These were all made occasions of large gifts. He died at the age of 86, having been pope 32 years, longer than any of his predecessors.

For lives of Pius IX. see J. F. Maguire's, London, 1878, Wappmannsperger's, Regensburg, 1878, and Ranke's *Römische Päpste*, Leipzig, vol. ii. For the history of the Vatican Council, see the sources in *Das Concil und die Civiltä*, Leipzig, 1869; Janus (Huber), *The Pope and the Council*, Eng. trans., London, 1869; Hergenröther, *Anti-Janus*, Eng. trans., Dublin, 1870. Quirinus, *Römische Briefe vom Concil*, 1870; Friedberg, *Sammlung der Aktenstücke zum ersten Vaticanischen Concil, mit einem Abriss der Geschichte desselben*, Tübingen, 1871-72; Friedrich, *Documenta ad Illustrandum Concilium Vaticanum a. 1870*, Nördlingen, 1871; the same, *Tagebuch während des Vaticanischen Concils geführt*, Nördlingen, 1871; the same, *Geschichte des Vaticanischen Concils*, Bonn, 1877, 3d. vol. 1886. Further, Pressensé, *Le Concile du Vatican, son Histoire et ses Conséquences*, 1872; Manning, *The True History of the Vatican Council*, London, 1877; Gladstone, *The Vatican Decrees and Vaticanism*, 1874; also Father Hyacinthe, *Catholic Reform*, with preface by Dean Stanley, 1874. F. H. F.

Pius Society, The, thus called in honor of Pope Pius IX., was formed at Mayence in 1848 as a counterpart to the Gustavus Adolphus Society, and with the purpose of laboring for the freedom and independence of the Roman Catholic Church in Germany. It has branch societies all over Germany, often with distinct names—Boniface Society, Vincent Society, etc., and distinct purposes: mission, education, etc., but the organization is, nevertheless, strongly centralized, and its power is unmistakably felt at every turn in the political life.

Placet (Latin, *granted*), means the recognition which a papal bull or edict, not strictly doctrinal, must obtain from the authorities of the state before it can be enforced or even published. It was adopted by the state as a simple means of self-defence against the outrageous encroachments of the church. It dates back to the close of the 14th century, has been most vigorously vindicated by Philip II., and is by no means confined to Protestant powers, though, of course, it is very much objected to by the pope.

Placous, Josua, b. in Bretagne, 1606; d. at Saumur, Aug. 17, 1655; was in 1632 appointed professor of theology at Saumur. His French name was *Laplace*. Though the views which were propagated by him and Amyraut and other Saumur professors, were formally rejected in 1675 by the *Formula Consensus*, a collected edition of his works appeared at Franeker, 1699, and again at Aubencit, 1702.

Plagues.—The term is employed in Scrip-

to express any terrific and desolating ease, such as leprosy (Lev. xiii. 3), or severe calamity or scourge (Luke vii. 1).

Plagues of Egypt. These were the judgments visited upon Pharaoh before he would let the people go. Ex. vii.-xi.

1. The Nile turned into blood, so that the Egyptians died and no man could drink it (Ex. 14-25). This the magicians imitated.

2. The swarming of the frogs, which also the magicians imitated.

3. The dust turned into lice, which the magicians acknowledged to be "the finger of God" (Ex. viii. 19).

4. The swarms of flies, which made Pharaoh relent; but he hardened his heart again.

5. The grievous murrain on the domestic animals.

6. Boils upon man and beast, even the magicians.

7. A thunder storm, destroying crops, trees and buildings in Egypt but not in Goshen.

8. Locusts devouring all that the hail storm had left.

9. Thick darkness for three days upon all Egypt.

10. The first-born of man and beast smitten dead at midnight. These plagues were read over a long time and doubtless followed the order of the seasons. They were adapted to the peculiar physical conditions of the country and bore a relation to the idolatry of the people, thus fulfilling Jehovah's word (Ex. xii. 12), "Against all the gods of Egypt I will execute judgments."

T. W. C.

Platina (family name *Sacchi*), **Bartholomew**; b. at Piadena (Latin form Platina, hence his name), a little village between Mantua and Cremona, Italy, in 1421; died as librarian of the Vatican Library in 1481. His great work is his *Lives of the Popes to Sixtus IV.*, Venice, 1479, Eng. trans. reprint that of 1765, London, 1888, 2 vols., a work of great compass and industry, but not critical. F. H. F.

Platonism. The philosophy of Plato will always be interesting to the Christian student because of the recognition given to it by the early Fathers as a preliminary to the Gospel, it being, as Clement of Alexandria said, "to the Greeks what the law was to the Jews, a schoolmaster to bring them to Christ." Similar was the thought of Justin Martyr and Athenagoras. Nor was it a mere fancy, for there is a marked resemblance in the principles and spirit of Plato's teachings to the Christian system, as has been shown by various writers.

1. Platonism is a spiritual philosophy, for Hegel says, "it seeks the elevation of the consciousness into the realm of spirit." It insists that the soul is not only superior to the body but prior to it in time, that it is capable of communing with things unseen and eternal and partakes of their nature, that being self-moved it can never cease to move and move. Life in the highest sense belongs to the soul which the body only weighs and entombs. Hence Platonism as

well as Christianity says, "Look not at the things which are seen, but at the things which are not seen," and for the same reason.

2. It is a theistic philosophy. God, Plato says, is the beginning, middle and end of all things. He impersonates the True, the Beautiful and the Good, and is maker and ruler of all. Plato speaks of "the gods," but seems to hold them as inferior deities, the ministers of the supreme God, who is the author of all good, and of good only, not of evil. This being so, atheism is a disease and corruption of the soul.

3. It maintains the existence of final causes. Such causes together with rational and spiritual agencies are the only causes worthy of the name. Mind, being the origin of all things, must dispose of them for the best, and when we know how it is best for anything to be disposed, then only do we know how it is and the cause of its being so. The whole structure of Plato's system implies the truth that God made and governs the world with a view to the highest possible good.

4. Its ethical tone is elevated. Besides the four cardinal virtues temperance, courage, justice and wisdom, Plato recognized meekness and holiness, saying that it is better to suffer wrong than to do wrong. The highest excellence of which man is capable is likeness to God, the supreme and absolute Good.

5. It is a religious system. All duties are based on religion. They are sanctioned and enforced by divine authority.

6. A future state of rewards and punishments is distinctly held. The good are with the gods in bliss, but the incurably wicked are sent to Tartarus where they are punished forever.

There are many imperfections in Platonism, its low idea of sin, its notion of matter as the origin of evil, its ignorance of atonement and grace, its frequent tone of uncertainty, etc., but its excellences are many and great.

LITERATURE.—G. C. B. Ackermann, *The Christian Element in Plato*, English translation, Edinburgh, 1861; Tayler Lewis, *Plato against the Atheists*, New York, 1845; Cocker, *Christianity and Greek Philosophy*, New York, 1870. T. W. C.

Platonists, The Cambridge, the name given to a number of scholars in Cambridge University who in the latter part of the 17th century revived the study of Plato. Its leading men were Benj. Whichcote, Ralph Cudworth, John Smith and Henry More. They "unsphered the spirit of Plato," and translated his doctrines into the forms of modern thought. Yet they were genuine disciples of Christ and sat at the Master's feet. Their position exposed them to suspicion both from Prelatists and Puritans, as being opposed alike to High Churchism and High Calvinism. They were called "The New Sect of the Latitudemen," and their teaching was stigmatized as the "New Philosophy." Possibly they erred in their attempt to establish Christian doctrines from the light of nature and

the teachings of philosophy, but their works remain a mine of learning and acuteness for the generations that followed. The best account of the men and their system is given in Dr. John Tulloch's *Rational Theology in the Seventeenth Century*, Edinburgh and New York, 1872, 2 vols.

T. W. C.

Ple'-la-des, a cluster of 7 stars in the neck of Taurus or the Bull, one of the signs of the Zodiac. The sun now enters this constellation in April or May, anciently much earlier, and the appearance of the Pleiades marked the return of spring (Job ix. 9, xxxviii. 31, Amos v. 8).

T. W. C.

Plessis-Mornay. See MORNAY.

Pletho, Georgius Gemistus, a Greek scholar and court official, who accompanied the emperor Johannes to the Council of Ferrara, 1439, and subscribed to the act of union or formula of compromise between the Greek and Roman churches. On that account he found it inexpedient to return to Greece. He remained in Italy, settled at Florence, became intimate with Cosmo di Medici, and was the principal cause of that turn in the spiritual current of the age by which Plato superseded Aristotle, Platonism Averroism. The exact dates of his birth and death are not known, and of his very numerous writings—mostly extracts from elder Greek writers—only a few have been printed.

Plitt, Gustav Leopold, D.D. (Dorpat, 1872), b. at Genin, near Lubeck, March 27, 1836; d. at Erlangen, Sept. 10, 1880; was appointed professor of church-history in the university of Erlangen, 1867, published *Aus Schellings Leben in Briefen*, Leipzig, 1869, 3 vols.; *Einleitung in die Augustana*, Erlangen, 1867-68, 2 vols.; a life of Luther published after his death; and was associate editor of the second edition of Herzog's *Encyklopädie*.

Plumer, William Swan, D.D. (Washington, Pa., 1838; Lafayette, 1838; College of New Jersey, Princeton, 1838), LL.D. (Univ. of Mississippi, 1857), Presbyterian; b. at Greensburg (now Darlington) in Beaver Co., Pa., July 26, 1802; d. in Baltimore, Oct. 22, 1880. He graduated at Washington College, Lexington, Va., 1825, studied divinity at Princeton, and was pastor at Petersburg, 1831-34; Richmond, 1834-47; professor of theology in the Western Seminary, Allegheny, Pa., 1854-62; supply in Arch St., Philadelphia, 1862-65; pastor at Pottsville, 1865-67; professor in Columbia Seminary, S. C., 1867-80. While teaching there and at Allegheny, he was also an efficient pastor. He declined several college presidencies, and established in 1837 *The Watchman of the South*. He wrote many books, including compilations on the Psalms (Philadelphia, 1866); Romans (New York, 1870) and Hebrews (1872) and tracts, some of which have been translated into German, French, etc.

F. M. B.

Plumptre, Very Rev. Edward Hayes, D.D. (Glasgow, 1875), Church of England; b. in London, Aug. 6, 1821, was educated

at Oxford; professor of King's College, London, in pastoral theology, 1853-63, in exegesis, 1863-81, and was in 1881 made dean of Wells. He has published commentaries on various parts of the Bible, translations of Sophocles (London, 1865); Aeschylus, (1868), and Dante (1887, 2 vols.); *The Epistles to the Seven Churches*, 1877, 2d ed., 1879; *Biblical Studies*, 1870, 4th ed., 1884; *Spirits in Prison, and other Studies on Life and Death*, 1884; *Life and Letters of Thomas Ken*, 1888, 2 vols.; *Wells Cathedral and its Deans*, 1888. He was one of the Old Testament revisers; d. at Wells, Feb. 1, 1891.

Plurality is a term of canon law denoting the holding of two or more benefices at the same time. It was forbidden by the Council of Chalcedon, 451; already at that time it had proved dangerous. It was found necessary, however to repeat the prohibition century after century, and with steadily increasing severity; see especially the 3d and 4th councils of the Lateran, 1179 and 1215. The Council of Trent, 1545-63, absolutely condemns plurality, *Sess. XXIV. C. 17*, but adds—very characteristically—"provided the benefice held is sufficient to the support of the holder;" the key to that door the pope holds. In the Church of England the matter was settled by the Pluralities Amendment Act of 1885, which provides that a clergyman may hold together any two benefices, whose churches are within four miles of one another and the revenue of one of which does not exceed two hundred pounds.

Plymouth Brethren, a sect called on the Continent DARBYITES, after John Nelson Darby (q.v.), their great leader, but by themselves simply Brethren; now widespread through Europe and America, although not numerous; started in 1830 at Plymouth. It is now torn by internal dissensions into different parties, while agreeing in constant protests against sectarianism. Their interpretation of the Scripture is literal and narrow. They reject a regular ministry, making much out of the parity of all believers, church government, and every distinctive designation; but in theology are in the main Calvinistic. (See Tevlon, *History and Doctrines of the P. B.*, London, 1883.)

Pneumatomachi: "Adversaries of the Spirit" is a term first introduced by Athanasius in his letter to Serapian, 360, and generally applicable to all those who, after the subsidence of the Arian controversy, transferred the whole line of argument from the discussion of the nature of Christ to the discussion of the nature of the Holy Spirit and from that standpoint renewed the attack on the orthodox doctrine of the Holy Trinity, but more especially applied to the followers of Macedonius, patriarch of Constantinople, who was the first to make the move. They were finally condemned by the Synod of Constantinople, 382.

Pocock, Edward, D.D. (Oxford, 16—), Church of England; b. at Oxford, Nov. 8, 1604; d. there, Sept. 10, 1691. He entered Corpus Christi College 1620, and became fellow 1628. At Aleppo as chaplain, 1630—

36, and in Constantinople 1637-40, he gained vast oriental knowledge and collected many MSS. He was appointed professor of Arabic at Oxford 1636, and of Hebrew 1648, with the canonry of Christ Church, but could not fully enjoy these posts till the Restoration; meantime he was rector of Childsey, Berkshire, from 1643. He was among the greatest oriental and biblical scholars; his commentaries on Micah and Malachi, 1677, Hosea, 1685, and Joel, 1691, have value still. His *Theological Works* were collected London, 1740, 2 vols. fol. with a life by L. Twells. F. M. B.

Podiebrad, George, king of Bohemia, 1457-71, and one of the greatest statesmen of the age, labored all his life through for the reconstruction and consolidation of his native country as one of the great powers of Europe. The first condition of success was to prevent the pope from disavowing the compacts with the Hussites made by the Council of Basel. With consummate diplomacy he understood how to stave off the breach from year to year; but finally it came with a crash, and, though in the war with Hungary which ensued he was the victor, the strength of Bohemia was broken in the contest. The study of his reign, however, is of the greatest interest to the church-historian because it proves with irrefragable evidence the utter incompatibility between the traditions upon which the papacy rested, and the spirit of freedom which was abroad in every country north of the Alps. (See Palacky, *Geschichte von Böhmen*, Prague, 1857, vol. ix., and Voigt: *Pius II.*, Berlin, 1863, vol. iii.)

Poetry, Hebrew. See HEBREWS, p. 359.

Pohlman, William John, Dutch Reformed; b. at Albany, N. Y., 1812, drowned at Breaker's Point, between Hong Kong and Amoy, China, Jan. 5, 1849. He was graduated at Rutgers College, 1834, and at the New Brunswick Theological Seminary, 1837, and went the following year as missionary to Borneo. Thence he was transferred to China in 1844, and there he established the Amoy mission.

Polimenics. See PASTORAL THEOLOGY.

Poirot, (pwa-rā), Pierre, b. at Metz, April 15, 1646; d. at Rheinsburg, near Leyden, Holland, May 21, 1719; studied theology at Basel, was appointed preacher at Heidelberg, 1668, and at Annweiler, Rhenish Bavaria, 1672, but was driven away by the war 1676, and lived in various places until he settled down at Rheinsburg in 1688. The study of Tauler, Thomas à Kempis, Böhme, and more especially his intimate friendship with Antoinette Bourignon made him a mystic, the only one among the French Reformed theologians, and in a number of writings he developed a theology based on ecstatic sentiment and inner visions, and completely indifferent to churches or creeds. His chief work, *L'Economie Divine*, Amsterdam, 1687, was translated into English, London, 1713, 6 vols. He also edited the works of Ant. Bourignon and Mad. Guyon. (See those arts.) C. P.

Polisy, Conference of. See FRANCE, REFORMED CHURCH OF, p. 299.

Poland, Churches of. See PRESBYTERIAN CHURCHES, Poland.

Pole, Reginald, b. at Lordington, Sussex, England, in March, 1500; d. at Lambeth, Nov. 15, 1558, was educated at Oxford, studied in Italy 1520-23, received various church preferments after his return and was used much by Henry VIII. in his divorce suit, but declined the archbishopric of York in 1531, left England in the next year, and broke altogether with the king in 1535 by his *De unitate ecclesiæ*. Paul III. made him a cardinal in 1537 and used him as a legate in the Netherlands, Toledo, etc., though he was not so very successful as a diplomatist. In 1554 he returned to England and in 1556 he was made archbishop of Canterbury. In the two years of his reign he burnt 5 bishops, 21 priests, 80 nobles, 84 artisans, 100 peasants, and 20 women. Nevertheless, in Rome he was considered a heretic and Paul IV. summoned him to Rome before the Inquisition shortly before his death. (See his life by F. G. Lee, London, 1887.)

Polemics, the name of that branch of theology in which Christianity defended itself by attacking the various forms of error which opposed its progress. It came into active exercise at quite an early period. Instances are seen in Irenæus, Tertullian, Athanasius and Augustin, but they only practised it as an art, without developing it into a science. Nor did it reach that stage in the middle ages. It was only at the Reformation that the subject began to take a scientific shape. Hints are found in Bellarmin, Chemnitz and others, but the Jesuits first gave a systematic form to polemics. Their example was followed by the Protestants, first by Calovius (*Synopsis controversiarum*, Wittenberg, 1685). Schleiermacher (1811) and his disciple, Sack (1838), incorporated polemics with their systems as a part of philosophical theology. And so the matter has continued to this day, although it is not always made a separate department in a theological system. T. W. C.

Polentz. See GEORG OF POLENTZ, p. 322.

Poliander, Johann, b. at Neustadt, Rhenish Bavaria, 1487; d. at Königsberg, 1541; was secretary to Dr. Eck during his disputation with Luther in 1519, but was converted by the arguments of the latter, embraced the Reformation, and was in 1525 made preacher at Königsberg. He is the author of the hymn: "Now to the Lord sing praises," translated into English by Mills. (See Rost: *Memoria Poliandri*, Leipzig, 1808.)

Polity, Church. See CHURCH GOVERNMENT, p. 167.

Pollok, Robert, Presbyterian, b. at Muirhouse, Renfrewshire, England, 1798; d. at Southampton, Sept. 15, 1827. A small farmer's son, he graduated at Glasgow University, studied theology under Dr. Dick, and

was licensed in the United Secession Church a few months before his death. His *Tales of the Covenanters*, first published in three separate volumes, were collected Edinburgh, 1833, and have often been reprinted. His poem, *The Course of Time*, appeared March, 1827, and was long immensely popular, reaching its 78th thousand in 1868, besides many American editions. His *Memoir* was written by his brother, Edinburgh, 1843.

F. M. B.

Polycarp, bishop and martyr at Smyrna, d. 155, or 166. But little is known of his life, and nothing of his youth except the statement of Irenæus that he was a pupil of the apostles and particularly John. Tertullian says that John appointed him bishop of Smyrna. He was at one time in Rome, and disputed with the Bishop Anicetus as to the proper time of celebrating Easter, but their disagreement did not interrupt church communion. We have an account of his martyrdom which professes to have been written by the church at Smyrna, soon after the event. It has generally been regarded as genuine. It relates the readiness of Polycarp to meet those who sought him, when persecution arose, his yielding to the requests of his friends to protect himself by flight, his apprehension, his trial, where he openly confessed himself a Christian. He was requested by the proconsul to reproach Christ, when he gave the immortal answer: "Eighty and six years have I served Him, and He never did me any injury; how then can I blaspheme my King and Saviour?" Upon this answer he was sentenced to be burnt, and after a noble prayer ascended the funeral pile. Polycarp left a letter addressed to the church at Philippi, which though disputed seems on the whole to be genuine. It refers to the "epistles of Ignatius written by him to us," and thus forms a link in the chain of evidence for the genuineness of these productions. It is chiefly composed of exhortations couched in the language of Scripture. It corresponds closely to the other epistles of the time, and is without doctrinal significance. For the originals of these writings see Gebhardt, Harnack, and Zahn's edition, translation in the *Ante-Nicene Fathers* of the Christian Literature Publishing Company, N. Y., vol. i.

F. H. F.

Polyglot Bibles, from the Greek *πολὺς* and *γλῶττα*: in many tongues, are editions of the Bible in which the original text and two or more versions in different languages are printed side by side, in parallel columns. The four most important Polyglot Bibles are: I. *The Complutensian*, thus called from Complutum, the ancient name of its place of printing, Alcalá de Henares, Spain, prepared at the cost and under the care of Cardinal Ximenes by a number of Spanish scholars, 1502-17, published in 6 vols., fol., in 1520 with special permission of the pope, and containing the original text, the Vulgate, and the Septuagint, with the Targum of Onkelos; II. *The Antwerp*, also called *Biblia Regia*, published at Antwerp, 1569-72, in 8 vols., fol., prepared at the cost of Philip II., and under the care of the Bene-

dictine scholar, Arias Montanus, and containing, besides all that the *Complutensian* contains, the Chaldee Targum and the Peshito with a Latin translation; III. *The Paris*, published in Paris, 1629-45, in 10 magnificent fol. vols., prepared at the cost of Guy Michel le Jay, an advocate, and under the care of Gabriel Sionita, and adding to the contents of the Antwerp Polyglot a Syriac and an Arabic translation with Latin translations; IV. *The London*, published by subscription in London, 1654-57, in 6 vols., fol., edited by Brian Walton, first dedicated to Cromwell, afterwards to Charles II. and adding to the Paris Polyglot an Ethiopic and Persian version of the New Testament, the Targums of Pseudo-Johannes, the Samaritan translation of the Pentateuch, etc. See LeLong: *Discours historique sur les principales éditions des Bibles polyglottes*, Paris, 1713.

Polytheism, the belief in more gods than one. It has prevailed and still prevails largely on earth, yet is absurd and debasing. We see more and more that the universe is a single self-consistent whole. If so, there cannot be separate and discordant deities ruling over different portions of nature, nor could we give to many gods the affection or the obedience proper to One, nor could their nature as finite satisfy the mind which craves an infinite object of trust and worship.

The question of the origin of polytheism is greatly debated. Some regard it as the primitive religion of man, above which he gradually rises by the growth and exercise of his reason until he comes to recognize the One in the many everywhere, and so carry up all his conceptions into a unity. In this way they hold that monotheism is by degrees developed from either Fetichism, the belief in charms or enchanted objects; Animism, the belief in the spirit of ancestors and heroes; or Sabaism, the belief in the ruling power of the stars. Believers in the Bible, on the contrary, hold monotheism as the earliest form of belief, of which polytheism is a corruption. Certainly this is the doctrine of Scripture which gives historical illustrations of it in the accounts of Abraham, Jacob and Joseph. The apostle says (Rom. i. 21) that men "knowing God glorified him not as God, neither were thankful, but became vain in their reasonings and their foolish heart was darkened. . . . and changed the glory of the incorruptible God for the likeness of the image of corruptible man, etc." Hence heathenism is not the primeval religion but a falling away from the original revelation of the true God in his works. The investigations of science and the researches of archaeology more and more confirm this view.

(See Max Müller, *Science of Religion*, London, 1875; LePage Renouf, *Hibbert Lec.*, London, 1880.)

T. W. C.

Pomegranate (Lat. *pomum granatum*, "grained apple"), a fruit containing many pink pips or grains. It is a large bush or tree of the myrtle family, with a straight stem, glossy leaves which survive the winter, brilliant scarlet or orange blossoms and

fruit of an agreeable flavor. The pink pulp as an image of beauty (Cant. iv. 3, vi. 7) and the juice was made into wine or sherbet (iii. 2). Its fruit and flowers made the tree welcome in gardens (iv. 13, vi. 11). It was early cultivated in Egypt (Num. xx. 5) and abounded in Palestine (Num. xiii. 23, Lev. viii. 8, Joel i. 12, Hag. ii. 19) where *Simmon*, the Hebrew term for it, was the name of several places. Its graceful shape caused it to be imitated in the ornaments of the high priest's robe (Ex. xxviii. 23) and also in the architectural decorations of Solomon's temple (1 Ki. vii. 18, etc.).

T. W. C.

Pomponatius, Petrus, b. at Mantua, 1462; . 1524; taught philosophy with great success at Ferrara and Bologna, and is, if not the inventor, at all events, the most outspoken expositor of the idea of a double truth: theological and philosophical, which may end in direct contradiction without either side being false. Thus in his *De Immortalitate Animæ* he rejects the doctrine of the immortality of the soul on philosophical grounds but accepts it a divine revelation. The Inquisition said nothing.

Pond, Enoch, D.D. (Dartmouth College, 835), Congregationalist; b. at Wrentham, Mass., July 29, 1791; d. at Bangor, Me., Jan. 1, 1882. He was graduated at Brown University, Providence, R. I., 1813, studied theology under Dr. Nath. Emmons, and was pastor of the Congregational Church of Auburn (Ward), Mass., 1815-28, editor of *The Spirit of the Pilgrims*, Boston, 1828-32, and professor from 1832, from 1856 also president of the Theological Seminary at Bangor, which institution he made very prosperous. Among his numerous writings are: *Christian Baptism*, Boston, 1817, 3d ed. 1832; *No Fellowship with Romanism*, 1843; *Swedenborgianism*, 1846, new ed., 1861; *A History of God's Church*, Hartford, 1871; *Conversations on the Bible*, 1881, etc.

Pontianus, pope 230-235; succeeded Urbanus but was, according to the *Catalogus Liberianus* banished to Sardinia by Maximinus, where he died from want and exposure.

Pontificale Romanum, a regulation concerning everything pertaining to a bishop; pontifical: vestments, ornaments, ensigns, ceremonies, rites, etc., drawn up by the order of Clement VIII., confirmed by him in 1596, and never changed since.

Pontoppidan, Erik, b. at Aarhus, Denmark, Aug. 24, 1698; d. in Copenhagen, Dec. 20, 1764; studied theology in the university of Copenhagen, became professor there in 1738, bishop of Bergen, Norway, 1745, and chancellor of the university of Copenhagen in 1755. He was somewhat affected by the reigning pietism but had a sound heart and a strong mind. He wrote with interest and effect on political economy, and published *Danske Atlas*, Copenhagen, 1763-81, 4 vols. His *Natural History of Norway*, 1752-54, was translated into English. Among his theological works are: *Menoza*, 1742-43, 3 vols.,

a kind of philosophical novel about an Asiatic prince who travels through the world to find the Christians; reprinted in 1876 and translated into Dutch and German; an explanation of Luther's catechism, which was used for many years as a text book in the religious institution in the public schools both in Denmark and Norway; *Annales Eccl. Dan.*, 1741-53, 4 vols. quart., etc.

Pontus (*the sea*), the n.e. province of Asia Minor, bordering on the Euxine Sea. Originally governed by kings, it maintained a long struggle with the Romans, under Mithridates, who was defeated by Pompey, B.C. 66, after which it became a Roman province. One of its principal towns still flourishes under the name of Trebizond. Many Jews resided there, and had their representatives in Jerusalem on the day of Pentecost (Acts ii. 9). Aquila, the useful helper of Paul, was born in Pontus (Acts xviii. 2), and "sojourners of the Dispersion" residing there were among those to whom Peter wrote (1 Pet. i. 1).

T. W. C.

Poole, Matthew, nonconformist; b. at York, England, 1624; d. at Amsterdam, Oct., 1679. He studied at Emmanuel College, Cambridge, and was rector of St. Mary le Querne, London, from 1648 till ejected in 1662. He attacked Biddle, a Unitarian, in *The Blasphemer Stain*, 1654, and the Romanists in *Nullity of the Romish Faith*, London, 1666, and *Dialogues*, 1667. His greatest work, *Synopsis Criticorum Biblicorum*, 5 vols., folio, 1669-76, is a treasury of biblical lore, and has often been reprinted. His *Annotations on the Holy Bible*, carried to Is. lviii., was completed by some of his friends, and issued in 2 vols., folio, 1685. The reprint of 1801 has in its fourth volume an account of Poole and his numerous writings.

F. M. B.

Poor, Daniel, D.D. (Dartmouth, 1835), Congregationalist; b. at Danvers, Mass., June 27, 1789; d. at Memph, Ceylon, Feb. 2, 1855. He graduated at Dartmouth, 1811, and at Andover, 1814; sailed Oct. 23, 1815, and reached Colombo, March 23, 1816; and labored in India and Ceylon till his death, except two years, 1848-50, spent at home in stimulating missionary enterprise. He wrote much in Tamil and English.

F. M. B.

Poor Men of Lyons. See WALDENSES.

Pope. The general topics coming under this head have been discussed under PAPACY, PRIMACY, CARDINAL, INFALLIBILITY, etc., to which articles the inquirer is referred. It remains here only to give a list of the popes, which we take without essential change from H. B. Smith's *Chronological Tables of Church History*, New York, 1875. The special articles in this Dictionary, sometimes correct, and sometimes add to these dates.

F. H. F.

1. Linus, 67-78?
2. Anacletus (Cletus?) 91?
3. Clement, 100?
4. Evaristus, 109, 27th Oct.?

5. Alexander I., 109, martyr, 119?
6. Sixtus I. (Xystus), to 127.
7. Telesphorus, 127-30.
8. Hyginus, to 142.
9. Pius I., 142-57?
10. Anicetus, martyr, 161 (168).
11. Soter, 170 (177).
12. Eleutherius, 185 (193)? or, 177-190.
13. Victor I., 185 (193) to 197 (202).
14. Zephyrinus, 202 to 218 (219).
15. Callistus I., 219 to 14th Oct., 223.
16. Urban I., 223 to 25th May, 230?
17. Pontian, 22d July, 230, to 28th Sept., 235.
18. Anterus, 21st Nov., 235, to 3d Jan., 236.
19. Fabian, 11th Jan., 236, to 20th Jan., 250.
20. Cornelius, June 4th? 251, died in exile, 14th Sept., 252.
21. Lucius, 25th Sept., 252, martyr, 4th March, 253.
22. Stephen, March, 253, martyr, 2d Aug., 257?
23. Sixtus II. (Xystus), martyr, 6th Aug., 258.
24. Denys (Dionysius), 22d July, 259, to 26th Dec., 269.
25. Felix I., 28th Dec., 269,† 22d Dec.?, 274.
26. Eutychian, 5th Jan., 275,† 7th Dec., 283.
27. Caius, 17th Dec., 283,† 21st April, 296.
28. Marcellinus, 30th June, 296,† martyr, 24th Oct., 304.
29. Marcellus,† 308 or 310?
30. Eusebius, May to Sept., 310.
31. Miltiades, 2d July, 311, to 10th Jan., 314.
32. Sylvester I., 31st Jan., 314, to 31st Dec., 335.
33. Marcus, 18th Jan., 336, to 7th Oct., 336.
34. Julius I., 6th Feb., 337, to 12th April, 352.
35. Liberius, 22d May, 352, to 24th Sept., 366. Felix II., Anti-pope, 355.
36. Damasus I., 1st Oct., 366?, to 11th Dec., 384.
37. Siricius, 22d Dec., 384, to 25th Nov., 398.
38. Anastasius I., Dec., 398, to 14th Dec., 401.
39. Innocent I., 401 or 402, to 12th March, 417.
40. Zosimus, 18th March, 417, to 26th Dec., 418.
41. Boniface I., 28th Dec., 418, to 4th Sept., 422.
42. Celestine I., 10th Sept., 422, to 26th July, 432.
43. Sixtus III., 31st July, 432, to 18th Aug., 440.
44. Leo I., The Great, 29th Sept., 440, to 3d (5th) Nov., 461.
45. Hilary, 10th Nov., 461, to 21st Feb., 468.
46. Simplicius, 25th Feb., 468, to 27th Feb., 483.
47. Felix II. (III.), 6th March, 483, to 24th Feb., 492.
48. Gelasius, 1st March, 492, to 19th Nov., 496.
49. Anastasius II., 24th Nov., 496, to 17th Nov., 498.
50. Symmachus, 22d Nov., 498, to 19th July, 514.
51. Hormisdas, 27th July, 514, to 6th Aug., 523.
52. John I., 13th Aug., 523, to 18th May, 526.
53. Felix III. (IV.), 24th July, 526, to Sept.?, 530.
54. Boniface II., 15th Oct., 530, to Oct. (November), 532. Dioscurus, Anti-pope, 530.
55. John II., Mercurius, 22d Jan., 533, to 27th May, 535.
56. Agapetus I., 3d June, 535, to 23d April, 536.
57. Silverius, 8th June, 536,† 20th June 538.
58. Vigilius, 22d Nov., 537, to 10th Jan., 555.
59. Pelagius I., April, 555, to 1st March, 560.
60. John III., Catelinus, 18th July, 560, to 13th July (25th Oct.?), 573.
61. Benedict I., 3d June, 574, to 30th July, 578.
62. Pelagius II., 30th Nov., 578, to 8th Feb., 590.
63. Gregory I., The Great, 3d Sept., 590,† 12th March, 604.
64. Sabinian [13th Sept., 604 (Herzog's RE)],† 22d Feb., 606.
65. Boniface III., 25th Feb., 606, to 12th Nov., 606 (or, 10th Nov., 607).
66. Boniface IV., 607 or 608, to 7th May, 615.
67. Deusdedit (Theodatus), 614 or 615; d. in 617 or 618.
68. Boniface V., 617 or 619,† 625.
69. Honorius, 625 or 626,† 12th Oct., 638.
70. Severinus, 28th May, 640;† 1st Aug., 640.
71. John IV., 24th Sept., 640, to 11th Oct., 642.
72. Theodore, 24th Nov. (8th Dec.), 642, to 13th May, 649.
73. Martin I., 5th July, 649,† 16th Sept., 655.
74. Eugenius, 8th Sept., 644,† 1st June, 657.
75. Vitalian, 30th July, 657, to 27th Jan., 672.
76. Adeodatus (Theodatus), 22d April, 672, to June, 676.
77. Donnus (Donus), 2d Nov., 676, to 11th April, 678.
78. Agatho, 678 or 9,† 10th Jan., 682?
79. Leo II., 17th Aug. (19th Oct.), 682, to 3d July, 683.
80. Benedict II., 26th June, 684, to 7th May, 685.
81. John V., 685 or 686,† 686 or 687.
82. Conon, 21st Oct., 686, to 21st Sept., 687. Paschalis, Anti-pope, 687 to about 692.
83. Sergius, 15th Dec., 687, to 8th Sept., 701.
84. John VI., 28th Oct., 701, to 9th Jan., 705.
85. John VII., 1st March, 706, to 17th Oct., 707.
86. Sisinnus, 18th Jan., 708, to 7th Feb., 708.
87. Constantine, 25th March, 708, to 9th April, 715.
88. Gregory II., 19th March, 715, to 10th Feb., 731.
89. Gregory III., 18th March, 731, to 27th Nov., 741.

90. Zachary, 30th Nov., 741, to 14th March, 752.
91. Stephen II., 26th March, 752, to 25th April, 757.
92. Paul, 29th May, 757, to 28th June, 767.
93. Stephen III., 7th Aug., 768, to 1st Feb., 772.
94. Adrian I., 9th Feb., 772, to 25th Dec., 795.
95. Leo III., 27th Dec., 796, to 11th June, 816.
96. Stephen IV., 22d June, 816, to 24th Jan., 817.
97. Pascal I., 25th Jan., 817, to 11th May, 824.
98. Eugene II., 5th June (14th Feb.), 824, to Aug., 827.
99. Valentine, about 40 days.
100. Gregory IV., beginning of 828, to Jan., 844.
101. Sergius, 27th Jan. (10th Feb.), 844, to 27th Jan., 847.
102. Leo IV., Jan., 847, to 27th June, 855.
103. Benedict III., 29th Sept., 855, to 8th April, 858?
104. Nicholas I., 24th April, 858, to 13th Nov., 867.
105. Adrian II., 14th Dec., 867, to 872.
106. John VIII., 14th Dec., 872, to 15th Dec., 882.
107. Marinus, Dec., 882, to May, 884.
108. Adrian III., May to Sept., 884.
109. Stephen V., Sept., 885, to 7th Aug., 891.
110. Formosus, 19th Sept., 891, to April, 896.
111. Boniface VI., only 15 days.
112. Stephen VI., Aug., 896.
113. Romanus, less than 4 months, 897.
114. Theodore, 20 days, May, 898.
115. John IX., July, 898, to 30th Nov., 900.
116. Benedict IV., 900, to Oct., 903.
117. Leo V., 28th Oct., 903, imprisoned in Nov. by.
118. Christopher, imprisoned, 904, by.
119. Sergius III., † Aug., 911.
120. Anastasius III., Aug., 911, to Oct., 913.
121. Lando, 913 or 914, † 26th April.
122. John X., April, 914; strangled, 928.
123. Leo VI., June, 928, to Feb., 929.
124. Stephen VII., Feb., 929, to March, 931.
125. John XI., † Jan., 936.
126. Leo VII. (VI.), Jan., 936, to July, 939.
127. Stephen VIII., July, 939, to 942.
128. Martin V., Nov., 942, to Jan., 946.
129. Agapetus II., March, 946, to close of 955.
130. John XII. (Octavian), Jan., 956?, to 963.
131. Leo VIII., 6th Dec., 963. [† 965]. Benedict V., 964.
132. John XIII., 1st Oct., 965, to Sept., 972.
133. Benedict VI., 972, strangled, 974.
134. Domnus II., † 974.
135. Benedict VII., 975-83.
136. John XIV., Nov., 983, to 984.
137. John XVI., July, 985, to 996.
138. Gregory V., 3d May, 996, † 4th Feb., 999.
139. Sylvester II. (Gerbert), 2d April, 999, † 11th May, 1003.
140. John XVII., five months, in 1003.
141. John XVIII., Dec., 1003, abdicated, May, 1009.
142. Sergius IV. (Buca Porci), 1009-12.
143. Benedict VIII., July, 1012, † July, 1024.
144. John XIX., 1024 (5), to May, 1033.
145. Benedict IX., 1033, to 17th July, 1048.
146. Gregory VI., 1044 (5), to 1046.
147. Clement II., 1046, [† 1047].
148. Damasus II., 1048, 23 days.
149. Leo IX., 1048, died, 19th April, 1054.
150. Victor II., March, 1055?, † 28th July, 1057.
151. Stephen IX., 2d Aug., 1057, to 29th March, 1058. Benedict X., Anti-pope, 30th March, 1058, to 18th Jan., 1059.
152. Nicholas II., 18th Jan., 1059, † July, 1061.
153. Alexander II., 30th Sept., 1061, to 21st April, 1073.
154. Gregory VII. (Hildebrand) The Great, 22d April, 1073, died, 25th May, 1085.
155. Victor III., 24th May, 1086, to 16th Sept., 1087.
156. Urban II., 12th March, 1088, to 29th July, 1099.
157. Pascal II., 13th Aug., 1099, to 18th (21st) January, 1118. Guibert, Anti-pope.
158. Gelasius II., 25th Jan., 1118, died, 29th Jan., 1119. Gregory VIII., Anti-pope.
159. Callistus (Calixt) II., 9th Feb., 1119, died, 12th Dec., 1124. Burdinus (Gregory VIII.), Anti-pope.
160. Honorius II. (Lambert), 21st Dec., 1124, to 14th Feb., 1130.
161. Innocent II. [Feb. 14, 1130, to Sept. 23, 1143.] Anti-popes, Anactetus, † 1138, Victor.
162. Celestine II., 26th Sept., 1143, to 9th March, 1144.
163. Lucius II., 12th March, 1144, to 25th Feb., 1145.
164. Eugene III., 27th Feb., 1145, to 7th July, 1153.
165. Anastasius IV., 9th July, 1153, to 2d Dec., 1154.
166. Adrian IV. (Nicholas Breakspeare), 3d Dec., 1154, to 30th Aug., 1159.
167. Alexander III., 7th Sept., 1159, to 30th Aug., 1181. Anti-popes: Victor IV., 1159-64. Pascal III., 1164-8. Calixt III., 1168-78. Innocent III., 1178, imprisoned, 1180.
168. Lucius III., 1st Sept., 1181, to 24th Nov., 1185.
169. Urban III., 25th Nov., 1185, to 11th Oct., 1187.
170. Gregory VIII., 20th Oct. to 17th Dec., 1187.
171. Clement III., 9th Dec., 1187, to 27th March, 1191.
172. Celestine III., 30th March, 1191, to 7th (8th) Jan., 1198.
173. Innocent III. (Lothaire), 8th Jan., 1198, † 16th July, 1216.
174. Honorius III., 18th July, 1216, to 18th March, 1227.
175. Gregory IX., 19th March, 1227, to 21st Aug., 1241.
176. Innocent IV., 25th June, 1243, to 7th Dec., 1254.
177. Alexander IV., 12th Dec., 1254 to 25th May, 1261.

178. Urban IV., 29th Aug., 1261, to 2d Oct., 1264.
179. Clement IV. (Guy Foulques), 5th Feb., 1265, to 29th Nov., 1268.
180. Gregory X., 27th March, 1272, † 10th Jan., 1276.
181. Innocent V., 23d Jan., to 22d June, 1276.
182. Adrian V., 11th July, † 16th Aug., 1276.
183. John XXI. (XX.?), 13th Sept., 1276, to 17th May, 1277.
184. Nicholas III., 23d Nov., 1277, died, 22d Aug., 1280.
185. Martin IV., 22d Feb., 1281, to 28th Mar., 1285.
186. Honorius IV., 2d April, 1285, to 3d April, 1287.
187. Nicholas IV., 15th Feb., 1288, to 4th April, 1292.
188. Celestine V., 5th July, 1294, died, 19th May, 1296.
189. Boniface VIII., 21st Dec., 1294, to 11th Oct., 1303.
190. Benedict XI., 22d Oct., 1303, to 6th July, 1304.
191. Clement V., 5th June, 1305, to 20th April, 1314.
192. John XXII. (XXI.?), 7th Aug., 1316, to 4th Dec., 1334.
193. Benedict XII., 20th Dec., 1334, to 25th April, 1342.
194. Clement VI., 13th May, 1342, to 6th Dec., 1352.
195. Innocent VI., 18th Dec., 1352, to 12th Sept., 1362.
196. Urban V., 28th Sept., 1362, to 19th Sept., 1370.
197. Gregory XI., 30th Dec., 1370, died, 27th March, 1378.
198. Urban VI., 9th April, 1378, † 15th Oct., 1389. At Avignon: Clement VII., 21st Sept., 1378, died, 26th Sept., 1394.
199. Boniface IX., 2d Nov., 1389, † 1st Oct., 1404. At Avignon: Benedict XIII., 28th Sept., 1394. [Deposed, at Constance July 26, 1417, † 1424.]
200. Innocent VII., 17th Oct., 1404, † 6 Nov., 1406.
201. Gregory XII., 3d Nov., 1406, to 1415, [† 1417].
202. Alexander V., 26th June, 1409, † 3d May, 1410. At Avignon: Clement VIII., 1424 to 1429.
203. John XXIII., 17th May, 1410, to 1415, [† 1419].
204. Martin V., 11th Nov., 1417, † 21st Feb., 1431.
205. Eugene IV., 11th March, 1431, to 23d Feb., 1447.
206. Nicholas V., 6th March, 1447, † 24th March, 1455.
207. Calixt III. (Borgia), 8th April, 1453, to 6th Aug., 1458.
208. Pius II. (Aeneas Silvius Piccolomini), 27th (19th) Aug., 1458, to 16th Aug., 1464.
209. Paul II., 31st Aug., 1464, died, 28th July, 1471.
210. Sixtus IV., 9th Aug., 1471, to 18th Aug., 1484.
211. Innocent VIII., 29th Aug., 1484, to 23d July, 1492.
212. Alexander VI., Borgia, 11th Aug., 1492, † 18th Aug., 1503.
213. Pius III., 22 days, 1503.
214. Julius II., 1st Nov., 1503, to 20th Feb., 1513.
215. Leo X., 11th March, 1513, to 1st Dec., 1521.
216. Adrian VI., 9th Jan., 1522, † 24th Sept., 1523.
217. Clement VII., 19th Nov., 1523, † 25th Sept., 1534.
218. Paul III., 13th Oct., 1534, to 10th Nov., 1549.
219. Julius III. (Del Monte), 8th Feb., 1550, 23d March, 1555.†
220. Marcellus II., 9th April, 1555, died 30th April, 1555.
221. Paul IV., 23d May, 1555, to 18th Aug., 1559.
222. Pius IV. (Medici), 20th Dec., 1559, to 9th Dec., 1565.
223. Pius V. (Ghislieri), 7th Jan., 1566, † 1st May, 1572.
224. Gregory XIII., Buoncompagno, 13th May, 1572, † 10th April, 1585.
225. Sextus V., Felix Bretti, 24th April, 1585, † 27th Aug., 1590.
226. Urban VII., 15th Sept., 1590, died in 13 days.
227. Gregory XIV., 5th Dec., 1590, † 15th Oct., 1591.
228. Innocent IX., 20th Oct., 1591, † 30th Dec., 1591.
229. Clement VIII., Aldobrandini, 30th January, 1592, to 3d (5th) March, 1605.
230. Leo XI. (Medici), 1st April 1605, † 27th April.
231. Paul V. (Borghese), 16th May, 1605, † 28th Jan., 1621.
232. Gregory XV. (Ludovizio), 9th Feb., 1621, † 8th July, 1623.
233. Urban VIII. (Barberini), 6th Aug., 1623, † 29th July, 1644.
234. Innocent X., 15th Sept., 1644, † 7th Jan., 1655.
235. Alexander VII., April 6, 1655, to May 22, 1667.
236. Clement IX. (Rospigliosi), June 20, 1667, to Dec. 9, 1669.
237. Clement X. (Altieri), April 29, 1670, to July 22, 1676.
238. Innocent XI. (Odescalchi), Sept. 21, 1676, to Aug. 12, 1680.
239. Alexander VIII. (Ottoboni), Oct. 6, 1680, to Feb. 1, 1691.
240. Innocent XII. (Pignatelli), July 12, 1691, to Sept. 27, 1700.
241. Clement XI. (Albanos), Nov. 23, 1700, to March 19, 1721.
242. Innocent XIII. (Conti), May 8th, 1721, to March 7, 1724.
243. Benedict XIII. (Orsini), May 24, 1724, to Feb. 21, 1731.
244. Clement XII. (Corsini), July 12, 1730, to Feb. 6, 1740.
245. Benedict XIV. (Lambertini), Aug. 17, 1740, to May 3, 1758.
246. Clement XIII. (Razzonico), July 6, 1758, to Feb. 2, 1769.
247. Clement XIV. (Ganganelli), May 19, 1769, to Sept. 22, 1774.
248. Pius VI. (Braschi), Feb. 15, 1775, to Aug. 29, 1799.
249. Pius VII. (Chiramonti), March 13, 1800, to Aug. 20, 1823.

Leo XII. (Della Genga), Sept. 28, 1823, to Feb. 10, 1829.

Pius VIII. (Castaglione), May 24, 1829, to Feb. 2, 1831.

Gregory XVI. (Cappellari), Feb. 2, 1831, to June, 1846.

Pius IX. (John Maria Mastai Ferretti), Jan. 16, 1846, [to Feb. 7, 1878.]

1. Leo XIII., reigning Pope, elected Feb. 20, 1878.]

Pope, William Burt, D.D. (Edinburgh, 3), Methodist; b. at Horton, Nova Scotia, 19, 1822; studied theology at Richmond College, England, held various pastoral charges, 1841-67, and was in the latter year de professor of theology in Didsbury College, Manchester. He published a translation of Stier's *Words of the Lord Jesus*, Edinburgh, 1855-62, 10 vols.; *Discourses on the Kingdom and Reign of Christ*, London, 1869, *The Person of Christ*, Fernley lectures, 1875; *Compendium of Christian Theology*, 1875-76; 3 vols., sermons and *A Higher Echism of Theology*, 1883, 2d ed., 1884.

Portage, John, a founder of the Philadelan Society (q.v.); b. in London, 1698; here 1698. He studied at Oxford, was late at Reading, and then rector at Bradfield, Berkshire, till deposed for his heresies or eccentricities. A zealous disciple of Jakob Böhme, he gathered at Bradfield in London a group of mystics, who were ordered, in his person and that of Mrs. Wade, with visions, illuminations, etc. He wrote *Theologia Mystica*, London, 1680; *istic divinitie*, 1683; and *Metaphysica vera livina*, 1698. *Mundorum Explicatio*, 1661, strange book of verse, ascribed to him in Key's *History of Philosophy*, is by Samuel Portage. F. M. B.

Porter, Ebenezer, A.M. (Yale College, 5), D.D. (Dartmouth College, 1814), Congregationalist; b. at Cornwall, Conn., Oct. 5, 2; d. at Andover, Mass., April 8, 1834. He was graduated at Dartmouth College, 2, and ordained pastor of Washington, Conn., in 1796. In 1812 he was appointed professor of sacred rhetoric in the Andover Theological Seminary and in 1827 its president. Prominent among his writings are: *Young Preacher's Manual*, Boston, 1819, 2d ed., New York, 1829; *An Analysis of the Principles of Rhetorical Delivery*, Andover, 7, 8th ed., Boston, 1829; *Rhetorical Reader*, Andover 1831, which ran through several editions; *Lectures on Homiletics*, 1834. (See his *Memoir* by L. Matthews, Boston, 1837.)

Porter, Josias Leslie, D.D. (Edinburgh, 1864), LL.D. (Glasgow, 1864), D. t. Queen's University, Ireland, 1881). Presbyterian; b. at Burt, County Donegal, Ireland, Oct. 4, 1823; d. in Belfast, March 16, 1889. He was graduated at Glasgow, studied theology at the Free Church College and University, Edinburgh, and in the Presbyterian Church of England, laid as missionary at Damascus, 1849-59, professor of Biblical criticism in the Assembly's College, Belfast, 1860-77, and in 1878 appointed British Parliament Commissioner of education in Ireland. He

has published *Five Years in Damascus*, London, 1855, 2 vols., 2d ed., 1870; *Hand-book for Syria and Palestine*, 1858, 2 vols., 3d ed., 1875; *The Life and Times of Henry Cooke*, London, 1871, 3d ed., Belfast, 1877; besides a number of articles in dictionaries, reviews, etc.

Porter, Noah, D.D. (University of New York, 1858, Edinburgh, 1886), LL.D. (Western Reserve College, O. 1870; Trinity College, Hartford, Conn., 1871), Congregationalist; b. at Farmington, Conn., Dec. 14, 1811, graduated at Yale College, 1831, was Clark professor of metaphysics and moral philosophy there, 1846-71, and president, 1871-86. He published *The Educational Systems of the Puritans and Jesuits Compared*, New York, 1851; *The Human Intellect*, 1868, 3d ed., 1876; *Books and Reading*, 1870, 6th ed., 1881; *American Colleges and the American Public*, 1870, 2d ed., 1878; *Elements of Intellectual Science*, 1871, 2d ed., 1876; *Bishop Berkeley*, 1885; *Kant's Ethics*, Chicago, 1886; *Fifteen years in the Chapel of Yale College, 1871-86 (sermons)* New York, 1887. He edited *The International Dictionary* (Webster's) Springfield, Mass., 1890.

Portiuncula Indulgence, thus called after the Portiuncula Church, *Nostra Signora degli Angeli*, near Assisi, which was built over the cell of St. Francis of Assisi, just as the church of Loreto was built over the *santa casa*. According to legend Christ appeared to St. Francis and assured him that, "if the pope would give his consent," plenary indulgence should be granted to everyone who confessed in that church. Honorius III., however, 1216-27, did not think that he could afford so much and limited the Portiuncula indulgence to one day a year, from evening Aug. 1., to evening Aug. 2. Later popes were more generous. Innocent XII., 1691-1700, extended the term to every day of the year, and Pius IX., 1846-78, to every church of the Franciscan order.

Port Royal, a French nunnery of great celebrity, was founded in 1204 by Mathilde de Garlande and situated a few miles from Paris in the valley of the Yvette. It belonged to the Cistercian order and was subject to the visitations of the abbot of Cîteaux, but originally it was exempted from the jurisdiction of the archbishop of Paris, and Honorius III., 1216-27, granted it great privileges, as for instance, to have the Lord's supper administered even though the whole country were laid under the ban, to receive laymen who wished to renounce the world and do penance but did not wish to take the monastic vows, etc. On account of its intimate connections with the most distinguished families of the country, it grew very rich and there was always an air of grandeur and exclusiveness about it. But its celebrity it owes to the family of Arnauld (q.v.).

Under the management of Jacqueline Marie Arnauld or, as she was generally called Mère Angélique, abbess of Port Royal from 1602 to 1661, and under the influence of her confessor, St. Francis of

Sales, the institution was thoroughly reformed and experienced a great expansion. Its chief seat was removed to Paris. Port Royal des Champs now became known principally as the refuge of a great number of famous recluses, among whom were Palla the physician, Fontaine the historian, Arnauld d'Audilly, the translator of the fathers, the Duke de Luynes, Pascal, etc.; while the schools of Port Royal proved one of the most remarkable educational institutions France had ever seen. The nuns, mostly ladies of elegant education, proved to be excellent teachers, and they had from outside the aid of male teachers of the highest order. No wonder that the finest talents and noblest aspirations gathered to their rooms; Racine was among their pupils. But when, after the death of St. Francis of Sales, St. Cyran became the spiritual adviser of Mère Angélique, storms began brewing. He was an enthusiastic disciple of Jansen and, together with Antoine Arnauld, Pascal and others, he made Port Royal the centre of Jansenism, (q.v.).

Neither in Jansenism generally nor in Port Royal specially was there any leaning toward Protestantism. Port Royal stood firmly and safely on Roman Catholic ground, but the Jansenists demanded personal conviction and personal sincerity, first and last, in everything and at every moment, and were thus by fate placed in an irreconcilable antagonism to the Jesuits who, on account of their very vow of absolute and unconditional obedience, can have nothing to do with such things as personal conviction and personal sincerity. At one time it looked as if Port Royal should come out victorious from the contest with the Society of Jesus, but when in 1660 Louis XIV. assumed the government of France in person, the situation changed. He could not bear Jansenism; the better he knew it, the more he hated it. But he felt a kind of affinity to Jesuitism. In 1667 he severed the connection between Port Royal des Champs and Port Royal de Paris, and assumed the right to appoint the abbess of the latter. In 1679 he forbade Port Royal des Champs to receive novices, and when the nuns of Port Royal de Paris refused to subscribe the bull *Vineam Domini* of July 15, 1705, the storm burst upon them. Nov. 22, 1707, the monastery was excommunicated. July 11, 1709, the archbishop of Paris issued orders for its dissolution, and Oct. 29, same year, the police expelled the nuns. Finally, Jan. 22, 1710, the buildings were razed to the ground. (See Sainte-Beuve: *Port Royal*, Paris, 1840-59, 5 vols., and Beard: *Port Royal*, London, 1861, 2 vols. 2d ed., 1873.) C. P.

Pöschl, Thomas, Roman Catholic, b. at Horetz, Bohemia, March 2, 1769; d. in Vienna, Nov. 15, 1837. While chaplain of Ampfelwang, Upper Austria, he began to preach his "new revelations" and formed a sect, the Pöschlians. The assemblies of those enthusiasts were so licentious, however, that the police interfered. Pöschl was arrested and shut up in a lunatic asylum

where he died. His followers were dispersed. See Würth: *Vöklbruch*, Marktbreit, 1825.

Positivism. See COMTE, p. 183.

Possession, Demoniacal. See DEMONIAC.

Possevino, Antonio, b. at Mantua, 1534; d. at Ferrara, 1611; entered the order of the Jesuits in 1559, labored as a missionary among the Waldenses, in Savoy and the Protestants in Transylvania, and was sent as diplomatical agent first to Sweden and afterwards to Poland and Russia. Towards the close of his life he was professor at Padua and had St. Francis of Sales among his pupils. His *Moscovia*, Vilna, 1586, has some historical interest; *Apparatus sacer*, Venice, 1603-6; 3 vols., fol., was the most complete catalogue of its time. His life was written in French by d'Origny, Paris, 1712.

Possidius or Possidanus, bishop of Calama in Numidia, an intimate friend of Augustine, banished by Genseric in 437, wrote a life of Augustine which is generally printed together with his works but also separately edited by Salinas, Rome, 1731, Augsburg, 1768.

Postel, Guillaume, b. at Dolerie, Normandy, May 28, 1503; d. in Paris, Sept. 6, 1581; led a very erratic and troubled life, was twice appointed professor of mathematics and Oriental languages in Paris and gathered great audiences, enjoyed great esteem as a scholar, but was prevented from being really useful by eccentricities and vagaries. Among his works are *De rationibus Spiritus Sancti*, Paris, 1643; *La doctrine du siècle doré*, Paris, 1551, etc.

Postil meant originally, in the time of Charlemagne and later on, a collection of notes to the Scriptures, and received its name from the notes following after the text: *postilla*, but came afterwards to mean a collection of sermons.

Potter, Alonzo, D.D. (Harvard, 1846), LL.D. (Union, 1846), Bishop of Pennsylvania; b. at La Grange, Dutchess Co., N. Y., July 6, 1800; d. in San Francisco harbor, July 4, 1865. He graduated at Union, 1818, studied for the ministry under Bishop White, taught for a time at Union, and married the daughter of President Nott; was rector of St. Paul's, Boston, 1826-31; professor at Union, 1831-45; consecrated Bishop of Pennsylvania, Sept. 23, 1845. His administration was wise, fatherly and efficient; his churchmanship was moderate; his character alike official and personal, won the highest respect. He delivered five courses of Lowell Institute Lectures, 1845, 1847-49, and 1853, and published sundry volumes, educational and other; but his most eminent talents were executive. See his *Life*, by Bishop Howe, Philadelphia, 1871. All his sons rose to eminence, and one of them is the present Bishop of New York. F. M. B.

Potter, Right Rev. Henry Codman, D.D. (Union College, Schenectady, N. Y., 1865; Trinity College, Hartford, Conn., 1883),

L.D. (Union College, 1881), Episcopalian, shop of New York; b. at Schenectady, May 25, 1835, graduated from the Protestant-Episcopal Theological Seminary of Virginia, 1857, held various pastoral charges and became assistant bishop of New York in 1883, and bishop in 1887. He has published *Sisterhoods and Deaconesses at Home and Abroad*, New York, 1871; *Notes of the East, a winter in Egypt and Syria*, 1876; *Sermons of the City*, 1881.

Potter's Field, a piece of ground according to tradition located on the southern slope of the valley of Hinnom, was bought for the thirty pieces of silver which Judas obtained by betraying Christ and then converted into a burial ground for Jews not belonging to the city of Jerusalem (Matt. xxvii. 7; Acts i. 18.).

Potts, George, D.D. (), Presbyterian; b. in Philadelphia, March 15, 1802; d. in New York, Sept. 15, 1864; was graduated at the University of Pennsylvania in 1819 and Princeton Theological Seminary in 1823, and held pastoral charges at Natchez, Miss., 1823-35, and in New York from 1836 to his death. He published sermons and pamphlets, among which the well-known *No Church without a Bishop*, New York, 1844, in the controversy with bishop Wainwright.

Poulain, Nicolas, French Reformed, b. at Lesneufs, Seine Inférieure, France, Jan. 13, 1607; d. at Geneva, April 3, 1668. He held various pastoral charges in France and Switzerland, and was editor-in-chief of *Esperance* when he died. He published *Il n'est ce qu'un Christianisme sans dogmes sans miracles?* Paris, 1663, and *L'œuvre des missions évangéliques au point de vue de la simplicité du Christianisme*, 1667, which have obtained a prominent place in Christian polemics.

Powell, Baden, b. in London, 1796; d. there, June 11, 1860; was educated at Oxford, and was professor of geometry there, 1827-54. Besides his purely scientific works he has written much on topics connected at once with science and Christianity: *Connection of Natural and Divine Truth*, London, 1838; *Three Essays*, 1855, 2d ed., 1856; *Christianity without Judaism*, 1857; *On the Study of the Evidences of Christianity in Essays and Reviews*, 1860.

Practical Theology forms a distinct department of the science of Theology, coordinate with exegetical, historical, and systematic theology, and comprising Homiletics, Catechetics, Liturgics, Pastoral Theology, and Theory of Church Government.

Prades, Jean Martin de, abbé, b. at Casalsarrazin, in south-western France, about 1720; d. at Glogau, Silesia, in 1782, belonged to the Encyclopedist circle. As some *theses* of his, in which he, among other scandals drew up a comparison between Esculapius and Christ, were condemned not only by the Sorbonne, the archbishop of Paris, and the pope, but also by the parliament of Paris, he fled to Holland and afterwards to

Berlin, where, on the recommendation of Voltaire, he was made reader to Frederick II. The latter, however, suspected him of treacherous correspondence with duke de Broglie and banished him to Glogau, where he recanted and was made archdeacon of the cathedral. He published an abridgment of Fleury's church-history, with a preface by Frederick II., Berlin, 1767 2 vols.

Pradt, Dominique Dufour de, abbé; b. at Allanches, Auvergne, France, April 23, 1759; d. in Paris, March 18, 1837; was a member of the States-General in 1789, and emigrated as an adherent of the king in 1791. In 1801 he returned, was appointed almoner to the emperor, bishop of Poitiers, archbishop of Malines, and in 1812 sent as ambassador to Warsaw. In this last position he proved a failure, and when he was recalled, he became a bitter enemy of Napoleon. But he was coldly received by the Bourbons and even compelled to resign his archbishopric. He then joined the opposition until in the July revolution he again became a solid monarchist. Besides his *Histoire de l'ambassade au Varsovie*, Paris, 1815, he wrote a great number of pamphlets on miscellaneous matters.

Præmunire, the name given to a writ originating in the 14th century (statute of Provisors, Edward I., statute of Præmunire, Richard II., 1392), to the offence for which the writ was granted, and to the penalty inflicted under it. It originally put restraint upon the papal authority in the disposal of English benefices, and upon resort to the Roman court rather than to the English courts, and was designed to put a bar to the papal encroachments upon the civil power. At the time of the Reformation it was widened in its application, and became a means in the hands of the government of checking the papal party. The penalties of præmunire involved loss of all civil rights, forfeiture of property, and imprisonment during the royal pleasure. The principal historical case of præmunire is the fall of Wolsey under that charge, and his deprivation of dignities and property. (1529). F. H. F.

Prætorium, the headquarters of a Roman commander or governor. Three are mentioned in Scripture. 1. At Jerusalem (Mar. xv. 16). The same Greek word is rendered by the A. V. "common hall" (Matt. xxvii. 27), and "judgment hall" (John xviii. 28, 33, xix. 9), by the R. V. "palace." It was a large, rectangular space, containing barracks for soldiers, on the western hill of Jerusalem, whence it communicated with the temple by a causeway across the Tyropoeon valley. 2. At Cæsarea. The official residence of the governor Felix, where Paul was imprisoned 2 years (Acts xxiii. 35). 3. At Rome (Phil. i. 13). Some, as A. V., consider this the palace of the Cæsars on the Palestine hill which was garrisoned by the soldiers called Prætorians: others, with R. V., refer it to the general camp of the Prætorian guard, situated just outside the city walls on the northeast. T. W. C.

Praxeas, a Monarchian, a native of Phrygia, who came to Rome towards the close of the 2d century and stirred up a bitter opposition to the Montanists, but then he was himself formally arraigned as a heretic by Tertullian in his treatise *Adversus Praxean*, the only source from which anything is known about him. C. P.

Prayer, the chief act of public and private worship in all ages and lands. It has its root in man's moral nature, is enjoined by God, and commended by the highest examples. It is the communion of the soul with God, and includes adoration, petition, intercession and thanksgiving (1 Tim. ii. 1). It may be either mental or vocal, in the closet or in the family, or in the house of God. We are directed to pray for others as well as ourselves (Jas. v. 16), for kings and magistrates (1 Tim. ii. 2), for the church (Ps. cxxii. 6), for the world (Is. lxii. 6, 7), and even for our enemies (Matt. v. 44); and have the right and the duty to pray for all that we need for the body or the soul, as the Lord's Prayer shows. Our prayer is to be offered to the Father, in the name of the Son, through the Holy Spirit.

In the Mosaic law the duty of prayer is taken for granted as a necessary adjunct of sacrifice, but at first as well as in later ages public prayer accompanied the offerings (1 Chr. xxiii. 30, Neh. ix., Luke i. 10, 1 Ki. viii.). It formed a part of synagogue worship, and even where no synagogue existed, a slight structure, often roofless, was made "a place of prayer" (Acts xvi. 13). All the eminent servants of God were mighty in prayer: Abraham (Gen. xviii. 23, xx. 17), Jacob (xxxii. 26-31), Moses (Num. xi. 2), Joshua (Jos. x. 12), Samuel (1 Sam. xii. 18), David (the whole Psalter), Elijah (1 Ki. xvii. 21), Elisha (2 Ki. iv. 33), Hezekiah (xix. 15), Daniel (Dan. vi. 10), Anna (Luke ii. 37). The apostles made prayer as much a part of their function as the ministry of the word (Acts vi. 4), and on all occasions abounded in the exercise (Acts xvi. 25, 2 Cor. xii. 8). Our Lord often withdrew to a solitary place for prayer, sometimes rising up "a great while before day" (Mark i. 35), at others continuing "all night" (Luke vi. 15), in the service.

Some of the pious were accustomed to pray thrice a day at fixed hours (Ps. lv. 17, Dan. vi. 10), and at times to utter brief ejaculations in the midst of temporal business (Neh. ii. 4, v. 19). No uniform posture is enjoined. Good men have prayed standing with hands outspread (1 Ki. viii. 22), bowing the head (Gen. xxiv. 26), sitting on the ground (2 Sam. vii. 18), kneeling (Dan. vi. 10) and prostrate on their face (Josh. vii. 6), and in every case with equal acceptance. The main thing is the reverential frame of mind and genuine sincerity and earnestness which always accompany true faith. Habitual prayer is a duty enjoined by sound reason and right affections as well as by the divine word, and he who lives without it is an atheist in his heart.

Objections to the duty proceed upon a mistaken basis. God's unchangeable pur-

pose presents no difficulty, for the great scheme of his providence embraces alike the prayer and the answer, and men's devotions, as much as their other free acts, are included in his eternal plan. Nor is prayer intended to increase God's knowledge of man's wants, or make him more ready to supply them; but it is a fact that he grants many blessings in answer to prayer which otherwise he would withhold. He is not a cold abstraction, but a living, loving Person, near at hand, and that his people may feel this more and more he makes prayer the condition upon which he puts forth his power.

Yet while God always hears prayer, he does not always comply literally with every request, for that would be to put his omnipotence into the hand of a creature. The prayers even of good men are often misguided, and to grant them would be an injury rather than a blessing. Hence every Scriptural suppliant adds even to the most importunate entreaty, "Yet not my will but thine be done."

False and formal religion makes a merit of prayers, as though "much speaking" and "vain repetitions" could atone for heartlessness or lay up a claim before God. Our Lord reproved such notions (Matt. vi. 5-15) and gave to his disciples a model of devotion which is simple and brief but wonderfully complete and suggestive. The prayer of the publican (Luke xviii. 13) and that of the penitent robber on the cross (xxiii. 42) were very short but they reached the end. T. W. C.

Prayers for the Dead were offered among the later Jews (2 Mac. xii. 43-45), and had place among the Christians at an early period. Tertullian (*De exhor. cast.* cap. ii.) refers to the custom as an established one, and forms of such prayer are found in the liturgies of James, and Mark and the holy apostles. It has been claimed that Paul's prayer for Onesiphorus (2 Tim. i. 18) is an example of such supplication, but there is no evidence that the apostle's benefactor was dead at that time. He may have simply been absent from home. The great body of Protestants now decline to pray for the departed, on the ground that in the case of the blessed dead it is needless and for others it is unavailing. T. W. C.

Prayer, Book of Common. See ENGLAND, CHURCH OF, p. 256.

Prayer, Lord's. See LORD'S PRAYER, p. 512.

Preaching. See HOMILETICS.

Preaching Friars. See DOMINIC AND DOMINICANS.

Preadamites. The question of the existence of human beings on earth before the creation of Adam and Eve, that is, the question of the origin of the human race, was first raised by Isaac Peyrerie (La Peyrère) in his *Præadmitæ*, and *Systema Theologicum ex Præadmitærum Hypothesi*, both Paris, 1655, and is there treated in a strictly theological form. As the author assumes that the ancestors of

the human race in general were created on the sixth day, while Adam and Eve, the specific ancestors of the Jews, were not created until long after, and draws a number of queer conclusions therefrom, his book is condemned and he himself seized by the Inquisition, from which he was only rescued by the interference of the Prince of Condé. In modern science the question has arisen a second time, from various points, philological, anthropological, physiological, etc., but principally in connection with the theory of evolution, and here it is treated in a strictly scientific form. C. P.

Prebend, from the Latin *præbenda*, allowance, meant originally, while all the clerks of a cathedral were still living in common under the episcopal roof, that portion of food which was handed to each of them at the episcopal table, or, in a wider sense, that portion of provision in general, not only food but also clothing, money, etc., which was allowed to each of them from the episcopal household. When the clerks, however, in the 10th and 11th centuries ceased to live together, the cathedral revenues also ceased to go in one lump into the episcopal chest. It was divided up in various portions, one portion being derived from a piece of land, another from a toll-rate, and consequently varying very much in value, and according to his station each clerk received such a portion upon which to live. But in this form too the allowance was called a prebend, the principal distinction between prebend and benefice being that the former refers exclusively to the compensation, the latter also to the duties of a position.

Precious Stones. See GEM, p. 320.

Preconization, in mediæval Latin, a proclamation or public announcement, from *præco*, "a public crier," is in the terminology of the Roman Catholic Church the specific name of the act by which the pope consummates and announces the appointment to an episcopal see. After the canonical election or the nomination by the state-government, the case of a candidate is by the cardinal-protector of the country to which the vacant see belongs laid before the Congregation of Cardinals and there prepared for the Consistory, in which the pope decides it according to the majority of the voting cardinals.

Predestination is the decree of God by which for his own glory He foreordained whatever comes to pass. Its advocates hold that it, being the act of a personal being who is infinitely wise and good, differs from pagan fate, which is blind and unintelligent, and from Mahomedan destiny, which is the arbitrary despotism of Allah. God is not the author of sin but decrees to permit it; and he acts through second causes, among which is the will of man, and so he takes away no man's liberty.

The germs of the doctrine are found in the Old Testament, in the choice of Israel and in the dealings with Abraham and other servants of God. Its full and formal disclosure is given in the New, specially in the

epistles to the Romans and Ephesians. Its first logical development in the church was given by Augustine, whose views were further carried out by Gottschalk, but did not find favor either with the Thomists or the Scotists yet were held by Anselm and Peter Lombard. At the Reformation the doctrine was put into confessional statement, by the Reformed under Calvin, but opposed by the Arminians. There are those who hold the election of nations to the external privileges of the gospel, and others who extend it to individuals but confine its scope to the means of grace: neither of these meets the case as stated by Paul, who answers the objection "Who resisteth his will?" The moral uses of the doctrine are to hide pride from man; to exclude the idea of chance; to exalt the grace of God; to render salvation certain; and to afford believers great consolation. T. W. C.

Premillennialism is the doctrine that prior to the reign of universal righteousness (or millenium, Rev. xx. 5), which nearly all Christians agree in expecting, the Lord Jesus will return to earth in a visible form and establish a theocratic kingdom over the whole world. Its advocates hold that the time of the Advent is unknown, yet it may occur any hour, the Lord's purpose being to leave his people in a state of constant expectation. When He comes there will be "the first resurrection" (Rev. xx. 5), that of the righteous dead who will enjoy a blessed life suited to the nature of a perfectly sanctified spirit and a spiritual and incorruptible body. The whole millennial period will be occupied with the judgment work of Christ, rewarding all men according to their doings, and it will close with the resurrection and judgment of the wicked and the full establishment of "the new heavens and the new earth" (2 Pet. iii. 13). Meanwhile the Jews, restored wholly or in part to their own land, shall look upon Him whom they pierced (Zech. xii. 10), and repent and own the crucified Jesus as Messiah; the hosts of anti-Christ shall be destroyed and Satan bound for a definite period. The Holy Spirit shall be poured out as never before, whole nations being saved at once. Yet sin shall remain (Isa. lxv. 20), though in subordination to the prevailing righteousness. Toward the end of the period Satan released will make a last but fruitless attempt to regain his lost dominion, for he and his followers and evil men raised from the dead will then be judged and cast into the bottomless pit. The earth, renewed by fire and forever delivered from the curse, will be the home of a holy humanity, ruled over by the Lord Jesus as the head of a redeemed people.

The foregoing is a rough outline of the points in which nearly all modern premillennialians agree, although there are minor questions as to certain details, e.g. the relation of the risen saints to the unglorified nations, the position of Israel, etc., upon which opinions vary. It is generally admitted that Chiliasm premillennialism prevailed in the early church till the time of Origen, but soon after the conversion of

Constantine men came to hold that the millennium was realized in the triumph of the church over the heathen state, being counted from the first Advent and not the second. This faith prevailed until after the Reformation, when the chilaistic view was revived by Joseph Mede (1627) and met with general acceptance. In 1703 Dr. Daniel Whitby advocated the view which places the Advent at the close of the millennium, and this is the prevailing opinion to-day, but premillenarians are numerous in Great Britain and America, and number many eminent names.

T. W. C.

Premonstrants or Premonstratensians is the name of a monastic order of the Roman Catholic Church, founded in 1121 by Norbert of Gennep and confirmed in 1126 by Honorius II. Its first monastery, the mother-house, was built in an open glade in the forest of Coney, in the diocese of Laon, France, and the place was selected by Norbert because it was "foreshown" him by the Lord, *pratum promonstratum*. The rule was that of St. Augustine, though somewhat sharpened. Fasts were very frequent; flesh was altogether forbidden; scourgings formed an element of the daily discipline, etc. The costume was white, hence the English name of the order, White Canons. Norbert, who was a relative of the emperor, Henry V. was in 1126 made archbishop of Magdeburg and the historical merit of his order consists in the splendid missionary work it did in the 12th, 13th, and 14th centuries among the Slavs between the Elbe and the Baltic. At the beginning of the Reformation it is said to have numbered 1000 male and 500 female houses which all stood under the authority of the abbot of Prémontré, and it was possessed of considerable wealth. But its historical influence had gone long ago and its moral standard was not edifying. Before the spirit of the Reformation and the Revolution it dwindled into nothingness. Only a few houses are still in existence, in Poland and Austria. See *Hugonis Annal Ord. P.*, Nancy, 1734; Winter: *Die Pr. d. 12 Jahrhunderts*, Berlin, 1865.

Prentiss, Elizabeth (Payson), Presbyterian; b. at Portland, Me., Oct. 26, 1818; d. at Dorset, Vt., Aug. 13, 1878. She was a daughter of Rev. Dr. E. Payson (q.v.), and in 1845 married to Rev. Dr. G. L. Prentiss, with whom in 1851 she removed from New Bedford to New York. A writer from early youth, her *Susy* books and other juveniles circulated widely, and some of them were translated into German and French. Her *Stepping Heavenward*, New York, 1869, won a phenomenal success at home and abroad. Her *Religious Poems*, appeared 1870, and *Hymns and Songs of the Christian Life*, 1873. (See her *Life and Letters*, edited by her husband, 1882.)

F. M. B.

Preparation, Day of, the term applied to Friday because on it preparation of meals, etc., was made for the ensuing Sabbath (Mark xv. 42). The "preparation of the Passover" (John xix. 14) means the Friday preceding the Sabbath that occurred in

Passover week. On that Friday (the 15th of Nisan) our Lord was crucified.

T. W. C.

Presbyterian, The, Churches. The name Presbyterian has become historically equivalent to the name Reformed, as appears by the title of the organization commonly known as the "Presbyterian Alliance," which is "The Alliance of the Reformed Churches throughout the world holding the Presbyterian System." As distinctive organizations the Presbyterian churches of the present time first arose in connection with the great Reformation of the 16th century. The Presbyterian faith and polity, however, were not an invention of the Reformation, but a restoration of the faith and polity of the Christian churches of the first century. The order of arrangement in this series of articles on the history of the Presbyterian churches, is indicated by the order of the following tabular statement of their strength in the various countries in which they are found.

COMMUNICANTS AND ADHERENTS, PRESBYTERIAN CHURCHES, 1890.

(Includes the Dutch and German Reformed Churches.)

COUNTRIES.	COMMUNICANTS.	ADHERENTS.
Great Britain.		
Scotland.....	1,107,920	3,600,000
England.....	67,000	200,000
Wales.....	143,040	450,000
Ireland.....	115,000	400,000
EUROPE.		
<i>Austro-Hungary.</i>		
Austria Proper..	....	15,000
Bohemia.....	....	70,000
Moravia.....	....	40,000
Hungary.....	....	2,000,000
Belgium.....	6,312	20,000
France.....	....	800,000
Germany.....	....	1,300,000
Holland.....	....	2,500,000
Italy.....	18,765	60,000
Poland (Russia)....	7,000	25,000
Spain.....	1,000	3,500
Switzerland.....	....	1,700,000
AMERICA.		
United States.....	1,587,879	5,500,000
Canada.....	187,065	550,000
West Indies.....	10,244	35,000
Mexico and Central America....	6,000	20,000
South America.....	7,032	20,000
AFRICA.....	140,000	400,000
ASIA.		
Japan.....	8,954	25,000
Persia.....	2,269	5,000
Colonial Churches and Missions....	21,264	270,000
AUSTRALASIA.		
Australia.....	34,035	120,000
New Hebrides.....	3,520	10,000
New Zealand.....	18,603	60,000
		20,198,500

GREAT BRITAIN. SCOTLAND. THE ESTABLISHED CHURCH OF SCOTLAND. The history of religion in Scotland begins with the second century of the Christian era. The earliest churches established were of the primitive

pattern in faith, polity and worship. (For the Celtic and British churches, see article on that subject.) The first powerful impulse towards the substitution of the papal system for the native church was the marriage of Malcolm III. with Margaret of England, the sister of Edgar Atheling. This queen was a devoted adherent of English customs and the Roman religion, and the changes introduced by her were carried to completion by her son David I. By the end of the 12th century, Scotland had been brought outwardly into conformity to the rest of Europe in faith and worship, and in submission to the pope of Rome.

Ecclesiastical Scotland in the 13th century was divided into 12 dioceses, to which in the 15th century, Orkney was added. At first these dioceses were independent of any general control, but in 1225, Pope Honorius III. authorized the Scotch Church to meet in Provincial Council, the presidents or conservators of the council being chosen by and from the bishops. It was not until 1472 that an archbishop exercised authority within the kingdom, St. Andrews being elevated in that year into an Archiepiscopal See. The Scotch Church was therefore governed by a synod, with an elective moderator, for two centuries and a half immediately preceding the Reformation.

The Scotch Church like other European churches retrograded greatly, both in doctrine and life, during the century preceding the Reformation. The superstitious and degrading tenets of Romanism were largely accepted in the land, though not without protest in some quarters. Further, "the lives of the clergy were become a scandal to religion and an outrage on decency," and as a result general profligacy prevailed. Three influences however, combined to operate against the degeneracy of the times, and to hasten reform. These were, the natural revolt of human nature from the grossness prevalent in the church, the revival of learning with the consequent awakening of the human mind, and the translation of the Scriptures by John Wickliff. In addition, from the beginning of the 15th century, those forerunners of Protestantism, the Lollards, held ground in Kyle and other parts of the Southwest. As early as 1400, an English priest by the name of James Resby was burned at Perth for holding Wickliffite doctrines.

The beginning of the Reformation in Germany was followed immediately by agitation in Scotland. So close was the connection between the two lands, that in 1525, an act of Parliament was passed forbidding persons from abroad "to bring with them any books or works of Luther's, his disciples, or his servants, into the country," upon the pain of the loss of their goods, and imprisonment. But acts of Parliament were weak obstacles against the inrush of the Truth. The doctrines of the Reformation rapidly spread, and the resulting persecution culminated in 1528 in the martyrdom by fire, at St. Andrews, of Patrick Hamilton, abbot of Ferne, for teaching and preaching the Reformed Faith. Others were also burned, and some persons found

safety in flight. Many, however, of the Reform party remained in the country, their courage increased with their numbers, and an armed collision at last took place between them and their enemies. In 1546, George Wishart was put to death for his religious opinions as the result of the sentence of an ecclesiastical court, presided over by Cardinal Beaton, archbishop of St. Andrews; and three months later, the cardinal himself was killed by Norman Leslie, and other resolute spirits among the Reformers. The open conflict which followed continued for several years, but in 1559, the Reformers were greatly strengthened by the return of John Knox from Geneva. The arrival in Scotland of that Master of Men, was the signal for decisive action on the part of the Reform party, now known as the Congregation, and on Aug. 1, 1560, the Parliament with extraordinary unanimity threw off the papal authority, and established the Reformed religion as the religion of the kingdom. A Confession of Faith was adopted drawn upon Calvinistic lines, a Book of Discipline was issued and a Presbyterian Ecclesiastical System was set in operation. The latter was not the exact system now in vogue. Containing the elements of existing Presbyterianism, it differed in certain matters of detail. Its main features were these: the officers of the church were declared to be Ministers, Elders and Deacons. Ministers were to be set apart to their office by ministers only; elders and deacons were to be chosen annually. The country was divided into districts over each of which an officer called a superintendent was placed; and the system found its consummation in the General Assembly, composed of superintendents, ministers and laymen. In this assembly, further, was vested the executive and legislative, as well as the judicial power, and its first meeting was held on Dec. 20, 1560, in the Chapel of St. Magdalene, Edinburgh.

The Reformed Church of Scotland was founded upon a great and permanent principle in ecclesiastical government, the independence of the church from state control. The claim was made, in connection with the first assembly, that its convocation depended upon the queen's will. To the claim, Knox replied, "Take from us the freedom of Assemblies, and take from us the Evangel." The independence of the church from control by the state was thus insisted upon at the outset of the Reformation. In order, however, that due respect might be paid to the civil authorities, it was determined to have present at each assembly, a representative of the crown. This was the beginning of the office of Lord High Commissioner. The prominent characters of this period, in addition to Knox, were Andrew Melville, Maitland of Lethington, Mary, Queen of Scots, and the Regent Murray. Had the moral sensitiveness of Queen Mary equalled her ability and beauty, the Reformation would have met in her adherence to the papacy, with a well nigh insurmountable obstacle. As it was, her folly and her weakness were in-

fluent in securing the firm establishment in the land of the Reformed Faith.

In 1572, the Convention of Leith was held, and an effort was made to restore Episcopacy. The endeavor, however, utterly failed, the church continued to progress despite conflicts and divisions, and at last, in 1581, the Presbyterian government was fully organized in accordance with the plan laid down by Melville in the *Second Book of Discipline*. It was at this time that one of the fundamental features of Presbyterian government was introduced into the Scotch Church. Hitherto the presbyterial supervision of the congregations had been in the hands of officers, called superintendents. Now, the Diocese or District gave way to the Presbytery, and the office of superintendent disappeared, after an experiment of twenty years.

The accession of James VI. ushered in troublous days for religion in Scotland. As early as 1584, the king's prejudices in favor of Episcopacy became evident through the passage of the Black Acts, ordaining, among other things, that no general assembly should meet without royal authority. These acts were repealed in 1592, and the Parliament of that year established the Presbyterian Church upon a firm footing, with the king's approval. By 1600, however, the king had changed, and persisting in his Episcopizing tendencies, succeeded in securing the recognition of bishops as constant moderators of the synods. He sought also, in other ways, to re-introduce Episcopacy. On his elevation to the throne of England as James I., he laid aside all masks, and took resolute measures against the Presbyterians. Believing in the maxim, "No Bishop, no King," he determined to control the General Assembly, and succeeded. In 1610, a subservient assembly gave to bishops precedence in all church courts, and the assembly of 1617 passed what are called the Five Articles of Perth. These latter were concerned mainly with worship and the observance of holidays, but involved the question of the right of the church to settle for herself all points connected with the ordinances of religion. After the death of James in 1625, his son, Charles I., continued the Stuart policy, and proceeded to force a liturgy upon the Scotch nation. Archbishop Laud was the compiler of the service-book prescribed, and its introduction into St. Giles Cathedral, Edinburgh, led to the historic scene of Janet Geddes and her stool. The act of the apple woman, in flinging her stool at the dean, as he began the reading of the liturgy, was the signal for a general uprising. The nation was determined upon "home-rule" in church affairs, and a provisional government was at once formed. The National Covenant drawn up in 1580, and which had been then signed by the king and many of his subjects, was again signed on the first of March, 1638, in the Grey Friars' Church, Edinburgh, by all classes of the population, Nobility, Gentry, Ministers, and people. In November, the General Assembly met at Glasgow, the bishops were removed from their offices,

and the articles of Perth with other acts of servile assemblies were annulled. King Charles did not take the Scotch uprising quietly, but gathered an army, and in 1639 marched into the country, but finding the Scotch armed and upon the defensive, he concluded discretion to be the better part of valor, and returned to England. The following year his invasion was renewed, but resulted in an ignominious failure. The times, indeed, were unfavorable to Episcopacy. In England, Presbyterianism was rapidly gaining the ascendancy; the Long Parliament was in session, and acting in accord with the Scotch; the Solemn League and Covenant was adopted by both the Scotch and the English; a Confession of Faith and Catechisms were drawn up by the Westminster Assembly with the help of commissioners from Scotland, and in 1647 were adopted by the General Assembly of the Scotch Church. This happy condition of affairs continued, however, but a brief season. The ascendancy of Oliver Cromwell checked the Presbyterian advance. Being an independent in church government, his policy was directed towards the suppression of both Episcopacy and Presbytery. And the Scotch having on the death of Charles I. concluded to support his son, Charles II., Cromwell invaded the country, thoroughly subjugated it, and prevented opposition to his rule within the church, by the suppression (1653) of the General Assembly.

The restoration of Charles II. to the throne of England, was the opening of another dark chapter in the religious history of Scotland. The king was a strong partisan of Episcopacy, and the Parliament rescinded in 1661 all acts favoring the Presbyterian government. Four persons were chosen and sent to London, and there received consecration from English bishops. On their return to Scotland they were invested by the Parliament with all the ancient privileges of the Episcopal establishment. The leader in the new movement was James Sharp, who had been constituted by the Scotch their agent at the Restoration, but who shrewdly took personal advantage of the condition of affairs, and secured for himself the appointment to the archbishopric of St. Andrews. The harsh measures which he adopted against Presbyterians are a matter of history. Brutal soldiers, of whom Claverhouse was chief, became willing instruments to harass and kill those who preferred to worship God according to the custom of their fathers and the rights of conscience. Many among the persecuted further took the law into their own hands. The Covenanters proclaimed that Charles II. was no lawful king, and they might well be regarded therefore as guilty of treason. The killing of Archbishop Sharp intensified the crisis. The times were rough, and harsh measures were met by harsh measures. The Scotch were not ready to be led as sheep to the slaughter. Several engagements took place between the soldiers of the king and their opponents, two of which, the battles of the Pentland (1666), and of Bothwell Bridge

1667), resulted disastrously to the Covenanters. The Church of Scotland was henceforward virtually driven into the wilderness. Those who were faithful to the Covenant met in conventicles amid the recesses of the hills, and under the shadows of the woods. Large numbers of persons were imprisoned, and many of them were sold as slaves to the American Colonies and to the West Indies. The blood of martyrs proved, however, in this as in other cases, to be the seed of the church. Though persecution continued upon the accession of James II. to the throne, in 1685, yet the people, both of Scotland and of England, were being rapidly prepared by the cruel and bloody measures of the Stuart kings, for the revolution which took place at the ending in England, in 1688, of William, Prince of Orange.

When the Scotch Parliament met in 1689, the bishops declined to abandon King James, and by so doing sealed the fate of Episcopacy. In 1690, the Parliament re-established Presbyterianism, and the surviving ministers who had been ejected at the restoration were reinstated in their parishes. The act of 1661, which had made the king supreme over ecclesiastical courts, was annulled, and the Westminster Confession of Faith and the Presbyterian Polity were declared to be authoritative in the kingdom. The General Assembly of 1690, was the first which had been allowed to meet since the forcible suppression of the body by Cromwell. The two principal events during King William's reign were the popular uprisings called the "Rabbling of the Curates," directed against the numerous ministers who had been intruded upon unwilling peoples; and the passing by the General Assembly in 1697 of the Barrier Act, intended to prevent sudden legislation changing the constitution of the church. By this act it was provided that changes in standing laws should be made only with the consent of a majority of the presbyteries.

In 1707 Scotland and England were united, and in connection with the union, the act of security was passed by Parliament, by which the Confession of Faith and the Presbyterian government were "to continue without any alteration to the people of this land in all succeeding generations." This act of security was likewise made a fundamental and essential article of the treaty of union. Five years after the union, however, the English Parliament restored the Patronage system in Scotland, and by so doing laid the foundation for several secessions which went out from the Established Church, culminating in the Free Church movement of 1843. The first of these secessions was that led by the Rev. Ebenezer Erskine, who in 1733 formed what was called the Associate Presbytery; the second was the organization of the Relief Presbytery, in 1761, by the Rev. Thomas Gillespie. (For the history of these movements, see under the United Presbyterian Church of Scotland.)

During the 18th century, the Associate and the Relief movements were the only

secessions of note; but within the church, the conflict between the parties called by the names of "Moderates" and "Evangelicals" was persistent and bitter. The era of Moderatism was generally characterized in the church by a lack of spiritual life and power. Here and there throughout the land, ministers possessed of a thoroughly evangelical spirit were found, but in the Establishment they were for a long time in the minority. It must be said, that the secession churches were during the 18th century, the main centres of Scotch spiritual life. The Moderates under the lead of Principal Robertson controlled the assembly, upheld the Patronage system and failed in maintaining doctrinal soundness. Arianism was tolerated and immorality in life went unrebuked. The spirit of the dominant party was strikingly exemplified in 1796, when the famous debate on Foreign Missions took place in the General Assembly, and the proposition to establish such missions was largely negatived. But though the assembly stood in opposition to evangelical measures, many within the church gave hand and heart to mission work both at home and abroad. Some persons however, withdrew, among whom were the Haldanes, who through their revival work laid the foundation for Scotch Congregationalism.

With the opening of the 19th century, a decided increase of spiritual life was manifest in the land. The Evangelical element found as a leader Dr. Andrew Thomson, minister of New Grey Friars' Parish, Edinburgh. This earnest minister established "The Christian Instructor," which exerted a wide-spread influence for good, and became so strong an upholder of Evangelicalism that it was censured by the assembly. The most important event, however, of this period, was the conversion of Dr. Thomas Chalmers, an event which the great preacher and theologian assigned to Dec. 24, 1810, and to the reading of Wilberforce's "Practical view of Christianity." Chalmers was the most effective religious leader of his generation, and the church and the world will ever remain in his debt. Under his leadership the changes which had been for some time in progress went rapidly forward. The assembly, in 1824, by a unanimous vote, rescinded the anti-mission resolutions of 1796; and at last in May, 1834, the Patronage controversy was apparently ended by the passage of what was called the "Veto Act." By this act, presbytery was authorized to refuse to install a minister who had been nominated by the patron of a parish, if he proved objectionable to a majority of the male heads of families. But the settlement thus reached was by no means a finality. In October, 1834, Mr. Robert Young was presented to the Parish of Auchterarder, and although opposed by all but three of the parishioners, and by his presbytery, he carried the case as against the presbytery to the civil courts. This raised the question of the legality of the Veto Act, and the Court of Sessions, the chief civil authority in Scotland, decided in favor of the complainant, pronouncing the

Veto Act illegal. This decision led to the establishment of the Free Church. (See under that title for further particulars.) After the withdrawal of the Free Church, the Patronage question was finally settled within the Establishment by the passage in 1874 of an act repealing the act of 1712, and substituting popular election for the will of patrons in the appointment of ministers. The Established Church is at present strong and prosperous.

STANDARDS.—The chief standard of doctrine is the Westminster Confession of Faith, first adopted in 1647, and now by the acts of 1690 and the terms of union, a part of the law, not only of the Kingdom of Scotland, but also of the United Kingdom. Since 1581, the prevalent form of church polity has been strictly Presbyterian, conducted by four courts or judicatories, known as the Church Session, the Presbytery, the Synod and the General Assembly. The latter body occupies a unique position, possessing full legislative, judicial and executive authority, excepting as its legislative power has been limited by the "Barrier Act" of 1697. The meeting of the General Assembly is always attended by a representative of the crown, the Lord High Commissioner, who appoints by royal authority the time and place of the next meeting. The church uses no liturgy.

RELATIONS TO THE STATE.—The Church of Scotland is virtually independent of the state. That it is the national church, by the acts of the Revolution settlement in 1690, and by the terms of union, does not militate against its independence. In recent decisions, the supreme law courts have held that "within their spiritual provinces the church courts are as supreme as we are within the civil."

MISSIONARY AGENCIES.—Foreign missions are maintained in China, India and Africa, and among the Jews. The force in the field in 1889 consisted of 52 missionaries in heathen lands, and 20 among the Jews. The missionary income was £31,492, and the other benevolent contributions amounted to £368,590.

EDUCATIONAL INSTITUTIONS.—There are four theological faculties connected with the universities of St. Andrews, Glasgow, Aberdeen and Edinburgh, and under the control of the church. There are also three normal colleges, at Edinburgh, Glasgow and Aberdeen, under the management of the education committee of the assembly. The students of divinity at the universities numbered in 1889, about 280, with 16 divinity professors.

STATISTICS (1889).—Ministers, 1450; churches and parishes, 1650; communicants, 581,568. (See *Acts of the General Assembly*, various editions, and the *Histories* by Calderwood, Wodrow, Lee, Cunningham, McCrie, Hetherington and Walker.)

THE FREE CHURCH OF SCOTLAND.—This church may certainly be regarded as one of the true heirs of the Reformation Church. Originating in an issue with the civil government over the question of the settlement of a minister over an unwilling congregation, it has vindicated in a notable manner

the "Liberty of the Church." The Patronage Act of 1712 was the primary cause of the Free Church movement. This act restored the system of lay-patronage suppressed at the Revolution establishment, by which certain landed proprietors in parishes were given the right to nominate the ministers, and virtually to force their settlement in the face of opposition from a majority of the congregation. Against the Patronage system, an increasing protest was made from year to year, until in 1834, the Veto Act was passed by the General Assembly, by which provision was made for the exclusion from parishes of all ministers nominated by the patrons, but unacceptable to the congregations. In the very year that the act was passed, a case arose under it in the parish of Auchterarder. Lord Kinnoul, the patron of the parish, nominated Mr. Robert Young to be its minister. The people, however, rejected the nominee by a vote of 287 to 3, yet despite this opposition, Mr. Young requested the presbytery to proceed with his ordination. On the refusal of the presbytery, the patron carried the case into the civil courts, and the suit was decided in his favor. The courts, in addition to so deciding, also required the presbytery to ordain Mr. Young, if he should be found qualified, and to install him over the parish. The subsequent litigation in the case was long-continued and complicated, and the civil courts, step by step, proceeded to claim jurisdiction over the church, going to the extent even of holding that "The church as such had no original or independent jurisdiction, and that in all causes, civil and ecclesiastical, the Court of Session and the House of Lords were supreme." It was also asserted that "the Parliament is the temporal head of the church, from whose acts, and from whose acts alone, it exists as a national church, and from which alone it derives all its powers." The civil courts went so far as to order ministers, who had been suspended for contumacy by the General Assembly, to continue in the exercise of their office, and proclaimed that no ministers were to be allowed to preach within designated particular districts, excepting those whose commissions were signed by the judges. These and other assertions of the civil authority within the jurisdiction of the church, stirred Scotland to its centre, and led, in 1843, to the establishment of the Free Church. When the assembly met in May of that year, the opening sermon was preached by the retiring moderator, the Rev. Dr. John Welsh, professor of church history in the university of Edinburgh, the discourse giving definite notice of the event which was about to take place. After the sermon, the moderator, according to custom, took the chair, but instead of announcing the election of a new moderator, stated that he and many other members of the body held that the sitting General Assembly was not free, should therefore not be acknowledged as a church court, and that to give emphasis to this conviction, he and those agreeing with him intended to leave the church, abandon the establish-

nent, and constitute a General Assembly elsewhere. When he had ceased reading the protest, the moderator handed the paper to the clerk and proceeded to leave the house. As he passed down the aisle, others arose with him, and in all 123 ministers and 70 elders took their departure. The protesters passed in an orderly manner through the streets of the city, amid an immense throng of sympathizers, and the "extraordinary procession was dignified by about 8 old moderators, 2 principals of universities, 4 theological professors, and also peers, baronets, knights, provosts, sheriffs, and a long train of gentry." The new assembly was called to order in the great hall at Canonmills, and around the moderator were gathered such men as Candlish, Cunningham, Guthrie, Gordon, Chalmers, etc. Lord Cockburn says of the movement which led these ministers to surrender "their livings" in the interest of truth, that "in some cases these self-immolations of the ministers are surpassed by the gallantry of the two hundred probationers, who extinguished all their hopes at the very moment when the vacancies of 450 pulpits made their rapid success almost certain. What similar sacrifice has ever been made in the British Empire? It is the most honorable fact for Scotland that its whole history supplies." The number of ministers who adhered to the Protest and to the Free Church General Assembly was 470, out of a total of 1200 previously connected with the Established Church.

Since 1843, the work of the Free Church has progressed vigorously and prosperously despite considerable internal agitation. The most noted case of controversy was that concerning Prof. Robertson Smith, who was called to account for opinions advanced by him in connection with the authenticity and integrity of the Old Testament Books. The controversy ended by the removal of the professor from his chair in Aberdeen College. A movement towards union with other churches was also a cause of dissension, and failed through opposition in the Free Church.

MINISTERIAL SUSTENTATION.—The most notable agency established by the Free Church in connection with its general work was and is the Sustentation Fund, originated by Dr. Thomas Chalmers and most successfully carried out by him and others. The ministers of the Free Church had many of them literally forsaken "all their living" in support of a great principle. Dr. Chalmers proposed that collectors be appointed to gather funds in all districts, by periodical visitations, to provide an annual salary of at least £150 sterling, for each minister. Despite doubt and debate the work was undertaken, and the Fund became a complete success. In the year 1890, the equal dividend scheme resulted in giving to 828 ministers, the sum of £100 each, in addition to amounts provided by the congregations; and this without reference to provision made for 318 other ministers, not participating in the equal dividend. The Fund also provides for every minister's widow an annuity of about £50, and fair allowances

to the orphans of ministers. It is due to the Free Church to state, that its sustentation scheme is at once an ideal for other churches, and the glory of the denomination.

MISSIONARY AGENCIES.—At the Disruption in 1843 all the missionaries of the Church of Scotland adhered to the Free Church. Foreign Missions are maintained in India, South Africa, Melanesia, Syria and South Arabia. The missionary force consists (1890) of 65 ministers, 742 assistants, with 6,620 communicants. The Mission revenue for the year was £113,431.

THEOLOGICAL EDUCATION.—The church has three theological institutions, located at Aberdeen, at Glasgow, and at Edinburgh. The number of professors (1890) is 15, and of students, 323.

STATISTICS (1890).—Ministers, 1240; congregations, 1030; communicants, 335,000. Total income, £640,713. (See *Proceedings and Acts of the General Assembly, 1843-60*; R. Buchanan, *Ten Years' Conflict*, Glasgow, 1852, 2 vols.; Brown, *Annals of the Disruption*, Edinburgh, 1877, 2 pts.)

UNITED PRESBYTERIAN CHURCH OF SCOTLAND.—This church is the existing representative of the Associate and Relief Secessions from the Established Church. It is necessary therefore to sketch briefly the history of the origin of the two churches.

The *Associate or Secession Church* movement began in 1733, by the organization of a Presbytery, known as the Associate Presbytery, and consisting of the Rev. Ebenezer Erskine and three other ministers. Mr. Erskine in 1731 was moderator of the Synod of Perth and Sterling, and as moderator preached a sermon in 1732 before the synod testifying in strong terms against the defections of the day, and the imposing of ministers by virtue of the Patronage Act upon unwilling congregations. For expressions used in this discourse, Mr. Erskine was censured by Synod. Against the action of Synod, Mr. Erskine appealed to the General Assembly. The assembly rejected the appeal, and suspended the appellant, but afterwards restored the four brethren, as they were called, to their charges. The latter, upon due consideration, concluded to continue their Presbyterian organization. In 1736, they issued a testimony, and in 1737, established a Divinity Hall at Perth with William Wilson as professor. In 1745, a synod was organized at Sterling, under the title of the Associate Synod, and by 1747, the number of congregations had increased to 45. In that year arose the unhappy controversy respecting the Burgess oath. It was claimed by some members of the synod, that said oath, required of certain civil officers, was equivalent to an approval of all the errors of the Established Church, against which the seceders had testified. Others maintained that the oath simply approved of the true religion itself in the realm of Scotland, and that seceders might with good conscience swear thereto. The result of the controversy was the division of the denomination into the Burgher, and the Anti-Burgher Synods. These two bodies grew slowly from 1747 forward, the only

noteworthy event in the history of either being the Old and New Light Controversy, concerning the province of the civil magistrate in matters of religion. This controversy resulted in another defection, two additional smaller bodies being organized, one known as the Original Burgher, and the other as the Original Associate Synod. During the early part of the 18th century, efforts were made for a healing of the division of 1747, and at last in 1820 the brethren who had been parted for seventy years came together. The total number of congregations at the time of the union was 262, of which 139 were connected with the Burgher Synod. The United Synod was disturbed in 1840, by another controversy, this time, however, doctrinal in its character, and mainly concerned with the Atonement. Dr. McLeod Campbell of the Established Church had begun some years before to teach his peculiar views on this fundamental doctrine. With these views the Rev. James Morison sympathized, was put on trial, and was suspended from his office. The result of the controversy was the loss of several ministers to the church, but a decided gain in theological clearness and definiteness. Efforts for union with the Relief Church began as early as 1821, by the record made of the desirableness of such a union by the Relief Synod in its proceedings for that year. In 1840 a scheme of union was submitted to the respective synods, but the doctrinal controversy within the Secession Church prevented a consummation at that time.

The union was finally effected on May 13, 1847, at Edinburgh. At that date the Secession Church had 400 congregations, 60 foreign missionaries and a theological seminary. Its contributions for all purposes amounted to about £70,000.

The Relief Church.—The Patronage Act of 1712 was the main cause of the rise of this denomination, as it was also instrumental in the origin of the Secession Church. In 1749, Thomas Gillespie, minister of Carnock, refused to obey an order of the General Assembly of the Established Church, requiring him to take part in the installation of a minister, proposed to be thrust into Inverkeithing Church against the will of the people. For this act he was suspended from his office, nevertheless, many persons joined themselves to him and a congregation was gathered at Dumfermline. The Rev. Thomas Boston united with him in 1757, and in Oct. 1761, the Presbytery of Relief was formed, "for the relief of Christians oppressed in their Christian privileges." The church grew to that extent that in the year 1774, a synod was constituted. One of the marked features of the early history of this denomination was its fellowshiping at Communion, all Christian Believers, in harmony with the declaration of Gillespie, "I hold Communion with all that visibly hold the Head and with such only." As before indicated the movement for union with the Secession body began with this church. At the time of the union in 1847, the number of congregations in its connection was 118.

Since the union, the progress of the United Church has been prosperous without interruption. In May, 1863, the synod appointed a committee to confer with the Free Church of Scotland on the question of union. As a result, joint committees were appointed and after ten years of patient negotiations, the plan was wrecked "owing to the opposition from a section of one of the negotiating synods." A foundation however, was laid for a future union. The church entered in 1886 into a plan for a Federal Council with the Presbyterian Church of England, and the Free Church, with the Welsh Calvinistic Church have more recently agreed to the scheme.

STANDARDS.—The standards of this church are the Westminster Confession and Catechisms, the Basis of Union of 1847, A Summary of Principles, and the Declaratory Act of 1879. The latter act is in the nature of an interpretation of the Westminster doctrines of (1) Redemption, (2) The Divine Decrees, (3) Total Depravity, (4) Salvation of Infants and of Heathen, (5) Doctrine of the Civil magistrate, and (6) Christian Liberty. The general trend of the statement is in the direction of emphasizing the love of God for all mankind, and the sufficiency of salvation. It has not really altered the creed of the church, "but has supplied deficiencies, has balanced inequalities, and has given examples of questions in regard to which liberty of opinion is allowed, because they do not enter into the substance of the faith."

MISSIONARY AGENCIES.—The Mission work of this church is conducted under the control of a General Mission Board, divided into three sections called the Home Mission, Foreign Mission, and the Continental and Colonial Boards. Foreign Missions are maintained among the Jews in Europe, in the West Indies, Old Calabar, Kaffraria, India, China, Manchuria and Japan. The Foreign Mission income in 1889 was £40,491, the total benevolent and missionary income, £81,124.

EDUCATION.—There is under the care of the synod a Theological Hall, located at Edinburgh. This institution was formed in 1847 by the union of the Divinity Schools of the two Secession Churches. In 1889 it had 5 professors and 93 students.

STATISTICS (1890).—Ministers, 615; congregations, 567; communicants, 184,352; total contributions, £330,670. (See *Annals of the General Assembly*, 1739-52, 1753-66, Edinburgh, 2 vols; Andrew Thomson, *Historical Sketch of the Secession Church*, 1848; William Blair, *U. P. Church, a handbook of its history and principles*, 1888.)

SCOTLAND. Other Churches.—In addition to the denominations whose histories have been given at considerable length, there are in Scotland two other Presbyterian churches. One is the Reformed Presbyterian Church, with (1889) 2 presbyteries, 8 ministers, and 13 congregations. This church is in full communion with the churches of like designation in the U. S. A. and in Ireland, and conducts and supports in conjunction with the Irish Church a Medical Mission in Antioch, Syria. The

ond is, The Synod of the United Original Seceders, which represents that portion of the Secession Church which declined to enter into the union formed in 1847. This church consisted (1889) of 4 presbyteries, 10 ministers, and 29 congregations. The dissenting denominations in Scotland, viz., the Protestant Episcopalians, Roman Catholics, Congregationalists, Baptists and Wesleyan Methodists are comparatively weak numbers.

ENGLAND. THE PRESBYTERIAN CHURCH IN ENGLAND.—Presbyterianism in England to its origin, has been traced back by some persons into the Pre-reformation period. It is better however, to regard its beginnings as found in English Puritanism. The Puritans were generally Calvinistic in doctrine, and essentially Presbyterian in churchship. The first presbytery in England was organized during the Puritan period under the influence of the Rev. Thomas Cartwright, Nov. 20, 1572, at Wandsworth, near London. Authorities differ as to the nature of this presbyterial organization, but whatever it was, the spread of Presbyterian doctrinal and governmental views was rapid from 1572 on, and finally culminated in the politico-religious movements which led to the death of Charles I. and the establishment of the Protectorate. The triumph of Presbyterianism found expression in the meeting of the body of divines known as the Westminster Assembly (1643-44), and the confirmation by the English Parliament, of the standards of faith prepared by that assembly, and called the Westminster Confession of Faith and Catechisms from the Great Abbey in London in which they were framed. These documents are to-day accepted as standards of faith by the great majority of the English-speaking Presbyterian churches, and constitute the enduring monument of Puritan Presbyterianism. As a form of church polity, Presbyterianism was established in England, June 29, 1647, but the influence of the Independent Party under the leadership of Cromwell, prevented the carrying out of the plan of government into efficient operation, except in London and Lancashire. In London and vicinity, twelve presbyteries were organized, and the Provincial Synod of London held regular half-yearly meetings until 1655. With the restoration of Charles II., a sharp crisis occurred in the history of the church. Very many of the Presbyterian ministers in England were "Comprehensionists," and the famous Savoy Conference was held in 1661, in the hope of so adjusting to each other the relations of Presbyterians and Episcopalians, as to secure "perfect unity and uniformity throughout the nation." The conference, however, utterly failed of its purpose. Parliament passed an Act of Uniformity, and on Aug. 24, 1662, nearly 2000 ministers resigned their charges, or were ejected from them, because of their refusal to conform to the Episcopal Church of England. Of these ministers 1500 were Presbyterians.

The policy of "Comprehension" which had found expression in the famous Savoy

Conference, continued for a considerable time thereafter, to influence and injure English Presbyterianism. It led in 1691, to an arrangement for friendly intercourse and co-operation between Presbyterians and Independents, but this "happy union" as it was called lasted but three years. In 1719, another Union Conference between the dissenting bodies, the famous Salter's Hall Synod, was held, to check the rapid growth of Arianism, but the results attained were of little value, for the decay in spiritual life in the churches, and the doctrinal departures widely prevalent, continued unchecked. Further, subscription to the Doctrinal Standards was not regarded as essential. So far did many English Presbyterians diverge from the faith of their fathers, that at the close of the 18th century in many portions of England, Presbyterian and Unitarian had become synonymous terms. The estimates of the number of congregations at different periods are also suggestive of the spiritual declension which took place. In 1715, there were in England 580 Presbyterian congregations; in 1772, 300; and in 1812, 252, of which only about 100 were orthodox.

The Arian and Socinian opinions did not affect, however, all the Presbyterian congregations. In the three northern counties, Northumberland, Cumberland and Durham, and in the city of London, a considerable number of churches maintained a pure doctrine and a sound polity. These congregations came naturally into ecclesiastical communion with the Church of Scotland. But while dependent to a considerable extent upon Scotland for ministers, the extent to which the Old Puritan Presbyterianism continued to exist and to influence the future, is evidenced by the fact that when "the Synod of the Presbyterian Church in England was formed in 1842, of the 70 congregations which then composed it, no fewer than 50 were congregations that had come into existence prior to the present century, 35 being prior to 1750." English Presbyterianism is therefore, within orthodox lines, both vigorous and reproductive.

Churches composed of Scotch persons and their descendants also existed in England at an early date, and were connected with the Secession Church. Congregations in connection with the Established Church of Scotland were also formed, but at the time of the formation of the Free Church (1843), the great majority of the English Presbyterian churches sympathized with the latter, and organized a synod affiliated with that body. In 1876, this synod formed a union with the English branch of the United Presbyterian (Secession) Church of Scotland, and the united body took the name of the Presbyterian Church of England. A Scottish Synod in England still exists as a separate organization, but has only 14 ministers and 17 congregations.

STANDARDS.—The standards of doctrine are the Westminster Confession and Catechisms. The church however, is engaged "in the consideration of its relations to the Westminster Confession," and a document

entitled "The Articles of the Faith," was approved by the synod in 1890, "as a statement of the fundamental doctrines held and taught by this church." The articles are 24 in number [are accompanied by a "declaratory statement," which explains the church's position respecting the teaching of the Westminster Confession on (1) redemption, (2) total depravity, (3) salvation of infants and the heathen, and (4) civil rulers, and grants liberty of opinion on non-essential points of the Confession], and may be regarded as the authoritative interpretation by the church of its view of the Westminster Confession. [They are reprinted in the *Magazine of Christian Literature*, for Jan., 1890. (Vol. i. No. 4.)]

MISSIONARY AGENCIES AND EDUCATION.—The missionary and evangelistic work of the church is carried on under the direction of committees of Home and Foreign Missions. The total contributions to missionary work in 1890 was £13,813. Foreign Missions are conducted in China, Formosa, Singapore, India, and among the Jews, and 48 European and 116 native missionaries are employed. There is also a theological college, located in the city of London, with (1890) 3 professors and 28 students. The sustentation fund of this church is exceedingly well managed, securing to each minister an annual salary of not less than £200, and it is asserted that ministers' salaries are on the average higher in this church than in any other Presbyterian church.

STATISTICS (1890).—Ministers, 300; congregations, 288; communicants, 65,019; total contributions for all purposes, £234,063. (See Thomas McCrie, *Annals of English Presbytery*, London, 1872; A. F. Mitchell, *Westminster Assembly, its History and Standards*, 1883; Drysdale, *History of the Presbyterians in England*, 1889; and the *Annual Minutes of the Synod*.)

WALES. THE WELSH CALVINISTIC METHODIST (or Presbyterian) CHURCH is in origin independent of, and in organization, prior to, English Methodism. The Welsh Methodist revival, properly so called, began in 1735-36, through the earnest ministry of Howell Harris, Daniel Rowlands, and Howell Davies; the first a layman, the two latter clergymen. The work of Welsh religious reform however, was carried on at first wholly within the Established Church. The first society was organized at Erwood, in Brecknockshire, in 1736; and the first general association was held at Watford, Glamorganshire, Jan. 5 and 6, 1742, two years and a half prior to the first conference of English Methodists, convened by Wesley, at London. The moderator at the Watford Association was, by invitation, the Rev. George Whitfield. From 1751 to 1762 the denomination grew but little, owing to internal dissensions, but in 1762-63 a great revival welded the conflicting factions into an indissoluble union. The year 1785 was signalized by the accession of the Rev. Thomas Charles, of Bala, whose great work was the organizing of the denominational Sabbath schools. The study of the Scriptures in these schools, by the whole church,

led to a demand for Welsh Bibles beyond the then means of supply, and as a consequence, to the formation in 1801, of the British and Foreign Bible Society. The formal act of separation from the Established Church was forced upon the denomination by its rapid growth. Communion in the few parish churches having "Methodistic" rectors, became impossible to a body numbering its members by tens of thousands, and ordained ministers were but few in number. In the general associations held at Bala, and at Llandilo Fawr, in 1811, 21 persons were therefore ordained to the office of the ministry, and a separate church organization was established based upon the Polity of the New Testament. In 1813 the Home Mission Society was organized, for work in the English districts bordering on Wales. In 1823 a confession of faith was adopted. In 1839, a theological seminary was established at Bala, and in 1842 another, at Trevecca. The work of Foreign Missions was carried on, until 1840, in connection with the London Missionary Society; but since that date the church has maintained missions of its own in Khassia, India, in Brittany to the Breton kinsmen of the Welsh, and in London to the Jews. The last step in its organization was taken by the constitution of the General Assembly at Swansea in 1864. The church is a member of the Alliance of the Reformed Churches, and is in numbers, influence and Christian work, the foremost church of the Principality.

The doctrines of the confession of this church are in substantial agreement with the doctrines of the Westminster Confession. The word "Methodist" in its name is, therefore, to be understood as defining, not a form of doctrine, but methods of Christian life work. The confession is published both in English and Welsh.

The church uses no Liturgy, and its services are simple, characterized by earnestness, and conducted, as a rule, in the Welsh language.

STATISTICS (1890).—Synods, 2; presbyteries, 25; churches, 1433; ministers and preachers, 987; communicants, 143,040. (See the *Year Book*, 1890; John Hughes, *Welsh Methodism*, Gwreccsam, 1851-56, 3 vols., (in Welsh); and Williams, *Welsh Calvinistic Methodism*, 16mo, 1872.)

IRELAND. THE PRESBYTERIAN CHURCH IN IRELAND.—The basis for the development of Irish Presbyterianism was furnished by what has been called the "Plantation of Ulster." That province had been virtually depopulated by internecine strife and the bloody suppression of rebellious outbreaks, and King James I. divided the lands (1608) among English and Scotch settlers. The first presbytery was not organized until 1642, the occasion being the frightful massacre of Protestants by the Romanists in the great Rebellion of 1641. This event led the Parliament to send Scotch troops into Ulster, and the ministers accompanying them proceeded to the organization of a presbytery. The church grew to such extent that at the Stuart Restoration in 1661, sixty Presbyterian ministers were ejected

in their charges, because of their refusal to conform to the Episcopal Church as then established. The Revolution of 1688 restored to Irish Presbyterians a great part of their rights and privileges, and their numbers were largely increased through the selling of lands in Ulster for terms of 30 years, to Scotch settlers. In 1692, the Irish ministers, to the number of more than a hundred, met in synod. But discord arose in the church within a few years. About the beginning of the 18th century, through the influence of an organization called the Belfast Society," opinions subversive of the Faith and Polity were introduced. Arianism in particular exerted its devitalizing influence, and in 1727, the Synod of Ulster withdrew, being opposed to the Westminster Confession. Another cause of weakness at this time was the emigration of many of the Scotch settlers and of their descendants to the American Colonies. When the leases granted under William III. expired, many of the tenants, for secular as well as religious reasons, concluded to better their condition by removal across the Atlantic. Aid, however, came in due time from the Orthodox party. The Associate Synod of Scotland sent ministers to Ireland in 1745, and strengthened the hands of those who were resisting the Arian and Socinian defections. The Secession churches thus formed, divided in Ireland on the same lines as in Scotland, the Presbyterians, organizing in 1779, a synod having three presbyteries, and the Anti-Burghers in 1781, erecting a synod composed of two presbyteries. These two branches, however, were reunited in 1818, under the name of the Presbyterian Synod of Ireland, and the united body was commonly known as the Seceder Synod.

The early part of the 19th century was characterized by a still further development of Arianism among the ministers and churches connected with the Synod of Ulster, and finally in 1827, under the leadership of the famous Henry Cooke, Arianism was utterly overthrown, and the synod was established on a thoroughly evangelical basis. This great victory was followed by the auspicious union in 1840, of the Synod of Ulster with the Seceder Synod, under the name of the Presbyterian Church in Ireland, the former synod bringing with it 12 congregations, and the latter 141. In the same year, the church erected as its supreme judicatory, the General Assembly, and the jubilee of this body was joyously celebrated in June, 1890. The disestablishment in 1870 of the Church of England in Ireland, has been of advantage to Presbyterianism as well as to other dissenting churches. The Presbyterian Church of Ireland does not however, include all the Presbyterian bodies in the country. The following organizations continue an independent existence, though weak in numbers and influence, viz.: the Presbytery of Antrim, which withdrew from the synod in 1727; the Remonstrant Synod of Ulster, organized in 1830; the Northern Presbytery of Antrim, established in 1862; a remnant of the Secession Church, which refuses to

consent to the Union of 1840; two branches of the Reformed Presbyterian Church; and the Associate Presbytery of Ireland, connected with the United Presbyterian Church of Scotland.

The standards of the church are the Westminster Confession of Faith and Catechisms. Foreign missions are sustained by it in India, China, on the Continent of Europe, and among the Jews. An extensive mission work, begun in 1710, is also carried on in the South and West of Ireland, where more than a hundred stations are now regularly maintained. The educational institutions are two in number: Magee College, Londonderry; and the Assembly's College, Belfast. The number of students in the two colleges is 169.

STATISTICS (1890).—Ministers, 626; congregations, 555; communicants, 102,678; total income, £222,626. (See *Minutes of the General Assembly, 1840-90*; Reid, *History of the Presbyterian Church in Ireland*, Belfast, 1867, 3 vols.; Thomas Hamilton, *History of the Irish Presbyterian Church*, Edinburgh, 1888.)

EUROPEAN CONTINENT:

AUSTRIA. See *Bohemia and Hungary*.

BELGIUM.—The history of the Reformed Church in Belgium during the 16th and 17th centuries, is, like that of Spain, a history of bloody persecutions. The majority of the inhabitants adhered at the Reformation to Roman Catholicism. The Reformers, however, were numerous, and adopted in 1562, the celebrated Belgic Confession, an enduring monument, both to the learning and the orthodoxy of its framers. Shortly thereafter, the persecutions began, with the Duke of Alva and his successors as the willing agents of bigoted monarchs, and as a result, Protestantism was crushed utterly. The existing Reformed organizations are two in number, the Synod of the Union of Evangelical Churches, consisting of 16 congregations, and the Synod of the Missionary Christian Church of Belgium, consisting (1890) of 21 ministers, 92 churches and stations, and 4812 communicants.

BOHEMIA.—This country is well called the cradle of the Reformation. It was here that Peter Waldo, in the 12th century, found refuge from papal persecution. Here, likewise, the influence of John Wickliff produced a remarkable awakening in the 14th century. And, further, the Bohemians were the first people positively to separate themselves from the Roman Catholic Church. The labors of John Huss and Jerome of Prague, and the tragic death of both, during the opening years of the 15th century, gave an impulse to reformation principles which no opposition could check. The history of the bloody politico-religious conflicts, which ended with the battle of the Weissberg in 1620, is a part of the secular history of the country. It is sufficient to indicate that the struggles between Protestantism and Catholicism resulted in the reduction of the population of Bohemia from 3,000,000 to less than 800,000. From 1620 until 1781, Protestants and Protestant books were not tolerated in the land. A few persons, it is true, clung steadfastly to

the Reformed Faith, but their meetings were of necessity, secret. Joseph II., Emperor of Austria, however, on Oct. 13, 1781, issued the famous Edict of Toleration by which Protestants, whether connected with the Reformed or Lutheran churches, were allowed openly to give expression to their religious preferences. The result was, that within a year in Bohemia alone, 40,000 persons publicly acknowledged their adherence to the Reformed Faith. Persecution however, did not cease with the promulgation of the Edict of Toleration. Even as late as 1879, the meetings of Bohemian Protestants were broken up by the police of the Empire.

The Bohemian Church has been from the first, essentially Presbyterian. The standards of the present organization are the Second Helvetic Confession, and the Heidelberg Catechism. The same standards are held by other branches of the Reformed Church within the Austrian Empire. The supreme government of the church is conducted by a synod. Latest statistics show that the church consists of 4 presbyteries, 56 ministers, 53 congregations, with 4,843 communicants. In addition to the Bohemian Synod there also exists a Synod of the Reformed Church in the Province of Moravia, and one in the Province of Austria. The Moravian Synod consists of 2 presbyteries, 25 ministers, 34 congregations, and 22,200 communicants. The Austrian Synod reports 6,388 communicants. (See Palacky, *Geschichte von Böhmen*, Prag, 1836-60, 8 vols.; B. Czerwenka, *Geschichte d. Evangelischen Kirche in B.*, Leipzig, 1860.) See also, *Hungary*.

FRANCE. See FRANCE, *Reformed Church of*, p. 218.

GERMANY. See LUTHERAN CHURCH, p. 520, and REFORMED (GERMAN) CHURCH, p. —.

There are numerous Reformed or Presbyterian organizations declining union with the Evangelical Lutheran Church and existing in the German Provinces. The total number of their adherents is estimated at 1,300,000. Among the more important of these bodies are, the Reformed Churches in the Provinces of Hanover, Lower Hesse, Westphalia, the Rhine Provinces and Alsace Lorraine.

GREECE.—The Presbyterian Church in Greece is of recent date, having begun with the mission established by the American Board in 1826. In 1873, the Presbyterian Church in the U. S. (South) undertook the conduct of the Greek Mission, and its missionaries organized the Greek Evangelical Church. The Greek Church, however, decided in 1886 to become an independent organization, believing that such a course would inure to the greater benefit of the cause of Christ in the country. The church consists of 1 Presbytery, 3 ministers, and about 100 communicants.

HOLLAND. See REFORMED (DUTCH) CHURCH, p. —.

HUNGARY.—The Reformation in Hungary began with the dissemination about the year 1520, of Lutheran doctrine. The Diet of the kingdom as early as 1523 adopted stringent measures against Protestants, but the battle of Mohacz in 1526 with the Turks,

in which the Hungarian king with most of his nobles fell on the field, brought about such civil disorder that these measures could not be enforced. Lutheranism was adopted by the Protestants in 1545, but Calvinistic opinions began immediately to gain ground through the influence of Matthias Devay, the first of the Hungarian Reformers. In 1557 the Transylvania Diet proclaimed the equal rights of Lutherans and Roman Catholics, and this gave Calvinists the liberty which they desired. A synod met at Varad, Aug. 18, 1559, consisting of 9 pastors, among whom was Peter Melius, and in 1560, the famous Confessio Debrecinensis was adopted and became known commonly as the Hungarian Confession. The final separation between the Lutherans and the Calvinists took place in 1566, the general result being that the Magyars and the Slavs adopted the Presbyterian faith and polity. This separation was followed by a conflict with Unitarianism, against which the Synod of Debreczen in 1567 took decisive measures, though that heresy continued for some time to trouble the church. Civil dissensions also affected injuriously for a time the growth of the Reformed body. The Jesuits in alliance with the secular authorities endeavored time and again to suppress Protestantism, and three times the Hungarian Protestants rose in revolt, compelling by force of arms, the granting of Freedom of Conscience and Liberty of Worship. These struggles were closed respectively by the treaties of Vienna, 1606, Linz, 1645, and Szatmar, 1711. Final deliverance, however, from the machinations of the Jesuits was had only by the Edict of Toleration of Joseph II. in 1781. The standards of the Hungarian Church are the second Helvetic Confession, and the Heidelberg Catechism. Its principles of church polity find expression in the election by each congregation of its own eldership; and the congregations within a given district are governed by a seniorate or presbytery. The seniorates are themselves under the control of 5 superintendencies or synods. The educational institutions connected with the church are the Reformed Colleges of Saros Patak, founded in 1531; of Debreczen, founded in 1588; of Nagy-Enyed, founded in 1661, and the academies of Papa and of Buda-Pesth, founded at later dates. The latest statistics show that the church consists of 5 synods, 57 seniorates or presbyteries, 1909 ministers, 3,261 congregations, 15,776 elders, and that the number of baptized adherents is about 2,000,000. The number of actual communicants cannot be well ascertained, but the number of Sabbath School scholars in 1889, was more than 200,000. (See Francis Balogh, "History of the Hungarian Protestant Church" (in Hungarian), Debreczen, 1872).

ITALY.—The Reformation tendencies in Italy were wide-spread during the early and middle portions of the 16th century. The geographical centre of the Roman Catholic hierarchy, it was natural, however, that all efforts for reformation should find both large sympathy and strong opposition. In Venice, for instance, the doctrines of

uther were accepted by many persons, as also the case in Florence and Naples; it in 1542, the Inquisition was established, and at once persecution of the most relentless character began. Thousands of persons were either burned, drowned, decapitated, tortured or exiled, in every part of the country, and within 50 years, Protestantism was either extirpated or expiated, except in Piedmont. There the Waldenses held their ground in the mountain valleys, a Spartan band confronting its hosts of enemies. (For the history of the Waldenses see article under that title.) The evangelical organizations at present existing in Italy, apart from Mission Stations, are two in number, the Synod of the Waldensian Evangelical Church, with eight presbyteries, 77 ministers, 44 congregations, and 17,335 communicants; and the General Assembly of the Free Christian Church in Italy, founded in 1870, and consisting of one synod, 13 ministers and 42 congregations, with 1430 communicants. There is a Theological Hall connected with the Waldensian Church at Florence, and also a similar institution connected with the Free Christian Church, in the city of Rome.

NORWAY AND SWEDEN. See LUTHERAN CHURCH, p. 520.

POLAND.—The Polish nobility and other persons in the country of Slavonic blood accepted during the 16th century the Reformed Faith and Polity. The first synod was held at Pinkzow in 1550; and in 1570, at Andomir, a confession of faith was adopted, though it was found impracticable to carry out the Presbyterian system of government to its full extent. Synods were held thereafter from time to time until 1755, the date of the invasion by the Prussians. The reformed Church of Poland henceforward grew feebler and feebler, through war and other causes, and became virtually extinct at the date of the Partition of the Kingdom. There are at present two evangelical bodies in Polish Russia, the Evangelical Church of Poland with 2,000, and the Reformed Church of Lithuania with 600 communicants. Both churches labor under serious difficulties owing to the repressive measures against Protestantism enforced by the Russian Government.

RUSSIA.—See above.

SPAIN.—Protestant doctrines found adherents in this country from the opening of the Reformation, and several translations of the Scriptures were published during the 16th century. A confession of faith was also framed and published in 1550, at London. The place of the publication of this first confession indicates however, that the Spanish Church was by that time the victim of persecution, Philip II. and other dignitaries succeeding in crushing out Protestantism in the Peninsula, by measures of the most cruel and bloody character. The present Reformed Church of Spain is the result of Protestant mission work in the present century. Its confession of faith, adopted by the General Assembly in 1872, is a virtual reproduction of the Westminster Confession. Presbyterian government, however, is as yet imperfectly organized.

The church consists of two presbyteries, 16 ministers, 21 congregations, and in the neighborhood of 1000 communicants.

SWITZERLAND.—The Reformation in Switzerland began with the preaching of the reformed doctrine in 1519, by Ulrich Zwingli. The first of the Cantons to declare for the Reformation was Zürich, in 1525. War between the Roman Catholic and the Protestant Cantons broke out in 1531, and ended with the defeat of the reform party and the death of Zwingli. The Reformation, however, did not fail, owing to the energy of Farel and Calvin, the leaders in Geneva. The conflict between the Protestants and Roman Catholics was renewed, and did not cease until 1712, when the decisive battle of Vilmergen brought about an enduring peace. The authoritative doctrinal standard of the Swiss churches is the Second Helvetic Confession, formulated in 1536. At present, about three-fifths (1,700,000) of the population of the land are connected with the reformed churches of the several Cantons. There are in addition, three independent churches: the Synod of the Evangelical Church of Neuchâtel, with 78 ministers and 8,128 communicants; the Synod of the Free Evangelical Church of the Canton de Vaud, with 187 ministers, and 4000 communicants; and the Presbytery of the Free Evangelical Church of Geneva, with 3 ministers, and 500 communicants. The theological faculties in this country, connected directly or indirectly with the churches, are those of the universities of Bale, Zürich, Berne, and Geneva, and the academy faculties of Lausanne, Neuchâtel and Geneva.

THE AMERICAN CONTINENT.

THE UNITED STATES:

THE PRESBYTERIAN CHURCH IN THE U. S. A.

—American Presbyterianism is in origin as diverse as are the various peoples who have blended to form the American nation. Its component elements are, in the main, English and Scotch-Irish, Scotch and Welsh, French and German.

The country which gave to the Reformed churches the Westminster Confession of Faith, was the original home of the first settlers in the American Colonies with Presbyterian tendencies. The stream of Puritan emigration westward, set in motion from England by Prelatical tyranny touched first the shores of Virginia. The Puritans in that colony increased largely in number until the year 1642, when the royal governor, Sir William Berkeley, commenced a systematic and vigorous persecution which resulted in their removal for the most part, in 1649, to Maryland, where they located on the site of the present city of Annapolis. Their churches appear to have been governed by ruling elders, and it is certain that Presbyterian ministers preached in their midst, among whom were Francis Doughty (1658) and Matthew Hill (1667).

Presbyterianism also entered the American Colonies with the Puritans of New England. John Robinson, the pastor of the Plymouth Pilgrims while in Holland, has

left on record the following declaration of their church principles: "Touching the ecclesiastical ministry—namely, of pastors for teaching, elders for ruling, deacons for distributing the church's contributions—we do wholly in all points agree with the French Reformed Churches." Independents, however, became dominant in Massachusetts at an early date, and those colonists who had Presbyterian tendencies found it advantageous to settle in Connecticut, and gradually passed thence to Long Island and Northern New Jersey.

The following additional points of the history of Presbyterianism in the colonies during the 17th century are noteworthy. The first Presbyterian minister on North American shores appears to have been the Rev. Richard Denton, who landed in Massachusetts in 1630. In 1643, the Rev. Francis Doughty held English services in the Reformed Dutch Church, in the City of New Amsterdam (New York). Presbyterian immigrants appear to have entered North Carolina as early as 1650, driven there by persecution in Virginia. Presbyterians and Independents settled jointly in South Carolina as early as 1670. The first Presbyterian Congregation in Philadelphia met in 1692 in the "Barbadoes Company Warehouse," and in 1698 the Rev. Jedidiah Andrews, a graduate of Harvard College, began his ministrations in that city.

Churches of French Presbyterians—commonly called Huguenot churches—were also established at an early date and at several points—at New York in 1683, at Charleston, S. C., in 1686, at Rochelle, N. Y., in 1688, etc. These churches originated in the expulsion of the Protestants from France, by the revocation of the Edict of Nantes. The French churches, with one exception, have ceased to exist.

The religious necessities of the Presbyterian colonists led them to make application time and again to their friends in Great Britain and Ireland for a supply of ministers. In 1680, the Presbytery of Laggan, Ireland, received a letter from Col. William Stevens, a member of the council of the Province of Maryland, entreating that ministers be sent to that colony and to Virginia. In compliance with this request, the Rev. Francis Makemie, came to Maryland in 1683.

Mr. Makemie's landing marked a new era in the development of American Presbyterianism. Within a few years after his arrival, owing to persecution, a stream of immigration set in from Scotland and the North of Ireland, which largely swelled the Presbyterian population in the middle and southern colonies. Increase in population, joined with greater facilities for intercommunication, made it both desirable and possible to give colonial Presbyterianism an organized form. In the movement to this end, Mr. Makemie was the master-spirit. Indefatigable in labor, he suffered persecution, and dared imprisonment in behalf of the cause he had so heartily espoused, and finally secured the organization of the first American presbytery, in the year 1705. The first meeting of which

record remains was held at Freehold, N. J., Dec. 29, 1705. By the year 1716, the church had increased to such an extent that it was deemed advisable to constitute a synod, which met for the first time at Philadelphia, Pa., Sept. 17, 1717. The church then consisted of 19 ministers, about 40 churches, and some 3000 communicants. In 1729, the General Synod passed what is called the Adopting Act, by which it was agreed "that all the ministers of this synod or that shall be hereafter admitted into this synod, shall declare their agreement in, and approbation of the Confession of Faith, with the larger and shorter catechisms of the Assembly of Divines at Westminster," and "also adopt the said confession as the Confession of our Faith."

In the same year that body took action in the line of the denial of the authority of the State over the Church. Chapter xxiii. of the Westminster Confession of Faith deals with the power of the civil magistrate, and the synod denied to the civil magistrate, what the Westminster Assembly permitted—a controlling power over the synods with respect to "the exercise of their ministerial authority," and "power to persecute any for their religion." These were notable acts on the part of the synod, appearing to be the first declaration, by an organized church, on American soil, of the freedom of the Church from control by the State.

The first division of the Presbyterian Church took place in 1745. The strife arose in part, over the standard of ministerial qualifications. William Tennent had established in 1726, the first Presbyterian theological school in the colonies at Neshaminy, Pa., an institution commonly called the "Log College." By 1737 he had prepared seven or eight persons for the ministry. Objections were made to the licensure and ordination of these students, by some members of the synod, on the ground that the course of study which they had pursued was not adequate to the requirements of the ministry. The Presbytery of New Brunswick sided with the Tennents, and while the controversy was in progress George Whitefield came upon the ground, revivals of religion broke out with power, and as a result a still greater need for ministers was created. Tennent and those who sided with him entered earnestly into revival work, and to their methods, as well as to the qualifications of the "Log College" ministers, objections were made. Other causes also, in part doctrinal and in part personal, operated to divide the church, and after repeated efforts for reconciliation had failed, the Presbytery of New Brunswick in 1741 withdrew from the synod, and in 1745, with the Presbytery of New York and certain ministers of the Presbytery of New Castle, formed the Synod of New York. One good result from the controversy respecting ministerial qualifications, carried on by the "Old Side" and the "New Side," was the impetus given to the cause of ministerial education. The former party established classical academies. The "New Side" established the institution now known as Princeton College.

The two bodies into which the General Synod had been divided in 1745, the Synod of Philadelphia and the Synod of New York, were reunited in 1758 on the basis of the Westminster standards. The period extending from 1758 to 1775, was one of enlarged activity. The number of ministers was nearly doubled; John Witherspoon was inaugurated (1768) president of Princeton College, and also professor of Divinity; a general missionary collection was ordered (1767) for the purpose of maintaining the reaching of the gospel on the frontier; a scheme for the support of candidates for the ministry was approved (1771), and a committee was appointed (1773) to supervise the distribution of religious publications. These last three acts of the General Synod were severally the germs of the Boards of Home Missions, Education, and Publication. Religious liberty at this period was endangered by a proposal to set up in the colonies an Episcopal establishment. To prevent its carrying out of a scheme so fraught with peril to the highest welfare of American Christians, the synod entered (1776) into a plan of union with the General Association of Connecticut, one main purpose of which was to protect the rights of the churches. In fact, one of the most powerful influences in bringing on and carrying to successful termination the American revolution, was the invincible opposition of Presbyterians and Congregationalists to its threatened attack upon the inalienable rights of conscience.

The opening of the Revolutionary struggle found the Presbyterian ministers and churches to a man on the side of the colonies. In 1775 the General Synod issued a pastoral letter, bidding the churches adhere firmly to the resolutions of the Congress, and to let it be seen that the colonial authorities were able to bring out the whole strength of this vast country to carry them into execution." The American Presbyterian Church in all her branches never faltered in devotion to the cause of the independence of the United States; ministers and members, being ready, with Witherspoon, to go to the block, if need be, in defence of civil and religious liberty.

With the restoration of peace in 1783, the church gradually recovered from the evils wrought by war, and the need of a fuller organization was deeply felt. After three years of deliberation, the General Synod therefore, adopted in 1788, the Constitution of the Church, and appointed the General Assembly to meet on the third Thursday of May, 1789, in the city of Philadelphia.

The work of organization was followed by another endeavor after co-operation with the Congregational churches. In 1802, the General Assembly entered into correspondence with the General Association of the Churches of Connecticut, with a view to adequate and harmonious labors in some Mission fields. The need for such efforts soon became very great. Central and Western New York, and Kentucky were the centres from 1798 to 1800 of widespread revivals of religion, and the church as a whole was decidedly quickened. Many

converts were added to the congregations, and the organization of new churches became imperative in the frontier districts. To avoid conflict or collision in the work of church extension, the General Assembly and the General Association therefore adopted in 1801 the Plan of Union. This plan among other features, allowed Congregational ministers to serve Presbyterian churches, and vice versa, and also permitted mixed churches of Congregationalists and Presbyterians to be governed by committeemen, and to be represented in presbytery. As a result of the last provision named, committeemen sat at times as commissioners in the General Assembly. The plan remained in operation for a generation. That it was useful to the churches consenting to it and to the cause of Christ, for a time, is freely admitted; but it also introduced germs of strife, for its features were main causes of the controversies and conflicts which in 1837 led to the great division.

At this period a crisis took place in the history of Presbyterianism in the South. The action of the Cumberland Presbytery in ordaining, to the ministry, during and after the "Great Revival," persons who, in the judgment of the Synod of Kentucky, were not qualified for the office, either by learning or by sound doctrine, occasioned the dissolution of the presbytery by that synod in 1806, and finally, in 1810, to the initial steps in the establishment of what is now known as the Cumberland Presbyterian Church. (See article on that church.)

The growth of the church from 1800 to 1830 was very decided. The total membership in the first year named was about 20,000; in the last it was reported as being 173,327. The regions in which progress was chiefly made were the West and South. This period was also characterized by a strong educational and missionary movement resulting in the establishment of theological seminaries, the first of which was begun in 1812 at Princeton, N. J., and also in the formation of the Board of Missions in 1816, and the Board of Education in 1819.

About the year 1825, the peace of the church began seriously to be disturbed by controversies respecting the Plan of Union. In addition to questions constitutional in their nature, there were also questions of policy which forced themselves upon the church. The contributions of many of the churches for Home Mission objects were made to the American Home Missionary Society. The contributions to Foreign Missions were made to the American Board. A large portion of the church contended that the time had come for the conduct by strictly denominational agencies of all evangelistic work, and the Pittsburg Synod in 1831 constituted itself into the Western Foreign Missionary Society. Those opposed to the establishment of denominational agencies belonged to the party known as the "New School;" those who advocated it to the "Old School." Doctrinal questions were also to a considerable extent raised, through the influence of the "New Divinity," whose spread occasioned

much alarm in certain quarters; and the trials of Albert Barnes and Lyman Beecher for heresy, the former at Philadelphia, the latter at Cincinnati, increased the tension between the parties. The slavery question also added a new and bitter element to the controversy.

The struggle between the Schools came to a direct issue in the General Assembly of 1837, and solely upon matters of policy and administration. That assembly under the leadership of the "Old School" abrogated the "Plan of Union," excised from the church the Synods of Western Reserve, Genesee, Geneva and Utica, passed resolutions against the American Home Missionary Society and the American Education Society, and established the Presbyterian Board of Foreign Missions. When the Assembly of 1838 met, the "New School" commissioners protested against the exclusion of the delegates from the four excised synods, organized an assembly of their own in the presence of the sitting assembly, and then withdrew from the house. The matters at issue between the Schools were referred to the civil courts for settlement, and the course of the litigation was such as to make the "Old School" trustees the legal trustees of the Presbyterian Church in the United States of America.

From 1838 on, the two branches of the church grew slowly but steadily; both were benefitted by revivals of religion at intervals—notably the revival of 1857; and both made progress in the organization of their own benevolent work. The "Old School" established the Board of Church Erection in 1844, Ministerial Relief in 1855, and Missions for Freedmen in 1866. As early as 1852, the "New School" Assembly began to appoint committees for the receipt and control of the benevolent contributions from the churches under its care; in 1862 it constituted the Presbyterian Committee of Home Missions, and in 1865 its work for the negroes in the South.

The growth of both branches was checked by disruption. The New School Assembly of 1857 took strong ground in opposition to slavery, as a result of which, several Southern presbyteries withdrew, and organized the United Synod of the Presbyterian Church. This body in 1863 formed a union with the body now known as the "Presbyterian Church in the United States."

In May, 1861, the Old School Assembly met at Philadelphia, Pa., with but 13 commissioners present from the states which claimed to have seceded from the Union. Dr. Gardiner Spring, a commissioner from the Presbytery of New York, offered resolutions, recommending a day of prayer, professing loyalty to the Federal government, and declaring it a duty to support that government and preserve the Union. These resolutions were passed by a vote of 156 to 00, the minority however, simply protesting against the assembly's acting upon political issues, so as to determine questions of civil allegiance. The "Spring Resolutions" were the reasons alleged by Southern Presbyterians for their

withdrawal from the church, and for the organization of the "Presbyterian Church in the Confederate States of America." (See next section on the Presbyterian Church in the U. S., p. 755.)

Under the pressure of a widely-extended and growing fraternal feeling, correspondence between the "Old School" and the "New School" General Assemblies was established as early as 1862, and after much deliberation, reunion was consummated between the two on the basis of the "Standards pure and simple," Nov. 12, 1869, at Pittsburgh, Pa. Article II. of the Plan of Union containing this basis is as follows: "The reunion shall be effected on the doctrinal and ecclesiastical basis of our common standards; the Scriptures of the Old and New Testaments shall be acknowledged to be the inspired word of God and the only infallible rule of faith and practice; the Confession of Faith shall continue to be sincerely received and adopted as containing the system of doctrine taught in the Holy Scriptures; and the government and discipline of the Presbyterian Church in the United States shall be approved as containing the principles and rules of our polity." In connection with reunion a memorial fund was raised, the amount of which was reported as being \$7,883,983.85. It was mainly expended in paying church debts, in endowing colleges, and in erecting new houses of worship.

Among important events in the history of the church since 1870, mention is made of the following. In 1870, the General Assembly entered into the "Alliance of the Reformed Churches throughout the world, holding the Presbyterian System." In 1879, the committee on Systematic Beneficence was appointed, and in 1881 the important work of temperance reform was entrusted to the permanent committee on temperance. The establishment of the Board of Aid for colleges and academies in 1883, was caused by the demands of the West, and the great and growing importance of educational interests. In 1888 the Centennial of the General Assembly, was celebrated in Philadelphia, Pa., and a Centenary Fund of \$600,000 was raised, which was devoted to Ministerial Relief.

Correspondence between the General Assemblies, North and South, was first established in 1882. In 1883, fraternal delegates were appointed, and appeared in the respective bodies. In 1887 committees were appointed whose purpose was practically the inquiry as to the possibility of reunion between these separated bodies of brethren holding a common faith and polity. In 1889 these committees reported to their respective assemblies, a plan of co-operation in Foreign and Home Mission, and the Freedmen's work. The plan was adopted. It is to be hoped that the time is not far distant when these two branches of the church may once more be united, laboring shoulder to shoulder for the advancement of Christ's Kingdom on the American continent.

The most recent event in the history of this church is the movement now progres-

g (1890) for the Revision of the Westminster Confession of Faith.

The growth of the Presbyterian Church during the 19th century has been very marked. While the population of the country has increased 15 times, the church has increased 50 times. Of the 1,600,000 persons reported as added to her membership on profession of faith, during the 100 years ending 1890, 740,000 have been received since 1870. The growth of the church is shown by the following table:

Years.	Ministers.	Churches.	Communicants.
10.....	5	2	500
20.....	10	18	1,000
35.....	12	22	1,500
47.....	19	40	3,000
58.....	98	200	10,000
69.....	177	431	18,000
80.....	189	449	20,000
97.....	2140	2065	220,557
1900.....	4238	4526	446,561
1900.....	5044	5489	578,671
1907.....	5654	6436	697,835
1900.....	6158	6894	775,903

MISSIONARY AGENCIES.—The missionary and evangelistic work of the church is conducted by 8 boards, the names of which with the dates of organization are as follows:

Home Missions	1816
Education	1819
Foreign Missions.....	1837
Publication	1838
Church Erection	1844
Ministerial Relief	1855
Freedmen.....	1865
Aid for Colleges	1883

Home Mission effort was begun as early as 1719, and was carried on by the General Synod, and afterwards by the General Assembly by means of committees, the Board of Missions not being organized until 1816. This latter agency has been greatly prospered in its work, and had in its employ in 1900, 1701 missionaries, and expended contributions to the amount of \$831,170.

Foreign Mission work is carried on among the American Indians (since 1741); Syria, (1821); in India, (1833); in Persia, (1835); and also (at later dates) in China, Japan, West Africa, Corsica, among the Chinese in California, in Columbia, Brazil, Spain, Chili, the Laos, Mexico and Korea.

In 1890, the total number of missionaries both lay and clerical, native and American, in the employ of the board was 1878, distributed in 15 fields, having under their control 26,775 communicants, 26,348 scholars and expending \$907,972. The total contributions for the work of all the boards and for general benevolence in 1890, was \$287,180.

STANDARDS.—Since 1720, the Westminster Confession of Faith and Catechisms have been the doctrinal standards of the church, with the exception that the chapters dealing with the "civil magistrate" have been reformed to the American doctrine of the relation of Church and State. The administrative standards were adopted by the General Synod in 1788, and consist of a Form of Government, Book of Discipline, and Directory for Worship. A new Book

of Discipline was adopted in 1885. In 1880, the General Assembly sent down an overture to the presbyteries on the subject of the revision of the Confession of Faith, and as a result, the General Assembly of 1890 appointed a committee of 25 to report in 1891 upon the whole subject.

EDUCATIONAL INSTITUTIONS.—There are at present 13 theological institutions which report annually to the General Assembly. The first of these was established in 1812 at Princeton, N. J. The dates of the establishment of other seminaries are: Auburn (New York), 1819; Union (Va.), 1824; Western (Allegheny), 1827; Lane (Cincinnati), 1829; McCormick (Chicago), 1830; Columbia (South Carolina), 1831; Union (New York), 1835; Danville (Kentucky), 1853; German (Dubuque), 1856; Biddle (colored, North Carolina), 1868; German (Bloomfield, N. J.), 1869; San Francisco, 1871; and Lincoln (colored, Pa.), 1871. Of these the seminaries in Virginia and South Carolina are now in connection with the Presbyterian Church in the United States. The total number of professors and teachers in these is 76; of scholars 786.

STATISTICS (1890).—Synods, 30; presbyteries, 213; ministers, 6,158; churches, 6,894; communicants, 775,903; total contributions for all purposes, \$14,368,131. (See *Minutes of the General Assembly*, 1789-1890, and *Records of the Presbyterian Church*, 1705-1788; also, Charles Hodge, *Constitutional History of the Presbyterian Church*, Philadelphia, 1839-40, 2 vols.; E. H. Gillett, *History of the Presbyterian Church*, 1873, 2 vols.; C. A. Briggs, *American Presbyterianism*, New York, 1885.)

THE PRESBYTERIAN CHURCH IN THE UNITED STATES, commonly known as the Presbyterian Church South. This church assumed organic form on Dec. 4, 1861. On that date, 93 ministers and ruling elders met at Augusta, Ga., and constituted the General Assembly of the Presbyterian Church in the Confederate States of America. The congregations forming the constituency of this General Assembly were to be found within the states south of the Potomac and Ohio rivers, and which claimed to have seceded from the Union. In addition to the political exigencies which had arisen, there was likewise a difference of opinion between the majority of the Presbyterians in the loyal states, and those in the Southern States, as to the nature of the action taken by the "Old School" Assembly in what are called the "Spring Resolutions." The Presbyterians South claimed that said General Assembly of the Presbyterian Church in the U. S. A., had taken action on a purely political question by the passage of these resolutions, and had assumed to determine the question of civil allegiance. For political and ecclesiastical reasons therefore, the Presbyterians in the Southern States withdrew from the Old School body, and constituted a new church organization, consisting (1861) of 10 synods, 47 presbyteries, about 700 ministers, 1000 churches, and 75,000 communicants, of whom about 10,000 were colored persons. In 1863, this church was enlarged by the

accession of the United Synod South, the New School body which had withdrawn in 1857, and received by this union, about 120 ministers, 190 churches, and 12,000 communicants.

On the cessation of hostilities between the States of the Union in 1865, the name of the church was changed to that of the Presbyterian Church in the United States. It was further strengthened in 1869, by the adherence of that party in the Synod of Kentucky, which by "declaration and testimony" had protested in 1867 against the action of the Old School General Assembly with regard to ministers and members of the Presbyterian Church South. The same cause led to the reception in 1874 of a part of the Synod of Missouri. The total addition to the church by these accessions was 142 ministers, 278 churches, and 21,540 communicants.

Repeated efforts were made from time to time after fraternal correspondence between this church and the Presbyterian Church in the U. S. A. but without success, until the year 1882. In that year the initiative was taken by the Southern General Assembly, and as a result of the correspondence then had, fraternal delegates appeared from both churches in the respective General Assemblies for 1883. In 1889, a plan for co-operation in Foreign, Home Mission and Freedmen's work, was jointly adopted. Both churches are unquestionably at present in cordial fraternal relations.

MISSIONARY AGENCIES.—The Missionary, Evangelistic and Benevolent Agencies of this church are conducted by means of executive committees. All the members of the several committees as well as the secretaries are elected annually by the General Assembly, and are directly responsible to that body. This method of administration constitutes one point of difference in policy between the Presbyterian Church in the United States of America, and the Presbyterian Church South; the former conducting its work through corporate bodies, called Boards. The executive committees are four in number, viz., Foreign Missions, Home Missions, Education, and Publication. Foreign Mission work is conducted through mission stations in China, India, Japan, Mexico, South America, Greece, Italy, the Congo Free State, Africa, and among the Choctaw and Cherokee Indians in the United States. The receipts for this branch of work for the year 1889-90 were \$107,627.00. The other departments of church work are carried on with energy and success. The total contributions to benevolence for the year 1889-90 were \$271,051.

THEOLOGICAL INSTITUTIONS.—Three institutions are directly under the care of the General Assembly: Union Theological Seminary, Va., established in 1821; the Theological Seminary at Columbia, S. C., established in 1831; and the institute for training colored ministers, established at Tuscaloosa, Ala., in 1877. In these institutions during the year 1889-90, there were 10 professors, and more than a hundred students.

STANDARDS.—This church has adopted as

its confession of faith, the Westminster Confession and Catechisms. When first organized, its standards were those of the Presbyterian Church in the U. S. A., but in 1879, a new "Book of church order" was adopted. Special emphasis is laid by the denomination upon the doctrine of the spirituality of the church as expressed in the Westminster Confession (Chap. xxxi. Sect. 4) in the words "Synods and Councils are to handle or conclude nothing, but that which is ecclesiastical."

STATISTICS (1890).—Synods, 13; presbyteries, 71; ministers, 1,179; churches, 2,400; communicants, 168,791; total contributions for all purposes, \$1,727,263. (See *Minutes of the General Assembly*, 1892-90.)

THE CUMBERLAND PRESBYTERIAN CHURCH.—This church originated in the great "Revival of 1800," whose effects in Kentucky were widespread and remarkable. One result was a demand for ministers beyond the supply, and in the endeavor to meet this demand, the Cumberland Presbytery, in the judgment of the Synod of Kentucky, erred in ordaining men who were not qualified for the Presbyterian ministry, either by literary attainments, or theological views. The synod, therefore, in 1806, dissolved the presbytery. Certain members of the presbytery, however, though prohibited by the synod from performing ministerial functions, organized what was called a council, and this agency was for four years the bond of union between them and their adherents. On the 4th of Feb., 1810, three ministers, Finis Ewing, Samuel King, and Samuel McAdow, reorganized the Cumberland Presbytery in Dickson Co., Ky. By 1813, the church was large enough to form three presbyteries, and these were organized in that year into the Cumberland Synod. This body formulated and issued a "Brief Statement," indicating the points at which its members dissented from the Westminster Confession. They were as follows: (1) That there are no eternal reprobates. (2) That Christ died not for a part only, but for all mankind. (3) That all infants dying in infancy are saved through Christ and the sanctification of the Spirit. (4) That the Spirit of God operates co-extensively on the world as Christ has made atonement, in such a manner as to leave all men inexcusable." To give definite form to the new theological departure, the synod, in 1814, adopted a revision of the Westminster Confession.

The General Assembly of this church held its first meeting at Princeton, Ky., in the year 1829. Since that date, the church has grown steadily in numbers and in influence in the southern and western portions of the United States. The principal event in its recent history was the preparation of a new confession of faith as a substitute for the amended Westminster Confession, adopted in 1814. One of the reasons for this revision is thus stated: "It was impossible to eliminate from the Westminster Confession of Faith all the features of hyper-Calvinism, by simply expunging words, phrases, sentences, or even sections, and then attempting to fill the vacancies

has made by corrected statements or other declarations; for the objectionable doctrine, with its logical sequences, pervaded the whole system of theology formulated in that book." The new confession, having been submitted to the presbyteries for their approval, was unanimously adopted, after careful deliberation, by the General Assembly, which met at Nashville, Tenn., in the year 1883. The delegates of this church were received by vote into the "Presbyterian Alliance," at the Belfast Council, in the year 1884.

MISSIONARY AGENCIES.—The mission and other evangelistic work of the denomination is conducted by five boards, viz.: The Board of Missions, which has charge of both the home and foreign work, the Women's Board of Foreign Missions, the Board of Publication, the Board of Ministerial Relief, and the Board of Education. The foreign missions of the church are located in Japan, Mexico and the Indian Territory. The receipts for mission work in 1889-90 were \$38,905.00.

EDUCATION.—The principal institution connected with this church is the Cumberland University. It was first established in 1826 at Princeton, Ky. It is now located at Lebanon, Tenn., and has a preparatory, a collegiate, and a theological department. In 1890, 38 students were entered for the theological course. The institution is one of the most prominent and useful in the Southwest. Several other educational institutions are affiliated with the church, though not directly denominational.

STATISTICS (1890).—Synods, 15; presbyteries, 118; ministers, 1646; congregations, 776; communicants, 163,216; total contributions for all purposes, \$751,681. (See *Minutes of the General Assembly, 1829-90*; MacDonald, *History of the Cumberland Presbyterian Church*, Nashville, 1888.)

CUMBERLAND PRESBYTERIAN CHURCH, COLORED.—The General Assembly of the Cumberland Presbyterian Church, in session at Murfreesboro, Tenn., in 1869, took the decisive step of setting apart as an independent organization the colored ministers and members under its jurisdiction. As a result of this action, the General Assembly of the Cumberland Church, Colored, was organized at Nashville, Tenn., in May, 1874. It consists (1890), of 6 synods, 20 presbyteries, 100 ministers, 300 congregations; with, it is claimed, 20,000 communicants.

THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA is the principal American representative of the dissenting churches of Scotland. For information with reference to the causes which led to their dissent, the reader is referred to the article on the United Presbyterian Church of Scotland. On the American continent, this church reached organic form during the middle of the 18th century.

The emigrants from the north of Ireland and from Scotland to the colonies, to a considerable extent, were connected with the organizations known as the Associate and Reformed Presbyterian Churches of Scotland. To supply the religious needs of the colonists, the Reformed Presbyterian

Church sent out as its first minister, the Rev. Joseph Cuthbertson, who settled in Eastern Pennsylvania, in the year 1751; and the first Reformed Presbyterian Presbytery of America was organized in 1773. The Associate Synod of Scotland sent out to the colonies the Revs. Alexander Gellatly and Andrew Arnot, who organized by its order on the 2d of Nov., 1753, the Associate Presbytery of Pennsylvania. In 1777, a conference was held between representatives of the Associate and of the Reformed Presbyterian Churches with a view to union. This movement was delayed by the war for Independence, in which the ministers and members of both bodies took a prominent part on the side of the colonies; but at the close of the war, the union was consummated Nov. 1, 1782, in the city of Philadelphia, Pa., and the chief judicatory of the church received the name of "The Synod of the Associate Reformed Church." A portion of the ministers and members however, declined to enter into this union and continued as the Associate Synod.

The United Church proceeded gradually with the work of a more complete organization, adopting its standards of faith and discipline in 1799, and erecting a General Synod, which met first at Greencastle, Pa., in 1804. In 1810 a discussion arose upon the subject of "Sacramental Communion" in which the Rev. Dr. John M. Mason, of New York took a leading part, and maintained finally that the church was under obligation to fellowship at the Lord's table, all true believers. This, and other issues, led to the withdrawal in 1820 of the Synod of Scioto, which took the name of the Associate Reformed Synod of the West. In 1821, the Synod of the Carolinas also withdrew, and took the name of the Associate Reformed Synod of the South. In 1822, the General Synod united with the General Assembly of the Presbyterian Church in the U. S. A., thus bringing its history to a close.

The union with the Presbyterian Church was not satisfactory to many persons who had been connected with the General Synod. As a result, the Associate Reformed Synod of New York met at Newburg, Sept., 1822, and determined to continue its existence. This body remained separate from the General Synod of the West, until 1855, when the two bodies coalesced; the first United Synod meeting at Allegheny City, Pa., in 1856.

Negotiations looking toward union between the Associate and Associate Reformed Churches, began as early as May, 1842, but were not completed until 1858, at which date both churches were made one, and the new organization was called The United Presbyterian Church of North America. The first General Assembly met at Xenia, O., May, 1859.

STANDARDS.—The basis of union adopted in 1858 consisted of the Westminster Confession of Faith and Catechisms, modified in relation to the power of the civil magistrate, and in addition a judicial testimony containing eighteen articles and declarations. These latter are explanatory of the

Confession of Faith, and among other statements, include the following distinctive denominational principles: (1) that slave holding is a "violation of the law of God;" (2) that secret societies are inconsistent with church membership; (3) that communion is ordinarily to be limited to the membership of the denomination; (4) that "public social covenanting is a moral duty" on extraordinary occasions; and (5) that the Psalms are to be "sung in worship both public and private, to the exclusion of the devotional compositions of uninspired men." The church has also adopted a book of government and discipline, and a directory for worship. Ministers, elders, and church members are all required to subscribe to both the doctrinal and administrative standards.

MISSIONARY AGENCIES.—The evangelistic work of this church is carried on by 7 Boards, Foreign Missions, Home Missions, Freedmen's Missions, Church Extension, Publication, Education and Ministerial Relief. Foreign Missions were at one time conducted by it in Trinidad, Syria, and China as well as in Egypt and India, but the work is now concentrated in the two latter countries. In 1890 there were in these two lands, 185 mission stations, with 529 missionaries and missionary helpers, and the total expenditures for the year were \$100,539.00. The total benevolent denominational contributions in 1890 was \$199,538.00.

INSTITUTIONS.—The work of theological education was begun by this denomination in 1794 by the appointment of the Rev. John Anderson, D.D., as the Professor of Theology, and the establishment of the Theological Seminary at Service Creek, Pa. The claim is made that this was the first theological school in the U. S. There are now 5 theological seminaries; Newburg, Allegheny, and Xenia in the United States, and also 1 each in Egypt and India. Six colleges are also under denominational control, and in addition 2 Foreign Mission training schools.

STATISTICS (1890).—Synods, 10; presbyteries, 59; ministers, 774; congregations, 904; communicants, 103,921; total contributions, \$1,134,223.00. (See Scouller, *Manual of the United Presbyterian Church*, Harrisburg, Pa., 1881.)

REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA. GENERAL SYNOD.—The early history of this body, which is a lineal descendant of the Reformed Presbyterian Church of Scotland, will be found under the heads, United Presbyterian Church of Scotland and United Presbyterian Church of North America. The union formed in 1782 between the Reformed and Associate Presbyteries in the U. S. under the name of the "Synod of the Associate Reformed Church," was not satisfactory to a considerable number of the members of the Reformed Presbyterian Church. This dissatisfaction led to the formation in the city of Philadelphia, in 1798, of the Reformed Presbytery of the U. S. of North America. The widely scattered condition of the constituency of the presbytery, made it necessary at first to conduct the work of over-

sight by 3 committees. In 1809, however, these committees were organized into presbyteries, and a synod was constituted in the city of Philadelphia. In 1823, this synod was erected into a General Synod. The alleged secular character of the U. S. constitution was the occasion of considerable controversy in the denomination, and finally, in 1833, led to the withdrawal of a part of the ministers and churches, and the organization of the body known as the Synod of the Reformed Presbyterian Church in North America.

The Westminster standards are accepted by this church as its standards of doctrine, with the addition of the principles contained in a document called "Reformation Principles Exhibited." The Psalms of David are used to the exclusion of hymns in public worship. Participation in sealing ordinances is permitted only to such persons as submit to the authority of the body.

It conducts its missionary and evangelistic work by means of 4 Boards, Foreign Missions, Home Missions, Education and Church Extension. Its Foreign Mission is located in Northern India, and there is also a theological seminary with 2 professors, in the city of Philadelphia.

STATISTICS (1890).—Presbyteries, 6; ministers, 32; churches, 47; communicants, 6000; benevolent contributions, \$11,000.00.

ASSOCIATE REFORMED SYNOD OF THE SOUTH.—This body began its organic existence in May, 1785, when certain congregations nominally in connection with the Associate Presbyteries of Ireland and Scotland were taken under the care of the Synod of the Associate Reformed Church. These congregations in 1790, were constituted into the presbytery of the Carolinas and Georgia; and in 1803, the presbytery was divided and the Synod of the Carolinas was organized. The connection of the Synod with the General Synod of the Associate Reformed Church continued until 1822. In that year "on account of various practices which prevailed in some sections of the denomination it withdrew, and with the permission of the higher court, resolved itself into an independent co-ordinate synod, its name being changed to the Associate Reformed Synod of the South." The churches of this denomination are now scattered from Virginia to Texas, and have been more prosperous within the past ten years than in any other period of their history.

Foreign Mission work was carried on by this church in conjunction with affiliated bodies until 1879, when the synod established its own mission work in Mexico. In 1836, a theological seminary was founded at Due West, S. C., and in 1839, Erskine College was established. Both of these institutions are in a prosperous condition.

STATISTICS (1890).—Ministers, 85; congregations, 117; communicants, 9000.

THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA.—This church is one of the several churches in the United States which trace their origin back to the Scotch Dissenters. Until 1833, the synod was one with the body now known as the General Synod of the Reformed Presby-

Church. In that year a controversy arose concerning the relations of members of the church to the civil institutions of the country, and as a result the body divided. This branch holds as a special and distinctive principle, "that civil government is not of divine ordinance," and that therefore, Reformed Presbyterians are to "refuse incorporation with any government which does not in some form recognize this principle and give it effective expression in its legislation." And inasmuch as

the Constitution of the United States gives no legal basis for any Christian influence in the administration of government, therefore, Reformed Presbyterians to refuse to perform any civil act which involves an oath, such for instance, as voting for state officers.

The standards of the church are the Westminster Confession, a testimony entitled "Reformed Principles Exhibited,"

a covenant solemnly sworn and subscribed by the synod, at Pittsburg in 1871, presbyteries having previously approved same. For other distinctive principles, the publication, *Reformation Principles*. The denomination conducts Home Mission work through a Central Board of Missions, located at Pittsburg, Pa., and Foreign Mission work through a board with headquarters in New York City. Foreign Missions successfully sustained by it in Syria and Asia Minor.

INSTITUTIONS.—Its educational institutions are Geneva College, Beaver Falls, Pa., and Theological Seminary at Allegheny, Pa.

STATISTICS (1890).—Presbyteries, 11; ministers, 124; congregations, 124; communicants, 11,289; total contributions for all purposes, \$238,615. (See *Reformed Presbyterian Testimony*, Philadelphia, 1881; *Glasgow, Testimony of the Reformed Presbyterian Church in America*, Baltimore, 1888.)

ASSOCIATE SYNOD OF NORTH AMERICA.—This church consists of the ministers and congregations which declined to enter into the union formed in 1858 between the Associate and Associate Reformed Synods. (See *United Presbyterian Church of North America*.) It consists (1890) of 4 presbyteries, 15 ministers, 33 congregations, and 88 communicants.

REFORMED (THE) CHURCH IN AMERICA, and REFORMED (THE) CHURCH IN THE UNITED STATES, will be found under the head of REFORMED CHURCHES.

WELSH CALVINISTIC METHODIST CHURCH.—Ministers from the principality of Wales settled in the several colonies during the 17th and 18th centuries. As early as 1714, a Welsh Presbyterian congregation was gathered in Great Valley, Chester Co., Pa., and was ministered to by the Rev. David Evan, who was the first licentiate educated by the Presbyterian Church in the U. S. A. The Welsh Calvinistic Methodist Church is, however, in origin directly connected with the church of the similar name in the principality. (See this article under the head of CHURCHES, p. 748.) The earliest separate congregation in the United States was established at Remsen, Oneida Co., N. Y., in 1826. The first presbytery was held on the 10th of

May, 1828. The Synod of New York was established in the same year, the Synod of Ohio in 1832, that of Wisconsin in 1844, and that of Pennsylvania in 1845. A General Assembly was erected in 1869, and has been represented in all the Councils of the "Alliance of the Reformed Churches."

The church conducts Home Mission work through a committee, and sustains jointly with the church in the motherland, Foreign Mission work in India. Its standards are strongly Calvinistic, its worship is simple, and its services are conducted altogether in the Welsh language. A monthly denominational magazine, "The Friend from the Old Country," has been sustained for more than forty years. The younger members of the congregations as a rule, connect themselves, in time, with the Presbyterian Church in the U. S. A., so that the church is largely composed of older persons, and recent immigrants.

STATISTICS (1890).—Synods, 5; presbyteries, 19; preachers, 130; churches, 187; communicants, 12,275; adherents, 27,577; total contributions, \$90,297.

CANADA. THE PRESBYTERIAN CHURCH IN CANADA.—The first Presbyterian minister in the territory now covered by the Dominion of Canada, appears to have been the Rev. James Lyon, who was ordained by the Presbytery of New Brunswick, U. S. A., and sent in 1764 to Nova Scotia to minister to the immigrants in that region. From the middle of the 18th century forward, settlements of colonists with Presbyterian views were founded both in the Maritime and Western Provinces, and naturally the religious divisions existing in Scotland were perpetuated on this side of the Atlantic. In 1769, a presbytery connected with the Associate Synod of Scotland was formed in Nova Scotia, and at a little later date, congregations both in Nova Scotia and New Brunswick were gathered whose ecclesiastical connection was with the Established Church of Scotland.

The first congregation of Presbyterians established in Quebec, was organized in 1787, and about 1790, a similar congregation was gathered in Montreal. The latter organization was formed by a minister of the Presbyterian Church in the U. S. A. Towards the close of the 18th century, ministers connected with both the Presbyterian and Reformed Dutch churches of the U. S. A., entered Canada at several points, and established churches and preaching stations. For instance, the first church in Toronto was organized by a minister of the Reformed Dutch denomination. The earliest presbytery in the Western Provinces was organized in 1803 in Montreal. The first ecclesiastical union effected in Canada was that between the Burgher Presbytery of Truro, and the Anti-Burgher Presbytery of Pictou, under the name of the Presbyterian Church of Nova Scotia.

In 1818, an attempt was made to unite all the Presbyterian congregations in the country into one church, but the movement failed through lack of support by the ministers connected with the Church of Scotland. The first meeting of the synod

connected with the latter church, was held in 1831, and of the Synod of the United Presbyterian Church in 1840. In 1844, the period of the "great disruption," about one-fourth of the ministers and churches in the Scotch connection separated from their brethren, and organized the Presbyterian (Free) Church of Canada. In 1861, this church united with the church which had been organized in 1847 out of the Secession and Relief Churches, under the name of the United Presbyterian Synod in Canada. The new organization took the name of the Canada Presbyterian Church.

The need and desire for church unity found expression repeatedly as already suggested, in the history of the church, and finally culminated in 1875. In that year there were four churches occupying the ground, in addition to a number of congregations connected with the Presbyterian Church in the U. S. A. These four churches were the Presbyterian Church in Canada, connected with the Church of Scotland; the Canada Presbyterian Church; the Church of the Lower Provinces; and the Church of the Maritime Provinces in connection with the Church of Scotland. These four churches, "Believing that it would be for the glory of God, and the advancement of the cause of Christ that they should unite," constituted at Montreal, June 15, 1875, the church known as "The Presbyterian Church in Canada."

At the time of union, the church consisted of 4 synods, 83 presbyteries, 771 ministers, 1000 congregations, and about 90,000 communicants.

The territory occupied by this church is very great. It extends from the Atlantic to the Pacific, is divided politically into nine provinces, and has an area equal to that of the United States of America. Here and there, in this broad field, there are a few churches still unconnected with the general organization, but this condition of affairs is being gradually remedied. In 1887, the Church of Scotland withdrew from British Columbia, surrendering the congregations in that province to the Canadian Church. In Quebec and Ontario, a synod in connection with the Church of Scotland yet exists, having under its care some eight or nine congregations, and in Nova Scotia, a synod with the same connection controlling about 12 churches, and 1,000 communicants. These bodies, it is probable will be soon absorbed by the Canadian Church, and then the Presbyterian Church in Canada will be a living illustration of the value and power of unity in Christian faith and work.

STANDARDS.—This church adheres to the Westminster standards.

MISSIONARY AGENCIES.—Evangelistic and benevolent work is carried on under the direction of Home Mission and Foreign Mission committees, a Board of French Evangelization, and a Widows', Orphans' and Infirm Ministers' Fund. Foreign Missions are conducted in the New Hebrides, Trinidad, Formosa, Honan (China), Central India, and among the Indians in the northwest. The total number of missionaries and missionary helpers (1890) was 236, and

the total expenditures for the year \$103,915. The Board of French Evangelization employed (1890) 37 missionaries, 36 teachers, expended \$51,245 and had under its care 26 churches, and 92 stations. There is also in connection with the church, a Women's Foreign Mission organization.

INSTITUTIONS.—These are six in number; the Presbyterian College (Halifax), Morrin College (Quebec), Presbyterian College (Montreal), Queen's University and College (Kingston), Knox College (Toronto), and Manitoba College (Winnipeg). These institutions have each a theological department, and had in 1889-90, an aggregate of 772 students.

STATISTICS (1890).—Ministers, 972; churches and stations, 2,358; communicants, 164,465; total benevolent contributions, \$2,054,951.00. (See J. Croil, *Historical and Statistical Report of the Presbyterian Church of Canada in connection with the Church of Scotland*, Montreal, 1868; Gregg, *History of the Presbyterian Church in the Dominion of Canada*, Toronto, 1885; Campbell, *History of the St. Gabriel Presbyterian Church, Montreal*, Montreal, 8vo, 1887.)

THE WEST INDIES, MEXICO AND CENTRAL AMERICA.—The earliest Presbyterian organization in these regions was the Presbytery of Caledonia, organized in 1699 in connection with the unfortunate Scotch colonial enterprise on the Isthmus of Darien. Upon the failure of the colony in 1701, one of the ministers became pastor of a church in Charleston, S. C.

Presbyterian missions were established in Honduras in 1850, in Mexico in 1872, and in Guatemala in 1882. The total strength of the several Presbyterian mission organizations in Mexico appears to be (1890) ministers, 44; congregations, 105; communicants 6,000; of whom more than 5,000 are in connection with the Presbyterian Church in the U. S. A. The other general stations have each one minister and a single congregation.

In the West Indies, there are two independent organizations, one of which is the Presbytery of Trinidad with 12 ministers, 12 congregations, and 800 communicants. The other is the Presbyterian Synod, of Jamaica.

Presbyterianism in the Island of Jamaica began in 1820 by the arrival of missionaries sent by the Glasgow Mission Society. In 1836, these missionaries with others organized the Jamaica Missionary Presbytery. A theological seminary for the education of ministers was established in 1841, and is located at Kingston. In 1848, the Synod of the Presbyterian Church of Jamaica was constituted as an independent body. In addition to congregations under the care of the synod, three colonial congregations of the Established Church of Scotland are found on the island. The synod is a flourishing body, consisting (1890) of 4 presbyteries, 30 ministers, 60 congregations and stations, 9,444 communicants; and the total contributions were £7,150.

SOUTH AMERICA.—Presbyterian mission stations were established on this continent, in Guatemala in 1840; the Argentine Republic, 1850; Brazil, 1859; Chili, 1873. Statis-

ces show that the missions consist of ministers, 45; missionary helpers, 84; congregations, 61; communicants 2,832. The following churches exist virtually as independent bodies. The Synod of the Dutch Reformed Church in Surinam, with 6 ministers, 6 congregations and about 1200 communicants. In Patagonia, on the Rio Chupat, there are two congregations of Welsh Calvinistic Methodists, served by a minister and having about 300 communicants. These latter churches are not mission churches but organized congregations connected with a Welsh colony established in that region. The strongest Presbyterian organization in South America is the church of Brazil.

THE PRESBYTERIAN CHURCH OF BRAZIL.—The first effort to establish the Calvinistic faith in Brazil was made in 1555 under the auspices of the celebrated Admiral Coligny, and by the establishment of a colony of Huguenots, on an island in the Bay of Rio de Janeiro. Papal persecution, however, made short work of the colony, and the principal minister, John Boles, was put to death by the Jesuits on the site of the capital of Brazil.

The first Presbyterian missionary who labored in Brazil in the present century was the Rev. A. G. Simonton, of Pennsylvania, who was sent out by the Board of Foreign Missions of the Presbyterian Church of the U. S. A., and landed at Rio de Janeiro in August, 1859. In 1862, a church was organized at Rio, and in 1865, the presbytery of Rio de Janeiro was formed, with 4 ministers and 2 churches, and had under its care (1889), 20 ministers, 28 churches, and 616 communicants.

In 1885, the Presbytery of Rio de Janeiro submitted a plan of union to the different missionaries and churches. As a first result of this movement, the ministers and churches connected with the Presbyterian church South, organized the Presbytery of Campinas in 1886, and that of Pernambuco in 1888. These bodies, in 1888, together with the Presbytery of Rio, met in the first Presbyterian Church in Rio de Janeiro, and organized, by the consent of the General Assemblies interested, the Synod of the Presbyterian Church of Brazil. This synod an independent body, is a member of the Alliance of the Reformed Churches, and as under its care (1890) 4 presbyteries, 32 ministers, 67 churches, 3000 communicants, and 7000 adherents.

AFRICA, ASIA AND AUSTRALIA.

AFRICA.—The Presbyterian organizations in Africa are mostly either mission presbyteries, connected with the churches in Europe and America, or colonial churches, of Holland origin. In Algeria, there are, however, three presbyteries in connection with the National Reformed Church of France, having under their care 18 congregations. In South Africa, there are six organizations bearing the name of Reformed Churches, the principal of which is the Synod of the Dutch Reformed Church of South Africa, with (1889) 10 presbyteries, 109 ministers, 101 congregations, and 83,232 communicants.

Presbyterian missions began in Sierra Leone in 1797; Kaffraria, 1820; Liberia, 1830; Basuto Land, 1833; Old Calabar, 1846; Egypt, 1853; Natal, 1867; Gaboon and Corisco, 1870; and Livingstonia, 1875. The statistics of the Presbyterian mission stations in Africa, in 1889, were, ministers, 115; missionary helpers, 797; congregations, 123; communicants, 15,000. Theological seminaries have been established by the United Presbyterian Church of North America at Cairo; by the Dutch Reformed Church of South Africa, at Stellenbosch, Cape Colony; and by the Christian Reformed Church, at Burghersdorp, South Africa. The total number of Presbyterian and Reformed church members on the continent is probably (1890), about 140,000.

ASIA.—There are several independent Presbyterian churches in existence in Asia, distinct from the numberless mission organizations found therein. Presbyterian mission work began in India in 1820; Syria, 1821; China, 1827; Persia, 1835; Siam, 1840; Japan, 1859; Burmah, 1871; Korea, 1884. The total strength of Asiatic Presbyterian missions is about as follows: ministers, 534; missionary helpers, 3703; congregations, 660; communicants, 26,264; adherents, 270,418, of whom 240,000 are connected with the Colonial Reformed Church of Holland. The independent church organizations consist of two presbyteries in China; a presbytery in Ceylon, with 5 ministers, 16 congregations, and 1125 communicants; and also of native churches located in Japan, Persia and Syria. The native church of Syria has not as yet reached a full organization, though an effort to that end has been in progress since 1882. Only two presbyteries as yet exist, that of Sidon, formed in 1883, and that of Beirut, formed in 1885. In connection with the Presbyterian Mission in Syria, a college has long existed, known as the Syrian Protestant College, and located at Beirut. There is also a theological seminary in the same city. In Persia and Japan, the movements to secure independent Presbyterian churches have reached a full development.

JAPAN.—*Nippon Itchi Kirisuto Kyokwai*, or the United Church of Christ in Japan. Missions in Japan began in 1859, Dr. Hepburn, of the Presbyterian Church in the U. S. A., arriving in the country in October of that year. In 1872, the first Protestant churches were organized by the Rev. Mr. Ballagh of the Reformed Dutch Church, and the Rev. David Thomson of the Presbyterian Church, under the title of the "Churches of Christ in Japan." In the same year, a convention of missionaries and others was held in Yokohama with a view to arranging for the publication of the Scriptures. Presbyterian missionaries organized, in 1873, the presbytery of Japan. Steps towards a union of Christian churches were taken from year to year, and the desired end was finally reached in 1877, when the United Church of Christ in Japan was organized at Yokohama with a presbytery as the supreme judicatory. By 1881, it had become necessary to form a synod, and in 1886, all the Presbyterian missionaries in

the country entered into the organization. In 1887, a movement was set on foot to unite the Congregational with the Presbyterian churches and ministers. After considerable progress had been made, opposition arose, however, first among the Congregationalists in the U. S., and then in Japan. As a result, the movement failed. The failure may be regarded as happily providential, for no permanent prosperity follows ill assorted unions. The church is now thoroughly organized, and is a member of the Presbyterian Alliance. The standards of the church are the Westminster Confession and Shorter Catechism, the Canons of the Synod of Dort, with the Heidelberg Catechism. The system of polity is essentially Presbyterian. A theological seminary was established in the city of Tokio in 1877, and, in 1883, the academy at Yokohama was united with the institution at Tokio, under the name of the Union College. The object of this institution is to train leaders for the church, both ministers and laymen. The number of theological students in 1890 was 34.

STATISTICS (1889).—Native ministers, 40; licentiates, 47; congregations, 68; stations, 94; communicants, 8,954.

PERSIA. THE EVANGELICAL SYRIAC CHURCH of Persia is an outgrowth of the Presbyterian mission in that country, which was organized in 1835. Its members came from the Old Syrian or Nestorian Church. The first conference, with a view to the organization of the converts as an independent body, was held in 1862. In 1878, a confession of faith and a form of government were adopted. The system of polity is essentially Presbyterian, with a few points of divergence from that system as it exists in Europe. The native ministers, for instance, insist upon the maintenance of the diaconate as a preaching order. The church was admitted to the Presbyterian Alliance in 1888, and had, in 1890, 42 ministers, 47 licentiates, 27 congregations, 83 stations, and 2,269 communicants.

AUSTRALASIA. (1.) AUSTRALIA.—*New South Wales* is the oldest of the Australian colonies (1788), and Presbyterians settled in the country at Portland Head in 1802, although a congregation was not organized until 1809. In 1823, the Rev. John D. Lang, D.D., began his ministry, and in 1831, the Presbytery of New South Wales was formed, including within its bounds the entire continent. After that date, ministers and members representing the three divisions of the Church of Scotland entered the colony and organized churches in accordance with their ecclesiastical predilections; forming in 1840 the Scotch Synod of Australia, in 1842, the Synod of New South Wales, and in 1846, the Synod of Eastern Australia on Free Church lines. These bodies finally united in 1865 under the designation of the Presbyterian Church of New South Wales. A few ministers and churches however, retain a separate organization under the title of the Synod of Eastern Australia. The other Australian colonies, Victoria, Queensland, South Australia, Western Australia and Tasmania,

have each full Presbyterian Church organizations.

In Victoria, the earliest congregations were formed in 1836-39, and in 1842, the Presbytery of Port Philip or Melbourne was organized. The ministers were from both the Scotch Secession and Established Churches. The discovery of gold led to a great increase in population, so that in 1850, the United Presbyterian Synod of Victoria was formed, and finally ministers and churches were sufficiently numerous by 1859 to form out of the Established, Free, and United Presbyterian Churches, the single Presbyterian Church of Victoria.

Other Churches.—The Presbyterian Church of Queensland was founded at Moreton Bay in 1847, and attained to its present condition by a union, in 1863, of the different churches in the colony. The first minister settled in South Australia in 1839, and the several churches of the colony united in a General Synod in 1865. Tasmania was occupied by Presbyterians as early as 1822, the Presbytery of Van Dieman's Land was formed in 1835, and a Free Church Presbytery in 1853.

The several Presbyterian Churches above named sustain missionaries in the New Hebrides, South Pacific, and some of them maintain missions among the Chinese settlers in Australia. The educational institutions are four in number, St. Andrews College, Sydney, N. S. W.; Ormond College, Melbourne, Victoria; Brisbane College, Queensland; and Union College, S. Australia. The formation of the Federal Assembly of the Churches of Australia and Tasmania promises largely for the increase of every Presbyterian interest in this great field. The statistics of the Australian churches are as follows, (1889)—Synod of Eastern Australia, 4 presbyteries, 20 congregations, 12 ministers, 300 communicants; General Assembly of New South Wales, 12 presbyteries, 242 congregations, 129 ministers, 9000 communicants; General Assembly of Queensland, 5 presbyteries, 86 congregations, 32 ministers, 4000 communicants; General Assembly of Victoria, 12 presbyteries, 300 congregations, 176 ministers, 15,600 communicants; Presbytery of West Australia, 2 congregations, 2 ministers, 350 communicants; Synod of Tasmania, 2 presbyteries, 40 congregations, 15 ministers, 1500 communicants; Presbytery (Free Ch.) of Tasmania, 15 congregations, 4 ministers, 607 communicants; Total, 40 presbyteries, 743 congregations, 384 Ministers, 33,157 communicants. (See *Minutes* of the several General Assemblies.)

NEW ZEALAND.—This colony in its three islands equals in size Great Britain and Ireland, and is largely occupied by Presbyterians. Prior to 1840, there were no organized congregations strictly speaking, but from that year forward, Presbyterian ministers have labored in the islands. A presbytery was established in Otago, in 1854, and at Auckland in 1856. A union of the various divisions of Presbyterians in that colony took place in 1862, and at present the New Zealand Church comprises two organizations, the Presbyterian Church of

ew Zealand, occupying the northern provinces, and the Presbyterian Church of Otago, occupying the southern. The former consists (1890) of a General Assembly, presbyteries, 255 congregations and stations, and 6,849 communicants; the latter a synod, 5 presbyteries, 223 congregations and 11,754 communicants. The Otago Presbyterian Church established in 1876 the Theological College at Dunedin, and both churches sustain missions in the New Hebrides.

In addition to these ten organizations in Australasia, there is also a Mission Synod of the New Hebrides, composed of the missionaries in that field. The present mission was established in 1848 by the Rev. John Geddie, and the synod consists of ministers, 33 congregations, and 3520 communicants.

PRESBYTERIAN ALLIANCE.—With few exceptions, the several Presbyterian and Reformed Churches have entered into the Alliance of the Reformed Churches holding the Presbyterian System," which was organized at Edinburgh, Scotland, in 1877. This alliance finds expression for its objects through a General Council composed of delegates elected by the General Synods or Assemblies of the associated Churches, and possesses only advisory powers. The General Council met first at Edinburgh, Scotland, in 1877, and also at Philadelphia, U., in 1880; at Belfast, Ireland, in 1884, and at London, England, in 1888. The meeting for 1892 has been appointed at Toronto, Canada.

WM. HENRY ROBERTS.

Presbyterian System, The. I. DOCTRINE. See CALVINISM, p. 123; DORT, SYNOD OF, p. 5; HEIDELBERG CATECHISM, p. 360; HELVETIC CONFESSION, p. 361; WESTMINSTER CONFESSION.

II. POLITY. The Presbyterian polity, it is maintained, finds clear warrant in Scripture. Its primary source was the Jewish ecclesiastical system of the time of Christ, excluding the priestly element. In that system the people were associated together in synagogues or congregations for worship and godly living, and were governed by elders of men called elders. (Acts xiii. 15.)

In each congregation, also, there was an officer known as the chief ruler of the synagogue, who was the president of the elders, and instruction was given either by a "legate" of the synagogue or by the elders of the law. The elders also constituted the bodies called the local Sanhedrins, which exercised judicial functions within limited districts; while the control of the affairs of the Church-state as a whole was vested in a council composed of priests, elders and scribes, designated as the Great Sanhedrin. Under this Jewish system our Lord lived. One of the first acts of His ministry was performed in the synagogue at Nazareth (Luke iv. 16), and the authority of the synagogue was recognized by Him (Matt. xviii. 17) in the command "Tell it to the Church."

The general features of the Jewish system were, it is believed, adopted by the

Primitive Christian Church, modified in matters of detail by apostolic sanction. The elders of the synagogue became the elders of the Christian congregation (Acts xiv. 23); the chief ruler of the synagogue was probably reproduced in the episcopos or parochial bishop; the local Sanhedrin was modified and established as the presbytery; and the Great Sanhedrin was the prototype of synods, General Assemblies and councils.

Again, the Presbyterian system finds warrant in and gives clear expression to the main principles of ecclesiastical polity set forth in the New Testament. These principles are:

1. The supreme headship of Jesus Christ; involving submission to His law, contained in the Christian Scriptures, as the only rule of practice.

2. The parity of the ministry as ambassadors of the Supreme Head of the Church.

3. Participation by the people in the government of the Church through officers chosen by them.

4. The unity of the Church, involving an authoritative control, not by individuals, but by representative courts.

These principles were essential factors in the government of the New Testament Church, and as applied in the Presbyterian system result in views of the Church, her officers and judicatories as follows:

1. *Of the Church.* There is an invisible and there is a visible Church. "The Catholic or Universal Church, which is invisible, consists of the whole number of the elect that have been, are, or shall be gathered into one, under Christ the head thereof." "The visible Church which is also Catholic or Universal under the Gospel" (not confined to one nation as before under the law), consists of all those persons in every nation, together with their children, who make profession of the holy religion of Christ, and of submission to His laws." The name Catholic or Universal is therefore the exclusive property of no one Communion or Denomination, and all churches holding to the fundamentals of the Christian religion are churches of Christ.

2. *Of Church Power.* The power of the Church is simply ministerial, declarative and spiritual. It is ministerial, in that the Church exercises power only by Christ's authority. It is declarative, in that the Church is limited to the interpretation of a law already contained in the word of God. The Church can neither add to nor take away from this divine law. It is spiritual, in that the Church is to be concerned alone with ecclesiastical affairs. The church is not to exercise power in or over the State, neither is the State to usurp authority in or over the Church. The ideal ecclesiastical organization is, "A free Church in a free State," obedient to the law of God, and recognizing Christ alone as King.

3. *Of the Officers of the Church.* (a) *The Ministry.* There is but one order in the ministry, and all ministers are peers each of the other. Denying an apostolical succession of diocesan bishops with authority over ministers, Presbyterians affirm an

apostolic succession of apostolic men who have been specifically set apart "to prayer and to the ministry of the Word, and who are ordained to their office by ministers alone." (Acts vi. 4; 2 Tim. ii. 2.) The distinctive mark of a true minister is not apostolic succession in any sense, but the preaching of a pure gospel. Further, the diocese of the New Testament bishop was limited to his parish and every pastor is therefore, at once both preacher and parochial bishop. "Pastors not prelates" such are Presbyterian ministers. (b) *The Eldership*. The New Testament Presbyter was a ruler in the local congregation and was chosen to office by the people (Acts xiv. 23). Further, in each congregation a number of elders were associated together as a court of control, and exercised authority, not as individuals, but as organized bodies (Acts xx. 17-28). Every Presbyterian congregation is, therefore, governed by a session composed of elders elected by the people, ordained by the ministry, and presided over by the bishop or pastor of the congregation. (c) *The Diaconate*. This office, in its original, was a provision for the distribution of the benevolence of the Apostolic Church. (Acts vi. 1-4.) Presbyterian deacons, therefore, are officers charged with the care of the poor and of the temporalities of the congregations. They are chosen by the people, and ordained by the ministry.

4. *Of Church Membership*. The terms of admission to the communion of the visible church are the same as the conditions of salvation revealed in the Scriptures, viz., belief in one God, the Father, Son and Holy Ghost, and faith in the Lord Jesus Christ, involving acceptance of the Bible as the only rule of faith and practice, and a sincere purpose to lead a life acceptable to God in Jesus Christ. The Christian denominations or Communions can neither add to nor take from these terms or conditions, and all who have consented to them are to be treated as brethren in Christ. Church members, further, are under the control of the particular church through the session, and subject to discipline for offences (Matt. xviii. 17), provided, however, that every member, deeming himself injured by the action of a session, has a right of appeal to the higher courts.

5. *Of Church Courts*. In addition to the sessions of the particular congregations, fully organized Presbyterian Churches have higher or superior courts, known as presbyteries, synods and General Assemblies, through which the four great principles of ecclesiastical polity above mentioned find combined expression. A presbytery is a church court exercising authority, legislative, executive, and judicial, over congregations within a limited geographical area, and is composed of all the ministers within said area, with the addition of an elder from each congregation. The presbytery thus exhibits the unity of the church in a visible and tangible form; emphasizes the parity of the ministry, by concentrating the episcopal authority in all its ministerial members; sets forth the rights of the people by the presence of elders as their repre-

sentatives, ruling conjointly with ministers; and exalts the Headship of Christ by magnifying His law as the sole rule of procedure, and the interests of His Kingdom as the sole sphere of Christian activity. Synods and General Assemblies are but larger presbyteries, necessitated by the extent and numbers of any given denomination, and emphasizing in a yet more marked manner, the unity of the church. The Scriptural warrant for the presbytery is found in such passages as in 1 Tim. iv. 14, and for the synod and General Assembly in Acts xv. 22-24, and xvi. 14.

III. *WORSHIP*. A human priesthood is unknown in the New Testament. The only priest of the New Dispensation is the Lord Jesus Christ. Ministers are not priests but preachers. Sacerdotalism, therefore, whether in connection with the sacraments, or enforced liturgies, or priestly vestments, has no place in the worship of the Presbyterian and Reformed Churches. The sacraments are simply ordinances, wherein by sensible signs Christ and His benefits "are represented, sealed and applied to believers." Prayer is the free intercourse of the soul with God, and ought not to be hindered by such human devices as compulsory prayer books. Ministers are not mediators between God and man, possessed of a delegated divine authority to forgive sins, but simply leaders of the people in all that constitutes the worship of and fellowship with the Triune God. True worshippers worship the Father neither in Samaria nor in Jerusalem, but in spirit and in truth. God is nigh to every penitent and believing soul.

By its *Doctrine* the Presbyterian system honors the Divine Sovereignty without denying human responsibility; by its *Polity* it exalts the Headship of Christ while giving full development to the activities of the Christian people; and in its *Worship* it magnifies God while it brings blessing to man, by insisting upon the right of free access on the part of every soul to Him whose grace cannot be fettered in its ministrations by any human ordinances whatsoever.

Among numerous works whose titles might be given, see more especially, for Presbyterian polity and worship, Vitringa, *De Synagoga vetere, Franequerae*, 1696, 2 vols. Jus Divinum regiminis ecclesiastici, London, 1646. Gillespie, *Aaron's Rod Blossoming*, 1648. Jus Divinum ministerii evangelici, 1654. Richard Baxter, *Five Disputations*, 1659. *Government of Bishops*, 1680. Samuel Miller, *Presbyterianism*, Philadelphia, 1835. David King, *Defence of Presbyterian Form of Church Government*, Edinburgh, 1854. C. Hodge, *Discussions in Church Polity*, New York, 1879. Thomas Witherow, *Which is the Apostolic Church?* Belfast, 1856, reprinted Philadelphia, 1879. A. T. McGill, *Church Government*, Philadelphia, 1889. For the doctrine of the Presbyterian Churches, see A. A. Hodge, *Commentary on the Confession of Faith*, Philadelphia, [1869]. C. Hodge, *Systematic Theology*, New York, 1872-73, 3 vols. H. B. Smith, *Christian Theology*, 8vo, New York, 1886, 4th ed., 1890.

WM HENRY ROBERTS.

Presence, The Real. See LORD'S SUPPER, p. 513, 2d col.

Presentation, as a term of ecclesiastical law, designates the act by which the patron or benefice offers a cleric to the ordinary or institution. The right of nomination and presentation may be vested in the same person, but very often he who has the right of presentation must make a selection from a list of nominees drawn up by somebody else. If the ordinary finds the cleric presented incapable or disqualified, he may refuse to institute him. If a presentation is not made within six months, the vacant benefice lapses to the bishop, after another six months to the archbishop, and finally to the crown.

Pressensé (pra-son-sä), **Edmond de**, D.D. Breslau, 1809, Montauban, 1876, Edinburgh, 1884), French Protestant; b. in Paris, Jan. 24, 1824; studied theology at Lausanne, Halle, and Berlin, was pastor of the Free Evangelical Congregation of the Taitbout, Paris, 1847-70, member of the National Assembly, 1871-76 and senator since 1883. Of his numerous publications the following have been translated into English: *The Resurmer*, Edinburgh, 1864, Boston, 1867; *The Land of the Gospel*, London, 1865; *Jesus Christ*, London, 1866, 4th ed., 1871; *Religion and the Reign of Terror*, New York, 1868, London, 1869; *Mystery of Suffering*, London, 1868; *History of the Three First Centuries of the Christian Church*, London and New York, 1869-78, 4 vols.; *Rome and Italy at the opening of the Ecumenical Council*, New York, 1870; *Contemporary Portraits*, New York, 1880; *Study of Origins*, London, 1883; *Ancient World and Christianity*, New York, 1888; d. in Paris, April 8, 1891.

Prester John. See JOHN THE PRESBYTER, p. 457.

Preston, John, D.D. (Cambridge, 16—), b. at Heyford, Northamptonshire, England, in 1587; d. there in 1628; was educated at Cambridge, became chaplain to Prince Charles, preacher of Lincoln's Inn, and master of Emanuel College. He was a strongly pronounced Puritan, but attracted great audiences as a preacher. Several of his collections of sermons and treatises ran through many editions, as for instance *The Saints' Daily Exercises*, London, 1633, 9th ed., 1635; *Sermons before His Majestie*, 1635, 5th ed. 1637, etc.

Prideaux (prid'-o), **Humphrey**, D.D. (Oxford, 1686), Church of England; b. at Padstow, Cornwall, 242 m. w. by s. of London, May 3, 1648; d. at Norwich, Nov. 1, 1724. He passed from Westminster to Christ Church, Oxford, 1668, and became Hebrew lecturer here and rector of St. Clement's, 1679; prebendary of Norwich, 1681; rector of Bladon and Woodstock, 1683, and of Saham, Norfolk, 1686; archdeacon of Suffolk, 1688; vicar of Trowse, near Norwich, 1696; dean of Norwich, 1702. Of his writings the chief are a *Life of Mahomet*, London, 1697, which is one-sided and unfair, and *The Old and New Testament Connected*, 1716, which had a great success and is still in print. His *Life*

appeared, 1748, and his *Letters to J. Ellis*, 1875. F. M. B.

Prierias (pree'-re-as), **Sylvester**, b. at Priero, Piedmont, in 1400; d. in Rome, 1523; entered the Dominican order in 1475, obtained some success as a professor at Padua and Bologna, was made *Magister Sacri Palatii* by Leo X. in 1515, and gained an unenviable notoriety by his writings against Luther, *In præumptuosas Martini Lutheri conclusiones . . . dialogus*, 1518; *Errata Lutheri*, 1519; etc., which were so inferior that the pope had to silence him.

Priest (contracted from *presbyter*, "elder"), is the general name for ministers of religion in all ages and countries. In the Scripture a priest is one who offers sacrifice (Heb. v. 1) and acts as intermediary between God and man. Prior to the Mosaic economy, the fathers were priests of their own families, though there were individual priests, as Melchisedek and Hobab. The patriarchs, Noah, Abraham, etc., offered their own sacrifices. When the covenant was made at Sinai Moses acted as mediator, and young men were chosen to make the offerings (Ex. xxiv. 5). But after the Lord had chosen Levi to serve in the tabernacle and annexed the priesthood to Aaron and his descendants, no others were allowed to discharge the function, and Uzziah who attempted it was smitten with leprosy (2 Chron. xxvi. 19). Still on occasion the prophets offered sacrifice (1 Sam. vii. 9, ix. 13, 1 Ki. xviii. 33).

The priests served immediately at the altar. They presented the daily, weekly and monthly sacrifices, and such as were brought on the great festivals or by individuals. They sprinkled the blood, kept up the perpetual fire on the altar, trimmed the golden lamps, burned the incense and officiated at purifications. In war they sounded the silver trumpets and bore the ark of the covenant. In peace they ministered as judges at the trial of jealousy, at the estimation of redemption money for a vow, etc. David divided them into 24 courses—16 of Eleazar's family and 8 of Ithamar's; and as they served in succession, changing every Sabbath (2 Chron. xxiii. 8), each course would officiate at least twice a year. During the captivity this arrangement seems to have fallen into some confusion (Ezra ii. 36-39, Neh. vii. 39-42), only 4 courses being mentioned.

The consecration of a priest took place with great solemnity. The ceremonies, which were minutely prescribed (Ex. xxix. 1-37, Lev. viii., ix.), lasted for 7 days, and consisted in sacrifices, washings, putting on the holy garments, sprinkling with blood and anointing with oil. The priest's dress consisted of a white linen tunic reaching to the ankles, furnished with tight sleeves and held together with a linen girdle interwoven with blue, purple and scarlet (Ex. xxviii. 39). On the head was a turban, also of fine linen, in many folds. The high priest wore the same dress with the addition of 4 articles; an outer tunic of blue with an ornamented border at the neck and a fringe of pomegranates and

golden bells at the bottom; a linen ephod of blue and purple and scarlet interwoven with golden threads, covering the body from the neck to the thighs, having shoulder-pieces joined by golden clasps on which were onyx stones graven with the names of the 12 tribes; a breastplate attached at its 4 corners to the ephod, and also bearing the names of the 12 tribes on 12 precious stones; and the mitre, a high and ornamented turban with the inscription HOLY TO THE LORD. Neither he nor the priests wore their sacred dresses out of the temple (Ezek. xlii. 14, xliv. 17-19, Acts xxiii. 5). They could not mourn at the death save of the nearest relatives, or practise shavings or cuttings that were common, nor marry a divorced woman, nor could they serve if laboring under any bodily defect. As their office was to approach the Lord on behalf of the people they must be and remain pure within and clean without.

For their maintenance they had 13 of the Levitical cities with their pasture grounds (Josh. xxi. 10-19), one-tenth of the tithes paid to the Levites (Num. xviii. 28), a special tithe every third year (Deut. xiv. 28), the first-fruits of corn, wine and oil, the redemption money paid for the first born, part of the spoils taken in war, and when they were officiating, the shew-bread and a prescribed portion of the various offerings that were made. After the revolt of the ten tribes, the true Aaronic priests left the kingdom of Israel and settled in Judah (2 Chron. xi. 13). The "chief priests" of the Gospels and Acts were heads of the courses and ex-high priests, the office at that time being no longer held for life and by hereditary succession, but obtained by appointment and subject to frequent changes.

The priesthood of Christ is the substance of which that of the Old Testament was a figure. He a priest after the order of Melchisedek abides for ever, whereas the Aaronic priests, being mortal, could not continue but had constant succession. Now the ascended Saviour is a priest upon his throne, and no other vicarious mediator is needed or is possible. But an earthly priesthood in a qualified sense still continues. The promise made by the Lord to ancient Israel (Ex. xix. 6) that he would constitute them kings and priests is fulfilled to believers under the Gospel (1 Pe. ii. 5, 9). Christians, instead of being shut up to the offices of any earthly official, are their own priests and have immediate access to God (Rom. v. 2, Eph. ii. 10, Heb. x. 19-22). They present themselves a living sacrifice well-pleasing to God (Rom. xii. 1), and their worship, their gifts, their deeds of kindness and love are all so many acts of priestly service laid upon Jehovah's altar (Phil. ii. 17, iv. 18, Heb. xiii. 15, 16).

The term priest is still retained in certain branches of the Christian Church, and their ministers of religion are considered as invested with sacerdotal functions. The Lord's Supper is regarded as the memorial of a sacrifice, and though it is unbloody, it is maintained that at every proper celebration Christ is offered anew, and that this

sacrifice is efficacious for the living and the dead. Hence the officials who offer it are real priests, and stand between the worshipper and his God just as did the priests of ancient Israel. But those who oppose this doctrine maintain that there is nothing in the institution of the Supper that indicates that it is in any sense a sacrifice, nor are the ministers of the Gospel ever in Scripture called priests. They have a great variety of names, but never any title which implies sacerdotal functions. The cardinal principle of Protestantism, they further maintain, is that there is but one real priest in the universe, even the Lord Jesus, who is at God's right hand, and that through Him all men of every class have direct access to God without any human intervention.

T. W. C.

Priesthood, Roman Catholic, is a growth in the church, accompanied by and largely dependent upon the growth of the conception of the eucharist as a true sacrifice. In the earliest church writers, like Justin Martyr, the whole congregation of believers is represented as clothed with the priesthood, and as such make the offering of the eucharist, which is a thank offering. Irenæus teaches that all saints possess the priestly order. Tertullian presents, and Leo the Great dwells upon the same truth. But at an early date the habit of calling the clergy priests, in imitation of the Old Testament usage, became prevalent, and at the same time the tendency, to limit the requirements of the law in general to them, against which Tertullian contends. In the 3d century the offering began to be regarded as one made *in behalf* of the people instead of *by* the people, and hence by the middle ages the necessity of a proper sacrifice for the sins of the people, and of a priestly class to offer these sacrifices, had become a fixed idea in the mind of the Church. Where suggestions of the general priesthood of all believers still remained, as in Thomas Aquinas, and in the Roman Catechism, prepared by the direction of the Council of Trent, the representation of this priesthood in a special order is nevertheless declared to be necessary, and the necessity of mediators between the congregation and God is maintained. The power conferred on the priest is twofold, that of offering sacrifice for the living and the dead, and that of governing the people, including the work of teaching. Ordination is a sacrament which besides conveying these powers, conveys also the Holy Spirit, and impresses upon the soul an indelible character by which the priest is a priest. A priest must be baptized, of the male sex, not less than 25 years of age, unmarried, free, sound in body, and of legitimate birth.

F. H. F.

Priestley, Joseph, LL.D. (Edinburgh, 1766), F.R.S. (17—). Unitarian; b. at Fieldhead, Yorkshire, England, Mar. 18, 1733; d. at Northumberland, Pa., Feb. 6, 1804; He was graduated at the dissenting academy of Daventry, and became successively pastor of a dissenting congregation at Needham Market, 1755, and Nantwich,

1758; professor of belles-letters in the dissenting academy of Warrington, 1761; pastor of Mill Hill Chapel, Leeds, 1767; librarian to the earl of Shelburne, with whom he travelled on the continent, 1773; pastor at Birmingham, 1780, and at Hackney, 1790, but left England in 1794, emigrated to America, and settled at Northumberland, Pa., where he spent the rest of his life as a private citizen. As a pastor he was never popular. He represented the deistical standpoint of his time, and pursued it into its most extreme consequences, though he never touched at materialism. His *History of the Corruptions of Christianity*, Birmingham, 1782, 2 vols., and his *History of the Early Opinions Concerning Jesus Christ*, 1786, 4 vols., attracted great attention in the literary and theological world, and caused considerable scandal by their outspokenness, though they were entirely free from irreverence and blasphemy. He was, however, at the same time, a zealous adherent of the French revolution, and wrote very sharply on that and other crabbed subjects, as for instance, on the social and political conditions of dissenters in England. The commotion he thereby produced, finally resulted in a mob-riot at Birmingham, July 14, 1791. His house was burnt down, his books, papers, scientific apparatus, etc., were destroyed or scattered to the winds, and he had to flee for his life. The government afterwards paid him £2,502 in damages, but he felt unsafe in the country and withdrew. In America, he was received with the greatest courtesy, not on account of his theological exploits, but because of his great merits as a scientist. His pneumatic inquiries, his inventions, both of methods and apparatus of research, his discoveries both of facts and principles, etc., were recognized and admired throughout the whole civilized world. From various sides in America he was offered scientific positions of power and emolument. These he declined, however, and as his attempts to continue his theological warfare were unsuccessful, he lived in retirement. At present his theological works are probably noticed only as of interest for his personal life, while his scientific works still remain of fundamental importance to modern science. A list of his publications comprising more than 300 titles was compiled in 1876, and is found in the library of Congress. His biography he wrote himself up to the year 1795, from which time it was continued by his sons until his death. *Memoirs of Dr. Joseph Priestley*, London, 1806-7, 2 vols. His *Theological and Miscellaneous Works*, appeared at Hackney, Eng., 1817-32, in 26 vols. His scientific correspondence is announced, edited by Dr. H. C. Bolton.

Primacy of the bishop of Rome consists in primacy (1) of jurisdiction and (2) of honor. By the first he has the supreme government of the Roman Catholic Church, in which he is bound only by the divine law and by human laws, which are subject to alteration by him, so long as they exist. Thus his rights are those of supreme legis-

lation; of the decision of affairs pertaining to the offices of the church, such as the confirmation, etc., of bishops; of jurisdiction in matters of discipline; of the regulation of religious institutions, such as monastic orders; of control of the financial affairs of the church; of the administration and conduct of the sacraments and worship of the church, including canonization, and the forgiveness of sins. The pope is also the supreme teaching authority of the church (see INFALLIBILITY). Thus he is universal bishop, or has direct, ordinary episcopal jurisdiction over all single churches, dioceses, and individual believers. He represents the church also in its dealings with the civil power. His primacy of honor gives him the highest titles, of which the most common is Your Holiness, or Most Holy Father; the tiara as distinguishing mark; and the right of *adoratio*, or of demanding expression of reverence from all believers by kneeling. F. H. F.

Prima, Samuel Irenæus, D.D. (Hampden Sidney College, Va., 1854), Presbyterian; b. at Ballston, Saratoga County, N. Y., Nov. 4, 1812; d. at Manchester, Vt., July 18, 1885. He studied theology in Princeton Theological Seminary and became in 1840 editor of *The New York Observer*, in which position he remained till his death, taking an active and leading part in all the affairs of the Presbyterian Church. Among his publications the principal are: *Power of Prayer*, New York, 1859; *Five Years of Prayer with the Answers*, 1864; *Fifteen Years of Prayer in the Fulton-street Prayer-meeting*, 1873; *Irenæus Letters*, 3 series, 1882, 1885, and 1886, the last containing his autobiography, etc.

Primicerius, "the first on the list," from the Latin *primus*: "first" and *cera*: "wax," because, in ancient times, the tablet on which a list was inscribed, was made of a board covered by wax. At the papal court there were in early days several officers who held the title of *primicerius* as the head of a certain department. Later on it was only applied to the heads of the lower clergy, ranking next to the arch-priest and arch-deacon, and at present it has nearly gone out of use. *Le primicier* of St. Denis is one of the few instances in which it has been retained. It there means simply the precentor of the choir.

Primitive, Methodist Connection. See METHODISM, p. 567.

Prince, Thomas, Congregationalist; b. at Sandwich, Mass., May 15, 1687; d. in Boston, Oct. 22, 1758. He graduated at Harvard, 1707, went abroad, and remained in England eight years. Returning he became colleague to Dr. J. Sewall at the Old South Church in Boston, 1718. His *Chronological History of New England* [1602-33] appeared Boston, 1736-55, and was reprinted there, 1826 and 1852. Failing to meet due encouragement, he did not complete the work, and much of his valuable material was afterwards lost. He also published sundry tracts and sermons and revised the *New England or Bay Psalm Book*, 1758. F. M. B.

Prior, as the title of a monastic official dates back to the 13th century, the pontificate of Celestine V. Before that time the term was *propositus*: provost, and whenever prior occurs in relation to monks, it means simply superiority of age or something similar. After its general adoption a distinction was made between a *prior conventualis* and a *prior claustralis*. The former was the actual head of the monastery and had charge of the discipline of the monks, the management of the estates, the conduct of the lawsuits, the cultivation of the fields, the erection of buildings, etc. The latter stood under an abbot and had charge only of the discipline.

Priscillianists. A sect existing in Spain and France from the 4th to the 5th century. It appeared about 379, and a certain Priscillian was its leader. Like Augustine he fell under the influence of the Manichæans, but unlike him he was largely controlled in his thinking by them. His learning was considerable, and he possessed in large degree the power of leadership. Proceedings were begun against the Priscillianists as soon as they appeared upon the scene, a synod being held at Saragossa in 380. Priscillian himself visited Gaul and Rome. Damasus was then at Rome, Ambrose at Milan; but neither would have anything to do with him. Certain bishops having been gained to the cause, they were deposed, Instantius at Bordeaux in 384. Priscillian appealed to the emperor at Treves, where he was tried, and in 385 executed, the first instance of execution by Christians for heresy. Measures were now taken against his followers, many councils held, but they maintained themselves until the Council at Braga in 563.

Their doctrine was as follows. God is strictly one. The Trinity is one of revelation, not of essence. From the one God spirits have descended by emanation. The creator of the world was not God, but an imperfect divine being, perhaps the "God of the ancient law" who is represented as opposed to the God of the gospel. Souls have pre-existed and in their former state fallen into sin, whence their reappearance in bodies, which are a means of punishment. The devil is an independent spirit, not created by God, the source of all evil. The propagation of the race is a work of the devil. Christ was born of the Virgin, and this is the appearance in history, and also the real beginning, of the second person of the Trinity. The Priscillianists laid great emphasis upon asceticism. F. H. F.

Probabilism (*probabilis*, probable), the doctrine that it is lawful to use probable opinions in guiding the conscience and the life. The term came into use in the discussions of the 17th century, but the doctrine itself is as old as ethical science, having been broached by the Greek Sophists. It afterwards appeared in the Talmudists, in some of the Greek Fathers, in the Dominican theologians and finally, reduced to a system, in the Jesuit moralists. There are 4 schools—probabilism pure and simple; æqui-probabilism; probabiliorism; and tuti-

orism. A sound ethics rejects them all as snares to the conscience and excuses for sin. The only rule of scriptural morality is that a man is on no account whatever to do anything of which he doubts whether it is agreeable to the law of God, unless he to the same degree doubts the lawfulness of omitting it. No authority of theologians or casuists can justify any one in disregarding his own convictions of truth and duty. [Pascal's treatment of the subject in his *Provincial Letters*, should be read for further information.] T. W. C.

Probation, Ecclesiastical, denotes in Methodism the period, generally six months, during which a candidate for membership must decide whether or not he will enter the church, and the church whether or not it will admit him as a member.

Probation, Ministerial, denotes among some bodies of English dissenters the period during which a candidate for election supplies a vacant church in order to arrive at definite agreement with the congregation.

Probation, Monastic, denotes in the Roman Catholic Church the year which a novice must spend in a convent in order to prove himself competent of the monastic rule.

Probationer means in the Church of Scotland a student of divinity who with a certificate from the professors of the university as to learning and morals comes before the presbytery to undergo examination before he is licensed to preach.

Procession of the Holy Spirit. See FILOQUE CONTROVERSY, p. 202.

Probation, Future, the doctrine that the offer of the gospel will be made in the next life to those who never had a probation here. It is applied to the heathen, to infants dying in infancy, and to such adults as never heard the gospel while living. It is often said that the heathen should not be condemned for not believing what they never knew, but the Scripture expressly declares (Rom. ii. 12) that they are condemned for their sins, not for rejecting Christ. The famous text in 1 Peter (iii. 19) is variously interpreted, but even if it were understood to mean that Christ did offer the gospel to the antediluvians, it does not follow he does this continuously to all. The principle upon which this doctrine is really, although not ostensibly based is the thoroughly unscriptural assumption that God owes to all men a favorable opportunity of knowing and receiving Christ. But if this were true the Gospel would be of debt and not of grace. All the teaching of Christ and his apostles implies that in this life only can salvation be secured. In Hades "there is a great gulf fixed" between the penitent and impenitent (Luke xvi. 26). Men who die unbelieving "die in their sins" (John viii. 21). "It is appointed unto men to die, and after this cometh judgment" (Heb. ix. 27). Men are to stand "before the judgment seat of Christ, that each one may receive the things done in the body" (2 Cor. v. 10).

This life is constantly represented in antithesis to the life to come. Here is the sowing, there is the reaping.

See C. Hodge, *Theology*, New York; Dorner, *System of Christian Doctrine*, Edinburgh; Farrar, *Eternal Hope*, New York, 1878; Reimensnyder, *Doom Eternal*, Philadelphia, 1880. T. W. C.

Processions were common both among the Greeks and the Romans as a solemn though not strictly religious rite. In the Christian Church they seem to have been introduced quite incidentally in the 4th century. As the Arians were not allowed to worship in Constantinople within the walls, they used to assemble morning and evening at the porches of the orthodox church, and then march in processions and singing hymns through the streets to their meeting-houses outside the walls. Chrysostom, 47-407, became afraid of the impression these processions made on the people, and in order to counteract the effect he instituted processions of the orthodox with chants of anthems and lit tapers. Ambrosius, however, 340-395, speaks of processions of monks in the West without mentioning anything about their origin. During the middle ages these processions became one of the most minutely and magnificently elaborated rites of the Roman Catholic Church, but after the Reformation they lost their prestige and they were not adopted among the ceremonies of the Protestant churches. C. P.

Procopius the Great, a leader of the Hussites selected to succeed Ziska when the latter died in 1424. When the "Calixtines" acquiesced in the proposition of the Council of Basel and reunited with the Catholic Church, the "Taborites" under Procopius continued their armed resistance. Procopius had travelled extensively in Europe and had gone as far as Jerusalem, before he received priestly orders. He gained many battles while the Calixtines continued with the remaining Hussites, but after their submission in 1433 the fatal battle of Böhmissch-Brod soon followed (1434) in which he was killed. F. H. F.

Proctor, a contraction of the Latin *procurator*, means in general a person who is legally commissioned to take care of another person's cause in an ecclesiastical court. In the Roman Catholic Church proctors may act both for the bride and the bridegroom, not only at the conclusion of the betrothal but also at the very marriage act; further for godfathers and godmothers in baptism and confirmation and without contracting the *congnatio spiritualis* which prohibits marriage between them. In the Church of England proctor means a clergyman who has been elected to represent his brethren of the diocese in convocation. In the English universities proctors are simply the representatives of the whole body of masters of arts charged with the maintenance of the discipline of the university.

Procurator means in canonical laws simply the entertainment which should be given a papal legate, an archbishop, a

bishop, etc., when on visitation or travelling in the service of the church. Since 1336 it was allowed to commute it into a sum of money.

Prodicians, a Gnostic sect founded in the 2d century by Prodicus and generally identified with the Adamites, which see. They used certain apocryphal writings of Zoroaster as their authorities.

Professio Fidel Tridentinae. See TRIDENTINE PROFESSION OF FAITH.

Pronier, Caesar Louis, b. at Geneva, Switzerland, Oct. 19, 1831; d. at sea, Nov. 22, 1873; studied theology in his native city and in Berlin, and was in 1863 appointed professor in the Free Church Theological Seminary at Geneva. He was a delegate to the Sixth General Conference of the Evangelical Alliance held in New York, October, 1873, and perished on his return home by the collision of the "Ville de Havre" with "Loch Earn." (See *Evangelical Alliance*, New York, 1874, pp. 763-765).

Propaganda, The, comprises the *Congregatio de Propaganda Fide*, founded in 1622 by Gregory XV. and consisting of all the cardinals; the very complete and excellently equipped institute for the education of missionaries, and the administration of the entire missionary work of the Roman Catholic Church. Its seat is Rome, its field is the whole world, not only the heathens but also the Protestants. (See Meier, *Die Propaganda*, Gottingen, 1852, and art. Missions, p. 587.)

Prophecy, Prophet (*speaker for another*). A prophet is one who speaks for God, i.e., utters his message, as Aaron was the prophet of Moses (Ex. vii. 1). The prophets of the Old Testament were inspired teachers of the people. Scattered prophecies occur before Moses who himself bore the title (Deut. xviii. 15, 18), but it was not till the time of Samuel that the prophets became a regular order like the priests, and afterwards the kings. Under the Judges, the priesthood degenerated and Samuel was raised up to develop a new moral force which he did so successfully as to be ranked with Moses as a pillar of the people (Ps. xcvii. 6, Jer. xv. 1, Acts iii. 21). Schools of the prophets were established at Ramah (1 Sam. xix. 20), Bethel, Jericho, Gilgal (2 Ki. ii. 3, 5, iv. 38) and in other places (vi. 1). Under the leadership of an older prophet styled "father" or "master" (1 Sam. x. 12, 2 Ki. ii. 3) young men were instructed in the interpretation of the law, and in music and poetry, both of which were associated with prophecy (Ex. xv. 20, Jud. iv. 4, v. 1, 1 Sam. x. 5, Chron. xxv. 1-6, 2 Ki. ii. 3, 15). Though this training fitted men to become instruments of God, the gift of inspiration was something quite outside of it, and at times was conferred upon those who had received no prophetic education (Amos, vii. 14).

After the division of the kingdom, the prophets who were active in Israel preserved to some extent the pure worship of Jehovah there. The most illustrious of these were Elijah and Elisha, Jonah, Amos and Hosea.

In Judah a long series declared the will of God to kings and people. Some prophets were also historians (2 Chron. ix. 29, xxvi. 22, xxxii. 32). Most of those whose writings have been preserved belonged to the southern kingdom. There were false prophets (Jer. xxiii. 25-27), and some who though true interpreters of God's will were disobedient in life (Num. xxii.-xxiv.); but most of the genuine prophets were faithful, self-denying men (2 Ki. v. 15, 16), often persecuted and slain (Acts vii. 52, Jas. v. 10), but exerting a powerful influence as witnesses for God and forming a link between the Old Dispensation and the New.

They received their messages through dreams (Dan. ii. vii.), in visions (Is. v. Ezek. i.), or by direct communication (1 Ki. xiii. 20-22, 1 Sam. iii.). Vision was the most common method. Men saw the future but rather in space than in time, and they described events remote from each other side by side, just as near and remote objects are put in a landscape painting. Thus Isaiah (x. and xi.) connects the deliverance of Judah from the Assyrians with the deliverance by the Messiah, and Zechariah (ix.) connects the triumphs of Alexander with the coming of Christ, and Joel (ii. 28-31) connects the effusion of the Spirit on Pentecost with the last day, just as our Lord (Matt. xxiv.) joins the destruction of Jerusalem with the end of the world.

Beside scattered prophetic utterances, 16 of the Hebrew prophets have left us writings which now form part of the Canon. Four of these (Is., Jer., Ezek., and Dan.) are called the greater, and the remaining 12 the minor prophets. They cover a period of about 430 years, from B.C. 850 to 420, in the order given in the table.

I. PROPHETS BEFORE THE BABYLONIAN CAPTIVITY.

PROPHET	APPROXIMATE DATE BETWEEN	KINGS OF JUDAH	KINGS OF ISRAEL
Jonah.....	850 and 784		Jeroboam II.
Joel.....	About 800	Uzziah.	
Amos.....	810 and 785	Uzziah.	Jeroboam II.
Hosea.....	780 and 725		Jeroboam II.
Isaiah ...	760 and 698	Uzziah, Jotham, Ahaz, Hezekiah.	
Micah.....	750 and 698	Jotham, Ahaz, Hezekiah.	
Nahum....	730 and 698	Latter part of Hezekiah.	
Zephaniah	650 and 609	Beginning of Josiah's reign.	
Jeremiah.	628 and 588	Josiah, Shallum, Jehoiakim, Jeremiah, Zedekiah, Jehoiakim.	
Habakkuk	612 and 598		

II. PROPHETS DURING THE BABYLONIAN CAPTIVITY.

PROPHET	APPROXIMATE DATE BETWEEN		
Daniel	606 and 534	Taken captive in 4th year of Jehoiakim, King of Judah.	
Obadiah...	588 and 583		
Ezekiel...	588 and 586		

III. PROPHETS AFTER THE RETURN FROM CAPTIVITY.

PROPHET	APPROXIMATE DATE BETWEEN		
Haggai....	520 and 518		
Zachariah	520 and 518		
Malachi ..	486 and 420	Nehemiah, Governor.	

In the New Testament prophetic inspiration was conferred upon Zacharias and Simeon (Luke i. 67-79, ii. 28-32) and the order was signally represented by John the Baptist, of whom Christ said (Matt. xi. 9) that he was "much more than a prophet." Our Lord himself was the great prophet of his church (Deut. xviii. 15, Acts iii. 22), and his apostles exercised a prophetic activity as inspired teachers bearing the testimony of Jesus (Rev. xix. 10), and were superior to the Old Testament prophets in that they saw the Messiah in person (Matt. xiii. 16, 17). Besides, there was in the apostolic church an order of men called "prophets," who stood next to the apostles (1 Cor. xii. 28, Eph. iv. 11). They spoke by immediate inspiration, at times in reference to the future as Agabus (Acts xi. 28, xxi. 10, 11), or to the present as in the mission of Paul and Barnabas (Acts xiii. 1-3), or in general exposition of the mind of the Spirit (Acts xv. 32, 1 Cor. xii. 10, xiv).

The Greeks gave this name to a poet as an interpreter of the Muses, and in this sense the apostle Paul applies the term to the heathen poet Aratus (Titus i. 12).

For radical treatment of the subject see Kuenen, *The Prophets and Prophecy in Israel*, London, 1877; W. Robertson Smith, *The Prophets of Israel*, Edinburgh and New York, 1882; for conservative treatment see Oehler, *Old Testament Theology*, ed. Day, New York, 1883; for Messianic prophecy see Orelli, *Old Testament Prophecy of the Consummation of God's Kingdom Traced in its Historical Development*, Edinburgh, 1885; Edersheim, *Prophecy and History in Relation to the Messiah*, London, 1885; Briggs, *Messianic Prophecy*, New York and Edinburgh, 1886.

T. W. C.

Propitiation, the offering which appeases the wrath of one against whom an offence has been committed. Christ is called "the propitiation for our sins" (Rom. iii. 25, 1 John ii. 2, iv. 10). The same Greek word is used in the Septuagint to denote an atonement (Num. v. 8), a sin-offering (Ezek. xliv. 27), and the covering of the ark of the covenant or mercy-seat (Lev. xvi. 14, Heb. ix. 5).

T. W. C.

Proselytes, (*new comer*), the name given to Jewish converts from heathenism. An alien resident in Palestine was entitled to kind treatment (Deut. x. 18) and the use of the cities of refuge (Num. xxxiii. 15) on condition of keeping the Sabbath and abstaining from blasphemy and idolatry (Ex. xx. 10, Lev. xx. 2, xxiv. 16). He could celebrate the day of atonement (Lev. xvi. 29) and the feasts of weeks and tabernacles (Deut. xvi. 11, 14) but not the Passover

unless he were circumcised (Ex. xii. 48), and thus became a Jew. The dispersion after the captivity made their faith known and won many converts especially among women. The Jews at times used wrong means to this end, as when John Hyrcanus forcibly proselyted the Idumeans B.C. 130, and our Lord rebuked the Pharisees for their blind zeal in the matter (Matt. xxiii. 15).

The late Rabbins, 2d century A.D. and onward, classified the converts as, 1. "Proselytes of the gate" (Ex. xx. 10) who without being circumcised or adopting all the Jewish ritual, yet accepted the monotheism and Messianic hopes of the Jews and observed the 7 Noachian precepts. To this class belonged probably the centurion (Luke vii.), the "Greeks" of John xii. 20, Cornelius (Acts x.), and the other persons called "devout," "God-fearing," (Acts xiii. 43, x. xvi. 14, xvii. 4, 17, xviii. 7). 2. "Proselytes of righteousness," who were circumcised and in full communion with the synagogue. They were usually more fanatical than the native Jews. (Matt. cxiii. 15, cf. Acts xiii. 50). T. W. C.

Prosper of Aquitania, a follower of Augustine's, who was born in the latter part of the 4th, or the beginning of the 5th century, but whose death cannot be determined. About 429, he communicated to Augustine the existence of Semi-Pelagian opinions in Gaul, to which Augustine responded by the treatises on the *Predestination of the Saints* and the *Gift of Perseverance*. Prosper, who had received the usual rhetorical training of the times, and who had been intimately associated with the monastic circles in which the Semi-Pelagianism had arisen in Marseilles, joined in the controversy. But he soon removed (433) to Rome, where he engaged in the composition of a chronicle, the independent portion of which reaches from 423 to 445 or 455. His work written in Gaul, *On the Grace of God and Free Will*, was the last controversial work he wrote, but in Rome he continued to show his interest in Augustine. His works are in Migne, *Pat. Lat.* LI. F. H. F.

Protestanten-Verein (fer-ine), **Deutscher**, is the German name of a union among all the various Protestant bodies in Germany. It originated at the conference of Durlach, Aug., 1863, and was finally constituted at the assembly of Eisenach, June, 1865. Its object is to labor for the development of ecclesiastical constitution and congregational life in Germany, and for the furtherance of all practical, religious purposes. Its administration is in the hands of a committee, *Bureau*, which, since 1874, has its seat in Berlin, and it assembles, as far as possible, once every year. After 1870, however, it assumed a decidedly national character, and became the bearer of those ideas which broke forth in the so-called *Kulturkampf* (q.v.). But this attitude brought it in opposition to the higher ecclesiastical officials everywhere in the country, and it soon became apparent that appointment and promotion were rather difficult to members of the union. Finally, the catastrophe of the

Kulturkampf, in the summer of 1877, also involved the union, at least to some extent, and threw it into the shade. Its organs were: *Protestantische Flugblätter*, Elberfeld; *Deutsche Protestantenblatt*, Bremen; *Protestantische Kirchenzeitung*, Berlin; *Jahrbuch des Deutschen Protestanten-Vereins*, edited by Hosbach and Thomas. (See also Schmidt, *Der Protestanten-Verein, für und wider*, Leipzig, 1873.) C. P.

Protestantism is the general name for that division of the Christian Church, which, by the Reformation in the 16th century, separated from the Church of Rome. Its name originated from the "protest" with which the resolutions of the Diet of Spire (1526) were met by a number of sovereign princes and free imperial cities in Germany, but it was soon adopted by or applied to the whole body of seceders from Rome. There was, however, from the very beginning of the Reformation, a difference of opinion within Protestantism itself, concerning the doctrines of the Lord's Supper, predestination, etc., and this difference of doctrine caused the establishment of two different Protestant churches, the Lutheran and the Reformed. Each of these two churches has again developed a considerable number of sub-divisions, but the whole body of Protestantism rests united upon the two great, fundamental tenets of the Reformation, its formal principle: the sole authority of Holy Scripture; and its material principle: justification by faith. As the names, Protestantism and Protestant Church refer only to the negative side of the Reformation, the protest against popery, and as this side of the case has no longer any vital interest, many think the more appropriate designations would be: Evangelicalism and Evangelical Church.

Protevangelium. See PSEUDEPIGRAPHA AND APOCRYPHA.

Protonotarius Apostolicus is the title of a high officer in the administration of the Roman Catholic Church. In the 15th century they demanded to take precedence of bishops, but it was denied. They form, however, a college of their own; in the consistories where four of them shall be present, they sit beside the pope; their signature is necessary to the validity of any document concerning the church as a totality. Their number is now 12, but was originally only 7, one for each ward of the city of Rome. Their original office consisted in drawing up reports of the deeds and sufferings of martyrs. (See Bange, *Die römische Curie*, Münster, 1854).

Proto-presbyter or **Proto-pope** is an officer of the Græco-Russian church corresponding to the arch-presbyter or arch-deacon of the Church of Rome.

Proverbs of Solomon, a collection of sententious maxims, suggested by human sagacity and experience, under the sanction of inspiration. Solomon, who spake 3000 proverbs (1 Ki. iv. 32) is the chief, about 1000 B.C., but the book confessedly contains much that is of later date and other authorship. Its principal parts are:

I. A connected series of utterances in praise of wisdom with warnings against folly (i.-ix.).

II. A collection of separate ethical and practical maxims (x.-xxii. 16), noted as "The Proverbs of Solomon."

III. A connected series commending justice and prudence (xxii. 17-xxiv. 22).

IV. A short series of the sayings of several sages (xxiv. 23-34).

V. Another collection copied out by the men of Hezekiah (xxv.-xxix.).

VI. The words of Agur (xxx.).

VII. King Lemuel's exhortation to temperance and justice (xxxi. 1-9).

VIII. An alphabetical poem in praise of a virtuous (or rather, capable) woman (xxxii. 10-31).

The whole book is a mine of practical wisdom, giving sound advice for all the relations of human life, and always invoking a religious sanction. Few questions can arise in the intercourse of men upon which this book does not throw light. It far exceeds all similar collections of merely human origin, such as the sayings of the Seven Wise Men of Greece, or the *Aurea Carmina* attributed to Pythagoras. They trace wisdom to its true source and teach men the fear of God as the fountain of life. Their prudential character has sometimes been objected to as an appeal to a low class of motives, but a similar appeal runs through the Old Testament and was often made by the blessed Saviour (Matt. x. 28, Mark xvi. 16). And it is just such short, sharp, pointed sayings that lodge in the memory and can be recalled at will, that help a man when resisting the fierce onset of temptation. All races have their storehouse of proverbial utterances, but none of these are so pure, wholesome and kindly as the 31 chapters first recorded by Solomon and his successors. An imitation is found in the apocryphal book of *Ecclesiasticus*, containing the wisdom of the Son of Sirach, but it is easy for a careful reader to mark the difference between the copy and the original.

There is no book of the Old Testament whose canonical authority is better attested. It is often quoted or alluded to in the New Testament (Rom. xii. 20, 1 Thess. v. 15, Heb. xii. 5, 6, Jas. iv. 6, 1 Pet. iv. 8, 2 Pet. ii. 22).

Among the Commentaries worthy of commendation are those by Bridges (London 1850), Arnot (Edinburgh, 1860), Delitzsch (Edinburgh, 1875, 2 vols.), [John Miller, (New York, 1872, 2d ed., Princeton, N. J., 1887, very eccentric in translation, but original and stimulating)]. T. W. C.

Providence. The word occurs but once in Scripture, viz., in the speech of the orator Tertullus (Acts xxiv. 2), but the thing it signifies when applied to God, runs through all human history. God's providence is the continuance of creation. It is co-extensive with the universe and lasts through all time. Nothing is too high or too low for His superintending care. All nature depends upon Him. There is no such thing as chance; the lot is cast into

the lap, but the whole disposing thereof is of the Lord (Prov. xvi. 33). Not a sparrow, not a hair of the head falls to the ground without His knowledge. We cannot explain why sin was permitted to exist, but we know that God overrules it to wise and holy ends.

The universe is not a machine which having been wound up and set in motion is henceforth left to itself, nor on the other hand is it so related to its maker that He is only efficient agent, renewing his creative work from moment to moment. But second causes really exist and man is a free and responsible being, yet God exercises a particular and efficacious control, in accordance with his own perfections and the nature of his creatures, which secures the accomplishment of his eternal purpose.

The doctrine of providence is the basis of religion in theory and in practice. The experience of each individual believer and that of the whole church illustrates at every step the hand of Him "who worketh all things after the counsel of His own will."

T. W. C.

Province, in the terminology of the Roman Church, means the territory in which an archbishop exercises jurisdiction, and whose boundaries are generally traced in conformity with certain geographical and historical features.

Provincial is the title of a monastic official, the superintendent-general of a number of monasteries which together form a province, the circumscription of a monastic province depending on the number of monasteries and not on the geographical extension. The provincial ranks next to the general of an order.

Provost, from the Latin *præpositus*, "placed before," means in ecclesiastical terminology the chief of a body of canons, or the second in authority under an abbot or that member of a chapter who manages the estates.

Prudentius, Aurelius Clemens, b. in Spain, in 348, of a prominent family; date of death unknown; is famous for his poetic effusions. He began with hymns, evidently upon the basis of the work of Ambrose, but in his earliest productions, the hymns of the *Liber Cathemerinon*, he emancipates himself from every trammel, and gives utterance to what may serve not only his religious edification, but the gratification of his taste. This independent character increases in his later works, his *Peristephanon*, in which he weaves a garland for the Christian martyrs, and his didactic works. Thus he is a protagonist of modern poetry. His works are in Migne, *Pat. Lat.* LIX. LX.; cf. Brockhaus, *A. Prudentius in seiner Bedeutung für die Kirche seiner Zeit*, Leipzig, 1872. F. H. F.

Prynne, William (Presbyterian) Puritan; b. at Swainswick near Bath, 1600; d. in London, Oct. 24, 1669. He entered Oriel College, Oxford, 1616, and Lincoln's Inn, 1621. His learning was matched by his strength of will and bitter opposition to

relacy and tyranny. By several publications beginning 1627, he roused the anger of Laud and the Star Chamber. For his *Districto-mastix*, 1633, he was fined, imprisoned, degraded, pilloried, and lost his ears May 7, 1634. For *News from Ipswich*, he was again cropped (June 30, 1637), and confined at Lancaster and in Jersey, till released by the Long Parliament, 1640. He was received with honors in London, and eparation ordered for his sufferings. He plunged again into polemics, and helped bring Laud to the block, but later defended the king, and was embroiled with the Independents. He was in Parliament 1648-50, and again from 1659. He favored the restoration, and was made chief keeper of the records in the Tower. F. M. B.

Psalmanazar, George, a pretended Formosan; b. probably in Languedoc about 1679; d. in London, May 3, 1763. As a convert from Paganism, he was brought fromlanders to London, where he published a *Description of Formosa*, 1704; this was followed by an alphabet, specimens of the language, and other works. He was sent to Oxford by Bishop Compton, and for some years his strange story was believed; about 1710, he confessed his imposture under pressure, and thereafter lived correctly, writing *Essays on Scriptural Subjects*, 1753, and other honest books. His *Memoirs* appeared London, 1764, but his real name and birthplace were never disclosed. F. M. B.

Psalmody, the singing of psalms, formed part of the service in the synagogue, and as thence transferred to the Christian church, probably from its very origin. Justin Martyr, 100-165, speaks of the Christians as singing hymns. The first council of Braga 529, forbade to use any compositions but "the psalms and hymns of the Old and New Testaments" in worship. Everything goes to show that the singing of psalms is a very old element in the Christian service. It was done in various ways. Either the psalm was chanted by a single person while the rest of the congregation was listening, or it was sung by the whole congregation in unison; or the congregation was divided into two parts or choirs, which sang alternate verses; or the first part of the verse was sung by a single person, and the last by the whole congregation. There is an elaborate article on the subject in Smith and Cheetham, *Dict. Christ. Antiq.* C. P.

Psalms, The Book of. The Hebrew name for this book is *tehillim*, *praises*, this being the predominant character even of the penitential songs. The Greek name, from which the English is derived, comes from a word signifying *to play on a stringed instrument*, and denotes a pious song. The psalms form one book and are so referred to by our Lord (Luke xx. 42) and his apostles (Acts i. 20), but from a very early period were divided into 5 distinct collections, each of which is closed by a doxology and double amen. The principle which underlies this division is not certainly known.

Delitzsch says that "the Psalter is the congregation's fivefold word to the Lord even as the *Thora* (Pentateuch) is the Lord's fivefold word to the congregation."

Book I. comprises Psalms i.-xli.

" II.	"	"	xlii.-lxxii.
" III.	"	"	lxxiii.-lxxxix.
" IV.	"	"	xc.-cvi.
" V.	"	"	cvi.-cl.

A few Pss. are repeated with some variations in different books, viz., xiv. and lili.; the latter part of xl. and lxx.; lx. and cviii.; showing that the 5 books were originally separate collections. The final compilation of the Psalter as it stands is generally referred to Ezra, about 450 B.C.

The best classification of the Psalms is based on their contents.

I. Songs of Praise to Jehovah, as the God of nature viii., xxix., civ.; as protector of Israel xx., xlv., xlviii., lxx.; as having infinite perfections, xc., cxxxix., and the Hallelujah Psalms cxlv.-cl.

II. Songs of Thanksgiving, as, lxvi., lxxvi., ciii.

III. The Penitential Psalms: vi., xxxviii., li., cii., cxxx., cxliii.

IV. The Pilgrim Psalms or "Songs of Degrees," * cxx.-cxxxiv.

V. Historical Psalms; poetic narrative of God's ancient dealings with his people: lxxviii., cv., cvi., cxiv.

VI. Messianic Songs: ii., viii., xvi., xxii., xl., xlv., lxix., lxxii., xcvi., cx., cxviii.

VII. Didactic Poems, on the fate of the righteous and the wicked, as i., ix.-xii., xxxiv.; on the excellence of God's law, xix., cxix.; on the vanity of human life, xxxix., xlix., xc.; on the duty of rulers, lxxxii., ci.

VIII. Imprecatory Psalms, of which there are 25, but the chief are xxxv., lii., lviii., lix., lxix., cix., cxxxvii.

No arrangement of this kind can be perfect because some of the Pss. belong in part to 2 or more classes, but it serves to indicate the wide sweep of these ancient singers and the rich variety of their utterances. A peculiar feature of the collection is the alphabetical Pss. (xxv., xxxiv., xxxvii., cxii., cxix., cxlv.), each verse or pair of verses beginning with a letter of the Hebrew alphabet in order. This acrostic way of writing is used also in the last chapter of Proverbs, and the first 3 chapters of Lamentations. No way of reproducing it in a translation has yet been found, save in Ps. cxix., where the Hebrew letter is prefixed to each strophe.

With the exception of 84, called in the Talmud Orphan Psalms, all these songs have titles or inscriptions of various kinds. They refer to the author, the occasion, the nature of the song, the melody or rhythm, or the choir who are to perform. They are very obscure, because the music and musical instruments of the Hebrews are mostly unknown to us. They are of very high antiquity, if not as old as the Pss. themselves. They are found in all the Hebrew MSS. and appear with numerous variations in the ancient versions. In some instances

* In the Rev. Ver. this title is given as "a song of ascents," i. e., of going up to Jerusalem on occasion of the annual festivals.

their meaning has been lost, and the Septuagint does not even attempt a translation, but so far as we are able to interpret them they give valuable information. If they were, as many contend, a spurious addition to the text, it is difficult to see why such an addition should not have been made to each member of the collection.

The authors of the Psalter are very various, since its composition or growth covers a period of a thousand years from Moses to Ezra, but most of the contents belong to the reigns of David and Solomon. About two-thirds are ascribed in the titles to specific authors. To David are given 80, viz. i.-xli. (including i. and ii., which are anonymous), li.-lxx., ci.-ciii., cviii.-cx., cxxii., cxxiv., cxxxi.-cxxxiv., cxxxviii.-cxlv. He is the largest contributor and gave the tone to all the rest, and hence the whole collection often takes his name. To Asaph, of the tribe of Levi, the leader of David's choirs, are assigned 12 Ps., i., lxxiii.-lxxxiii., which are for the most part of a didactic character. To the sons of Korah, a family of poetical priests of the age of David, 13 Ps., xlii., xlix., lxxxiv., lxxxv., lxxxvii. It is by no means certain that the Korahites were the authors of these Ps., they may have been only the performers of the musical rendering. These Ps. are distinguished for poetic vivacity and bold flights of imagination. To Solomon are given 2 Ps., lxxii., and cxxvii., and to Moses one, the lofty and melancholy Ps. xc.

The Psalter is a wonderful collection of lyrics. It is religious throughout, no secular or profane song being admitted. It is cheerful and animating, even the elegiac or penitential all (with one exception, the lxxxviii.) closing in a hopeful strain. As a book of devotion it has proved itself suited to all ages and lands, because it springs from the heart and expresses every phase of a genuine religious experience. Hence it has been just as acceptable in western climes as in the East where it originated. It has always been dear to pious Jews, and all branches of the Christian Church; the Greek, the Roman and the Protestant, have an equal regard for the praise-songs of ancient Israel. No believer has a single feeling that is not reflected in this mirror. All the griefs, fears, doubts, cares, hopes and joys, all the tumultuous agitations of the soul as well as its calmer moments are here represented to the life.

The literature of the Psalms is very rich, as would be expected, but the following are the chief writers for English readers: Horne (London, 1776, 2 vols., many subsequent editions and reprints, e.g. New York, 1865); J. A. Alexander (New York, 1850, 3 vols.); Neale and Littledale (London, 1860-74, 4 vols., 4th ed., 1884, from patristic and mediæval sources); Perowne (London, 1864-68, 2 vols., 6th ed., 1886, abridged ed., 1 vol., 1880, 3d ed., 1883—the best English commentator); Spurgeon (*The Treasury of David*, London and New York, 1870-84, 7 vols., rich in extracts from the Puritan divines, a compilation, but full of original and striking

remarks by Spurgeon himself). (See also C. Bridges, *The 119th Psalm*, London, 1827, many later edd. rep. New York, 1867, a famous exposition; S. Cox, *The Pilgrim Psalms*, London and New York, 1874; successful translations by Cheyne, London, 1884, 2d ed. 1888, and by De Witt, New York, 1885, 2d ed. 1886.) T. W. C.

Psalter, *Psalterium*, *Psalttery*, means the Book of Psalms arranged for use in worship. To learn the psalter by heart was in olden times part of the training of priests, monks, and nuns. Gregory the Great, 590-604, refused in several known instances to consecrate an otherwise worthy candidate, because he knew not the psalter by heart, and the second council of Nicea, 787, ordered that no one should be consecrated bishop unless he had mastered his psalter. Benedict, 483-543, made it a rule for his monks to go through the whole psalter every week. In the Psalter of the Roman Catholic Church the psalms are distributed so as to suit the peculiar character of the service; in the Book of Common Prayer they are arranged in sections for the daily morning and evening service.

Psellus, Michael, 1. Flourished about 870, and kept Greek science from disappearing from the world. 2. More famous still, b. about 1020 in Constantinople, performed a like work with the above, was famous as a teacher of all branches of learning, and was still living in 1105. His writings were numerous, and are reprinted in Migne, *Pat. Gr.*, CXXII. F. H. F.

Pseudepigrapha and Apocrypha. The class of literature included under the word Pseudepigrapha, is most various, but broadly speaking the word means writings whose composition is falsely ascribed to Scripture characters or times.

The word apocrypha (*hidden or secret*) means substantially the same thing as pseudepigrapha, but has come to be specially applied to two distinct groups of writings—the “Old Testament Apocrypha” and the “New Testament Apocrypha.” The former of these is partly historical and only semi-pseudepigraphic in character, while the latter is purely pseudepigraphic.

The various classes may be conveniently grouped for survey under

1. Old Testament Apocrypha.
2. Old Testament Pseudepigrapha.
3. New Testament Pseudepigrapha.
 - 1) The Apostolical Fathers.
 - 2) The New Testament Apocrypha.
 - 3) Apostolical Liturgies.
 - 4) Apostolical Canons and Constitutions.
 - 5) Clementine literature.
 - 6) Teaching of the Twelve Apostles.
4. Mediæval and modern pseudepigraphic literature.

1. The Old Testament Apocrypha. The Old Testament Apocrypha stand first in value as well as place. They are historical in character and form the link between the period of the canonical books of the Old Testament and those of the New Testament. They are included in the Greek Bible and various ancient versions. They

are with three exceptions (I. and II. Esdras and the Prayer of Manasses) set on a level with the canonical books by the Roman Catholic Church (*Wace*) and were in former times generally printed with the canonical books in the Authorized English Version of which they formed a legitimate part. They are now often put almost on a level with the canonical books.

Still used more or less in the liturgy of the Church of England and somewhat in that of the Episcopal Church of America, a reading or a sermon from a text of the Apocrypha is now and then heard in a Congregational or other non-liturgical church as well. They are, however, since the Reformation, regarded as for instruction only and not as if the books had inspired authority. Of late their value has been reasserted on the one hand by those who try to minimize the canonical writings through the elevation of these, and on the other hand by scientific scholarship trying to redeem them from unjust obscurity.

They are very unequal in character and worth and most of them being anonymous or pseudonymous are properly apocryphal.

The list of those included in the Authorized English Version is as follows:

(1) I. Esdras; (2) II. Esdras; (3) Tobit; (4) Judith; (5) II. Esther; (6) Wisdom of Solomon; (7) Ecclesiasticus; (8) Baruch; (9) The Epistle of Jeremiah; (10) The Song of the Three Holy Children; (11) The History of Susanna; (12) Bel and the Dragon; (13) The Prayer of Manasses; (14) I. Maccabees; (15) II. Maccabees.

In the early editions the Epistle of Jeremiah is included as the final chapter of Baruch and the total number reckoned as fourteen.

These are conveniently classified, by Bissell (p. 48) "into historical works, as the books of the Maccabees and the larger portion of I. Esdras; moral fictions, as Tobit, Judith, the Additions to Esther and Daniel; poetic and quasi-prophetic works as Baruch, the Epistle of Jeremiah, and the Prayer of Manasses; and finally philosophical and didactic compositions as Ecclesiasticus and Wisdom."

Following is a brief account of the works in detail:

(1) I. Esdras. (1st or 2d century, B.C.)

In the Vulgate this is known as III. Esdras, Ezra and Nehemiah being received as I. and II.

It is compiled mainly from 2 Chronicles and Ezra and has as theme the rebuilding of the Temple.

(2) II. Esdras (A.D. 80-96) known also as IV. Esdras is a sort of outlaw among outlaws; its seven visions being disfellowshipped by many from the Apocrypha.

(3) Tobit. (1st century B.C., perhaps earlier).

A curious work having its main value rather in the history of fiction than in history or theology. It is an historical novel teeming with anachronisms and historical blunders like a veritable modern one. It has an incidental historical value and as illustrating the theological belief of the time has a certain worth, especially for the

history of demonology. It is at least an interesting bit of literature.

(4) Judith. (Early in 2d century).

The story of Judith who slays Holofernes and delivers her people is one famous in literature and art. It also is probably an historical novel.

(5) Additions to Esther. (2d century B.C.)

These include: (1) A dream of Mordecai, (2) The decree of Haman, (3) The entreaties of Esther and Mordecai, (4) How Esther managed to appear before the king, (5) The edict of the king by Mordecai, (6) Another dream by Mordecai, and various minor statements.

(6) The Book of Wisdom. (2d century B.C.)

This work, the Wisdom of Solomon, is to be distinguished from Ecclesiasticus or the Wisdom of Jesus the Son of Sirach. It is claimed by some writers to be the work of one person, and by others to be by any number up to as many as seventy-nine, and as many or more dates are assigned. It is a characteristic specimen of the ancient Wisdom literature and valuable for edification.

(7) Ecclesiasticus, or the Wisdom of Jesus the Son of Sirach. (3d-2d century).

The same may be said as of the preceding. The sum of it is "Wisdom is the principal thing, therefore get wisdom."

(8) Baruch.

This contains, following the analysis of Bissell: 1. Introduction. 2. Letter to Jesus in Palestine. 3. A prayer. 4. A panegyric on Wisdom. 5. Lament of Jerusalem. 6. An address to Jerusalem and prophecy of the return of the exiles. It is famous for its lack of originality.

(9) Epistle of Jeremiah.

This was formerly printed as part of Baruch. It pretends to be a letter of Jeremiah to "them who were to be led captives unto Babylon."

(10) Song of the Three Children—by some supposed to be semi-genuine—when they were thrown into the furnace. This is preceded by the "prayer of Azarias" that the Lord might deliver.

(11) History of Susanna.

This story has been regarded as a sort of fable or a "novel with a purpose," but as to what the purpose was, it is not at all agreed. It is a tale of false accusation where the false witnesses are put to confusion by the wit of Daniel.

(12) Bel and the Dragon. (Late.)

A tale of how Daniel exposed the hypocrisy of the priests of Bel and put a dragon to death with thirty pounds of pitch and fat and hair.

(13) Prayer of Manasses.

Supposed to be the "prayer of Manasses, king of Judah, when he was holden captive in Babylon." Spurious, but of literary quality and interest.

(14) I. Maccabees.

This is a valuable and on the whole trustworthy history of the Jews from about 175-135 B.C. It contains: Ch. 1. Introduction and accession of Antiochus Epiphanes (iv.); Ch. 2. The revolt of the priest Matta-

thias and his five sons, to the death of Mattathias; Ch. 3. Of the deeds of Judas Maccabæus; Ch. 9-12. Those of Jonathan; Ch. 13-16. Those of Simon and at the end a mention of John Hyrcanus.

(15) 2. Maccabees.

Contains: (1) Two spurious letters pretending to be from the Jews at Jerusalem to those in Egypt. (2) A history of the Jews from 176 (5) to 161 B.C. It is of less value than the preceding but much greater than the following.

(16) 3. Maccabees.

Treats the period just before the Maccabæans (221-204).

(17) 4. Maccabees.

Is "really a philosophical treatise on the supremacy of reason."

(18) 5. Maccabees.

The text is only extant in Arabic translation; translated by Cotton, *The Five Books of Maccabees in English*, London, 1832, pretends to give the history of the Jews from 186 to 6 B.C.]

LITERATURE of the Old Testament Apocrypha.

The first and best sources for the English reader are the recent edition with revised translation and an introduction by Wace in the *Speakers Commentary* (London, 1888, 2 vol.), and even more convenient and adapted to the general reader though older and perhaps less authoritative, Bissell in the *Schaff-Lange* (N. Y., 1880). A capital résumé with references to literature is the abridgment of Schürer in the *Schaff-Herzog Encyclopædia* (N. Y., revised ed., 1887). The general articles of Smith's *Bible Dictionary* and McClinton and Strong's *Cyclopædia* are less satisfactory, but the various books are treated in individual articles. For farther and foreign literature compare the above articles and the exhaustive list in Bissell.

2. Old Testament Pseudepigrapha.

Passing from the Apocrypha one comes to a class of works which can make little pretention to direct value, but which furnishes a literature abundant, amusing and of indirect evidential value respecting the times in which the works were composed; none whatever on the times when they pretend to have been composed. The works are comprised under the head of pseudepigrapha and the best general collection of such is still that of Fabricius, *Codez pseudepigraphus Veteris Testamenti*, Hamb., 1722. In this may be found pretended works by Adam, Eve, Cain, Abel, Seth, Enoch, Methuselah, Noah, Shem, Ham, Japheth, Melchisedech, Abraham and pretty much all the Old Testament worthies. "Song of Adam on the Creation of Eve," "Book of Seth concerning the star which should appear at the advent of the Messiah," a dialogue between Cain and Abel, an autobiography of Eve, are types of the less important of these.

Among the more important are,

1) The Sibylline Oracles.

2) The Book of Jubilees.

3) The Testaments of the Twelve Patriarchs.

4) The Book of Enoch.

5) The Apocalypse of Baruch.

6) The Psalms of Solomon.

7) The Assumption of Moses.

8) The Ascension of Isaiah.

(1) The Sibylline Oracles. (See art. and Eng. trans. by M. S. Terry, New York, 1890.)

This work is composite, by various writers. It has a special interest on account of certain supposed predictions of Our Lord's advent which are frequently quoted in Christian literature, e.g., by Lactantius and Constantine. It is not usually classified in this group but belongs as much here as anywhere.

(2) The Book of Jubilees. (Eng. trans. by G. H. Schodde, Oberlin, O., 1888.)

Also called "Little Genesis." Pretends to be revelation to Moses on Sinai, mainly compiled from the Pentateuch but with much curious fiction included.

(3) The Testaments of the Twelve Patriarchs. (Eng. trans. by R. Sinker, in *The Ante-Nicene Fathers*, Christian Literature Co., New York, vol. viii. 1-38.)

The lives and prophecies of the sons of Jacob.

(4) The Book of Enoch. (Eng. trans. by G. H. Schodde, Andover, Mass., 1882.)

This is of special interest because cited in the Epistle of Jude and frequently in the Church Fathers. It is a composite work by various writers at various times and it is uncertain even whether these authors are Jewish or Christian. It is a series of revelations concerning heaven and hell, natural philosophy, astronomy, the history of men and of the earth until its end, and various moral questions. It dates probably not before the Christian Era.

(5) Apocalypse of Baruch. (Cf. Kneucker, *Das Buch Baruch*, Leipzig, 1879.)

Not the same with the book of Baruch. It is a long series of revelations pretending to have been written by Baruch.

(6) Psalms of Solomon. (Eng. trans. by B. Pick, in *Presbyterian Review*, Oct., 1883.)

There are 18 in number, written in Palestine about 63 B.C. They are Messianic in character.

(7) The Assumption of Moses. (Latin trans. ed. Hilgenfeld, in his *N. T. extra Can.*, Leipzig, 1803.)

Pretends to be a sort of abdication address of Moses to Joshua. It is of interest as being reputed to be the source of Jude's account of the contest between Michael and Satan over the body of Moses.

(8) The Ascension of Isaiah, a double work partly Christian and partly Jewish. (Eng. trans. by G. H. Schodde, in the *Lutheran Quarterly*, Oct., 1878.)

In addition to these the Apocalypse of Elias and the Books of Adam (one is trans. by S. C. Malan, *The Book of Adam and Eve*, London, 1882), might be mentioned.

LITERATURE of the Old Testament Pseudepigrapha.

There is no general full collection of these works in English. The standard general gathering is that of Fabricius cited above.

The best brief survey for general reference is again the abridgment of Dillmann (Schodde) in the *Schaff-Herzog*, though

the translated abridgment of the same article by Pick in the supplement to McClintock and Strong is valuable. To this latter the reader is referred for further literature in English, and literature in English on the various books as well as for translations into English. Bissell also gives survey of literature. Compare also the article "Pseudepigrapha in the Fathers" by Scudamore and Stokes in Smith and Wace, *Dictionary*.

3. New Testament Pseudepigrapha.

1) The Apostolic Fathers (q.v.).

Few if any of the writings which go under this name are the work of their reputed authors, and the majority thus belong to the pseudepigrapha or apocrypha *e.g.*, of 15 Ignatian epistles certainly not more than seven, probably not more than three, possibly none were the work of Ignatius.

2) The New Testament Apocrypha.

(1) Apocryphal Gospels.

These include a considerable number of works which pretend to give details of the life of Our Lord, especially concerning the period covered by the evangelists. There were a great many of such works written during the 2d and 3d centuries but most of them are lost.

The list of the chief of these following the classification of Lipsius is:

a. The Gospels of the Infancy still existing.

(1) History of James concerning the birth of Mary (Protevangelium of James).

(2) The Gospel of Pseudo-Matthew concerning the childhood of Mary and of Christ our Saviour.

(3) The Gospel of the Nativity of Mary.

(4) The Gospel of St. Thomas or the Acts of the Lord's Boyhood.

(5) The Arabic Gospel of the Infancy.

(6) The Arabic History of Joseph the Carpenter.

(7) The Departure of Mary.

b. Narratives of the passion and resurrection of Our Lord.

(1) The Epistle of Pontius Pilate.

(2) The Gospel of Nicodemus, or Acts of Pilate.

c. Apocryphal Gospels now lost or fragments, but formerly valued;

(1) The Gospel of the Hebrews.

(2) The Gospel of Peter.

(3) The Gospel of the Egyptians.

(4) The Diatessaron of Tatian. (See S. Hemphill, *The Diatessaron of Tatian*, London, 1888.)

d. Gnostic corruptions of canonical gospels;

(1) The Gospel of Marcion.

(2) " " Apelles.

(3) " " Basilides.

(4) " " Andrew.

(5) " " Barnabas.

(6) " " Bartholomew,

etc. Eighteen of these are enumerated by Lipsius.

(2) Apocryphal Acts.

Following again the classification and order of Lipsius, the following are the most important classes and works:

a. Ebionite Acts of Apostles.

For the most part only fragments pre-

served in other works or incorporated in recensions, *e.g.* in the Clementine Recognition.

b. Catholic adaptations of Ebionite Acts,

(1) Acts of Peter and Paul.

(2) Martyrdom of Bartholomew.

c. Gnostic or Manichaean Acts;

(1) Acts of Peter,

(2) Acts of Paul,

(3) Acts of John,

(4) Acts of Andrew,

(5) Acts and Martyrdom of Matthew,

(6) Acts of Thomas,

(7) Acts of Phillip,

(8) Acts of Bartholomew,

(9) Acts of Paul and Thecla,

(10) Acts of Barnabas.

d. Catholic reconstructions of Gnostic Acts;

Apostolical Histories of Abdias,

e. Acts originally Catholic;

(1) Teaching of Thaddæus (Doctrina Addaei),

(2) Acts of Simon and Judas,

(3) Acts of Matthew, in Abdias.

(3) Apocryphal Epistles.

Following the analysis of R. Travers Smith in Smith and Wace:

a. The epistles of Abgarus, King of Edessa, to Christ, and the answer of our Lord. (Containing the famous tale of the portrait of Jesus.)

b. Epistles of the Blessed Virgin;

(1) To Ignatius,

(2) Ad Messanenses,

(3) Ad Florentinos.

c. Epistles of St. Paul;

(1) To the Laodiceans,

(2) A 3d epistle of Paul to the Corinthians.

(3) Letters of Paul and Seneca.

d. Epistles of other apostles.

(1) Epistle of Peter to James.

(2) Epistle of John to a dropsical man.

(4) Apocryphal Apocalypses.

With certain Books of Revelation belonging properly to the Old Testament Pseudepigrapha and other works not strictly apocalyptic, there are edited by Tischendorf and translated in the *Ante-Nicene Library* (ed. Coxe, New York. The Christian Literature Co. vol. viii. 361-598):

(1) The Apocalypse of Paul,

(2) The Apocalypse of John.

There may be mentioned also

(3) The Apocalypse of Peter,

(4) The Apocalypse of Bartholomew.

LITERATURE.—The general reader will find the best source for further information respecting these works in the works themselves, and in the prefaces to the translations of the Christian Literature Co. mentioned above; and in the exhaustive monographs of Prof. R. A. Lipsius in the Smith and Wace, *Dictionary of Christian Biography: Gospels (Apocryphal). Acts of the Apostles (Apocryphal). Epistles (Apocryphal). Apocalypses (Apocryphal)*, and in his *Apokryphen Apostelgeschichte und Apostellegenden*, Braunschweig, 1883-90, 4 parts (vols. i., ii. 1 and 2, and *Ergänzungsheft*).

Hone's *Apocryphal Gospels* are easily accessible in various editions; also Cowper's

Apocryphal Gospels and the article "Pseudepigrapha," in the *Schaff-Herzog Encyclopædia*. For older and foreign literature in which are the names of Fabricius and Tischendorf among the earlier, and the very exhaustive work of Lipsius among the later, the reader will consult the above mentioned literature and the *Supplement to the Ante-Nicene Fathers*. Pp. 95-104.

3) Apostolical Liturgies.

These form a most interesting class. The best known of them edited by Neale (*Primitive Liturgies* 3d ed., London, 1875) and also published in translation and translated in *Ante-Nicene Fathers* (ed. Coxe, New York. The Christian Literature Co. vol. vii. 529-572) are:

(1) The Liturgy of St. Mark the evangelist, or according to the use of the Alexandrian Church.

(2) The Liturgy of St. James, the brother of the Lord; or according to the use of the Jerusalem.

Under the name of James are two; one in Greek and one in Syriac.

(3) The Clementine Liturgy.

Found in the Apostolical Constitutions. Compare in *Ante-Nicene Fathers* vol. cited above.

(4) The Liturgy of the Blessed Apostles composed by St. Adæus and St. Maris, teachers of the Easterns.

Literature of the Apostolical Liturgies.

The best apparatus for these is the translations in the *Ante-Nicene Fathers* vol. cited above, with the introduction of Hammond in his classic edition of the texts (*Liturgies Eastern and Western*, Oxford, 1878).

(4) Apostolical Canons and Constitutions and the Apostolical Church Directory.

Compare articles above in this Dictionary, pp. 38-9; also articles by Shaw in Smith and Cheetham, vol. 1, pp. 110-126 and the various encyclopædias.

5) Clementine Literature.

This comes very nearly under the class of Apocryphal Acts. It consists of I. The Homilies. II. The Recognitions. III. The Epitome. It is occupied mainly with the travels and preachings of Peter against Simon Magus by whom a modern tendency school improbably consider Paul to be meant. Cf. article in this Dictionary p. 175, and article of Salmon in Smith and Wace, trans. in *Ante-Nicene Fathers*, vol. viii. *Suppl.* pp. 92-95.

6) Teaching of the Twelve. (Didache.)

One of the earliest of the class, being composed early in the 2d century. Recently discovered it has been very fully discussed. A translation with very satisfactory résumé of the literature can be found in the edition of Schaff, and a list of literature also in the *Ante-Nicene Fathers*, *Suppl.*, pp. 83-86. Compare article, TEACHING OF THE TWELVE APOSTLES.

4. Mediæval and Modern Pseudepigraphic Literature.

(1) Lives of the Saints.

During the mediæval period imagination ran wild on inventions of legends of the saints. They were multiplied by thousands and many contain stories of Scripture characters. Among the most famous origina-

tors, or compilers of such tales were Gregory of Tours, Simeon Metaphrastes and Jacobus de Voragine.

(2) Modern.

Under this class come such works as General Lew Wallace's "Ben Hur," various of Browning's poems, the Phelps-Ward "Master of the Magicians," and "Come Forth," and a thousand others of the same sort—a numerous and now increasing class, especially instructive in the interpretation of the motive and value of the ancient pure pseudepigraphic literature.

The same pious purpose and the same human nature dictated ancient and modern, with the same variety of good, bad and indifferent result, the percentage of profit being about that of Gratiano's reasons, "two grains of wheat in two bushels of chaff."

The whole may be roughly classed into: prevailingly valueless—Old Testament Pseudepigrapha, New Testament Apocrypha, Lives of the Saints; more or less valuable—the remainder.

ERNEST C. RICHARDSON.

Pseudo-Isidorian Decretals. See CANON LAW, p. 137.

Ptolemy, the common name of the Greek Kings of Egypt.

1. Ptolemy I., Soter, founder of the dynasty, probably a son of Philip of Macedon, a general in Alexander's army. In B.C. 323 he seized Egypt and held it. About 320 in invading Syria he took Jerusalem, and carried captive many Jews to Egypt, but treated them well, and founded a flourishing Jewish colony. He is supposed to be meant in Dan. xi. 5 by "the king of the South."

2. Ptolemy II., Philadelphus, 285-247, son of the preceding. He was a lover of learning, founded the great library and museum at Alexandria, and is said to have occasioned the Septuagint translation of the Old Testament. He tried to find a common ground on which Hebrew religion and Greek philosophy could stand together.

3. Ptolemy III., Euergetes, 247-222, son of the preceding. He invaded Syria; extended his conquests to Antioch and Babylon; offered sacrifices in the temple at Jerusalem; and brought back to Egypt the idols which Cambyzes had carried to Babylon.

4. Ptolemy IV., Philopator, 222-205, son of the preceding. He defeated at Raphia near Gaza the army of Antiochus the Great, 215 (Dan. xi. 10-12), and offered sacrifices of thanksgiving at Jerusalem, but attempting to enter the sanctuary was suddenly paralyzed.

5. Ptolemy V., Epiphanes, 205-181, was only 5 years old when his father Ptolemy IV. died. During his minority, Antiochus conquered Coele-Syria and Judea, and very many Jews fled to Egypt where the high priest Onias laid the foundations of the temple at Leontopolis. Afterwards by the mediation of Rome Ptolemy and Antiochus were reconciled, but the power of Egypt was now rapidly declining (Dan. xi. 13-17).

6. Ptolemy VI., Philometor, 181-146, was but 6 years old when his father, Ptolemy

V., died. Under the regency of his mother there was peace with Syria, but after her death, 173, Antiochus, 171, invaded Egypt, and took the king prisoner, and put his brother P. Physcon on the throne, with whom Ptolemy VI., after his release shared the kingdom. Another invasion by Antiochus, 168, was checked by the Romans who gradually brought the country into a Roman province (Dan. xi. 25-30). During this reign the Jewish temple at Leontopolis was completed.

T. W. C.

Publican, an inferior collector of the Roman tribute. This class of men was especially odious to the Jews who would not allow them to enter the temple or the synagogues or give testimony in a court of justice. There were many publicans in Judea in Christ's time; among them, Zachæus, one of the principal receivers (Luke xix. 2), and Matthew, an inferior officer (v. 27). The Jews reproached Jesus as a friend of publicans and for eating with them (vii. 34), but he said, "the publicans go into the kingdom of God before you" (Matt. xxi. 31), and set forth one of them as an example of penitent humility (Luke xviii. 10-14).

T. W. C.

Publicani is a name often given to the Cathari in Northern France and England in the 12th century. It is a probable corruption of "Pauliciani" and sprang from a confusion of the Cathari with the Paulicians whom the crusaders had learnt to know in the East.

Pufendorf, Samuel, b. at Chemnitz, Saxony, 1632; d. in Berlin, 1694; was historiographer to the elector of Brandenburg. His *De jure nature et gentium*, Lund, 1672, which was translated into German, French, and English, is the foundation of the modern conceptions of natural and international right, which previously were based on the decalogue and the idea of the justice of God, while Pufendorf derives the former from a natural instinct of sociability in the human race and represents the latter as a necessary conclusion of the human reason.

Pul. I. An Assyrian King who invaded Israel during the reign of Menahem (2 Ki. xv. 19), but was induced to withdraw by a present of 1000 talents of silver (= \$1,500,000). This is the first mention of Assyria in sacred history after the time of Nimrod.

II. A name given (Is. lxvi. 19) to a region mentioned with Tarshish and Lud. Bochart and others suppose it to be the island Philæ in the Nile; others put it in some remote region of Africa; by the Septuagint it is identified with Phut which is joined with Lud (Ezek. xxvii. 10, xxx. 5), and may therefore denote Lybia.

Pulcheria, a daughter of the emperor Arcadius, b. 398, d. 453, was in 414 made *Augusta* by the senate and guardian of her younger brother, Theodosius II., who was weak-minded. In 424 Theodosius married Eudoxia, the daughter of an Athenian philosopher and the rivalry between the sister and wife furnished the fuel for the

Nestorian controversy. Pulcheria aided with Cyril of Alexandria, Eudoxia with Nestorius. Pulcheria was consequently banished from the court and Nestorianism came out triumphant from the robber synod of Ephesus 449. But Pulcheria succeeded in returning and regaining her power over her brother and then Eudoxia was banished from the court and orthodoxy was reinstalled in its rights by the Synod of Chalcedon, 451.

Pulleyn, Robert, b. in England towards the close of the 11th century; d. in Rome in the middle of the 12th; studied in Paris, returned to England in 1130, was made archdeacon of Rochester, and founded a theological school at Oxford, but went again to Paris in 1135, taught theology there with great success, and settled finally in Rome where he became chancellor of the apostolic see and was created a cardinal. His *Sententiarum Libri VIII.*, edited by Hugo Mathoud of St. Maur, Paris, 1655, and reprinted by Migne: *Patrol. Latin.* CLXXXVI., is a kind of reconciliation between Abelard and Bernard, and forms the foundation of Peter Lombard's *Sententia*.

Pulpit (Latin *pulpitum*), originally the foremost, projecting part of the Roman stage, from which the actor recited his part; later on a piece of church furniture from which the minister delivers his sermon. In the oldest times the bishop preached from his throne and the deacon from the ambo. The first pulpits used were movable and placed where most convenient. The stationary pulpit stood first between two pillars in front of a screen, afterwards it was fastened to a pillar. In the middle ages, however, pulpits were also erected in cemeteries or even in public thoroughfares. Their form was generally hexagonal or octagonal, and the materials from which they were made, were either stone or wood; in the latter case they were often beautifully carved.

Punishment, Future. See HELL.

Punishments. The penalties of the Mosaic law were designed not only to protect society but to vindicate justice.

Capital punishment for murder was instituted after the deluge (Gen. ix. 5, 6), and was early and widely recognized among mankind. It was inflicted for blasphemy (Lev. xxiv. 14), idolatry (Lev. xx. 2), dishonoring a parent (Ex. xxi. 15), adultery (Lev. xx. 10), man-stealing (Ex. xxi. 16), false witness in capital cases (Deut. xix. 16, 19); but only on the testimony of two witnesses (Deut. xvii. 6). It was inflicted in various ways, stoning (Ex. xix. 13, Acts vii. 58), sword-thrust (Ex. xxxii. 27), hanging (Num. xxv. 4), burning (Lev. xx. 14). Of these stoning was the most common, and in this the witnesses were required to begin the execution (Deut. xvii. 7). Other modes of inflicting death became known to the Jews by intercourse with foreign nations, as decapitation (2 Ki. vi. 8), precipitation (2 Chron. xxv. 12), cutting asunder (Dan. ii. 5) and CRUCIFIXION, which see.

Secondary punishments were usually governed by the *lex talionis*, "eye for eye, tooth

for tooth" (Ex. xxi. 23-25), but unlike the usage of other peoples, this was not given into the hands of the party offended, but took effect only after judicial procedure. In case of theft from double to five-fold restitution was required (Ex. xxii.); in other cases compensation for loss of time, power or honor (Ex. xxi. 18-36, Lev. xxiv. 18-21, Deut. xix. 21). When neither restitution nor compensation had place, as in case of slander, scourging was employed (Deut. xxii. 18), but the law forbade more than 40 stripes (Deut. xxv. 3), and the Jews usually gave only 39 (2 Cor. xi. 24). Imprisonment was not prescribed by law, but was in use under the Kings (2 Chron. xvi. 10, Jer. xxxvii. 15), who also employed stocks (Jer. xx. 2), as did the Romans (Acts xvi. 24).

In some 35 cases the penalty is that of being "cut off from the congregation" or "the people," which some hold to mean death, while others explain it as excommunication.

T. W. C.

Punshon, William Morley, LL.D. (Victoria University, Coburg, Canada, 1873), Wesleyan; b. at Doncaster, 37 m. s. of York May 29, 1824; d. in London, April 14, 1881. He began to preach 1842, was stationed at Marden, Kent, 1844, and ordained 1849. He was in Canada 1868-73, and there and in England attained the highest honors of his denomination, being president of Conference 1874. He was eminent as a preacher and lecturer. His works include *Sabbath Chimes*, London, 1867, and in prose *The Prodigal Son*, 1868, *Life Thoughts*, 1863, and three more volumes of sermons, 1860, 1881-82. His *Life*, by F. W. MacDonald, appeared London, 1887.

F. M. B.

Purcell, Henry, b. in London, 1658; d. there, Nov. 21, 1695, was appointed organist of Westminster Abbey in 1676 and of Chapel Royal in 1682. His *Sacred Music*, *Te Deum*, *Jubilate*, etc. were edited with a memoir on his life and works by Vincent Novello, London, 1826-36.

Purcell, John Baptist, Archbishop; b. at Mallow, County Cork, Ireland, Feb. 28, 1800; d. in Brown County, Ohio, July 4, 1883. He emigrated to America in 1818, studied theology in Mount St. Mary's, Emmettsburg, Md., and St. Sulpice, Paris, where he was ordained priest in 1826. In 1827 he was appointed professor in St. Mary's and in 1828 president of the college. In 1833 he was consecrated bishop of Cincinnati and in 1850 archbishop. At the council of the Vatican he spoke and voted against the dogma of infallibility but accepted it, when promulgated. The growth of the Roman Church in Ohio was due to his energy, but his methods finally involved him in financial disaster. For many years he received the savings of his parishioners and spent them on church-buildings and charitable institutions. Of course, when there was an attempt to draw the money, the state of affairs was discovered, and the result was a failure in 1879 of \$4,000,000, after which he retired into a monastery, and a coadjutor was appointed. The debt has never been paid, and is not likely to be. Purcell pub-

lished *Lectures and Pastoral Letters*, a *Life of McLeod*, New York, 1866, *The Roman Clergy and Free Thought*, 1870, etc.

Purgatory according to the Greek and Roman churches is a place in the intermediate state where those who though pardoned as to the eternal penalty of sin are still burdened with venial sins, are purified by suffering and fitted for heaven. The doctrine is not only without support in Scripture but opposed to the whole tenor of its teachings, and very derogatory to the fulness of Christ's atoning work. And it must necessarily weaken the motives which urge the believer to holy living in this world, while at the same time it opens a dismal prospect to the dying Christian who according to it goes not to Paradise but to penal suffering.

T. W. C.

Purifications formed a conspicuous feature in the Jewish ritual, and performed an important office in the education of the covenant people, especially in awakening a consciousness of sin and preparing for the revelation of the one great sacrifice for sin. Ceremonial cleanness and uncleanness were not the same as holiness and sin, but merely symbolized them. To be clean in a ceremonial sense meant only to be fit to share in certain privileges, i.e., to be in good standing in the Jewish communion.

Three kinds of defilement required, beside bathing the person and washing the garments, animal sacrifices as a means of removal. One was contact with the dead of men or animals, even touching a bone or a grave, death being regarded as the wages of sin and a token of corruption. Purification was effected by sprinkling with water which had been mingled with the ashes of a red heifer burned as a sin-offering without the camp. Cf. Heb. ix. 13, 14. A second kind was that which arose from leprosy in men, houses or clothing, a disease which was a living parable of death, and as such is minutely described. Purification from this was a process extending over a week and involving various bathings, offerings and anointings. A third class was that arising from morbid fluxes of the sexual organs, which were regarded as disturbances of natural functions, and hence as the consequence of sin came to have a moral as well as a physical quality. Hence involuntary nocturnal emissions, a woman's monthly courses, issues of blood and the concomitants of childbirth worked a pollution which could be removed only by ablutions and sacrifices.

After the return of the Jews from exile purifications were multiplied beyond the requirements of the law especially by the Pharisees, and were regarded as having in themselves a saving efficacy, their spiritual meaning being overlooked. How our Lord regarded such works of supererogation may be seen from his answer to some carping critics (Mark vii. 1-8, 18-23).

T. W. C.

Pu'-rim (*lots*), a Jewish festival, celebrated on the 14th and 15th of Adar, instituted in memory of the preservation of the people from the massacre ordered by Haman

(Esther ix. 20-32). It takes its name from the casting of lots by Haman to ascertain the best days for destroying the Jews. It is not mentioned in the New Testament, unless it be as some think, the feast referred to by John (v. 1). It is still celebrated by the Jews in the month of March, and they have a proverb "The temple may fall but Purim never."

T. W. C.

Puritanism designates a movement in the church-history of England which may be referred back to a direct influence from Geneva as it arose among those who had fled to Holland and Germany during the reign of Queen Mary and returned home with their new ideas at the accession of Queen Elizabeth. They demanded the restoration of the Christian Church to its original "purity," the elimination of all Romish elements both in doctrine and constitution, perfect independence in the relation between church and state, the establishment of the Reformed Church constitution with its Presbyterian government, its strong church discipline, etc. A just idea of the difference between Puritanism and Anglicanism may be obtained by comparing the *Book of Discipline*, drawn up by Cartwright and Travers, with Hooker's *Ecclesiastical Polity*. For the further course of the movement see ENGLAND, CHURCH OF, p. 257. After the restoration the name Puritan gradually gave way to that of Non-conformist, as comprehending the two parties into which they had split, the Independents and the Presbyterians.

Purple, the famous Oriental dye produced from a species of shell-fish caught in the Mediterranean, was highly esteemed among the Hebrews, and used by them not only for the hangings of the temple, and some of the priest's garments (Ex. xxv. 4; xxxv. 6; xxxix. 20; 2 Chron. iii. 14), but also for the royal robes (Judg. viii. 26).

Purvey, John; d. after 1427. He helped in making Wiclif's version of the Bible, and revised it, 1388, contributing a long prologue; became a leader of the Lollards, was silenced 1387, imprisoned 1390, and again 1421. He recanted in 1400, and was vicar of West-hythe, Kent, till 1403.

F. M. B.

Pusey, Edward Bouverie, D.D. (Oxford, 18—), Church of England; b. near Oxford in 1800; d. there Sept. 16, 1882. He entered Christ Church College, 1818; became a fellow of Oriel 1824, and in 1828 regius professor of Hebrew, and canon of Christ Church; these posts he held through life. His first book, *An Historical Enquiry*, in 2 parts, London, 1828-30, defended the rational theology of Germany against the attacks of H. J. Rose. But his position changed by association with Newman and Keble; he wrote 3 of the *Tracts for the Times* (the 18th, 40th, and 67th), and with Keble and C. Marriott, began the *Library of the Fathers*. His sermon on the Eucharist, 1843, caused his suspension from the university pulpit for 3 years, and made him a leader of the new party; after Newman's secession in 1845, he was looked to as its head. He earnestly protested against the

giving of his name to a movement which he had not started, and he had little sympathy with its most obvious result, the development of ceremonial or "ritualism." His immense influence was exerted by no social magnetism, for his manners were retiring, and his life secluded, but by the pen, through constant publications and an extensive correspondence. His piety was deep and stolid, his industry immense; but he was far more notable for theological and antiquarian learning than as an original thinker; he dwelt more in the past than in the present, and his fame rose on accidental rather than on intrinsic grounds. Yet, for 40 years his name was a word to conjure by; and some of his sermons (as those on *Absolution*, 1846; *The Rule of Faith*, 1851; *The Eucharist*, 1853; and *Unscience*, 1878) affected the opinions and the practice of thousands. Chief among his larger writings are 2 books on *The Real Presence*, Oxford, 1855-57; *The Minor Prophets*, 1860-77; *Daniel*, 1864, and *An Eirenicon*, 1865. See sketches of him by B. W. Savile and J. H. Rigg, London, 1883, both unfriendly.

F. M. B.

Pu-te'-o-li (*sulphurous wells*), on the northern shore of a small bay running northward from the Bay of Naples, was the great port of Rome, although 141 miles southeast from it. Here the Alexandrian corn ships unloaded, and had the peculiar privilege of entering the harbor under full sail. It was a favorite watering-place of the Romans and associated with many historical personages. The Twin Brothers landed the apostle there, and he found Christians with whom he spent a week before setting out for Rome (Acts xxviii. 13, 14). The modern name of the place is *Pozzuoli*, and there are considerable remains of the ancient city.

T. W. C.

Pym, John, b. at Brymon, Somersetshire, 1584; d. in London Dec. 8, 1643. He was educated at Oxford, entered parliament 1621, attacked the Romanists at once, was active in Buckingham's impeachment, 1626, urged the Petition of Right, 1628, became leader of the Commons 1640, and risked everything in the attack on Strafford. Dying in the midst of success, he had secured the triumph of his cause. Though no republican, his services were equally great to political and to religious liberty.

Pynchon, William, Puritan; b. in Essex about 1590; d. at Wraisburg, Buckinghamshire, Oct. 22, 1662. He came to Massachusetts with Winthrop in 1630, and founded Springfield 1636. His *Meritorious Price of our Redemption*, London, 1650, denied Christ's bearing our sins by literal imputation, and consequent penalty; the General Court condemned it, whereupon he returned to England 1652. Norton answered his book (1653), and he answered Norton (1655).

Pyx, the box in which the host is kept in the Roman Church, for temporary preservation. Its use goes back to the 4th century; the name to the 12th. Its use was enjoined by Innocent III. in 1215. Its form has varied, but now is generally made of the precious metals, and lined with gold.

Q.

Quadragesima (*the fortieth day*). See LENT, page 497.

Quadratus, one of the earliest apologists, presented his defence of the Christian faith to the Emperor Hadrian in 125. Of the author, who is often confounded with two other persons of the same name, nothing further is known, and of his work only a fragment—in which he speaks of persons who were healed by Christ as still living—has come down to us, preserved in Eusebius, *Hist. Eccl.* iv., 3, trans. in McGiffert's ed. Christian Literature Company, New York, 1890, p. 175; also in *Ante-Nicene Fathers*, same Company, vol. viii., p. 749. C. P.

Quakers. See FRIENDS, page 306.

Quarantania, a mountain 7 m. n.w. of Jericho, not mentioned in the Bible, but said by tradition to have been the scene of our Lord's temptation. It rises abruptly from the plain to the height of 1200 to 1500 feet, and its rocky precipitous sides contain many caves where hermits once dwelt and which were also the retreat of robbers. There was a monastery on the mountain in the time of the Crusades. T. W. C.

Quarles, Francis, Church of England; b. at Romford (or Stewards), Essex, 1592; d. in London, Sept. 8, 1644. He studied at Cambridge and Lincoln's Inn; was cupbearer to the queen of Bohemia, secretary to Archbishop Ussher (1621), and chronologer of London (1639); but suffered in purse and person for the king. As a sacred poet he preceded George Herbert in time, and ranks next him among the singers of that period. His *Feast of Wormes* appeared, London, 1620; his *Divine Poems*, collected 1630, made a thick volume. Better known and more readable are his *Emblems*, 1635, *School of the Heart*, and *Hieroglyphics of the Life of Man*, 1638. These have been often reprinted (e.g., London, 1887) with the curious cuts borrowed from Hermannus Hugo's *Pia Desideria*, Antwerp, 1624, Eng. trans., London, 1686. Quarles' wit was equal to his piety, but his fame has suffered cruel injustice from the critics. His favorite theme is the vanity of earthly things, and almost his only admirers for a long time were dissenters of humble position, whence he has been called a "Puritan" poet. His chief prose work is the *Enchyridion*, 1640. His son, John Quarles (1624-65), was also a meritorious poet. F. M. B.

Quartodecimanl. See PASCHAL CONTROVERSIES.

Quaternion, a detachment consisting of four men (Acts xli. 4). When Peter was delivered to four quaternions of soldiers the meaning is that he was guarded by four men at a time, two with him in the prison and two before the doors, and that they were relieved every three hours by four others, thus making in all sixteen men. T. W. C.

Queen is the rendering of three different Hebrew words, of which the first is applied to a queen-regnant, as, e.g., the queen of Sheba (1 Kings x. 1) and Athaliah, who usurped

the throne (2 Kings xi.); the second is queen-consort, a wife of the first rank in the royal harem as distinguished from secondary wives or concubines (Esther i. 9, vii. 1); and the third a queen-mother, as Bathsheba (1 Kings ii. 19). Owing to polygamy, the queen-mother came to occupy one of the most powerful and dignified positions in the state. The following is a list of the queen-mothers in Judah, save those of Jehoram and Ahaz, which are not mentioned in Scripture.

Kings.	Queen-Mothers.
Solomon.	Bathsheba.
Rehoboam.	Naamah.
Abijah.	Maachah.
Asa.	Azubah.
Jehoshaphat.	Athaliah.
Ahaziah.	Zibiah.
Joash.	Jecoliah.
Amaziah.	Jerusha.
Uzziah.	Abi or Abijah.
Jotham.	Hephezibah.
Hezekiah.	Mechullemeth.
Manasseh.	Jedidah.
Amos.	Hamutal.
Joiah.	Zebudah.
Jehoshaz.	Nehushta.
Jehoiakim.	Hamutal.
Jehoiachin.	
Zedekiah.	

T. W. C.

Queen Anne's Bounty. By an act of Parliament, 1533, the annats which had hitherto been paid to the pope were appropriated by the crown, and at the same time the payment of the tax was arranged in a more just and less onerous way. By another act of Parliament, 1704, this portion of the revenue of the crown was transformed into a fund or bounty for the amelioration of the conditions of those ministers whose livings were really too small to support them.

Quenstedt (quen-stet), **Johannes Andreas**, b. at Quedlinburg, Prussian Saxony, Aug. 13, 1617; d. at Wittenberg, May 29, 1688; became professor of theology in the latter place in 1649, and published, in 1685-86, at Wittenberg, his *Theologia Didactico-polemica*, 4 parts in 2 vols., 3d ed., Leipzig, 1715, which is the last and not the worst of those huge, ponderous, systematic expositions of the old Lutheran orthodoxy, arranging the doctrines under the rubrics of *causa*, *effectus*, *attributa*, etc., and treating the rubrics as *thesis*, *anti-thesis*, etc.

Quercum, Concilium ad, thus called after the place ἐν ὄρει, *ad quercum*, "at the oak," near Chalcedon, where it assembled, 403. It was under the influence of the Empress Eudoxia, and condemned and deposed Chrysostom, who was banished to Bithynia.

Quesnel (kâ-nel), **Pasquier**, b. in Paris, July 14, 1634; d. in Amsterdam, Dec. 2, 1719; entered the Congregation of the Oratory in 1657; published, in 1663, the first volume of his *Réflexions morales sur le Nouveau Testament*, which is thoroughly Jansenistic, and in 1675 his edition of the works of Leo the Great, which is decidedly Gallican. Then followed the attack by the Jesuits, his flight to Brussels, his incarceration there in the dungeon of the archiepiscopal palace, and his escape to Holland. Of his *Réflexions morales*, collected edition, Amsterdam, 1695-

90, 8 vols., there are two English translations, one complete, *The New Testament*, etc., London, 1719-25, 4 vols., and the other of *The Four Gospels*, etc., Bath, 1790, 2 vols., revised by H. A. Boardmann, New York, 1867. His letters were edited by Le Courayer, Paris, 1721-23, 3 vols.

Quetif (keh-tef), **Jacques**, b. in Paris, Aug. 6, 1618; d. there, March 2, 1698; entered the Dominican order; became, in 1652, librarian in the Jacobin convent, and published *Concilia Triad. Canonica*, Paris, 1666; *Vita Savonarola* (based on Picus de Mirandola), 1674, 3 vols.; *Scriptores Ord. Prædict.*, 1719, 2 vols. fol.

Quietism is a reduction of Christianity to a merely passive and thoroughly mystical contemplation of God, not unlike certain Hindu phenomena. Its founder was Molinos (q.v.); one of its most noted expounders, Madame Guyon (q.v.).

Quinisextum Concilium, thus called from *quinque*, "five," and *sixtus*, "the sixth," because it forms a supplement to the fifth and sixth councils of 555 and 680, assembled in Constantinople, 692. See **TRULLAN COUNCIL**.

Qui-rí-ní-us, a governor of Syria, whose name takes this its Roman form in the Revised Version (Luke ii. 2), while in the Authorized it has the Greek form, Cyrenius. According to secular history he did not become governor until A.D. 6, and the only census mentioned was made when Christ was eight or ten years old. But the researches of Zumpt render it probable that Quirinius was *twice* governor, the first time from B.C. 4 to B.C. 1, and the second from A.D. 6 to 11. The census of Luke ii. 2 may have been less known and memorable than the second (mentioned by Luke [Acts v. 37] and by Josephus), which seems to have been a resumption and completion of the first. It was a Roman census, but made according to the Jewish methods. The governor's full name was Publius Sulpicius Quirinius. (See A. W. Zumpt, *Das Geburtsjahr Christi*, Leipzig, 1869; cf. Schaff, *Church History*, i., 121-25.) T. W. C.

Quotations in the Bible are of three classes: 1. Those made by the later Old Testament writers from the earlier. Among parallel passages of this kind are Num. xxvi. with Gen. xlv.; Deut. v. with Ex. xx.; 1 Chron. xvii. with 2 Sam. vii.; Neh. vii. with Ezra ii.; Ps. xviii. with 2 Sam. xxii.; Isa. ii. 1-4 with Micah iv. 1-3; Obad. i. 8 with Jer. iv. 9; Jon. ii. 3 with Ps. xlii. 7; Hab. ii. 14 with Isa. xl. 9.

2. Quotations from heathen writers: Acts xvii. 28 from Aratus; 1 Cor. xv. 33 from Menander; Titus i. 22 from Callimachus or Epimenides.

3. Quotations from the Old Testament in the New. These are numerous, and were usually taken from the Greek version, the Septuagint, which was widely diffused and much used by the Jews, especially by those out of Palestine. This even when incorrect was quoted in cases in which no error of meaning was involved, as Matt. xv. 9, Luke iv. 18, Acts xiii. 41, xv.

16-18, Rom. xv. 10, etc. But whenever the error involved a discrepancy of meaning, the New Testament writers correct the Septuagint by the Hebrew, as in Matt. xxi. 5, 1 Peter iv. 8, etc. Often the quotations are made directly from the Hebrew without reference to the Septuagint, as Matt. iv. 5, 16, John xix. 37, 1 Cor. xv. 54. In some instances, as Mark xii. 30, Luke x. 27, Rom. xii. 19, the Hebrew and the Septuagint are combined. Besides these direct quotations the New Testament writers abound in references and allusions to the Old Testament, both conscious, with appropriate adjustment, and unconscious. To this difference in the method of quoting corresponds a difference in the mode of application. When a passage is quoted as having something typical or prophetic in it, the writer introduces it with the phrase "that it might be fulfilled," as in Matt. ii. 15, 17, 23, etc. Here the application is immediate and authoritative. But in other cases the application is deduced, and correctly enough, from the general prophetic and typical character of the Old Testament in its relation to the New, as being full of germs of truth which were to be subsequently unfolded. And sometimes, as in 2 Cor. vi. 2 and Rom. x. 18, the later writer uses the words of the old dispensation to express his own ideas without regard to their original application, just as devout men now, without hesitation and almost unconsciously, make a similar use of scriptural language.

LITERATURE.—D. C. Turpie, *The Old Testament in the New*, London, 1868; Böhl, *Die älteste Citate im N. T.*, Wien, 1878; C. H. Toy, *Quotations in the New Testament*, New York, 1884. T. W. C.

R.

Rabanus Maurus (or, as written by himself, **Magnentius Hrabanus Maurus**; *Magnentius* from Magenze or Mainz; *Hrabanus* or Rabanus, "raven;" *Maurus*, an epithet given him by Alcuin because he had the virtues of Maurus, the favorite of St. Benedict), b. in Mainz about 776; d. there, Feb. 4, 856. He was educated in the famous Benedictine monastery of Fulda, in Hesse-Nassau, Prussia, 54 m. s.e. of Cassel; took the monastic vows; was ordained deacon, 801; studied under Alcuin at Tours, 802-4; was principal of the Fulda monastery school, 804-22; ordained priest, 814; abbot, 822-42; lived in literary retirement, 842-47; then became archbishop of Mainz. He was one of the greatest scholars of the Carolingian age. As a teacher he was most successful, and won for himself the proud epithet of the "Instructor of Germany." He belongs to the illustrious line whose predecessors were Isidore, Bede, and Alcuin. In a dark and troubled time he stands forth as a righteous man, independent, courageous, and singularly clear headed. If he condemned Gottschalk (848), he did only what might be expected of a conservative theologian, but his opposition to astrology and trial by ordeal marks him as greatly in advance of his day. His writings are numer-

ous, but are mostly compilations from the Fathers and later church writers. They embrace commentaries on nearly the entire Bible; educational treatises, especially one on the *Institutes of the Clergy*, and a reproduction of Isidore's *Etymologies*, which was an encyclopædia, now very curious reading; homilies and poems, much more ingenious than poetical. His works are in Migne, *Pat. Lat.* CVII.-CXII.; his poems in Dümmler's *Poeta Latini avi Carolini*, ii., 159-258. (See his life by Spengler, Regensburg, 1856; cf. J. Bass Mullinger, *The Schools of Charles the Great*, London, 1877, pp. 138-57; Schaff, *Church History*, vol. iv., 713-28.)

Rabaut (rā-bo), **Paul**, one of the most celebrated among the pastors of the Desert; b. at Bedarieux, at the foot of the Cevennes, France, Jan. 9, 1718; d. at Nîmes, Sept. 25, 1794; studied theology at Lausanne, and was, in 1744, made pastor of the Reformed congregation in Nîmes, but in 1752 a price of a thousand livres was put on his head, and he lived in perpetual danger of his life until the accession of Louis XVI. in 1774, when the rigorous measures against the Huguenots were left unenforced. His life has been written by one of his successors, Borrel, Nîmes, 1854. (Cf. MacCracken, *Lives of the Leaders of our Church Universal*, pp. 486-92.)

Rab'-bah (*greatness*), the chief city of the Ammonites (Josh. xiii. 25), situated in a small valley about 22 m. e. of the Jordan. It was captured by Joab after a long siege (2 Sam. xi.), but afterward regained its independence. Severe judgments were denounced against it (Amos i. 13-15, Jer. xlix. 23, Ezek. xxv. 5) and were fulfilled by Nebuchadnezzar (Ezek. xxi. 20, Jer. xxv. 21). By the Ptolemies it was rebuilt and was a city of importance, and so continued until it was finally overthrown by the Saracens. Its site is now known as Amman, and is covered with extensive ruins.

T. W. C.

Rabbi, a title of dignity. The Jews used it to distinguish teachers of the law, and it was often given to our Saviour by his disciples (Mark ix. 5, xi. 21) and by the people (John iii. 2, vi. 25). The Jews distinguished between *Rab*, "master," *Rabbi*, "my master," and *Rabboni*, "my great master." This last was regarded as the highest title of honor, and was given by Mary to our Lord (John xx. 16).

T. W. C.

Rabbinism, the general term for the phases of Jewish intellectual life since the Babylonish Exile as controlled by the rabbis. It is commonly divided into the periods of (a) the *Sopherim*, Ezra to Simeon the Just; (b) the *Chachamim*, Simeon the Just to Hillel I.; (c) the *Tanaim*, Hillel I. to Jehudah the Saint; (d) the *Amoraim*, Jehudah the Saint to Ashe; (e) completion of Babylonian Talmud to Mohammedan successes; (f) to suppression of rabbinical schools, in the East 11th century, in the West 13th century; (g) and finally thence to present time. Through all these periods the rabbins were the great leaders in religious and political life. See art. *Jews*.

Rab'-mag (*chief magician*) signified an officer

of great power and dignity at the Babylonian court (Jer. xxxix. 3, 13).

T. W. C.

Rab'-sar-is (*chief eunuch*), the title of a high Assyrian or Babylonian officer (2 Kings xviii. 17, Jer. xxxix. 3, 13).

T. W. C.

Rab'-sha-keh, the name not of a person, but of an officer (chief butler or cupbearer), who was sent by Sennacherib, king of Assyria, to summon Hezekiah to surrender, which he did in a most insolent and indecent manner (2 Kings xviii. 17-37).

T. W. C.

Ra-bu'-las or **Rabbula**, d. Aug. 8, 435; was bishop of Edessa and the predecessor of Ibas. Some of his hymns and letters, a sermon, and a monastic rule have come down to us and have been edited by J. J. Overbeck, Oxford, 1865. His prose works were translated into German for the *Kempton Bibliothek*, 1874.

Raca, a strongly contemptuous expression derived from the Chaldee *reka*, empty, worthless (Matt. v. 22).

T. W. C.

Rachel (*a ewe*), the daughter of Laban, wife of Jacob, and mother of Joseph and Benjamin. Her history (Gen. xxix.-xxxv.) shows her to have been beautiful and passionately loved by her husband, but tinged with the idolatrous superstition and cunning of her family. Jeremiah (xxxi. 15-17) represents her as weeping in her grave when her children pass by on their way to Babylon, and Matthew (ii. 17, 18) applies this to Herod's massacre of the innocents.

T. W. C.

Rachel's Tomb. The traditional site of this place is about a half a mile north of Bethlehem, and is revered by Jews, Christians, and Mohammedans. It is a stone enclosure, with a dome in Moslem style. The building has been often restored, and is not older than the 15th century.

T. W. C.

Racovian Catechism, thus called because it was first printed in Rakow, Racovia, Poland, in 1605, is a compendium of Socinian theology, drawn up by Statorius, Schmalz, Moscovius, and Völkel, on the basis of Socinius' preparations and from his writings. There is an English translation of it by Rees, London, 1818.

Radbertus, **St. Paschasius** (from *Pascha*, probably in allusion to his views on the Lord's Supper), one of the first to clearly state the doctrine of transubstantiation; b. in or near Soissons, 60 m. n.e. of Paris, about 790; d. in the Benedictine monastery of Corbie, 70 m. n. of Paris, April 26, 865. He was educated first at the Benedictine monastery of St. Peter, Soissons, then at that of Corbie. In the latter he became a monk and teacher, later principal of the school; was abbot, 844-51, but ended his days there as a simple monk. He was canonized, 1073. His fame rests upon his treatise on *The Body and Blood of the Lord*, in which he taught that "the substance of the bread and wine is effectually changed into the flesh and blood of Christ," which is the doctrine of transubstantiation, although the term is not used, and was not till 200 years later. The doctrine was not original with him, but he did much to establish it. Ratramnus (q.v.), one of his own monks, op-

posed it. His works are in Migne, *Pat. Lat.* CXX. (Cf. Schaff, *Church History*, iv., 546-49, 741-45.)

Raffles, Thomas, D.D. (—, —), LL.D. (—, —), Congregationalist; b. in London, May 17, 1788; d. at Liverpool, Aug. 18, 1863. He was pastor at Liverpool, 1811-61, and published several volumes of poems, lectures, etc. Several of his hymns have been much used. His memoir by his son appeared, London, 1864. F. M. B.

Ragged Schools, for vagrant or neglected children, begun at Portsmouth, England, by John Pounds, a cobbler, 1819. He is said to have been anticipated at Rome by a poor mason, G. Borgia, about 1790. A Ragged Sunday-school was opened in London, 1838. Thomas Guthrie, of Edinburgh, was the chief worker in this field from 1847. The Ragged School Union of London had, in 1864, 201 day schools with 17,983 pupils, 180 Sunday-schools with 23,860, and 205 night schools with 8325. F. M. B.

Ra'-hab (*wide*), a woman of Jericho, who sheltered the spies sent by Joshua (Josh. ii. 8-11), and in consequence was spared with all her kindred when the city was destroyed. She was a "harlot," but repented, and married into a noble family of Judah, and became an ancestor of our Lord (Matt. i. 5). Her faith and works are commended in Heb. xi. 31 and James ii. 25. T. W. C.

Ra'-hab (*pride*), a symbolical name for Egypt (Isa. xxx. 7, R. V., ii. 9, Ps. lxxxvii. 4, lxxxix. 10). T. W. C.

Raikes (rakes), **Robert**, the founder of Sunday-schools; b. at Gloucester, 104 m. w. by n. of London, Sept. 14, 1735; d. there, April 5, 1811. In youth he made charitable visits to the city prison. In 1757 he succeeded to his father's business as a printer, and conducted it till 1802. In 1780 he employed "four decent, well-disposed women," at a shilling each, to collect poor children on Sunday and teach them their A B C and the church catechism. He gave an account of the undertaking in a small newspaper which he owned; this, as copied or noticed by the London papers, attracted much attention; and from this humble beginning grew the vast system of modern Sunday-schools. Raikes gave a further account of his efforts in the *Gentleman's Magazine*, London, 1784, and lived to see his sapling become a forest. His life has been written by W. M. Cornell, Boston, 1860, n.e., 1871; A. Gregory, London, 1877, 2d ed., 1880, and others. F. M. B.

Rainerio (ri-ne-ri-o), **Sacchoni**, a native of Piacenza; d. in 1259; was for seventeen years a preacher among the Cathari in Lombardy, but turned suddenly against them, entered the Dominican order, and was made inquisitor of Lombardy. He wrote a *Summa de Catharis et Leonistis* for the use of the Inquisition, which has been printed in Martène and Durand, *Thes. Nov. Anecd.* and in d'Argenté, *Collect. Judic.*

Rainolds. See REYNOLDS.

Rainy, Robert, D.D. (Glasgow, 18—; Edinburgh, 18—), Free Church of Scotland; b.

at Glasgow, Jan. 1, 1826; graduated at its university, 1848; studied theology in New College, Edinburgh, and was, after holding various pastoral charges in the Free Church, appointed professor of church history there in 1862, and principal in 1874. He published *Three Lectures on the Church of Scotland*, Edinburgh, 1872, 5th ed., 1884; *The Delivery and Development of Christian Doctrine*, Cunningham Lectures, 1874; *The Bible and Criticism*, London, 1878.

Raleigh, Alexander, D.D. (Glasgow, 1865), Congregationalist; b. at Kirkcudbright, 28 m. s.w. of Dumfries, Jan. 8, 1817; d. in London, April 19, 1880. He studied at Blackburn College, and was pastor at Greenock, 1844-48; Rotherham, 1850-55; Glasgow, 1855-59, and London, 1859-80. He wrote *Quiet Resting-Places*, Edinburgh, 1863, 10th ed., 1880; *Story of Jonah*, 1866; *The Little Sanctuary*, 1872; *Sermons*, 1876; *Book of Esther*, 1880; *Way to the City*, 1880; *Thoughts for the Weary*, 1883. (See his life by his widow, 1881.) F. M. B.

Ra'-mah (*high place*). 1. A city of Benjamin, 5 m. n. of Jerusalem, fortified by Baasha, but retaken by Asa (1 Kings xv. 17, 22), the place where Nebuchadnezzar gathered the captive Jews (Jer. xl. 1), reoccupied after the captivity (Ezra ii. 26), and now identified with er-Ram, a mean village of fifteen families.

2. A contraction of Ramathaim-zophim (1 Sam. i. 1), the birth-place, home, and burial-place of the prophet Samuel (1 Sam. ii. 11, vii. 17, xxv. 1). It was in "the hill country of Ephraim," but cannot be further defined. T. W. C.

Ramadan is the name of the ninth month of the Mohammedan year and is observed as a fast, every day from daybreak till night, in celebration of the giving of the Koran. As the Mohammedan year is lunar, the months change place in the solar year, and when Ramadan falls in the hot term, the fast is very severe. The Mohammedans then sleep during daytime and revel during night.

Ram'-e-ses (*son of the sun*), called also Raamses (Ex. i. 11), a city and province in Egypt, apparently the same as Goshen (Gen. xlvii. 11), and the starting-point of Israel at the Exodus (Ex. xii. 37). Its site as a treasure city has recently been identified at the west end of Wady-et-Tumeilat. T. W. C.

Rammohun Roy, rajah, a Hindu religious reformer; b. in Burdwan, Bengal, Hither India, 1772; d. at Stapleton Park, near Bristol, England, Sept. 27, 1833; was by the study of the Koran led from polytheism to monotheism, and came to believe in the divine mission of Jesus. He labored to form a combination between Brahmanism and Christianity, and founded the theistic church of India, Brahmo Somaj (q.v., page 117). He translated the *Vedanta* from Sanscrit into Bengalee, Hindostanee, and English, 1816, and parts of the New Testament; *The Precepts of Jesus* in English, Sanscrit, and Bengalee, London and Calcutta, 1820, which occasioned a controversy between him and Rev. Dr. Joshua Marshman. He also published other

works in English, among which are *Exposition of the Judicial and Revenue System of India*, Calcutta, 1832. There is a life of him by Carpenter, London, 1866.

Ram-oth-Gil'-e-ad (*height of Gilead*), an Amorite city east of the Jordan, given to the Levites and made a city of refuge (Josh. xxi. 38), also the headquarters of one of Solomon's commissariat officers (1 Kings iv. 13). Ahab was mortally wounded there (1 Kings xxii. 34), and John anointed as Jehoram's successor (2 Kings viii. 28). It is usually identified with Es-Salt, a populous place, 25 m. e. of the Jordan. T. W. C.

Ramus, Petrus (Pierre de la Ramée), b. at Cuth, Picardy, France, 1515; killed in Paris during the massacre of St. Bartholomew, Aug. 26, 1572; began to lecture on philosophy in the Sorbonne about 1536, and made a great sensation by his relentless attacks on scholasticism and the Aristotelian logic; published in 1543 his *Animadversiones Dialecticæ* and *Institutiones Dialecticæ*, but was immediately silenced under pain of bodily punishment. After the accession of Henry II., in 1547, he was again allowed to teach, and though he did not succeed in supplanting the logic of Aristotle with his own system, he contributed very much to the overthrow of scholasticism, and stands in the history of philosophy as a precursor of Cartesius. After the colloquy of Poissy, 1562, he embraced Protestantism, but retained his chair in the Sorbonne. He was a very prolific writer, but there is no collected edition of his works. His life was written by three of his disciples: Freigius, Basel, 1574; Theoph. Banosius, Frankfurt, 1576, and Nic. de Nascel, Paris, 1599.

Rancé (ran-sā), **Armand Louis le Bouthillier de**, b. in Paris, Jan. 9, 1626; d. at Soligny-la-Trappe, Normandy, Oct. 12, 1700; was known as one of the gayest and most elegant of the debauchees of the court circles of Paris, when he suddenly, in his thirty-first year, threw himself into the opposite extreme, retired to the monastery at La Trappe, of which he was abbot, compelled the monks never to eat or drink anything but herbs and water, never to speak one word to anybody but the salutation, *Memento mori*, "remember that thou shalt die," and when he lay dying himself on the floor, in the ashes, the monks swore that they would continue his rule, which they did. See TRAPPISTS. He wrote much, beginning with a critical edition of *Anacreon*, when he was thirteen years old, and ending with a *Traité de la Sainteté*, 1683. His life was written by Tillemont, Paris, 1719, and Chateaubriand, 1844.

Ranfaing, Marie Elizabeth de, better known under the name of Elizabeth of the Cross of Jesus; b. at Remiremont, Lorraine, Nov. 30, 1592; d. at Toul, Jan. 14, 1649; retired after the death of her husband and founded, in 1631, together with her three daughters, an order of Our Lady of Refuge, consisting of women reclaimed from a life of shame, and confirmed in 1634 by Urban VIII. It had branches in Avignon, Toulouse, Montpellier, and Rouen, and lived through the Revolution.

Ranke (rānk-eh), **Leopold von**, b. at Wiehe, Thuringia, Dec. 21, 1795; d. in Berlin, May 23, 1886; was appointed professor of history at the University of Berlin in 1825; sent to Vienna, Venice, and Rome in 1827 to make researches in the archives; made historiographer of Prussia in 1841, and ennobled in 1866. Among his works, all of which are characterized by an extraordinary power to unravel even the most tangled skein, to find out what actually took place, to establish the fact, there are several very valuable contributions to church history, *Popes of Rome, their Church and State in the Sixteenth and Seventeenth Centuries*, Eng. trans., London, 1834, 3 vols.; *German History during the Reformation, 1830-43*, 5 vols., etc. He endeavored to sum up the results of a long life given to historic research in his *Weltgeschichte*, Leipzig, 1881, 9th part (ed. by several scholars), 1888, the third edition of his collected works, *Sämmtliche Werke*, was issued at Leipzig, 1881-88, 52 vols.

Ranters, an antinomian sect of Anabaptist coloring, which first appeared in England about 1645. They declared themselves to be in the condition of Adam in Paradise and incapable of sin, and they acted accordingly. But their excesses were speedily suppressed, and with its excesses disappeared also the sect. The name was afterward applied to the Primitive Methodists on account of their violent gesticulations.

Raphael (*the divine healer*), according to Jewish tradition one of the four archangels who stand around the throne of God, the other three being Michael, Uriel, and Gabriel. The name is not in the Bible, but in Tobit xii. 15. T. W. C.

Rappists. See HARMONISTS, page 354.

Rashi, often called **Yarchi**, the greatest Jewish exegete; b. about 1040 in Troyes, France; d. there, July 13, 1105. A man of extraordinary learning, he wrote a commentary on the whole Bible, and the part on the Pentateuch was the first book ever printed in Hebrew (Reggio, 1474). The whole commentary was translated into Latin by Breithaupt (Gotha, 1710-14, 3 vols.), and the Pentateuch into German (Bonn, 1833-38). Rashi is no proper name, but the combination of the initials of Rabbi Shelomoh ben Yitz'haki. T. W. C.

Raskolniks. See RUSSIAN SECTS.

Rasle (rāl), **Sébastien**, b. at Dole, Franche-Comté, 1657; d. at Norridgewock, Me., Aug. 23, 1724; entered the Society of Jesus and went, in 1689, to Canada as a missionary, laboring among the Illinois, the Algonquins, and the Abenaki. He was said to have instigated hostility among the Abenakis against the Protestant settlers within the English boundary. At all events, the Abenakis destroyed several New England settlements, and then retaliations were begun. In 1705 the New Englanders burnt down Rasle's church at Norridgewock, in 1722 they pillaged his house and carried away his papers—among which was a manuscript dictionary of the Abenaki language, now in Harvard College

library, printed 1838 in the *Memoirs of the American Academy of Arts and Sciences*, Cambridge, Mass.—and finally in 1724 they shot him dead. A memoir of him by Convers Francis is found in Spark's *American Biography*.

Ratherius, b. at or near Liege, 54 m. e. by s. of Brussels, 890 or 891; d. at the court of the count of Namur, 36 m. s.e. of Brussels, April 25, 974. He was educated at the convent of Lobbes, 30 m. s. of Brussels; became monk there; bishop of Verona, Italy, 931-34, when he was deposed by Arnold of Bavaria and imprisoned at Pavia, 935-37. He was then transferred to the care of the bishop of Como. Having managed to escape, he was tutor in Provence, 941, till in 944 he re-entered Lobbes; in 946 he was restored to his bishopric, but driven away again in 948. He was bishop of Liege, 953-55; abbot of Alna, near Lobbes; bishop of Verona again, 961; again driven away, 968; back at Liege; again abbot of Alna, and even for a year (971) abbot of Lobbes. He was evidently a man of great force of character, and that the clergy should have so often risen against him may show only that he was too rigorous in his demands. His works are in Migne, *Pat. Lat.* CXXXIX. (See his life by A. Vogel, Jena, 1854, 2 vols.)

Rationalism (Latin, *ratio*, "reason") denotes a method of thought in religion and ethics in which reason is the sole arbiter. What reason cannot comprehend and accept is denied by the rationalist. To him Scripture is just like any other book. He accepts it only when it agrees with his opinions, and then only as an illustration or confirmation, not as an authority. To the supernaturalist, on the contrary, Scripture is what reason is to the rationalist. He indeed employs reason, but only to search and judge those claims to a divine origin which it puts forth; and as soon as that point has been decided and he feels convinced that Scripture contains the direct teachings of God, it becomes his highest, his sole authority. The only office of reason is to search and explain the true meaning of the divine word. The doctrines themselves, even though they may seem strange and hard, are to be recognized and accepted unconditionally.

The term rationalism was first used by J. A. Comenius in his edition of Raymond of Sabunde's *Theologia Naturalis*, Amsterdam, 1661, and applied to deists and Socinians. But in the next century it came to denote the course of thought produced in Germany by the industrious propagation of the writings of Herbert, Hobbes, Tindal, Woolston, and other advocates of English deism, and in the Netherlands by the works of Spinoza, and in France by the Encyclopædists. Its acme was reached by the issue of the *Wolfenbüttel Fragments* of Reimarus which began in 1774, which represented Christ as merely a reformer of Judaism, a visionary enthusiast whose schemes of establishing a kingdom of Palestine were miserably wrecked. Rationalism was in the ascendant in Germany during the second half of the 18th century, but then under the lead of Jacobi and Schleiermacher a new impulse set in, which again was opposed

by Strauss (1835), who advocated the mythical origin of the Gospels, but was so successfully answered that later in life he shifted his ground completely. The most recent phase of rationalistic thought is a revival of ancient materialism by Buchner, Moleschott, and others.

LITERATURE.—Lecky, *History of Rationalism in Europe*, London, 1865; Hurst, *History of Rationalism*, New York, 1865; Cairns, *Unbelief in the Eighteenth Century*, Edinburgh, 1881. T. W. C.

Ratisbon, The Conference of, took place April 27-May 25, 1541, between Gropper, Pflug, and Eck, on the one side, and Butzer, Pistorius, and Melanchthon on the other, under the presidency of the Count-palatine Friedrich and Cardinal Granvella. An agreement was arrived at concerning the article on justification by faith, the Roman Catholics declaring themselves satisfied with the addition of the word *efficax*; but when the articles on the sacraments, the discipline, the hierarchy, etc., came under discussion, an agreement proved utterly impossible, and the conference was broken off. Reports in Latin and German were published by Butzer and Melanchthon and in Latin by Eck. They are found in the *Corpus Reformatorum*, iv.

Ratramnus, dates of birth and death unknown, living as a monk in the monastery of Corbie, 70 m. n. of Paris, in 868. He was famous for learning and ability; the chosen adviser of King Charles the Bald, and entrusted by Hincmar, archbishop of Rheims, with the reply to the circular letter of Photius. But it is upon his treatise on *The Body and Blood of the Lord* that his fame rests. This is a reply to the identically named treatise of his abbot Radbertus, although he does not name him. It takes the position that the eucharistic body is not identical with the historical body: the elements remain as they were before consecration, although in a spiritual sense they become to the believing recipient the body and blood of Christ. He regarded the mass as only a commemorative celebration of Christ's sacrifice. Naturally the book was seized upon by the Reformed theologians; this led to its condemnation by the Council of Trent as a Protestant forgery, but its Catholic origin is now unquestioned. There are several editions of the English translation—e.g., London, 1882. It is called *The Book of Bertram the Priest* by a scribe's error. It and his other writings in Latin are in Migne, *Pat. Lat.* CXXI. (Cf. Schaff, *Church History*, vol. iv., 549-53; 746-50.)

Ratzeberger, Matthäus, b. at Wangen, Württemberg, 1501; d. at Erfurt, Jan. 3, 1559; was successively body-physician to the elector of Brandenburg, the count of Mansfeld, and the elector of Saxony. He was a relative and intimate friend of Luther and wrote a life of him, edited by Neudecker, Jena, 1850.

Rauch (rowk), **Frederick Augustus**, Ph. D. (Marburg [?], 1827), German Reformed; b. at Kirchbracht, Hesse-Darmstadt, July 27, 1806; d. at Merckersburg, Pa., March 2, 1841. He studied at Marburg, Giessen, and Heidel-

berg, and held professorships at the two latter; leaving home in 1831 to escape prosecution for his liberal opinions, he taught at Easton, York, and Mercersburg, and became the first president of Marshall College, 1835, and professor of biblical literature in the seminary. He wrote *Psychology*, New York, 1840, and *The Inner Life*, 1842. (See his Eulogy, by Dr. J. W. Nevin, in *Mercersburg Review*, xi., 456, 1859.) F. M. B.

Rauhe Haus. See WICHERN.

Ravenna, a city of Italy near the Adriatic, 43 m. e.s.e. from Bologna. It was the seat of the Exarch of Ravenna in the later days of the Roman Empire, and so came in frequent connection with the affairs of the church. This quasi-imperial position gave it a certain independence in ecclesiastical affairs, and there were several disputes with the popes upon matters of government. Ravenna was also the seat of several councils of local importance. The one held July 22, 877, by Pope John VIII. enjoined that metropolitans should send to Rome for their palliums within three months after consecration, and should not perform any of the functions of their office till they were received. Elected bishops must be consecrated within three months after election by their metropolitans. That held in 1311 ordered that the sacraments should be administered fasting. That of 1314 sets the age for ordination to the priesthood at twenty-five, to the diaconate at twenty. (See Hefele, *Conciliengeschichte*, vol. v.) F. H. F.

Ravignan (ra-ven-yon), **Gustave François Xavier de la Croix de**, b. at Bayonne, South-western France, Dec. 2, 1795; d. in Paris, Feb. 26, 1858; entered the Society of Jesus and succeeded Lacordaire in 1837 as preacher of Notre Dame de Paris, where he achieved a great success, but was by ill-health compelled to retire to his convent in 1848. He published *De l'existence et de l'institute des jésuites*, Paris, 1844, 7th ed., 1855; *Clément XIII. et XIV.*, 1854, 2 vols. His autobiography was translated into English by De Poulevoy, New York, 1860.

Rawlinson, George, Church of England; b. at Chadlington, Oxfordshire, England, Nov. 23, 1815; was educated at Oxford and ordained priest in 1842; and was appointed Camden professor of ancient history to the university in 1861, and canon of Canterbury in 1872. Besides an Eng. trans. of Herodotus, annotated, London, 1858-60, 4 vols., 5th ed., 1881, several works on ancient history of great merit, including *The Five Great Monarchies of the Ancient Eastern World*, 1862-67, 4 vols., 2d. ed., 1870; *The Sixth*, 1873; *The Seventh*, 1876; numerous articles to reviews and dictionaries, and commentaries on various books of the Old Testament, he has published *The Historical Evidences of the Truth of the Scripture Records*, Bampton Lectures, 1859, 2d ed., 1860; *Historical Illustrations of the Old Testament*, 1871; *St. Paul in Damascus and Arabia*, 1877; *The Religions of the Ancient World*, 1882; *Egypt and Babylon from Scripture and Profane Sources*, 1884; *Bible Topography*, 1886; *Moses, his Life and Times*, 1887; *Kings*

of Israel and Judah, 1889; *Isaac and Jacob* (the last three in *Men of the Bible* series), London and New York, 1890.

Raymond of Pennafort. See PENNA-FORTE.

Raymond of Sabunde (Sebonde, Seleyde, etc.) was a Spanish physician and theologian, who died at Toulouse, 1437. But little is known of his private life. As a philosopher he was a scholastic and mystic, but his career falls in the period of the decline of Scholasticism, and his mysticism had no imitators. He was professor of theology, philosophy, and medicine at Toulouse about 1430-32, and published here, in 1436, his main work, *Theologia Naturalis, sive Liber Creaturarum*. It was written in poor Spanish, with copious Latin notes. A Latin translation of it was published in Deventer, 1487; in Strassburg, 1496; and in Nürnberg, 1502; a French translation was issued in Paris in 1569 by Montaigne, who also wrote a long essay or apology for the work. The original introduction to the book was put on the Index by the Council of Trent in 1595, and does not appear in Seidel's ed., Sulzbach, 1852, which is the last. Raymond made extracts from his own book, which were published after his death, in 1501, under the title of *Dialogi de Natura et Obligatione Hominis*.

In Raymond the nominalistic separation of theology and philosophy comes most decidedly to expression. He puts natural theology by the side of revealed theology. The Book of Nature and the Book of Revelation are parallel revelations. The latter is the more sacred, but cannot be understood save by a knowledge of the former. Man is the climax of Nature; therefore, by studying him, we study Nature, and from Man we naturally rise to God, who is Man unlimited and self-existing, without sin. Ascending through the four stages of *esse, vivere, sentire, intelligere*, or the facts of our own consciousness, we prove, according to Raymond, easily the existence and triunity of God, as well as the immortality of the soul. From this it will be seen that Raymond holds, with the Nominalists, that self-knowledge is the most certain kind of knowledge. His work culminates in a desire for the complete union of the loving soul with God. The means for this mystical conception is such a kind of love to God, which enables the Divine to permeate the soul. M. Montaigne, *Apologie de Raimond Sebond* (in his *Essais*, ii., 12); D. Matzke, *Die natürliche Theologie des R. v. S.*, Breslau, 1846; M. Huttler, *Die Religionsphilosophie des R. v. S.*, Augsburg, 1841.

C. H. A. BJERREGAARD.

Raymundus Lullus. See LULLUS, page 518.

Real Presence. See LORD'S SUPPER, page 513.

Realism. See NOMINALISM.

Re-bek'-ah (a noosed cord), the daughter of Bethuel and sister of Laban, who became the wife of Isaac and twenty years after the mother of Jacob and Esau. Her deceit in favor of Jacob (Gen. xxv.) led to disastrous

consequences. She died before Isaac, and was buried in Abraham's tomb (Gen. xlix. 31).

T. W. C.

Rech'-ab (*horseman*), the father of Jehonadab (2 Kings x. 15, 1 Chron. ii. 55).

Rech'-ab-ites, a tribe of Kenites or Midianites (1 Chron. ii. 55), descended from Jonathan, the son of Rechab (2 Kings x. 15), from whom their name is derived. They worshipped the true God, but were not reckoned as Israelites. Jeremiah (xxxv. 2-19) used their obedience to an earthly father to rebuke his countrymen's disobedience to Jehovah.

T. W. C.

Recluse meant originally, in the 11th and 12th centuries, monks and nuns who, on account of their great virtue, but at their own request, were actually sealed up in their cells, which they never afterward were allowed to leave except on the express order of the bishop.

Recollect (from *re-collegere*, "to gather again") means the return, within a monastic order, of a number of its members to the original rule, as, for instance, the recollects of the Augustines in the 17th century.

Reconciliation is the reciprocal change of two estranged parties from enmity to peace. In theology God is reconciled to man and man is reconciled to God, but the former is the basis and the origin of the latter. Hence Paul says of Christ (Rom. v. 11), "through whom we have now received the reconciliation" (R. V.), i.e., the removal of the obstacles which hindered peace. This is effected by the sacrifice of Christ, which satisfies God's justice and takes away his merited wrath; and when the sinner is led by the Spirit to see and feel this, his enmity is overcome, and he gives his whole heart to God.

T. W. C.

Rector, in the Church of England, is the clergyman who has charge and care of a parish, and enjoys the whole revenue of it if there be no vicar; if there be, a portion of the revenue must be applied to his support.

Recusant, in English law, means a person who refuses or neglects to attend the service of the Established Church on Sundays and other days appointed for the purpose. The term dates back to the time of Elizabeth. Her laws against recusants were principally directed against the papists.

Redemption, a figurative term denoting the work performed by Christ in securing the salvation of his people. Sometimes it implies the payment of a debt, as when redemption is identified with the remission of sins (Col. i. 14). At others it means the liberation of a slave or captive, as when Christ is said to have given himself a ransom for all (1 Tim. ii. 5, 6). Again, it contemplates not so much the restored liberties of the redeemed as the recovered right of the person who redeems, as when we are said to be redeemed unto God (Rev. v. 9), and to be not our own, being bought with a price (1 Cor. vi. 19). But in all these cases a payment is made. The debt is not

simply cancelled but liquidated; the bondman is not liberated either by conquest or gratuitously, but in view of a ransom; and the alienated possession is not freely restored, but bought back for a consideration. This is the essential point. Some of the Fathers pressed the figure to an extreme, holding not only that a price was paid, but that it was received by men's great enemy, the Evil One, who had a right to control them as his lawful captives. But our captivity to Satan was only a secondary consequence of our subjection to God's wrath. Satan was merely a subordinate instrument of God's righteous judgment. What we needed was that the Sovereign Judge should revoke our sentence, and therefore to him and not to Satan the ransom was due.

It has been said that the term redemption is often used in a general sense as simply equivalent to deliverance. This is true, but not to the purpose; for, as has been seen, the term is over and over employed not only to express our deliverance from the evils of sin, but also with a distinct reference to the means by which that deliverance is secured—viz., the payment of "a price." The redemption, therefore, is not gratuitous, but the satisfaction to public law and justice upon which the Sovereign Lawgiver consents to remit the sentence.

The evils from which believers are redeemed are the curse of the law, the wrath of God, the dominion of sin, and the death eternal. The original cause of redemption is the love of God, who spared not his own Son for the purpose (John iii. 16, Rom. viii. 32). Its procuring cause was the mediation of the Lord Jesus Christ (John x. 15, 1 Peter i. 19). The ends it accomplishes are the satisfaction of God's justice (Rom. iii. 25-26), the salvation of a countless multitude (Heb. ii. 10), and the display of the divine glory (Rom. xi. 33-36).

The church doctrine on the subject was first formulated by Anselm in his famous treatise, *Cur Deus Homo* (1098, Eng. trans., London, 1889), and was afterward fully worked out in the writings of the Reformers. (See R. S. Candlish, *The Atonement*, London, 1861; Lewis Edwards, *The Doctrine of the Atonement*, London, 1886; D. W. Simon, *The Redemption of Man* Edinburgh, 1889, and art. ATONEMENT.)

T. W. C.

Redemptorists, or the **Congregation of our Most Blessed Redeemer**, was founded in 1742 by Liguori (q.v.), and confirmed in 1749 by Benedict XIV. The order has some resemblance to that of the Jesuits. To the common vows of poverty, chastity, and obedience are added one vow which binds the members to labor diligently and unremittingly for the education and conversion of the poor and miserable, and another which prevents them from accepting any honor or benefice outside the order. The rules are very severe. Studies are recommended, though only so far as they may be of some practical value to the church. The order spread gradually to all countries of Europe. Under Hoffbauer's administration it became very powerful in Poland and Austria. To England it was intro-

duced in 1843; it has now six houses there. In the United States it has houses in New York, Baltimore, Pittsburg, and Albany. But, along with the other monastic orders, in 1872 it was expelled from Germany, and in 1880 from France.

Red Sea, a long, narrow arm of the ocean, separating Asia from Africa, called by the Hebrews "the sea" (Ex. xiv.), "the Egyptian Sea" (Isa. xi. 15), but chiefly "the sea of Suph" (or Reeda, apparently from the wool-like weeds growing in it), in our versions, the Red Sea. It is 1450 miles long, with an average width of 150 miles and a depth of 1800 feet. Its navigation is difficult, owing to submerged reefs. It receives no rivers, but many rain torrents, and its coasts are rocky and barren. Its northern end is divided into the Gulf of Suez and the Gulf of Akaba, between which lies the Sinaitic Peninsula. It is now admitted that the land has risen at the head of the Gulf of Suez, and the sea once extended as far as the present Bitter Lakes. As far back as the Pharaohs a canal connected this arm of the sea with the Nile. The place where Israel crossed it and the Egyptians perished is still disputed, some (Lesseps) putting it near the Crocodile Lake, but the greater number (Robinson, Bartlett, etc.) in the neighborhood of Suez. After crossing Israel journeyed to Ezion-geber at the head of the Gulf of Akaba. At this place and Elath were ports used by Solomon for "a navy of ships" (1 Kings ix. 26, x. 22). T. W. C.

Reed, Andrew, D.D. (—, —), Congregationalist; b. in London, Nov. 27, 1788; d. there, Feb. 25, 1862. He worked his way up from humble circumstances to the ministry, and after studying at Hackney Seminary, in the New Road, East London, was, in 1811, ordained pastor of the congregation to which he originally belonged, and with which he remained till Nov. 27, 1861. He published *No Fiction*, London, 1819, a kind of religious novel; *Visit to the American Churches*, 1836, 2 vols.; *Revival of Religion in Wyldiffe Chapel*, 1843; *Sermons*, 1861, and a supplement to Watts, 1817, enlarged, 1825, which became *The Hymn-Book*, 1842, and contains several extensively used hymns by himself. But his true life work was practical philanthropy, and not literature. By his untiring energy and great sagacity, but more especially by his sure conviction that the love which impelled him could not be in vain, he succeeded in founding the London Orphan Asylum, 1812; Infant Orphan Asylum, 1827; Asylum for Fatherless Children (Reedham), 1844; Asylum for Idiots (Earlswood), 1847; Royal Hospital for Incurables, 1854; Eastern Counties Idiot Asylum (Essex Hall), 1859; which institutions, models by themselves, can shelter 2100 inmates. His life was written by his two sons, London, 1863.

Reformation, The Protestant, of the 16th century, was an event produced by many and diverse causes operating over a long period of time. Ever since the establishment of the Roman Church as such there had been symptoms of discontent, which had grown

more marked with the lapse of time. The religious destitution of the people led in Southern France, at the close of the 12th century, to the rise of the Albigenses, whose doctrine was tinctured with Manichæism, and of the Waldenses, who represent the reaction from religious formalism to spiritual Christianity. The rise of the Dominicans and Franciscans was in itself a reformation in response to these demands, though not radical. In the following century the corruptions incident upon the residence of the popes at Avignon, where they became the tools of the court of France and thus lost their hold upon Europe in general, not only promoted efforts like the Waldenses, but called the learned into the field. Wiclif appeared with his protests against the corruptions of the monks, and the assumption by the clergy of power in secular matters, and with his efforts to remedy the general neglect of the people. The influence of Wiclif's writings led the preacher Hus in Bohemia to his peculiar views, though he was less radical than Wiclif himself in his departure from the received doctrines of the church. In both of these men the supreme appeal for doctrine and practice is to the Scriptures. Meantime the schism in the papacy (1378-1449), also a result of the Avignon residence, had magnified in the eyes of Europe the various evils afflicting the church, and led to the cry for a reformation in head and members, and to the "reforming councils" of Pisa, Constance, and Basel. Pisa (1409) had only made three popes instead of two; at Constance Hus had been burnt (1415), and at neither Constance nor Basel (1431-39) was anything accomplished of importance. The Hussites in Bohemia and the Lollards in England had maintained the cry for reform by their continued existence. Many events in the 15th century lent force to the increasing tendency to reform. The Renaissance (q.v.) brought new intellectual forces into operation, and an increase of light made existing abuses clearer. The invention of printing (about 1450) rendered the new learning accessible to all. The discovery of America enlarged the mental horizon of men. Reuchlin soon introduced the Hebrew language and the Hebrew Scriptures, and Erasmus the Greek Scriptures (1516), which made the contrast between papal and primitive Christianity more glaring. The universities became seats of the new scholarship, and among them Erfurt, where Luther was to study, became honorably distinguished by the labors of Mutianus. Wittenberg was founded (1502) for the culture of the new learning. In Germany in particular there had been rising a spirit of nationalism, which powerfully assisted the Reformation when once begun. The struggles of emperors and popes for many ages had left the total impression upon the nation that the popes were indifferent, if not hostile to the true interests of Germany, and separation from a thoroughly foreign church became easy. The precise hour when the Reformation begun was also favorable to it, since pope and emperor were so estranged in all their interests that common action to crush such a force as the Protestant was impracticable till time had been given it to develop

beyond the point where annihilation was possible.

The prime cause of the Reformation was, however, spiritual, and is an example of the providential guidance of the church by its divine Author. Martin Luther had been led by profound religious experiences, while in search of peace with God, to a spiritual apprehension of Christianity, and to a living conception of the freeness of the divine forgiveness for Christ's sake. Offended by the sale of indulgences in the boldest defiance of propriety and truth, he posted upon the doors of the castle church at Wittenberg, on Oct. 31, 1517, his ninety-five theses against the abuse. In essence these theses were a break with the papal system; but in his own conception Luther was still an obedient child of the church. But step by step he was led to perceive one error of Rome after another, till finally by her act, not his, he was separated from her, and thus left to go freely on the way of progressive understanding and exposition of the truth. In 1518 at Augsburg he refused to recant till convinced from the Scriptures; at Leipzig, in 1519, he rejected the infallibility even of councils; at Wittenberg, in 1520, he burnt the pope's bull, and when laid under the ban after the Diet of Worms, in 1521, he made answer by publishing the New Testament in German. When nine more years had passed by, the Protestants were not only able to present to the emperor and estates at Augsburg their confession of faith (1530), but the quiet labors of Luther and his associates had developed a form of worship, begun the organization of a church, spread their writings all over Europe and gained adherents in almost every land, survived the dangers of the Peasants' War, and also unfortunately laid at Marburg (1529) the foundation of their future separation from the Reformed brethren.

Meantime an independent movement had begun in Switzerland under the lead of Ulrich Zwingli. His training had been more thoroughly humanistic than Luther's, he had come more gradually and quietly to a knowledge of the truth, and the freer air of Switzerland favored a break with any power once seen to be in the wrong. Zwingli's work at Zurich was no sooner begun (1519) than the influence of his knowledge of the truth began to be felt. Under his guidance Zurich, as a free city, took the matter up, and by successive "Disputations" the principle was established that in preaching the appeal should be to the authority of the Scriptures alone, and the abuses of the Roman ritual and practice were removed. In substance the reforms at Zurich and those at Wittenberg were the same, except that at Wittenberg the principle held that all of the ancient system which should not be found repugnant to the Word of God should be retained, while at Zurich, all was to be removed which was not found commanded by the Word of God. The reforms at Zurich rested also upon a distinct and new theory of the constitution of the church. The church was the congregation of believers, represented by the city council, and as such it possessed all the authority and marks of the church, including infallibility. The work spread rapidly from

town to town. By 1525 Basel, Bern, Mülhausen, etc., by 1528 Bern, by 1531 almost all the present Protestant Switzerland, had been gained. But the course of political events was unfavorable to the cause. Zwingli was a political reformer as well as a religious, and opposed those entangling foreign alliances in which Switzerland had bartered away the blood of so many of her sons. The balance of power in the Swiss Confederacy was also originally with the "forest" cantons. These in particular were filled with pensioners of the papacy and France, and were jealous of the increasing influence of Zurich and of Zwingli. Five of these cantons began to persecute the Protestants, to hinder the Reformation in certain districts over which they had power, and to make a league with Austria. They also caught and burnt alive a preacher from Zurich. War was the result, which at first went in favor of the reforming cantons, but broke out again, and at Cappel, in 1531, Zurich was defeated by the forest cantons, and Zwingli himself, who was present as chaplain, killed.

Troubles also thickened about the cause in Germany. At successive imperial diets the Catholic party had tried to secure hostile measures against the innovators, but at Nuremberg (1522-23) the answer had been a recommendation of a general council to be called within a year, and the direction that meantime the gospel should be preached "in its purity;" at Nuremberg again (1524), that the Edict of Worms should be executed "as far as possible;" while at Spire (1526), the failure of the peace of Madrid, which had led Charles to give a harsh instruction to the diet, and the necessity of his gaining the help of the Reformed party, made the ultimate result of the diet that "every government should so live, rule, and conduct itself in reference to the Edict of Worms as it believed it could best answer to God and the imperial majesty." Thus the Reformation was sheltered under the civil power for a time. But at Spire, in 1529, the measures taken were so fatal to the prospects of the reform that the princes handed in a formal protest, whence the name Protestants. And now the alliance which was begun in 1526 at Torgau, was enlarged after the diet at Augsburg in 1530, which had directed the execution of the Edict of Worms, and the Schmalkaldic League was formed of the principal Lutheran princes and cities, the elector of Saxony and Landgrave of Hesse at the head. For a time the threat contained in these results was not carried out. The coming of the Turk led to the Peace of Nuremberg (1532), by which free exercise of their religion was permitted to the Protestants for a time. Charles had also not yet got his hands free from the struggle with Francis. But in 1544, after the final defeat of the French, he turned his attention to Protestant affairs, and with such success that in 1546 he reduced Southern Germany and put it under the "Augsburg Interim," which practically restored Catholicism, in 1547 defeated and took prisoner the leaders of the Protestants, and would soon have made an end of their political power and wiped them out of existence,

had not his ally, Maurice of Saxony, after having gained all he wished from the emperor, turned against him, reversed the decisions of the war, and almost seized the emperor himself in his bed (1552). The Peace of Augsburg (1555), which secured the Protestant powers the right of Reformation in their own territories, made them equal with the Catholic estates, but gave no such privileges to the "Reformed" portion of their number, brings the epoch of the Reformation to an end.

The Reformation in England was twofold—religious and political. As a religious movement, it was effected in a remarkable degree by the Word of God, no one individual taking the lead as in other reformed countries. The Greek Testament of Erasmus enlightens a Bilney and a Tyndale. Bilney converts Latimer; Cranmer is found laying stress upon the Scriptures in clerical examinations about 1525. Tyndale's translation is produced by his sense of the necessity of having the Bible as the sure foundation upon which to build up Christian work. It is succeeded by Coverdale's, the "Bishops'," the Genevan, and King James' within a century. It wrought a silent, but pervasive work throughout the whole realm, and finally made England Protestant. On the political side it was Henry VIII.'s desire to procure a divorce from Catherine, embroiling him with the papacy, which brought about the separation of the kingdom from the obedience of Rome. In the interval before this was effected and Henry married to Anne Boleyn (1533), Cardinal Wolsey, who had accustomed the king to see the supreme spiritual power exercised within his own realm, fell into disgrace. It was natural that Henry himself should now become head of the English Church, an arrangement which was hinted at in 1531, but not accomplished till Henry had been excommunicated (1534) and then deposed (1538). Henry remained Roman in his theology, and so persecuted both parties, Catholic and Protestant, impartially, and caused the "Ten Articles" (1536) to be followed by the "Six Articles" (1539), which decreed not only transubstantiation, but also the celibacy of the clergy. Thus Henry did not get beyond certain outward reforms, such as the suppression of many monasteries, and left the more radical reformation for his son and successor, Edward VI., who by 1552 had issued a revised Prayer-Book and the Forty-two Articles of Religion, which were distinctly Protestant, and even preferred, upon the Lord's Supper, the position of the Swiss to that of the Germans. Under "Bloody" Mary (1553-58) came a complete Catholic reaction involving the martyrdom of Cranmer, Latimer, and others. But the English people were only the more deeply stirred against Rome, and although Elizabeth (1558-1603) felt herself called upon to pursue at first an ambiguous policy, and to insist upon the preservation of the "system of Henry VIII.," whereby for a long time Protestants and Catholics worshipped side by side at the same altar, and there was nothing very markedly Protestant about the management of the church except its separation from the papacy, the nation advanced steadily toward a Protestantism

of the most extreme type—Puritanism. The treatment of Elizabeth by the papacy helped in this course. In 1569 she had been declared a heretic and her subjects absolved from their allegiance; in 1570 she had been "deposed"; the Catholic party had been stirred up to rebellion, and in 1588 the Spanish Armada had threatened the existence of her reign. But when James ascended the throne, it was to find the nation thoroughly reformed in sentiment, and already largely filled with that Puritan spirit which in conflict with Stuart absolutism was to prove so fatal to his son.

In France the Reformation began with the work of Jacques Lefèvre, who published in 1512 a commentary upon the Epistles of Paul in which he taught the doctrine of justification by faith. With others, when later condemned, he found an asylum at Meaux with Bishop Briçonnet. The reformed opinions spread from person to person, and gained here and there such as Calvin, who no sooner became a living Christian than a theological leader. The attitude of Francis I. (king 1515-47) was for a long time undecided. As late as 1534 it seemed possible that he might take the side of Protestantism, but after the placards denouncing the mass in that year, in spite of the issue of Calvin's apology for the Protestants, the *Institutes*, his policy was repressive. In Geneva after 1541, the Reformation was supreme. From this source pamphlets were scattered all over France, and the Protestant party steadily grew. By 1558 they had 2000 places of worship. The following year they could hold a general synod at Paris, when they adopted a Calvinistic confession, and the Presbyterian form of government. After the accession of Francis II. (1559) the Protestants became a political party under the lead of princes, and from 1562 to 1598 there was a constant succession of wars which resulted in armed truces from time to time, and terminated in the war of the three Henrys, upon the close of which (1589) Henry IV., the king of Navarre, became king of France. He was the son of the Protestant Margaret of Navarre, and had fought as a Protestant, but to secure his throne he abjured his faith. Still he insisted upon issuing (1598) the Edict of Nantes, which gave the Huguenots equal political rights with Catholics, and a limited toleration. The course of these wars had been marked by such atrocious events as the Massacre of St. Bartholemew (1572), and the assassinations of Henry of Guise (1588) and Henry III. (1589).

Such was the course of the Reformation in the principal countries in which it found a welcome, till it had attained a relative permanence. In the Netherlands it was early introduced, and in Holland it led to the Eighty Years' War (1568-1648), resulting in separation from Spain and the establishment of the Protestant religion. In Italy and Spain, though there were movements in the direction of reform, the papal power was too strong for success. The Jesuits (sanctioned 1540) worked powerfully against it, and the Council of Trent (1545-63) pronounced the refusal of Rome to modify the mediæval system. In the north the Reformation was introduced into Denmark in 1526, and in 1527 under Gustavus Vasa into

Sweden. But Protestantism spread, often in secret, in succeeding years, till it was, in 1618, at the outbreak of the Thirty Years' War, upon the eve of largely supplanting Romanism. (See the church histories, especially Schaff, with Merle D'Aubigne, Ranke, Fisher [good literary appendix], and numerous other monographs, among which may be mentioned for its emphasis upon the secular environment, too often forgotten, Seebohm, *The Era of the Protestant Revolution*, London and New York, 1874; L. Häusser, *Period of the Reformation*, Eng. trans., New York, 1874; very suggestive is Beard, *The Reformation of the Sixteenth Century in its Relation to Modern Thought and Knowledge*, London and New York, 1883; G. Egelhaaf, *Deutsche Geschichte im Jahrh.*, Stuttgart, 1890 sq.) For the Reformation in England, see the popular works of J. H. Blunt, London, 1868-82, 2 vols.; G. G. Perry, 1896, and W. H. Beckett, 1890; for that in Spain, John Stoughton, *Spanish Reformers*, 1883; for that in France, H. M. Baird, *Rise of the Huguenots*, New York, 1879, 2 vols., 2d ed., 1883; *The Huguenots and Henry of Navarre*, 1886, 2 vols.; R. Heath, *Reformation in France*, London, 1888. F. H. F.

Reformed Church.—1. IN EUROPE. The Reformed Church is the technical name of that branch of Protestantism which arose in Switzerland in 1516 under Zwingli. It was contemporary with but independent of the Lutheran Reformation. It was subsequently more fully developed and organized under Calvin, with a distinct type of doctrine and the Presbyterian polity. It is generally conceded that Calvinism, in its polity and doctrine has done more for the development of modern civilization than any other system, for its fundamental thought is the divine sovereignty to which even the proud human will is necessarily subordinate. See CALVINISM. In the doctrine of the Lord's Supper Calvin somewhat modified Zwingli's views. The great colloquy at Marburg, 1529, left its permanent impress upon Protestantism. Then really began the separation of the Lutheran Church and the Reformed. Luther held to the literal interpretation of the words, "This is my body;" Carlstadt held to the mystical view, while Zwingli held to what seemed to him the only rational and necessary meaning of the words—viz., that the elements represented the body and blood of Christ. But Calvin added to the "memorial view" of Zwingli the doctrine that the sacraments are also signs and seals of divine grace to the believer. See LORD'S SUPPER. Zwingli was soon cut off by death in battle, 1531, but not before a large portion of the German cantons had embraced the Reformed faith. The Reformation was further carried on in Switzerland after Zwingli's death by Ecolampadius, Farel, and, as we have already seen, by Calvin, who came as a refugee from France in 1536. Bullinger and Beza were also most efficient factors in the work. From Switzerland the new faith passed over into the Palatinate in the days of Frederic III., and it was there that the Reformed Church of Germany had its birth. Here the

Heidelberg Catechism was written by Ursinus and Olevianus in 1563, which has been a sym-bolical book in the Reformed Church ever since. From the Palatinate the new faith passed northward, finding a congenial soil in several of the German states, and penetrated as far as Bremen. It also spread into Bohemia, Poland, Spain, and Italy, but in these countries it was soon suppressed by persecution. In France also it met with great opposition, and its earliest adherents were forced to flee the country; yet the success of the Reformation was so great in France that a Protestant synod was held in 1559, representing about 2000 congregations. Beza earnestly pleaded for the truth at Poissy in 1561, and it was here that the name Reformed originated. In 1571 the Gallican Confession was adopted, and a church polity similar to that of Geneva. See FRANCE, REFORMED CHURCH OF. In Holland, however, the Reformed Church met with better success. Entering from Germany, it ultimately received its chief impetus from Switzerland and France. Charles V. and Philip II. were determined to destroy it, and the duke of Alva is said to have slain 100,000 Dutch Protestants between 1567-73, but the northern provinces then fell into the hands of the patriots, and "the union of the seven provinces" became the foundation of the Dutch Republic. The Reformed Church of Holland was soon organized according to the polity of Geneva, and the Belgic Confession and the Heidelberg Catechism were adopted as its standards of doctrine. The liturgy of Calvin was more or less modified and adopted with considerable additions. In 1609 began the Arminian controversy, which led to the call of the famous Synod of Dort, 1618-19, at which certain doctrines were more elaborately defined and formulated. The Peace of Westphalia, 1648, established the political rights of all the Reformed churches and princes of the continent. Since the Synod of Dort, although the standards have remained the same, the Church of Holland has passed through various vicissitudes both in doctrine and polity; in doctrine, owing to the spread of Rationalism, and in polity, owing to political revolutions. Especially in the Napoleonic wars did this church suffer in her external organization, but in 1816 certain new regulations were adopted which partly restored her former system. About 1830 a number of ministers and congregations separated from the Established Church to promote purity of doctrine and life. They are known as the Christian Reformed Church of Holland, and are an earnest and growing body.

2. REFORMED CHURCHES IN AMERICA.

1. *General:* Many adherents of the Reformed faith in Europe, led by divers causes, early emigrated to America. The dissenting elements from Great Britain have been generally described by names derived from their forms of church government, as Presbyterian, Congregational, in contrast with Episcopacy; but those from the Continent of Europe, while retaining the general epithet of Reformed, came to be described in America as Reformed Dutch, Reformed German, or French Reformed. But these old national

distinctions gradually lost much of their peculiar significance in the general Americanization and intermixture of all the Reformed elements in this country. The French Reformed were soon absorbed in other communions, while the Dutch, the Swiss, the German, and the English have attached themselves to either one of the Reformed churches as location or preference determined. Even the Episcopal Church in New York City and along the Hudson has been largely recruited from Dutch families. Now all these elements from the Reformed Churches of the continent were at first under the ecclesiastical care of the Classis of Amsterdam, a special history of whose wonderful missionary operations ought to be written. French, German, and Swiss, as well as Dutch, from all parts of the New World—from New Netherlands, Pennsylvania, Maryland, and Virginia; from the West Indies, Guiana, and Brazil; from many parts of the Old World, as Cape Colony, Hindoostan, and Ceylon; from the East India Islands, from Formosa, and Japan—turned to Amsterdam for men and money.

2. *In Particular: First, REFORMED CHURCH IN AMERICA* (known until 1867 as the Reformed Protestant Dutch Church). *First Period, Colonization, 1613-64.* The Dutch first came to America for purposes of trade. The West India Company was chartered in 1621, and settled many thousands of Hollanders in New York and New Jersey. The first church was organized in 1628, with Rev. Jonas Michaelius for its pastor. The Company formally established the Church of Holland, and promised to maintain ministers, schoolmasters, and comforters of the sick. Calls upon ministers were not valid unless endorsed by the company. As it was the Amsterdam Chamber of this great commercial corporation to which was committed the religious interests of New Netherland, it naturally operated through the Classis of Amsterdam. Thirteen ministers were sent over before the surrender of the Dutch colony to the English in 1664, at which time eleven churches were in existence, and which were then served by seven ministers.

Second Period, Struggle to Maintain Ecclesiastical Independence under English Rule, 1664-1705. Emigration from Holland had entirely ceased. There were about 10,000 Hollanders in this country. The relation of the Dutch churches to the Classis of Amsterdam were somewhat modified by the destruction of their relations to the West India Company. The Dutch secured, at the surrender, liberty to worship according to their own customs and usages. But while they were still under the care of the Classis they were subjects of the British Empire, yet they did not legally come under the class of dissenters. During the first decade under English rule, the English population being yet very small, there was no friction with the English governors. But after the revolt of the Dutch in 1673, and their reconquest a year later, some doubt was thrown upon the validity of the original articles of surrender, and now began determined efforts to establish the Church of England by law. In 1675 Governor Andros at-

tempted to settle an Episcopal minister over the Dutch church of Albany, but he was unsuccessful until the minister promised to submit to the Classis of Amsterdam. In 1679 the Dutch ministers then in the country, at the call of the governor, ventured to organize themselves into a classis, and ordain a certain licentiate who was in the country, and this act was subsequently ratified by the Classis of Amsterdam; but a similar order of Governor Nicholson, in 1700, they refused to obey. In 1682 Dominie Selyns, who had left the country at the surrender, returned, and exerted great influence in securing the church from governmental interference. The unfortunate complications brought about by Leisler's usurpation, 1689-91, put the Dutch ministers for a time in a false position, as if they opposed the accession of William and Mary, which was not by any means the case. The public commissions of the governors were liberal in spirit respecting religion, but they had secret instructions of a different import. Hence the Ministry Act of 1693. This, however, was made to assume a far more liberal character in its passage through the Assembly than was originally intended, and it was, moreover, limited in its application to only four counties—viz., New York, Westchester, Queens, and Richmond. But this act opened the eyes of Selyns and of the Dutch Church generally. Hence in 1696, not without very great difficulty, the Dutch church of the city of New York extorted a charter from the governor, giving them certain rights and privileges besides the right to hold property. Other Dutch churches throughout New York and New Jersey gradually followed and obtained charters, but these were denied to Presbyterians and all others, except Episcopalians, down to the Revolution. Trinity church obtained its charter in 1697, in which it is declared that the Church of England is established by law, by the Act of 1693, although the act became so indefinite in its passage that there is nothing in it to warrant the statement. In 1705, therefore, the Dutch element in the community compelled the passage of a supplementary act, explaining that the Ministry Act did not apply exclusively to the Church of England, but that dissenters also could be called and supported under its provisions. This, however, was never done. The Society for Propagating the Gospel in Foreign Parts (organized in 1701) sent over several English clergymen to provide for the services of the Church of England in the colonies and to teach the Indians. These missionaries expected to be supported by the provisions of the Ministry Act, but lawsuits followed instead, and no help was derived from the act for nine years. Meantime the oppressions of Governor Cornbury drove a large number of Dutch families into New Jersey, 1702-10, where they settled on the banks of the Raritan and its tributaries, and this territory has long been the garden of the Dutch Church. During this period, notwithstanding this struggle and without immigration, the Dutch churches doubled in number.

Third Period, Spiritual Awakening and Efforts for American Ecclesiastical Organizations, 1705-47. This was a period of compar-

ative peace. It was the time of the Great Awakening, as it was called. Whitefield aroused the people throughout the land, while Frelinghuysen was the evangelist of the Dutch Church, especially in New Jersey. The necessity of more ministers was deeply felt. Few were willing to leave the Fatherland to come to America. The expense and danger of sending American youth to Holland for education and ordination were very great. Morgan, a Presbyterian, served also the Dutch churches of Monmouth County, N. J., 1709-81. Van Driessen went to Yale College for ordination, 1727. The Classis of Amsterdam permitted the ministers in New York City, in their name, 1729, to ordain Boehme for service among the Germans in Pennsylvania, and others were permitted to ordain Schuyler, 1786, for service in Schoharie. Several irregular ordinations also occurred to satisfy the great demand for ministers. Frelinghuysen proposed that some sort of ecclesiastical assembly for government and ordination should be established in America, and also urged the necessity of a college in which to prepare young men for the ministry. In 1737, accordingly, the first formal move was made to organize an assembly or cœtus. There were three times as many churches as ministers. Three fourths of a century had passed since the English conquest, and the ties which bound to the Fatherland were becoming weakened. In 1738 the plan of a cœtus was sent to Holland for approval. A long delay ensued. Meantime the Classis of Amsterdam was engaged in seeking to bind together the Dutch, the Germans, and the Presbyterians, 1743, in one ecclesiastical assembly, but the effort was not successful. At length, when the appeal of the German churches was answered by the Classis in the commission of Rev. Michael Schlatter, 1746, with the several ministers who accompanied him, and Schlatter was authorized to organize the Germans into a cœtus, the same privilege was granted to the Dutch, and a cœtus for each body was formed in Sept., 1747.

Fourth Period, 1747-92. This was the period of organization proper. The desired results, however, were only attained after considerable strife and difficulty, being also modified during their development by the entire change in civil affairs produced by the Revolutionary War. During the seven years of the cœtus, 1747-54, efforts were made to supply the people with ministers. But it was soon discovered that the cœtus was an inefficient body. It could not license or ordain without special permission in each case, and it could not finally settle cases of discipline. Appeals could be carried to Holland. This caused endless delay and vexation. The cœtus in its original form only inducted four men into the ministry, while six passed by it and went to Holland for ordination. Hence in 1753 it proposed, on its own responsibility, to transform itself into a classis, which was accomplished the following year. But with this event a secession of some of the more conservative members took place, who styled themselves a *conferentie*, claiming to be the true cœtus. They also had possession of the

records of the cœtus. Ten years later, 1764, they formally organized themselves into an "Assembly Subordinate to the Classis of Amsterdam," standing in opposition to the American Classis. The contest between these rival bodies was often lacking in Christian courtesy. The principal points of discussion were the propriety of independent American ecclesiastical bodies and institutions of learning. The *conferentie* were in favor of uniting with King's (Columbia) College, and securing educational advantages therefrom; but the American Classis feared the influence of an Episcopal college, and moreover could not approve the means by which that institution had obtained its charter in 1754. (See Appendix of Centennial History of New Brunswick Seminary, where original documents are given.) Accordingly the American Classis, after several ineffectual attempts, finally secured a charter from the governor of New Jersey, 1766, for Queen's College, to be located in that state. But as this charter had some illiberal features it was thrown aside and a more liberal one obtained in 1770. This, with amendments, is the present charter of Rutgers College at New Brunswick, N. J. In this same year the two parties reunited on certain Articles of Union, which granted substantially, although in somewhat obscure terms, all that the American Classis had contended for, including the organization of a provisional General Body (equivalent to a Particular Synod in most respects) and five Special Bodies (equivalent to classes in most respects). The power of licensing and ordaining was limited to the General Body. Everything bethought a happy and speedy consummation, as brethren gave up many cherished convictions for the sake of peace, and a theological professor would quickly have been appointed, when the breaking out of the Revolution delayed everything for a decade. The Church suffered very much during the war, but with peace and civil liberty came to all denominations ecclesiastical autonomy, with all that is involved therein—-independent organizations, a sense of responsibility, literary and theological institutions and benevolent boards for the increase of Christ's kingdom at home and its dissemination to the ends of the earth. In 1784 the names of synod and classes were assumed by the bodies constituted in 1771 without further ceremony. In 1788, at a convention, it was declared that the constitution of a church must contain its standards of doctrine, its modes of worship, and its form of government. A committee was accordingly appointed to translate into English the Standards of Doctrine, the Liturgy, and the Rules of Church Order of the Church of Holland, and to add Explanatory Articles to adapt the church government to the circumstances of America. Accordingly to the eighty-four Articles of the Synod of Dort on government were added seventy-three Explanatory Articles, and the Standards of Doctrine, and the Liturgy of the Church of Holland, with these two sets of Articles, were declared to be the "Constitution of the Reformed Dutch Church in the United States of America." This was in 1792, and in 1798 a volume was

printed containing the above-mentioned material. Thus was the organization of the church completed.

Fifth Period, Active Work, 1792, to the Present Time. 1. *History of the Constitution.* The Standards of Doctrine have remained unaltered. Additional offices have during the last generation been added to the Liturgy, but these are optional as to use. The two sets of Rules of Church Government were thoroughly fused together in 1833, incorporating such additions as experience had suggested, and this part of the constitution was again revised in 1874. In 1867, after a prolonged discussion, the word "Dutch" was dropped from the name of the church, and the title, the Reformed Church in America, was adopted.

2. *History of Ecclesiastical Bodies.* The constitution of 1792 provided for a General Synod. This held its first session in June, 1794, and thenceforward triennially until 1812, since which time its sessions have been annual. At first all ministers and an elder from each church formed its constituency, but in 1812 it became a representative body. In 1819 the General Synod was incorporated under the laws of New York, and is the legal trustee of all endowments for theological professorships and the real estate pertaining to its seminaries; for some of the scholarships; for some of the mission money of the church, as well as for the Ministers' and Disabled Ministers' Fund. These funds and other property are managed by a Board of Direction, whose members are appointed by the General Synod. The income of the Synod was limited in 1819 to \$10,000; in 1869 an act was passed allowing \$15,000 more, and in 1889, by a general act, all corporations organized for benevolent purposes are permitted to hold property to the amount of \$2,000,000. The old Provisional Body of 1771, which assumed the name of Synod in 1784, became a Particular Synod in 1793 under the provisions of the new constitution. This body was divided into the Particular Synods of New York and Albany in 1800, to which were added the Particular Synod of Chicago in 1856, and the Particular Synod of New Brunswick in 1869. The Classes have increased from 5 in 1792 to 34 in 1890; the churches from about 75 to 551, and the ministers from 50 to 560. The total membership of the church is now about 90,000.

3. *Educational Institutions.* Rutgers College. The history of this institution has been frequently written. It was chartered in 1770 under the name of Queens. It is supported in part by tuition fees, and endowments now exceeding half a million. The value of its real estate approximates a million. Its library contains about 30,000 recently selected volumes, and its cabinets and apparatus are extensive. It has two departments, a classical and a scientific. The latter includes the State College of Agriculture and the Mechanic Arts, and has been liberally endowed by Congress. The faculty numbers 25, and the students are reported as 187 in 1890. Hope College is situated at Holland, Mich. It was chartered in 1866. It embraces a preparatory school, collegiate, scientific, and theological departments. The course of instruction is

thorough. The faculty numbers 7, and the students in 1890 are reported as 100. The New Brunswick Theological Seminary dates back, in its first professorship, to 1784. Its history was fully written in 1884-85 on occasion of its centennial. It now has a corps of five professors and is well equipped in all departments. Its grounds are spacious and are adorned with eight buildings. The Sage library contains more than 40,000 volumes, and is one of the best theological libraries in the country. A Board of Education distributes about \$20,000 annually among needy students preparing for the ministry.

4. *Missions.* This church now supports three missions—one in Arcot, India; one in Amoy, China; and one in Japan. About \$100,000 are raised annually for foreign missions and about \$30,000 for home missions. For all benevolent purposes about a third of a million is now annually raised, and for congregational purposes more than a million.

TRUE REFORMED DUTCH CHURCH. In 1823 Rev. Solomon Froeligh, with four other ministers (who were under suspension), seceded from the church and organized the True Reformed Dutch Church. They declared that the separation was on account of errors of doctrine and looseness of discipline. It was in reality the culmination of an old feud that had started two or three generations before. In 1830 they had about 30 congregations and 10 ministers. In 1860 the congregations numbered 16 and the ministers 10. They have recently received some additions to their numbers from certain Holland-speaking congregations in the West.

LITERATURE, Historical: *The Amsterdam Correspondence* (about 1200 letters and documents in mss. Dutch and English), 1628-1776; *Minutes of the Cetus, Provisional Synod and General Synod*, New York, 1738-1890; *Constitution of the Reformed Protestant Dutch Church (Doctrines, Liturgy, and Government)*, 1793, 2d ed., 1815; many partial editions of either Doctrine, Liturgy, or Government since; *Documentary History of New York*, Albany, 4 vols., 1850-51; *Colonial History of New York*, Albany, 1856-83, 14 vols.; *Memoir of the Rev. Dr. J. H. Livingston*, New York, 1829, 2d ed., 1856; *Magazine of the Reformed Protestant Dutch Church*, 1827-30, 4 vols.; Dunshee, *History of the School of the Reformed Protestant Dutch Church in New York City*, 1853, 2d ed., 1886; *Memoir of Abeel*, 1848; Brodhead, *History of New York*, vol. i., 1853, vol. ii., 1876; Demarest, *History and Characteristics of the Reformed Dutch Church*, 1856, 2d ed., 1889; Sprague, *Annals of the Reformed Dutch Church*, vol. ix.; Corwin, *Manual*, 1859, 2d ed., 1869, 3d ed., 1879; *Life of Rev. Dr. John Scudder*, 1870; *Centennial Celebration of Rutgers College*, Albany, 1870; Brinckerhoff, *History of the True Reformed Dutch Church*, New York, 1873; *Centennial Discourses*, New York, 1876, 2d ed., 1877; Hansen, *Reformed Church in the Netherlands*, 1884; *Centennial of the Theological Seminary at New Brunswick, N. J.*, New York, 1885.

Secondly, REFORMED CHURCH OF THE UNITED STATES, known until 1869 as the German Reformed Church.

First Period, Settlements, 1684-1747. As

early as 1684 the Frankfort Land Company had begun to send settlers to Pennsylvania. In 1705 German Valley, and soon after Lebanon and Amwell, all in West Jersey, were settled by Germans. The full tide of German immigration, however, did not begin until 1709. In that year 4000 Palatines, under the patronage of Queen Anne of England, embarked for America, but 1700 died on the passage. They settled on the upper waters of the Hudson (Schoharie) and in the valleys of the Mohawk. The Reformed Church of Switzerland was also well represented among these and later German settlers. It was on the Hudson that the first German minister began to officiate, John Jacob Ehle (Oehl), who labored in this field for about seventy years, 1710-80. From these German immigrants, with some later accessions, about twenty German churches before the Revolution sprung up in New York, which naturally fell into the fold of the Dutch Church. But the Germans generally, both in New York, New Jersey, and Pennsylvania, found it difficult to obtain ministers from the Palatinate. Observing the care of the Classis of Amsterdam over the Dutch churches they also sought help from the same. In 1727 Rev. George Michael Weiss passed through Holland on his way to America with 600 additional Palatine emigrants. He accompanied them at the request of the Palatine Classis, that they might not be without religious instruction. That Classis at the same time requested the Synod of North and South Holland to extend to the Germans in America such help as they could. Weiss and his company settled near Philadelphia. A couple of years later he revisited Holland in order to secure help for the Germans generally. Upon his statements, in connection with letters received at the same time from the Palatinate, the Synod of North and South Holland drew up an elaborate report upon the condition of the Germans in America, partly to secure help for them and partly to indicate the conditions on which they would take them under their care. The conditions were as follows: "All ministers, elders, deacons, and schoolmasters shall, upon entering upon their respective offices, subscribe to the Formulas which have been received in the Palatinate—namely: 1. The Heidelberg Catechism; 2. The Palatine Confession of Faith; 3. The Synod of Dort, as approved by the Palatine divines as well as by those of other nations; 4. The Post-Acta of the Synod of Dort; and 5. The Formula Consensus; to the end that there may be harmony with our doctrine, and that your churches may the better be able to correspond with those of the Netherlands." Original mss. in the New Brunswick, N. J., Archives. In the same year the Classis of Amsterdam directed their ministers in New York and vicinity (Boel, Du Bois, Antonides) to ordain in their name John Philip Boehme to the ministry for service among the Germans in Pennsylvania. In 1731, while the Synod of North and South Holland was in session at Dordrecht, 800 exiled Palatines passed through the place to take ships at Rotterdam for America. The Synod visited them in a body, religious exercises were observed,

and help was given them for their immediate necessities, with the promise that they should not be forgotten.

Second Period, Organization 1746-93. In 1746 the Classis sent over the Rev. Michael Schlatter as general superintendent to organize and consolidate the scattered churches between the Delaware and the Susquehanna, and those also south of the Potomac. He held this office for eleven years. He found forty-six congregations, but only four or five regularly ordained ministers, and a German population of about 30,000, half of whom were of the Reformed faith. He organized these ministers with twenty-five elders into a cœtus on Sept. 29, 1747. Additional vigor was imparted to the German churches by Schlatter's visit to Europe in 1751. His report and appeal secured on the continent about £12,000, with the addition of 700 Bibles; £20,000 additional were subscribed by George II. and the nobility of Great Britain, chiefly for political reasons, as a fund for the support of German ministers and schools. Six ministers returned with Schlatter to America. The free school scheme, however, did not work well. The Germans resisted the attempt to Anglicize them too rapidly. The help from this fund ceased after 1762, a part of the money having gone, as it is said, into the endowments of the University of Pennsylvania. In 1793 the German Church declared itself independent. About 100 ministers in all had labored in this church up to this time, most of whom had been under the care of the Classis of Amsterdam. There were at this time about 150 churches, but only 22 ministers. The old cœtus became now a synod.

Third Period, Active Work, 1793, to the Present Time. A constitution was adopted embracing the Heidelberg Catechism as their only standard of doctrine, a liturgy and a form of church government. The Church increased rapidly by immigration. Congregations were soon formed in Ohio. The number of ministers did not keep pace with the congregations. The standard of ministerial qualification was also lowered. Candidates were obliged to study with pastors already overtaxed by the care of several churches. Not a few irregularities in ordination and administration occurred. The rationalism of Europe also made its influence felt, but about 1815 a change for the better took place. The organization of the church was somewhat improved and greater doctrinal circumspection was required. The necessity of institutions of learning began to be keenly felt. In 1819, by a letter of Dr. Livingston, they were invited to share the benefit of the New Brunswick institutions. The Synod was now changed from a convention to a delegated body, classes having now, for the first, been formed. But in 1824 the Ohio Synod separated and became independent. In 1825 a theological seminary was established at Carlisle, Pa. Rev. Dr. Lewis Mayer was chosen professor. This institution was subsequently removed to York and then to Mercersburg and finally to Lancaster. In 1851 another seminary was opened at Tiffin, O., in connection with Heidelberg College. There is also a

theological department at Ursinus College, Collegeville, Pa., and another at the Mission House, at Franklin, Wis. These theological seminaries have already (1890) sent out more than 1300 ministers. In 1836 Marshall College was founded at Lancaster, Pa.; Heidelberg College at Tiffin, O., 1850; Mercersburg College at Mercersburg, Pa., 1865; Palatinate Collegiate Institute at Myerstown, Pa., 1868; Juniata Collegiate Institute at Martinsburg, Pa., 1869; Greensburg Collegiate Institute at Greensburg, Pa., 1869, and Ursinus College at Collegeville, Pa., 1870. There are also similar institutions at Catawba, N. C., Rimersburg, Pa., at Cleveland, O., at Dakota, Ill., at Pleasantville, O., at Portland, Ore., and at Wichita, Kan. In 1825 the English language began to be used in some localities, which led to closer relations with other bodies, and a modification of some peculiar usages. Periodicals were soon established both in English and German, and boards of missions and education were organized. Drs. Rauch and Nevin endeavored to counteract the changes which were beginning, and their efforts proved successful. The struggle lasted for a generation, and the school of the so-called Mercersburg Philosophy and Theology became widely known and provoked no little criticism from the evangelical denominations. In 1863 a General Synod was organized, embracing the district synods of both the East and the West. In the same year the three hundredth anniversary of the Heidelberg Catechism was celebrated, and the tercentenary edition of the Catechism in old German, Latin, new German, and English was published. Also in the same year the Tercentenary Monument was published, a volume embracing many able essays on this venerable symbol. In 1869 the word "German" was dropped from the title of the church.

Statistics, 1890.—District synods, 8; classes, 56; ministers, 835; congregations, 1554; members, 200,498; Sunday-schools, 1513; officers and teachers, 3967; scholars, 138,616; students for the ministry, 285; moneys for benevolent objects, \$161,078; for congregational purposes, \$874,053.

LITERATURE, Historical.—*The Mercersburg Review*, 1849-61, new series, 1867-78. This is the great storehouse of material relating to the German Church in its history, liturgy, etc. Indeed this *Review* represents a large part of the literature of the German Reformed Church in this country. Mayer, *History of the Reformed German Church*, Philadelphia, 1851, vol. i. only has been published, and this relates to the church in Europe; Harbaugh's *Life of Schlatter*, Philadelphia, 1857; also, *Fathers of the Reformed Church*, Lancaster, Pa., 1857, 2 vols.; Gerhart, *German Reformed Church*, 1863; Bomberger, *History and Criticism of the Ritualistic Movement in the German Reformed Church*, 1866; Appel, *Recollections of College Life*, Reading, Pa., 1886; Dubbs, *Historic Manual*, Lancaster, 1885; Swander, *The Reformed Church*, Dayton, O., 1889; Theodore Appel, *Life of Nevin*, Philadelphia, 1890.

E. T. CORWIN.

Reformed Episcopal Church. See EPISCOPAL CHURCH, REFORMED, p. 268.

Reformed Presbyterian Church. See PRESBYTERIAN CHURCH, p. —.

Refugee (French, *refugié*), a name first applied to those Protestants who fled from Flanders to England from the persecutions of the duke of Alva, 1567 and afterward; then to the Huguenots, who fled from France to England after the revocation of the Edict of Nantes by Louis XIV. in 1685; finally to those who were driven away from France by the horrors of the Revolution, and now generally given to any one who for religious or political reasons leaves his native country and seeks refuge in a foreign land.

Regalia, *jus regaliæ*, *jus regale* ("royal right"). The Council of Chalcedon, 451, resolved that the savings left by a bishop or other member of the clergy deceased, and the revenues of an episcopalsee or other benefice collected during a vacancy, should be held in the name of the church and to its benefit. But when in the Middle Ages the church received fiefs from the state, it seemed quite natural that such ecclesiastical fiefs should be subject to the same rules as the secular, and that, consequently, the revenues accruing from them during vacancies should fall to the king, as his royal right, *jus regaliæ*. The church, however, or rather the Roman curia wanted the money, and fought for it in England, Germany, France, everywhere. In England the contest was brought to a close under Henry II., 1133-89, who was finally compelled to give up his *jus regaliæ*. The concordat of Worms, 1122, gave the German emperor full *jus regaliæ*, but no pope had the will to adhere to the concordat and no emperor had the power to enforce it. In the 13th century the emperor, too, had to yield. In France, on the contrary, the curia experienced one humiliation after the other on this question. Boniface VIII., 1294-1303, believed that he could simply order the French king's *jus regaliæ* out of existence, but he found in Philip the Fair and the French Parliament a power of resistance he had never dreamed of, and the popes of the Babylonian captivity, from Clement V., 1305-14, to Gregory XI., 1370-78, formally recognized the right. There were, however, some few bishoprics in Bordeaux, Provence, and Dauphiné, which were exempted from the royal rule, but in 1682 Louis XIV. cancelled the exemptions simply because he could brook no such irregularities in his administration, and all the protests of Innocent XI. were unavailing. (See Phillips, *Das Regalienrecht in Frankreich*, Regensburg, 1873.)

Regeneration, the new birth, that work of the Spirit by which the soul previously dead in sins is created anew in Christ unto righteousness. It is to be distinguished from baptism, which is an external rite, from reformation of the outward conduct, from conversion from one creed to another. Nor does it consist in new revelations or imply the gift of new faculties. But it is a mighty spiritual change, likened in Scripture to a new creation (2 Cor. v. 17) or a resurrection from the dead (Eph. ii. 6), a total transformation of the inner man so that there is a new centre of his personal life. Its author is the Holy Ghost

(John iii. 5), and he effects it ordinarily by the use of the word of truth as the instrument (1 Cor. iv. 15, James i. 18, 1 Peter i. 23). His almighty energy imparts to the soul a new principle of spiritual life which makes old things pass away and all things become new (2 Cor. v. 17). How this is done, how the divine Spirit operates on the human spirit, no one knows, but we are sure of the fact from Scripture, observation, and experience, and also of its perfect consistency with the freedom of man as a moral agent. This great change on its divine side is called regeneration, and on its human side conversion, or the turning from sin to holiness. It is an instantaneous act, for there can be no medium between life and death, and herein it differs from sanctification, which is progressive. Its evidences are an increasing sense of the evil of sin, deepening humility, absolute reliance on Christ for acceptance with God, endeavors after new obedience, joy in God, and zeal for his glory.

The term "regeneration" as used in Matthew (xix. 28) refers to the restoration of all things at Christ's second advent, when there shall be "new heavens and a new earth," a complete outward physical renovation of the world, corresponding to that which takes place on the persons of believers.

T. W. C.

Regensburg. See Ratisbon.

Regino, a monk in the monastery of Prüm, Rhenish Prussia; b. at Altrip on the Rhine, near Spire; d. at Treves, 915; wrote a *Chronicon*, found in *Mon. Germ.*, i., the first attempt in Germany to write a world's chronicle, but not very reliable even in those parts which may have been based on personal observation; also a collection of ecclesiastical laws, *De synodal causis*, edited by Wasserschleben, Leipzig, 1840.

Regius, Urbanus. See RHEGIUS.

Regula Fidei (*rule of faith*), a term used by the early Fathers to designate the sum of Christian doctrine as based upon the baptismal formula. But it has come in modern times to denote the criterion of doctrine. Three views prevail: 1. The Protestant. All the historical churches, whether Lutheran or Reformed, agree in holding the sole sufficiency of holy Scripture for faith and salvation. 2. The Romanist. This accepts the written word, but adds to it unwritten traditions, which "whether received from Christ himself or dictated by the Holy Spirit are preserved in the Catholic Church by continual succession" (Council of Trent, Sess. iv., *On the Canon*). 3. The New Anglican. This was announced in Tracts for the Times, No. 70, in this way. "Catholic tradition teaches revealed truth, Scripture proves it: Scripture is the document of faith, tradition the witness of it: Scripture and tradition, taken together, are the joint rule of faith." It is hard to see any difference between this view and that of Rome.

The question is a vital one. It involves a choice between the Word of God and the wisdom of men, between the unchanging rock of divine inspiration and the shifting sands of human opinion.

T. W. C.

Regular and Secular are two ecclesiastical terms belonging to the Church of Rome, of which the former applies to that part of the clerical body whose members have taken the vows of some monastic order or congregation, and are obliged to live in it and according to its rules, while the other part, which lives in the world, is called secular. A priest may be either regular or secular, according to whether he is a monk and lives in a convent, or has a parish to take care of.

Re-ho-bo-am (*enlarger of the people*), a son of Solomon, who at his father's death ascended the throne at the age of forty-one, and reigned seventeen years. The taxes which Solomon had laid to sustain his splendid court being oppressive, the people asked for relief, but were met with an insulting reply from the foolish monarch (1 Kings xii.), the consequence of which was the permanent revolt of ten tribes. Afterward an invasion of Shishak, king of Egypt, commemorated on the walls of the temple of Karnak, despoiled the temple of Jerusalem of its treasures. T. W. C.

Reid, Thomas, D.D. (Aberdeen, 1764), b. at Strachan, Kincardineshire, Scotland, April 28, 1710; d. at Glasgow, Oct. 7, 1796; studied theology at Aberdeen; was ordained pastor of New Machar, Aberdeenshire, in 1737, and appointed professor of philosophy at Aberdeen in 1752 and at Glasgow in 1763. His first philosophical publication was an *Inquiry into the Origin of our Ideas of Beauty and Virtue*, London, 1748, directed against Hutcheson's application of mathematics to morals. But his principal works are *Inquiry into the Human Mind on the Principles of Common Sense*, 1764; *Essays on the Intellectual Powers*, 1785, and *Essays on the Active Powers of the Human Mind*, 1788, which may be characterized as an opposition to the scepticism of Hume, more especially to its anti-theological consequences. As a system the philosophy of Reid is weak; his ideas are vague and unstable. But as criticism his analyses are often very acute, and gave rise to a series of researches and speculations which, under the name of Scotch philosophy, has exercised a considerable influence not only in their home, but also in France and America. Reid's works were edited by Hamilton, London, 1847, 1 vol.

Reimarus, Hermann Samuel, b. in Hamburg, Dec. 22, 1694; d. there, March 1, 1768; was appointed director of the gymnasium in Weimar, 1723, and in Hamburg, 1729. He was a strongly pronounced rationalist, but is now mentioned only as the author of the *Wolfenbüttel Fragments* (q.v.), Eng. unfinished trans., London, 1879.

Reimensnyder, Junius Benjamin, D.D. (Newberry College, South Carolina, 1880), Lutheran (General Synod); b. at Staunton, Va., Feb. 24, 1842; graduated at Pennsylvania College, Gettysburg, Pa., 1861, and Gettysburg Theological Seminary, 1865; held various pastoral charges, that of St. James, New York, since 1881, and has published *Heavenward*, Philadelphia, 1874, 4th ed., 1877; *Doom Eternal*, 1890; *Lutheran Literature, Distinctive Traits and Excellencies*, New York, 1883;

Luther, Biographical Sketch, 1883 ; *Six Days of Creation*, Philadelphia, 1886.

Reland (ra-lant). **Hadrian**, b. at Ryp, North Holland, July 17, 1676 ; d. at Utrecht, Feb. 5, 1718, where he had been since 1699 professor of Oriental languages and biblical antiquities. He wrote several learned works, among which the principal one is, *Palestina ex monumentis veteribus illustrata*, Utrecht, 1714, which is still the best book on ancient Palestine.

Relics (Latin, *reliquia*, "remains") meant originally the actual remains of a saint or martyr, but was afterward used in a wider sense, signifying everything which had belonged to him. It was quite natural that relics should be revered by the church, but as the worship of saints and martyrs grew up, this reverence became adoration, and gave rise to much superstition. In the 9th century it was decided that no church building should be consecrated unless it contained relics, and miraculous powers were often ascribed to them. The consequence was that up to the time of the Reformation the whole of Christendom was filled with spurious relics.

Relief Church. See PRESBYTERIAN CHURCHES, p. 746.

Religion is derived by Cicero from *relegere*, "to reconsider," and by Lactantius from *religare*, "to bind back," but on either derivation the word means the conscious relation between man and God and the expression of that relation in human conduct. There is a wide difference among investigators as to the origin of the religious sentiment. Some place it in fear arising from the overwhelming power which man sees around him, and which he naturally dreads. Others resolve it into the feeling of absolute dependence. But according to the Scripture God revealed himself to the first pair in Eden, and some remains of that primitive disclosure must have accompanied their descendants in all their wanderings. Besides, the constitution of nature is such as to lead men to the acknowledgment of God (Rom. i. 20), and this is confirmed by the dealings of Providence (Acts xiv. 17). This natural religion is the basis of that which is revealed, for we could not accept a revelation unless we were convinced of the existence of Him from whom it professes to come, and believed that he was a being of goodness and justice and power. The need of a revelation is manifest ; for the light of nature falls short in many respects. It does not tell how we are to worship the Being it makes known. It gives no information respecting the dark mystery of sin, either how it originated or, what is far more important, how it is to be removed. It affords no intelligence as to the immortality of the soul, the resurrection of the body, and a future state in which destiny is made to conform to character. It satisfies none of the questionings that come incessantly from the reason, the heart, and the conscience of man. Its tendency at best is to excite a spirit of inquiry and longing.

This spirit finds its full satisfaction in the religion contained in the Old Testament and

the New, a supernatural revelation made in a course of historic events, which can be traced from age to age through the long tract of time. Its adherents now number less than a quarter of the earth's population, yet there is no other religion which can compare with it in origin or character or effects ; and it expects one day to conquer and absorb all other faiths. Nor is this unreasonable, even if we leave out of view the supernatural assistance on which it relies. The humane and practical character of Christianity ; its singular independence of race, place, and time ; its power to assimilate social and political experiences ; its hold on the past and its grasp on the future ; the beauty and eloquence and historical value of its records ; its survival of the strifes it has engendered, and its exceptional power to profit even by its losses ; the key it offers to the significance of other religions ; its identification with a civilization that is steadily advancing over the whole world—these things show that this religion alone has a fair chance of becoming the religion of universal humanity. If to these are added the voice of prophecy and promise and the demonstration of a divine spirit, a Christianized world is no longer a dream or a vision, but a calm and assured result in the eye of reason as well as of faith.

Population of the globe.....	1,350,200,000
Greek Church.....	69,692,700
Six other Oriental churches.....	6,500,000
Roman Catholics.....	196,000,000
Protestants.....	97,139,000
Mohammedans.....	160,000,000
Buddhists.....	340,000,000
Other Asiatic religionists.....	200,000,000
Pagans.....	200,000,000
Jews.....	6,000,000

T. W. C.

Religion, Philosophy of, as a special philosophical discipline, was established by Hegel. All the greatest thinkers among the earlier philosophers had, indeed, made the relation between religion and philosophy the subject of more or less penetrating researches, but it was Hegel who first made the philosophy of religion an integral part of the philosophical system. His principle was purely psychological. He recognized religion as one of the forms of the absolute, but only as the lowest. He placed it below the sphere of poesy, just as he placed poesy below the sphere of philosophy ; only in philosophy the human spirit meets, according to him, face to face with the divine spirit. Where he first brings in religion among the spiritual phenomena, in *Phänomenologie des Geistes*, his conception as well as its unfolding is of exceeding grandeur. But when later on, in his *Religionsphilosophie*, he came to apply the principle to the actual facts, to the historical religions, he seems to have satisfied nobody. His principle was, nevertheless, widely adopted, and the various demonstrations of it range from L. Feuerbach's *Wesen des Christenthums*, which defines religion as a blending of the delusions of fear with the illusions of hope, to Immanuel Hermann Fichte's *Speculative Theologie*, which centres the philosophical system in a religious intuition.

In a quite different way, though not

altogether without influence from Hegel, the subject was taken up by Auguste Comte. His principle is purely historical. Personally he recognized religion as a psychological phenomenon, as a spiritual power, but only in a deplorable form, only as a mental disease. Nor was his practical application of the principle adopted so very successful. He demonstrated religion as a stage of civilization, but as the lowest one, that in which man explains everything outside of him by supposing behind it the same motive power as he feels within himself—that is, by creating a god in his own image. The religious stage of civilization is followed by the philosophical, in which man substitutes the idea for the god, in the explanation of the world, and the philosophical again by the positive, in which the phenomenon is accepted and explained simply as phenomenon, and no question raised with respect to its "behind." This brilliant scheme for a history of civilization exercised a great fascination over many minds, and has proved a powerful tool in working out truth. But it soon became evident that Comte's conception of religion is merely an abstraction, made from very slender and not altogether faultless materials, and his philosophy of religion can hardly be said to have found any followers.

It had, nevertheless, a great influence, and became of paramount importance by starting a comprehensive, exhaustive study of all religions existing or having existed, the result of which—not so very far off—will be a complete history of religion, which again, it may be hoped, will result in a true philosophy of religion. (See J. Caird, *Introduction to the Philosophy of Religion*, Glasgow, 1880, n.e., London, 1889; O. Pfleiderer, *Philosophy of Religion, on the Basis of its History*, Eng. trans., London, 1886-88, 4 vols.; Stirling, *Philosophy and Theology*, Edinburgh, 1890; Martineau, *The Seat of Authority in Religion*, London, 1891.) See arts. on COMTE, FICHTE, HEGEL. C. P.

Religious Dramas. See MYSTERIES.

Religious Liberty. See TOLERATION.

Relly, James, b. at Jefferson, North Wales, England, in 1729; d. in London about 1780. He was originally a Unitarian preacher, but became the founder of the Universalist Society in London, which after his death was ministered to by laymen until its dissolution in 1830. That conversion must have taken place about 1750, but otherwise very little is known of his personal life; even Murray, his first convert and the founder of Universalism in America, gives no particulars. He was, however, a voluminous writer. His principal work is *Union; or, a Treatise of the Consanguinity and Affinity between Christ and His Church*, London, 1759, rep. in Philadelphia, 1843, in which he sets forth his ideas of the mystical relation between Christ and the human race. Among his other works are *The Sadducee Detected and Refuted*, 1764, in which he teaches the resurrection of the body in the most literal sense of the words; *Salvation Completed*, 1779, etc.

Remigius, St., bishop of Rheims; b. at

Cerny, near Laon, 86 m. n.e. of Paris, about 485; d. at Rheims, Jan. 13, 533, where he had been bishop since 457. He was successful in converting the Franks, and baptized Clovis, Dec. 24, 496. One of his successors, Hincmar, 845-82, has adorned his life with a number of fictions of a rather transparent description—the angels bringing down from heaven the ampulla with the chrism for the consecration of Clovis; the bull of Hormisdas recognizing him as the primate of Gaul, etc. Four letters and a few verses ascribed to him have come down and are reprinted in Migne, *Pat. Lat.* LXV. (See his life by A. Aubert, Paris, 1849.)

Remonstrants is the name given to the followers of Arminius (q.v., p. 46), because they, in 1610, presented to the States of Holland a "remonstrance" against the sentence of the Synod of Dort condemning them as heretics.

Rem'-phan or Re'-phan (R. V.). Found only in Acts vii. 43, which is a quotation from Amos v. 26 in almost the exact words of the Septuagint, the corresponding Hebrew being Chlun. They are doubtless interchangeable names for a god secretly worshipped by Israel in the wilderness. T. W. C.

Renaissance (English, Renascence), a term applied to the revival of learning in the 15th century. The decline of literary power in Greece and Rome was manifest long before the fall of the Western Empire in 476. But the general confusion, the supremacy of uneducated barbarian princes in the lands where learning had once flourished, and the extension of the centres of civilization in distant portions of Europe, had produced a long period when the means of education were scanty, and the literary productions of the best minds characterized by sameness and by great limitations. But with the middle of the 14th century a new era began. Petrarch opened the eyes of Italians to the treasures of the ancient tongue of Italy, which they had so long forgotten. Manuscripts were brought out from their long concealment, and poets and orators of the ancient time diligently studied. Attention was also turned to the Greek classics, and with the beginning of the next century, as the Turk began to threaten the existence of the empire, Greek scholars came in greater and greater numbers to the West, bringing the writings of antiquity with them. And when Constantinople fell (1453), still greater numbers came. And now arose a great passion for the cultivation of literature. The discovery of the art of printing (about 1450), which sprung full-fledged into existence, enabled great numbers to have access to the stimulating products of the past at prices marvellously low. The collection of manuscripts and their printing became the favorite pursuit of the wealthy and the great.

All this was of the greatest importance in the merely literary aspect; but in the material of learning the revolution wrought was of greater promise to the essential progress of the race. In medicine and the natural sciences, the methods of the ancient Greeks, which were those of discovery, observation,

and classification, were reintroduced into the world. In philosophy Aristotle, the favorite of the Middle Ages, could be fully studied and in his own words. Plato also became known. Theology could not fail to join in the universal gain, and so, as attention was drawn to the Greek language, it was natural that the New Testament should be published and made accessible to all, and then that attention should be drawn also to the ancient Hebrew language and Scriptures. The old universities gave themselves to the cultivation of the new learning, and new ones, like Wittenberg, were expressly designed for its pursuit. It was but the natural result when Erfurt, the great humanistic university of Germany, produced Luther, that when he was called to labor in Wittenberg he found his chief support in the person of Melancthon, who was himself a product of humanistic education.

In Italy the Renaissance took largely a sceptical turn, and furnished an example of perverted ethics in Machiavelli's *The Prince*, which defended any means necessary to attain a good end. But in Germany the spirit of the new learning was from the beginning religious. Reuchlin (1455-1522) was the recognized leader, and his chief work was to introduce Hebrew learning by means of his Hebrew grammar. That so much attention was paid to the follies of the monks (*Epistola Obscurorum Virorum*, q.v.) was an incident, not the main line of the development. In England the same religious spirit was found. Erasmus had been there, and when he turned to theology and published the *Fathers* and the New Testament, these had attentive readers in the English universities. Henry VIII. did not favor the movement, and yet it was in his reign that two books embodying the spirit of the new learning were written in England, Erasmus' *Praise of Folly* and More's *Utopia*. In the reign of Elizabeth the new learning took root, and by developing the study of the Scriptures gradually made England, though under the ambiguous system of Elizabeth, not only a Protestant, but a Puritan country.

The work of the new learning after the first period of the Reformation had come to an end was very great. The foundation of new universities and the cultivation of the sciences went hand in hand (Kepler). The spirit of modern times and the method, suggested by the two Bacons, of inductive inquiry, have in the process of time given us all that is characteristic of modern civilization. The Renaissance was the fruitful beginning of the modern age.

The latest and in many respects the best books on the period are Symonds, *Renaissance in Italy*, London, 1875-86, 7 vols.; Geiger, *Renaissance und Humanismus in Italien und Deutschland*, Berlin, 1882; Burckhardt, *Renaissance in Italy*, new Eng. trans., London, 1890. F. H. F.

Rénan (reh-non), **Joseph Ernest**, b. at Tréguier, Bretagne, France, Feb. 27, 1823; educated at the St. Sulpice (Jesuit) Seminary, Paris; studied Orientalia; visited Syria and Palestine, on a government expedition, 1860; was appointed professor of Hebrew in the

College of France, Paris, 1862, but dismissed immediately after the publication of his notorious *Life of Jesus*, 1863, and was not permitted to resume his chair till 1870. He became a member of the French Academy, 1878. His principal works on biblical and religious subjects are, *Histoire générale et systèmes comparés des langues Sémitiques*, Paris, 1855, 2d ed., 1858, 2 vols.; translations of Job (1859, Eng. trans., London, 1889), Song of Songs (1860, Eng. trans., 1864), Ecclesiastes (1882); *Studies of Religious History and Criticism*, Eng. trans., New York, 1864; *The Influence of Rome on Christianity*, London, 1880; and especially *Histoire des origines du Christianisme*, 1863-81, 7 vols. (Eng. trans., *Life of Jesus*, 1867; *The Apostles*, 1869; *St. Paul*, 1887; *The Anti-Christ*, 1880; *The Gospels*, 1888; *Hadrian*, 1888; *Marcus Aurelius*, 1888); and *Histoire du peuple d'Israel*, 1887 sqq. (Eng. trans., *History of the People of Israel till the Time of David*, 1888; *History of the People of Israel to the Capture of Samaria*, 1889; *Studies in Religious History*, 1887; *The Future of Science*, 1891. (See his *Recollections of my Youth*, Eng. trans., 1888.)

Renata, duchess of Ferrara; b. at Blois, Oct. 25, 1511; d. at Montargis, June 12, 1575; was a daughter of Louis XII. of France, and married in 1528 to Hercules of Este. From her early youth she felt drawn toward Protestantism, and she made her court at Ferrara the rendezvous of the Italian and French reformers. Calvin visited her and became one of her most intimate friends and correspondents. But in 1542 the popish reaction began; in 1550 the Inquisition was installed at Ferrara, and in 1554 Renata was imprisoned and forced to recant. After the death of her husband, 1559, she returned to France and openly embraced the Reformation. Her life has been written by E. Masl, Bologna, 1876, and Sophia W. Weitzel, New York, 1883.

Renaudot (reh-nō-dō'), **Eusèbe**, b. in Paris, July 20, 1646; d. there, Sept. 1, 1720; was educated by the Jesuits, but entered the Congregation of the Oratory, and published several works on the history of the Eastern Church and its relation to the Western, *Historia patriarcharum Alexandrinorum*, Paris, 1713; *Collectio liturgiarum Orientalium*, 1716, etc.

Repentance, a change of mind accompanied with regret and sorrow for something done, and an earnest wish that it were undone (2 Cor. vii. 8, R. V.). Such was the repentance of Judas (Matt. xxvii. 3), which, however, had no spiritual character, and in view of its end was simply natural, but intense remorse. It was the sorrow that worketh death.

The term is used in reference to God (Gen. vi. 6, Jonah iii. 9, 10), but, of course, only by way of accommodation. God cannot repent or wish any of his actions undone, and the words simply mean that in his dealing such a change took place as among men would be ascribed to a change of mind.

True evangelical penitence or the "repentance unto salvation, a repentance that bringeth no regret" (2 Cor. vii. 10, R. V.), is a heartfelt sorrow for sin and a turning away from

it with abhorrence, accompanied with an earnest endeavor to live in holy obedience to all the commands of him who promises mercy to the penitent. It always implies or contains a greater or less conviction of the divine compassion, and hence is specifically different from the harsh, cruel, crushing spirit of remorse. "The tears of repentance are not bitter; they do not burn where they fall; they are sweetened by meekness, humility, and love." Law awakens the sense of sin, but it is the discovery of the forgiving love of God, as it is revealed in the cross of Christ, that melts the heart.

The call to this exercise is not an arbitrary command of God, but one that is in the nature of things essential. The way of holiness is the only way of peace and safety, and it cannot be well with one who has strayed away until he returns to it. The first duty of him who is in the wrong road is to turn. Hence the call of John the Baptist, which was taken up in the same words by our Lord when he began his ministry, was (Matt. iii. 1, iv. 17), "Repent, for the kingdom of heaven is at hand." And so Paul to the polished Athenians declared that God "now commandeth men that they should all everywhere repent." It is a universal and imperative duty, from which there is no escape. "Repentance toward God and faith toward our Lord Jesus Christ" (Acta. xx. 21) lie at the very foundation of the spiritual life. T. W. C.

Reph'-aim, sometimes transferred from the Hebrew (2 Sam. v. 18, xxiii. 13), at others translated "giants" (Deut. iii. 11), denotes either a tribe of uncommon stature who lived east of the Jordan (Gen. xiv. 5), or the spirits of the departed (Ps. lxxxviii. 10, R. V. margin). The valley of Rephaim was near and to the southwest of Jerusalem. There David defeated the Philistines twice (2 Sam. v. 17-25, 1 Chron. xiv. 9-16). T. W. C.

Reph'-i-dim (*resting-places*), the last station of Israel before reaching Sinai, where the people murmured, and Moses brought water by smiting the rock. (Ex. xvii. 1, 8-16.) It is now generally identified with the Wady Feiran, a broad and cultivated valley. T. W. C.

Reprobation is a technical theological term occurring in the controversies concerning predestination as the antithesis to election.

Requiem is a mass for the dead, and thus called from the first words of the text, *Requiem eternam dona iis, Domine*. "Give them, O Lord, eternal rest." The most excellent musical compositions of the kind are those by Mozart and Cherubini.

Reredos (French, *arrière dos*, "back wall") is the screen behind the altar, forming, in cathedrals and other large churches, the partition between the sacrum and the apse. In minor churches, where there is no space behind the altar, reredos are erected only for the sake of ornament.

Reservation, Mental, a trick by which, as the Jesuit Sanchez taught, a man could lie by adding a secret qualification to his utterance.

Thus the witness of a crime might say, "I know nothing of it," by adding mentally, "as a public fact." This horrible evasion of truth was developed by Escobar and other Jesuit authorities, and even by some, as Antoninus Diana (d. 1663), who were not Jesuits.

T. W. C.

Reservations, Papal. At an early period and in a quite natural way the pope began to exercise influence on the appointment to the episcopal sees and other large ecclesiastical benefices. But the lust of power and, still worse, the lust of gain gradually transformed this natural and probably beneficial influence into an arbitrary and mean interference, and manifold were the tricks which the popes invented in order to reserve to themselves the appointment to the greatest possible number of benefices. Thus in 1265 Clement IV. claimed the right of appointment when the incumbent died in Rome, *apud sedem Apostolicam*, and in 1286 Honorius IV., when the incumbent resigned to the pope; after which malicious people observed a steadily growing tendency among the prelates to die on visits to Rome or to resign to the pope. The councils tried in vain to bring some order into these scandalous matters, but the concordats succeeded. Mathias Hausmann, *Geschichte der päpstlichen Reservatfälle*, Regensburg, New York and Cincinnati, 1868.

Reserved Cases is a technical term belonging to Roman Catholic casuistry, and denoting certain sins—heresy, simony, sacrilege, etc.—for which a priest cannot give absolution, but which must be referred to some higher ecclesiastic.

Residence, or the duty to personally perform the duties of a benefice enjoyed, seems to have relaxed very early in the Christian Church. As early as the Council of Nicea, 325, it was found necessary to enjoin it, and at the Council of Antioch, 341, to repeat the injunction. On account of plurality and other causes non-residence became one of the most glaring scandals of the Roman Catholic Church at the time of the Reformation, and the Council of Trent could do nothing in the matter; it became only worse in the 18th century, and it was the spirit of the Revolution which finally brought the remedy. It is often said that absence immediately disappeared in the Protestant churches, but that is a mistake. In the middle of the 18th century more than one half of the rectors of the Church of England had never seen their parishes nor their parishes them, and the case was not better in Sweden. Here, too, the Revolution had some work to do.

Resignation, the submission of the soul to the will of God. It is entirely different from Stoic and Mohammedan fatalism, in that so far from being a compulsory yielding to the inevitable, it is a voluntary acquiescence in the dealings of the Most High as of One who is infinitely wise and good. It is therefore a mixture of obedience, humility, and trust. The Christian glorifies God by his unshaken assurance that he numbers the very hairs of our head and will make all things work to-

gether for good to them that love him. True resignation is a peculiarly Christian grace, and the highest manifestation of it was made in Gethsemane by our Lord when he said, "Not my will, but thine, be done."

T. W. C.

Restoration. The term is derived from the passage in Acts (iii. 21) in which it is said of Jesus, "whom the heaven must receive until the times of restoration of all things" (R. V.), and which is supposed to teach that all sinful and condemned creatures will one day return to the favor of God and the enjoyment of heavenly felicity. But all that the words require or even suggest is the winding up of the stupendous plan God is carrying into effect for his own glory and the salvation of his chosen people (compare Matt. xvii. 11). The former view was first held by Origen, who based it upon the biblical statements that Christ's rule must be universal and God must be all in all (Ps. cx. 1, 1 Cor. xv. 27 sq.). Similar ideas in regard to God's goodness and man's freedom led to the advocacy of restoration in a private way by Gregory Nazianzen (328-89), and publicly by Gregory of Nyssa (332-98); and by theologians of the Antiochian School, as Theodore of Mopsuestia (350-429); and even Chrysostom is so reported, but without reason. But these views never obtained conciliar sanction; nay, Origen's doctrines were condemned by the Council of Constantinople (343). In the West the opinion had no prominent advocates, and was declared against by Augustin (353-480).

In the 9th century it was adopted by Scotus Erigena, who taught that God is the substance of all things, and all things at last return to him; accordingly, the restoration was only a part of the process by which all individuality is extinguished. But the theory did not prevail. The mystics, Eckart and Suso, did not adopt it, though the "Brethren and Sisters of the Free Spirit" did.

At the Reformation John Denk (d. 1527) taught that even the devil would be saved, and spread the notion among the Anabaptists, but the chief reformers agreed in holding the church view. Toward the end of the 17th century new advocates of restorationism appeared, Jane Leade (q.v.), of London, and the "Philadelphian Society" (q.v.), which she founded. The authors of the "Berleburg Bible" agreed with them, as did F. C. Oetinger, the theosophist. Since the middle of the last century most of the Rationalists of Germany, and not a few of the Supernaturalists, have pronounced in favor of the return of all souls to God. But among recent theologians Rothe maintained that the doctrine contradicted the self-determining power of the will in reference to the acceptance of salvation, without which the process has no ethical value; for if man is free to accept, he is equally free to refuse. On much the same ground Martensen felt constrained to admit the possibility of an endless damnation.

A large portion of the body known as Universalists in England and America hold the view called Apokatastasis or Restoration, resting it upon the utterances of the Apostle

Paul in Rom. v. 18, xi. 32, and 1 Cor. xv. 22; but the general conviction of sober interpreters is that these passages interpreted by their connection and by the other statements of the writer elsewhere do not justly admit of such an inference.

T. W. C.

Resurrection. The term denotes the revival of the human body from the grave, and its resumption of existence in a future state. The conception is purely scriptural, there being scarcely a trace of it in ethnic religions. It is suggested in the Old Testament by the translation of Enoch and Elijah, by expressions in the Psalms (xvi. 9, 10, lxxiii. 24-26), by the imagery of Isaiah (xxvi. 19), and by Ezekiel's vision of the dry bones (xxxvii.). In Daniel it is expressly said that "many that sleep in the dust of the earth shall awake." In the later Judaism the doctrine became clearly defined and was held by the great body of the people, the Sadducees being only an exception to the prevailing opinion. In the New Testament the point is everywhere assumed or expressly asserted, our Lord calling himself "the resurrection and the life," and affirming that the raising of the dead shall be universal, including the evil and the good. His apostles reaffirm this teaching, dwelling, however, with special emphasis upon the resurrection of believers, which they connect with the resurrection of Christ as its evidence and earnest and pattern. Paul gives some animating particulars concerning the future body of the righteous, in what is the classic passage of the New Testament upon the subject; but concerning that of the ungodly neither he nor any other inspired writer says anything beyond the fact that they also shall rise after death. The Epistle to the Hebrews (vi. 2) mentions the tenet as one of the elementary truths of Christianity, and so it is, being distinctly bound up with the future life and the whole purpose of God respecting his redeemed people. Hence its general and constant reception. The earliest creed, short as it is, makes this a distinct article, and the example has been followed in all subsequent ages. Every confession of the historic church contains the same, and at this day all divisions of Christendom, however differing on other points, are at one as to the complete victory over the grave at the last day.

How the dead are raised we neither know nor can know. All that the Scripture tells us is the fact, and that is very important. Man will hereafter consist of soul and body as he does here. The complete personality is to undergo the judgment and receive its unending retributions. To make this possible the dead are to rise, and the whole historical person that lived here is to live hereafter. This takes the tenet out of mere sentiment, and gives it a place among the most important factors of human thought. It does away with the undue disparagement of the body which has sometimes appeared in the church, arising either from a survival of the old heathen notion that matter is essentially evil, or from the ascetic principle that the body is an incubus, whose impulses need to be extirpated rather

than controlled. On the contrary, as a constituent of man's nature it is to be neither abused nor pampered, but cherished as befits a temple of the Holy Ghost.

Many objections have been raised against the doctrine, most of them resting upon a misconception of its nature and grounds. To them all is appropriate the one answer of our Lord to the Sadducees (Mark xii. 24), "Is it not for this cause that ye err, that ye know not the Scriptures nor the power of God?"

T. W. C.

Retreats have a specific meaning in the terminology of the Roman and Anglican churches, denoting a time of temporary retirement from the work of active life for the sake of prayer, meditation, and spiritual exercises. In the Roman Church the custom is very old, and it has of late years been revived in the Anglican Church too.

Rettberg, Friedrich Wilhelm, b. at Celle, Hanover, Aug. 21, 1805; d. at Marburg, April 7, 1849; was appointed professor of theology at Göttingen in 1834, and at Marburg in 1838, and published among other works *Kirchengeschichte Deutschlands*, Göttingen, 1845-48, 2 vols., reaching to the death of Charlemagne.

Rettig, Heinrich Christian Michael, b. at Giessen, July 30, 1795; d. at Zurich, March 24, 1836; was appointed professor of theology at Zurich, 1833, and published *Die freie protestantische Kirche, oder die kirchlichen Verfassungsgrundsätze des Evangeliums*, Giessen, 1832.

Reuben. See TRIBES.

Reuchlin (roik-leen), **Johann**, b. at Pforzheim, Baden, Feb. 22, 1455; d. at Stuttgart, June 30, 1523; led like most Humanists a strikingly varied and extremely busy life, being a veritable knight-errant of knowledge. He studied *rudimenta* at Freiburg, Greek in Paris under Hieronymus of Sparta, and in Rome under Hermolaus Barbarus, who Graecized his name into "Capnio;" jurisprudence at Orleans; philosophy in Florence in steady intercourse with Ficinus, Mirapdola, Politian, and others; Hebrew at Linz under the body-physician of Friedrich III., etc. He lectured at Basel, Paris, and Florence; he wrote books: a Latin dictionary, which ran through 23 editions; a Latin exercise in dramatic form, which ran through 29 editions; a Hebrew grammar and text-book, which first made a systematic study of that language possible; something which smacks at once of Plato and Cabbala, *De verbo merifico, De arte cabbalistica*; something which points toward the Reformation, *De arte prædicandi*, etc.; and at the same time he held all kinds of positions—court-singer, tutor, counsellor, diplomat, etc. In 1509 he formed an acquaintance with Pfefferkorn, a converted Jew, who held an imperial commission to ransack all Jewish books and confiscate those which contained any polemics against Christianity. The emperor asked Reuchlin whether he did not think it best to have all Jewish books burned, and Reuchlin declared such a proposition completely nonsensical. Pfefferkorn grew furious and at-

tacked him in *Handspiegel*, but Reuchlin answered him victoriously in *Augenspiegel*. Behind Pfefferkorn, however, stood the Dominicans of Cologne, and the grand inquisitor, Hoogstraten, declared forty-three propositions of the *Augenspiegel* heretical. The court of Spire acquitted Reuchlin and sentenced Hoogstraten to pay a fine of 111 gulden, but Hoogstraten appealed to the pope. The court of Rome also acquitted Reuchlin, but Leo X. had not the courage to confirm the sentence of the court in the face of the haughty, half-rebellious Dominicans, and the life of the timid Reuchlin dragged on for ten years in trembling and misery, and would have thus dragged on to the end, if Franz von Sickingen had not compelled the Dominicans, by a threat of visiting them in Cologne, to pay the fine and keep silence. There is in the life and labor of Reuchlin many precious preparations for the Reformation, but when Luther appeared Reuchlin became estranged even from Melancthon, who was his nephew, and whom he loved very dearly. His life has often been written in Germany, best by Geiger, Leipzig, 1871.

C. P.

Reuss (roiss), **Eduard (Wilhelm Eugen)**, Lic. Theol. (Strassburg, 1829), D.D. (Jena, 1843), Ph.D. (Halle, 1875), LL.D. (Georgetown College, Kentucky, 18—), Protestant theologian; b. at Strassburg, July 8, 1804; studied theology in his native city, at Göttingen and Halle, and Oriental languages in Paris, and was appointed professor in the Theological Faculty of Strassburg in 1834. His principal works are *Geschichte der heiligen Schriften*, N. T., Halle, 1842, 6th ed., Braunschweig, 1874, Eng. trans. by E. L. Houghton, *History of the Sacred Scriptures of the New Testament*, Boston, 1884, 2 vols.; *Geschichte der Heiligen Schriften*, A. T., 1881, 2d ed., 1890; *Histoire de la théologie chrétienne au siècle apostolique*, 1852, 2 vols., 3d ed., 1864, Eng. trans., London, 1872; *Histoire du canon des saintes Écritures dans l'Église chrétienne*, 1862, 2d ed., 1863, Eng. trans., *History of the Canon*, Edinburgh, 1884, etc. He is the editor of the monumental edition of Calvin's *Opera*, of which vol. xii. appeared in 1890.

Reuter (roi-ter), **Hermann Ferdinand**, Lic. Theol. (Berlin, 1843), D.D. (Kiel, 1853), Ph.D. (Greifswald, 1865), Lutheran; b. at Hildesheim, Hanover, Aug. 30, 1817; d. at Göttingen, Sept. 18, 1889; was successively professor of theology at Breslau, Greifswald, and Göttingen, and published *Johannes von Salisbury*, Berlin, 1842; *Geschichte Alexanders III.*, 1846, 2d ed., 1860-64, 3 vols.; *Geschichte der religiösen Aufklärung im Mittelalter*, 1875-77, 2 vols.; *Augustinische Studien*, Gotha, 1887.

Reuterdaahl (roi-ter-däl), **Henrik**, b. at Malmö, Sweden, Sept. 10, 1795; d. at Upsala, June 28, 1870; was successively professor of theology at Lund, minister of education and public worship, bishop of Lund, and, since 1856, archbishop of Upsala. He published *Svenska Kyrkans Historia*, Stockholm, 1838-63, 5 vols., reaching to the Reformation.

C. P.

Revelation. See **INSPIRATION.**

Revelation of St. John. 1. *Authorship.* Ecclesiastical tradition ascribes it to the beloved disciple. This is confirmed by the book itself (i. 4, 9, xxi. 2), for surely no obscure "Presbyter John," whose name has disappeared from history, would have given commands in the name of Christ and the Spirit to the seven churches of Asia. The writer of these sublime and important visions must have been the apostle. It is true that there are differences of style between this book and the fourth gospel, but they may be accounted for by the difference of subject. The gospel is simply a narrative mainly historical or biographical, while the Apocalypse is a prophecy abounding in symbols and visions after the fashion of Ezekiel, Daniel, and Zechariah, and therefore it is full of Hebraizing forms of speech. There is no difference in the doctrinal conceptions of the two books, and there are marked resemblances in style, as in the name Word (Logos) applied to our Lord (cf. John i. 1, 14, with Rev. xix. 13), a peculiarity which is not found elsewhere in the New Testament.

2. *Date.* This is much disputed. The testimony of the early church, which is ancient and credible and uniform, fixes it at A.D. 94-95, in the reign of Domitian, who banished several Christians to inhospitable climes, and may have done so to John. The author seems to be familiar with the churches which he addresses, a familiarity not consonant with his early life, and his designation of the day of rest and worship as "the Lord's Day" implies a lapse of time for such a usage to originate. Still the prevailing opinion of critics now is in favor of an earlier date—viz., the year 68 or 69 A.D., before the destruction of Jerusalem. This is because there is no reference to the overthrow of the holy city, but, on the contrary, it is spoken of as still standing and the temple as undestroyed (xi. 1, 2, 3). But a stronger reason is the wish to interpret the peculiar utterances (xiii. 13, xvii. 7-12) as referring to the reigning emperor of the time (Nero, Galba or Vespasian), and to regard the book as a prophetic description of the approaching downfall of ancient Judaism (Jerusalem) and heathenism (Rome), and the succeeding reign of Christianity on the earth. Perhaps the true view of its nature and design would render it a matter of comparative indifference, whether one accepts the early date or the later.

3. *Contents.* The structure of the book is exceedingly artistic, and involves a copious use of numerical symbolism. The incessant repetition of the number seven has led many to view the whole as a sevenfold series of sevens, thus symbolizing the perfection and finality of its revelation. Five of these seven sections are clearly marked, but the other two are not so easy to trace. They are given thus after the prologue (i. 1-8):

1. The seven churches (i. 9-iii. 22).
2. The seven seals (iv. 1-viii. 1).
3. The seven trumpets (viii. 2-xi. 19).
4. The seven mystic figures.
- (1) The sun-clothed woman (xii. 1-6).

- (2) The red dragon (xii. 7-12).
- (3) The Man-child (xii. 13-17).
- (4) The first beast from the sea (xiii. 1-10).
- (5) The second beast from the land (xiii. 11-18).
- (6) The Lamb on Mt. Zion (xiv. 1-13).
- (7) The Son of Man on the cloud (xiv. 14-20).
5. The seven bowls (xv. 1-xvi. 21).
6. The sevenfold judgment on the whore (xvii. 1-xix. 10).
7. The sevenfold triumph (xix. 11-xxii. 5).
- The epilogue, xxii. 6-21.

The sevenfold subdivision is very clear in all cases save sections 4, 6, and 7, where it is difficult and somewhat doubtful.

4. *Schemes of Interpretation.* These have been roughly divided into three classes. First, the *Preterist* holds that nearly all the prophecies of the book were fulfilled in the early Christian ages, either in the history of the Jewish race up to 70 A.D. or in that of pagan Rome up to the 4th or 5th century. Second, the *Continuous Historical* considers the whole book a prophetic view of the great conflict between Christ and the enemy from the First Advent to the Second. Third, the *Futurist* maintains that the entire book (and some include even the seven churches) refers to events in the future that will accompany or follow the Second Advent. This second view is as old as the 12th century, and unites the suffrages of most expositors, who, however, differ widely in details. The objections which not a few cherish against it may be thus stated. Prophecy is not history written in advance, but has always an important ethical aim. It deals "with the great conflict of heaven and earth and hell, not with such facts as the exact time when the Roman emperors began to wear diadems, or that Turcomans used horse-tail standards, or that the arms of old France were three frogs." Like the other Scriptures, it was intended to be a plain book to be read and understood by plain men, not an elaborate puzzle, full of a hidden wisdom which only a hierophant could explain. It contained indeed brooding shadows, and there are places that seem to baffle all attempts to sound the depths, and yet as a whole the book has been of essential service to multitudes of the unlettered in every age. Its symbols are not arbitrary or unmeaning, but have a sense which is to be gathered from the custom of the Hebrew prophets, especially Daniel, Ezekiel, and Zechariah, of employing the same sort of imagery. The meaning of a symbol and its fulfilment are distinct things and should be kept separate, the latter being quite secondary to the former. Its structure, as stated above, forbids us to regard it as one continuously progressive vision. Each of its seven sections tells the same story, but with ever-increasing clearness of development. The design is to trace the great outlines of the struggles of the church, and keep steadily before the believer's eye the issue to which all tends, and so comfort and encourage and fortify him. It has always been the recourse of a persecuted church. Among the best-known commentaries are those by Moses Stuart (n.e., Andover, 1864, 2 vols.); Elliott,

Horæ Apocalypticæ (London, 5th ed., 1862, 4 vols.); Milligan (in *Expositor's Bible*, 1889).

T. W. C.

Revision of the English Bible. Within the last quarter of a century a revision of the popular version of the Scriptures has been essayed in Holland, Denmark, Sweden, Norway, Germany, French Switzerland, and Great Britain. In the last mentioned the work has been carried through with the aid of America, and the completed work has been before the public since 1885. The reasons for this undertaking have been given as follows: 1. The progress of the language. As in the case of all living languages in the course of two and one half centuries many words have become obsolete and others have undergone an entire change of meaning. 2. Infelicities in the form of the common version, such as the division of chapters, the breaking up of the text into verses like apothegms, the needless use of italic letters, and the printing of poetry like prose. 3. The advance of sacred learning. Since the version of 1611 every department of biblical literature had been almost revolutionized and the science of textual criticism created. It was right that the gains in versions, philology, grammar, lexicography, archaeology, etc., should be represented. 4. The correction of acknowledged errors. There are many renderings of single words and uses of clauses which all critics agree in pronouncing incorrect, and surely these required to be changed. It is evident that the idea of revision sprang from a real need, and not from fancy or caprice.

For more than a century there had been attempts by individuals or the representatives of a sect to make a new English Bible, but none ever attained more than a very partial success. About the middle of the present century the matter was brought forward by a number of scholars, such as Dean Alford, Dr. Lightfoot, Bishop Ellicott, and Archbishop Trench, not in the interest of any particular party, but simply with a view to the advantage of all lay readers of the Bible. Various efforts were made to engage some proper authority in the work, but they all failed, until at last, in 1870, the Upper House of Canterbury Convocation undertook the task. They appointed a large committee which was authorized to "invite the co-operation of any eminent for scholarship, to whatever nation or religious body they may belong." This liberty was used, and in consequence all the leading denominations of Protestant Christendom in Great Britain and Ireland were represented on the revision. The work was begun in 1870, but the next year an American committee similarly representative was organized, and from 1872 onward the two committees worked together. No arbitrary restrictions were put upon them, but it was required that the common version should not be altered save as demanded by faithfulness to the original, and that as decided by a two-thirds vote, and that the alteration should be expressed, if possible, in the language of the authorized and earlier versions. The committee studied, as far as

possible, to preserve uniformity of rendering. They took time for deliberation. King James' Bible occupied between six and seven years; the revision took ten years for the New Testament and fifteen for the Old. The revisers were devout men, filled with reverence for the Word of God, and they did their best to be faithful to the original and to express its sense in the simplest, clearest, and best English at their command.

The New Testament was published in 1881, the Old in 1885. The book met with some very severe criticism, but its trustworthiness as a rendering of the original Greek and Hebrew has been very generally acknowledged. It has corrected many errors, elucidated many obscurities, and wonderfully improved the form of the sacred volume. An appendix to each Testament specifies the cases in which the American committee preferred a rendering different from that adopted by the British committee. The book is published by the Syndics of the University Presses who own the copyright, having advanced £20,000 to pay the expenses of the British committee; those of the American committee were met by private contributions. (See for the Old Testament revision, T. W. Chambers, *A Companion to the Revised Old Testament*, New York, 1885; for the New Testament revision, Philip Schaff, *Companion to the Greek Testament and English Version*, New York, 3d ed., 1880.)

T. W. C.

Revivals of Religion. This phrase denotes periods when the spiritual life of believers is revived, and sinners are awakened and converted. The progress of religion in the earth has never been uniform, but always subject to fluctuation. At times there is an ebb of effort and interest, and the flesh wars successfully against the soul. When then it pleases God to break up lethargy and declension and heal the backslidings of his people, there is a revival. Instances are to be found in the Old Testament, at Bochim (Judges ii. 5), in the days of Hezekiah and Josiah (2 Kings xviii. 3-7, xxiii. 1-3), and precious promises were made of copious effusions of the Spirit in the latter days (Joel ii. 28, Isa. xlv. 3). An illustrious fulfilment of these was made on the day of Pentecost, when 3000 souls were made subjects of grace. This was repeated afterward in Jerusalem, in Samaria, and far off among the Gentiles, so that in the beginning of the 3d century Tertullian could say to the civil authorities that the Christians had filled all places in the empire—cities, islands, camps, courts, councils, tribes, the senate, and the palace. A similar awakening attended the efforts of the Reformers, and religion was more revived than it had been since the days of Constantine. Extensive outpourings of the Spirit were experienced in Scotland not only in the 16th century, but also in the 17th. In the 18th century occurred the Great Awakening in Britain and America under the lead of Whitefield and the Wesleys, many of whose results continue to this day. The present century has been marked by a series of works of grace in our country, alike in the Eastern and Middle states and in the Western and

Southern states of the Union. In the year 1858, shortly after a season of financial distress, a wave of spiritual influence, beginning in New York, spread from city to city till it overran the entire country, touching all sections and denominations. Its fruits within a single year were estimated at nearly half a million of souls. Foreign mission fields have been visited in like manner in almost every quarter of the globe, and the records of many of them reveal scenes like that of Pentecost.

It is, of course, better that the church should always be in such a state of spiritual activity as not to require reviving; but seeing that this is not the case, every true disciple must rejoice in any real revival and awakening. Irregularities may and do occur; but better these, painful as they are, than spiritual torpor and death.

LITERATURE. — Jonathan Edwards, *On Revivals*, n.e. American Tract Society, New York, 1845; Joseph Tracy, *The Great Awakening*, Boston, 1842; James Potter, *Revivals of Religion*, New York, 1877. T. W. C.

Reynolds, Edward, D.D. (Oxford, 16—), bishop of Norwich; b. at Southampton, England, 1599; d. at Norwich, Jan. 16, 1676. He studied at Oxford and became fellow of Merton College (1620), preacher at Lincoln's Inn, rector of Braynton, Northamptonshire, member of the Westminster Assembly, vice-chancellor of Oxford (1646) and dean of Christ Church, chaplain to Charles II. (1660), warden of Merton College, and bishop of Norwich (1660), though retaining his Presbyterian principles. His works, 1658-78, were reprinted in 6 vols., London, 1826, with a life by A. Chalmers. F. M. B.

Reynolds, Henry Roberts, D.D. (Edinburgh, 1869), Congregationalist; b. at Romsey, Hampshire, England, Feb. 26, 1825; was graduated at London University in 1843; became pastor of Halsted, Essex, 1846, and president of Countess of Huntingdon's College, Chestnut, Herts, 1860; edited the *British Quarterly Review*, 1866-74, and *The Evangelical Magazine* for five years, and published, besides numerous essays and articles in reviews and dictionaries, *Beginnings of the Divine Life*, London, 1858, 3d ed., 1860; *John the Baptist*, 1874, 8d ed., 1889; *Athanasius*, 1889.

Reynolds or Rainolds, John, D.D. (Oxford, 15—), Puritan; b. at Pinho, Devonshire, England, 1549; d. at Oxford, May 21, 1607. He entered Merton College, Oxford, 1562, and became fellow of Corpus Christi, 1566, and its president, 1598; was dean of Lincoln, 1599-98. At the Hampton Court Conference between the Conformists and the Puritans (Jan. 14, 16, 18, 1604) he was the spokesman of the latter, and, among other things, proposed a new translation of the Bible. The idea pleased James I., and on July 22d, 1604, he announced the revisers. Reynolds was made one of the committee on the prophets. Milton called him "our famous Dr. Rainolds," and Hallam, "the most eminently learned man" of his time; but his works have not been reprinted, and no biographer has secured his

fame. Cf. Mombert, *Handbook of the English Version*, pp. 338, 339, 345; Schaff, *Companion Greek Testament and English Version*, pp. 312 sqq. F. M. B.

Rhe'-gi-um (*fracture*), a city at the southwestern end of Italy, opposite Messina, in Sicily, from which it is separated by a strait 6 miles wide. Here Paul was detained one day (Acts xxviii. 13) on his voyage to Rome. It is now called Rheggio, and is a flourishing commercial town of 10,000 inhabitants.

T. W. C.

Rhegius, Urbanus, b. at Langenargen, on Lake Constance, May, 1489; d. at Celle, Hanover, May 27, 1541; was crowned as *poeta laureatus* in 1517 by the Emperor Maximilian; lived intimately with Eck, and was ordained a priest in 1519, when he suddenly revealed himself an adherent of the Reformation, when in 1520 he was made pastor at Augsburg. He wrote on all the affairs of the Reformation—the split between Lutherans and Reformed, the peasants' war, the Anabaptists, etc., but not with any great effect. In 1530 he left Augsburg and settled in Northern Germany, where he was very successful in introducing the reformation in Celle, Hanover, etc. His collected works were edited by his son, Nuremberg, 1561-77, 12 vols. fol. (See Uhlhorn, *Urbanus Rhegius*, Elberfeld, 1861.)

Rhetoric, Sacred. See HOMILETICS, page 376.

Rhodes (*rosy*), a noted island in the Mediterranean, 13 m. from the coast of Asia Minor, which Paul visited (Acts xxi. 1) on returning from his third missionary tour. It was then flourishing, was held in the Middle Ages by the Knights of St. John, but captured in 1522 by the Turks, who still hold it.

T. W. C.

Rib'-lah (*fertility*), a city on the north-eastern border of Israel (Num. xxxiv. 10, 11). It was on the great road between Palestine and Babylon, and naturally used by invaders from the north and east. Here Pharaoh-necho deposed Jehoahaz, and here Nebuchadnezzar caused Zedekiah's eyes to be put out and his sons killed (2 Kings xxiii. 33, xxv. 6, 7). Its site is not yet certainly identified.

T. W. C.

Ricci (ret'-chee), **Lorenzo**, Roman Catholic; b. in Florence, Aug. 2, 1709; d. in Rome, Nov. 24, 1775; entered the order of the Jesuits in 1718, and became its general in 1758. When it was dissolved in 1773 he was shut up in the dungeon of St. Angelo and died there.

Ricci, Scipione de, Roman Catholic; b. in Florence, Jan. 9, 1741; became a priest, 1766; vicar-general of Florence, 1775; bishop of Pistoia and Prato, 1780; labored with the Grand Duke Leopold of Tuscany to effect religious reforms (see PISTOIA), but excited only opposition, so that, in 1791, he resigned; was in 1799 for a little while a prisoner in Florence; d. at Rignano, 11 m. e.s.e. of Florence, Jan. 27, 1810. (See his life by L. J. A. Potter [*Vie*, etc.], Brussels, 1825, 3 vols., and his autobiographic *Memoria*, Florence, 1865, 2 vols.)

Rice, Nathan Lewis, Presbyterian; b. in Garrard Co., Ky., Dec. 29, 1807; d. in Chatham, Ky., June 11, 1877. He studied theology at Princeton, held various pastoral charges in Cincinnati, St. Louis, Chicago, and New York, and was in 1874 appointed professor in the Theological Seminary at Danville, Ky. He was noted as a preacher, but more especially as a debater. His public (afterward published) disputations with Alexander Campbell on baptism, Cincinnati, 1843; with J. A. Blanchard on slavery, Cincinnati, 1845; E. M. Pingree on universal salvation, N. Y., 1845, and with J. B. Purcell on Romanism, Cincinnati, 1851, attracted great attention and were published. Among his other publications were *Romanism not Christianity*, N. Y., 1847; *The Signs of the Times*, St. Louis, 1855, etc.

Rich, Edmund. See EADMUND, ST.

Richard, Fitzralph (*Armachanus*) appointed archbishop of Armagh and primate of Ireland in 1347, and well known on account of his opposition to the mendicant orders, for which reason he was summoned to appear before the pope, then residing at Avignon, where he died, Dec., 1359. Of his works are printed: *Defensio curatorum adversus Fratres mendicantes*, Paris, 1496, and *Sermones ad Crucem*, London, 1612.

Richard of St. Victor, d. 1173, was a native of Scotland, and first pupil, then successor, to Hugo of St. V. The celebrated school of St. Victor, so called from an ancient Augustinian convent in the suburbs of Paris, was founded by William of Champeaux, Bishop of Châlons-sur-Marne (b. 1070; d. 1121), in the beginning of the twelfth century. William was the special champion of Realism in France, and laid the foundations to that Mysticism which made St. Victor so famous. This mystical school, particularly under the three Victorines, Hugo, Richard, and Walter, had a wide influence in awakening popular piety. The various works published by their authority became text-books for mystical minds and pious hearts for many centuries afterward. It was St. Benedict's "Holy Rule" that governed this place. It taught that "love" was the only and true power, and was obtained by contemplation and purity of heart. The brethren were to spend their time in contemplation and mutual labor in each other's spiritual and material interest. When Richard came to the school he found many brethren relapsed into the ways of the flesh, and the abbot Ervisius, an Englishman like himself, far from faithful to his duties. When he became subprior in 1159, and particularly when he became prior in 1162, he set himself to reform the convent and fought against Ervisius, whom he finally compelled to resign. When he himself came in full control of the convent, he re-established the "Holy Rule" and all the severity of cloister discipline. Besides these facts, we know but little of his history. He was a friend and confidant of St. Bernard. He advanced and followed up the labors of Hugo of St. V., those of Anselm, and those of Bernard in particular. The former

was scholastic, the latter monastic, practical, and the real founder of medieval Mysticism. Richard, the most able and brilliant of all the children of St. Victor's, completed the fabric of the monastic system, and it would seem that he was superior to his predecessors in the mystic spirit and vivid appreciation of the actions of the supernatural life.

Richard's writings abound in commentaries, and moral, dogmatic, and mystic essays, but his exegesis has only historical value now. Through them all runs a strong opposition to those pseudo-philosophers who prefer Aristotle to Christ, and they are all marked by acute dialectics and skillful psychological reasonings. In his mystical essays he very consistently stands by the two foundation stones of all Mysticism; the first of which is contemplative life and practice of virtue; only the pure in heart shall see God. The second stone is self-knowledge; the soul mirrors God, being created in His likeness. In his *serbo incarnato* he speaks in the Augustinian style of sin as a *felix culpa*. His most important works are *De trinitate* and *De gratia contemplationis*. His ideas of contemplation have influenced Bonaventura and later theologians. Richard was the first mystic who attempted a scholarly definition of contemplation, and the secret lies in the scholastic bent of his mind. He was as much of a scholastic as of a mystic; the two blended in him better than in any other man of his day or after. He is usually called *Magnus Contemplator*, a title that mainly applies to his application of the scholastic method to Mysticism.

The first ed. of Richard's works was printed in Paris, 1528; reprinted in Lyons, 1534; Cologne, 1621. The best ed. is, Rouen, 1650. (See Michaud, *Guillaume de Champeaux et les écoles de Paris en xii^e siècle d'après des documents inédits*, Paris, 1867, 2d ed. 1868. J. G. Englehardt, *R. a. St. Victor de contemplatione doctrina*, Erlangen, 1838; J. A. Liebner, *Richard St. Victor und J. Ruysbroek*, Göttingen, 1837-39; W. Kaulich, *Die Lehre des Hugo u. Richard St. Victor*, reprinted from *Abhandl. d. Böhmischen Gesellschaft der Wissenschaften*, 1864. C. H. A. BIERREGAARD.

Richards, James, D.D. (Yale, 1815), Presbyterian; b. at New Canaan, Conn., Oct. 29, 1767; d. at Auburn, N. Y., Aug. 20, 1843. He was pastor at Morristown, N. J., 1794-1809, and at Newark 1809-23; Professor of Theology at Auburn, 1823-43. His lectures appeared, New York, 1846, and twenty of his sermons, Albany, 1849, each with some biographical matter. F. M. B.

Richards, William, Congregationalist; b. at Plainfield, Mass., Aug. 22, 1792; d. at Honolulu, Dec. 7, 1847. He graduated at Williams College, 1819, and at Andover, 1822; went to the Sandwich Islands as a missionary, and labored at Lahaina, Island of Maui, 1822-37; became counselor, interpreter, and chaplain to the King, 1838; ambassador to the British and other courts, 1842, and minister of public instruction, 1845. F. M. B.

Richelieu (resh'le-u), **Armand Duplessis de**, b. in Paris, Sept. 5, 1585; d. there, Dec.

4, 1642; was consecrated bishop of Luçon in 1607; entered the States-general as deputy of the clergy in 1614, and was in 1622 made minister of state and created a cardinal, after which he ruled France with sovereign power till his death. He was a political genius, and in order to realize his great political ideas, the consolidation of the French monarchy and the humiliation of the house of Hapsburg, he did not hesitate to ally himself with the Protestants of Germany and subsidize their armies, while he utterly destroyed the political power of the French Huguenots by taking their fortified places and keeping their synods completely at his mercy. His relation to religion was probably of the same character as his relation to art and literature. He converted Protestants, as he wrote tragedies, to show off a talent, and his idea of a reconciliation between the two churches was, probably, like his academy of science and art, some sort of a governmental device. As long, however, as he held the reins, the Huguenots enjoyed freedom of worship, civil equality with Roman Catholics, etc. See Wm. Robson, *Life of Cardinal Richelieu*, London, n.e., 1854; Schybergson, *Le duc de Rohan et la chute du parti protestant en France*, Paris, 1880; Gustave Masson, *Richelieu*, London, 1884. C. P.

Richer (re-sha), **Edmond**, b. at Chaource, a village in Champagne, France, Sept. 30, 1560; d. in Paris, Nov. 28, 1631; studied theology, was made a doctor of the Sorbonne in 1590, and became the syndic of the theological faculty in 1606, but was dismissed from his office after the publication of his *De ecclesiastica et politica potestate*, Paris, 1611, which is an able and outspoken defense of Gallicanism, and was finally compelled to recant. His life, by Adrien Baillet, appeared at Liège, 1714; n.e., Amsterdam, 1715; that by Pérau, Paris, 1748.

Richmond, Legh, Church of England; b. at Liverpool, Jan. 29, 1772; d. at Turvey, Bedfordshire, May 8, 1827. He was educated at Cambridge, took holy orders, and was appointed a curate on the Isle of Wight in 1797, and became rector of Turvey in 1805. He published *The Annals of the Poor*, London, 1814, 2 vols.; n.e., 1840, containing *The Dairyman's Daughter*, of which four millions of copies have been sold in 19 different languages; also *A Selection from the Writings of the Reformers and Early Protestant Divines of the Church of England, with Memorials of their Lives and Writings*, 1807-12, 8 vols., etc. A memoir of him by T. S. Grimshaw, London, 1828, was re-edited by Bishop Bedell, Philadelphia, 1846.

Richter (rik-ter), **Aemilius Ludwig**, b. at Stolpen, near Dresden, Feb. 15, 1818; d. in Berlin, May 8, 1861; was appointed professor of law at Leipzig, 1835; Marburg, 1838; and Berlin, 1846; and published, *Lehrbuch der kath. und evangl. Kirchenrechts*, Leipzig, 1842, 7th ed. 1874; *Die evangl. Kirchenordnungen des 16. Jahrhunderts*, Weimar, 1846; *Corpus juris Canonici*, 1833-39; *Canones et Decreta Concilii Tridentini*, Leipzig, 1853.

Richter (rik-ter), **Christian Friedrich**

Gottlieb, M.D., b. at Sorau, Silesia, Oct. 5, 1676; d. at Halle, Oct. 5, 1711; was superintendent of the Francke academy in Halle and physician to the Orphan House, and wrote 83 hymns, of which some have been translated into English: "Jesus my king! Thy mild and kind control."—"O watchman! with the night of sin."—"Tis not too hard, too high an aim," etc. See C. F. Richter's *Leben u. Wirken als Arzt, Theologe und Dichter*, Berlin, 1865.

Ridgley, Thomas, Independent; b. in London, about 1667; d. there March 27, 1734; established a theological school in 1712, and published *A Body of Divinity*, London, 1731-33, 2 vols.; revised edition by J. M. Wilson, Edinburgh, 1844; New York, 1855.

Ridley, Nicholas, D.D. (Cambridge, 1540), bishop and martyr; b. at Unthank, Northumberland, about 1500; d. at Oxford, Oct. 16, 1555. He entered Pembroke Hall, Cambridge, 1518, became a fellow, studied at Paris and Louvain; 1527-30, was made sub-treasurer, proctor, and chaplain of the university, chaplain to Abp. Cranmer 1537, vicar of Herne, Kent, 1538, chaplain to the king and master of Pembroke Hall 1540; canon of Canterbury soon after, and of Westminster, 1545; bishop of Rochester 1547, after Edward VI's accession. His Protestant principles had developed gradually: he renounced transubstantiation 1545; had been accused by Gardiner of preaching against the Six Articles. He probably assisted Cranmer in compiling the Book of Common Prayer. In 1550 he was one of the commissioners to examine Gardiner and Bonner; concurring in their deprivation, he succeeded Bonner as Bishop of London. Visiting the Princess Mary in 1552, and finding her impracticable, he fell into the plan to exclude her from the throne, and on the King's death denied her legitimacy and preached at St. Paul's Cross, July 16, 1553, against her accession; by this act he signed his own death-warrant. He was soon committed to the Tower, and with Cranmer and Latimer tried at Oxford in 1554, and again in 1555. Twice convicted of heresy, and refusing to recant, he was burned at the stake with Latimer, whose cheering and prophetic words to him are justly famous. His writings, which are not numerous, were collected by the Parker Society 1841; his *Life*, by Dr. G. Ridley, appeared London, 1763. F. M. B.

Riehm (reem), **Edward (Carl August)**, Lic. Theol. (Heidelberg, 1853), D.D. (Halle, 1864), German Protestant theologian; b. at Diersburg, Baden, Dec. 20, 1830; d. at Halle, April 5, 1888; studied theology at Heidelberg and Halle, and became privat-docent at Heidelberg, 1858, professor at Halle, 1862. He published *Der Lehrbegriff des Hebräerbriefes*, Basel, 1859, 2d. ed. 1867; *Die Messianischen Weissagungen*, Gotha, 1875, 2d. ed. 1885; *Kirche und Theologie*, Halle, 1880; *Handwörterbuch des biblischen Altertums*, Bielefeld, 1875-84, 1 vol. Posthumously appeared *Alttestamentliche Theologie*, Halle, 1880; *Einführung in d. A. T.*, 1888-90.

Rigdon, Sidney, Mormon elder; b. in St.

Clair Township, Alleghany Co., Pa., Feb. 19, 1793; d. at Friendship, N. Y., July 14, 1876. He became a Baptist minister, May, 1819; a Disciple minister, 1821; was at Mentor, O., editing the Book of Mormon, 1826, and was associated with Joseph Smith in the establishment of the sect and in his wild-cat banking scheme. After Smith's death (1844), he aspired to be the leader, but Brigham Young was preferred. Rigdon whereupon refused to obey Young and in consequence was excommunicated, but remained a believer in the doctrines of Mormonism. See MORMONISM: and his life by W. H. Whitsitt, 1891.

Riggs, Elias, D.D. (Hanover College, Ind., 1853), LL.D. (Amherst College, Mass., 1871), Presbyterian; b. at New Providence, N. J., Nov. 19, 1807; was graduated at Amherst College, 1829, and Andover Theological Seminary, 1832, and was by the A. B. C. F. M. sent as missionary to Greece in 1832, to Smyrna in 1838, and to Constantinople in 1853, where he still remains. He was a member of the committee which translated the Bible into Turkish, 1873, and revised the translation in 1886. With the collaboration of native scholars he also translated the Bible into Modern Armenian, and into Bulgarian; and he has published grammars and text-books in Chaldee, Modern Armenian, Bulgarian, and Turkish.

Righteousness, an essential attribute of the divine nature and administration (Is. xlv. 23, Ps. cxlv. 17). It is displayed in the pardon of penitent sinners because they are accepted in view of the perfect obedience of Christ and the propitiation made through his blood (Rom. iii. 24-26), so that God is just, and at the same time the justifier of him that hath faith in Jesus. In reference to personal character righteousness is used both for uprightness between man and man (Gen. xviii. 23, Lev. xix. 15), and for true religion or holiness of life (Dan. iv. 27, Luke i. 6, Rom. xiv. 17, Eph. v. 9).

T. W. C.

Rim'-mon (*pomegranate*), an Assyrian idol worshiped in Damascus (2 Kin. v. 18). A town in Judah bore this name (Josh. xv. 32), also a Levitical city in Zebulun (1 Chr. vi. 77), and a rocky height to which 600 Benjamites fled after the slaughter of their tribe (Jud. xx. 45, xxi. 13). Its site is the modern village *Rummon*, a dozen miles north of Jerusalem.

T. W. C.

Rings. The use of rings as ornaments, not only for the fingers, arms, and legs, but also for the ears and the nose, dates back into the history of mankind as far as we can trace it. The use of finger-rings as token of authority or pledge is also very old; it occurs in the earliest times of Egyptian history and was common among the Hebrews (Gen. li. 42; Esth. iii. 10; 1 Macc. vi. 15,) and the Romans (the Equestrian Order). Thus it naturally became a symbol among the Christians, though by itself, its form, it had no specifically Christian implication. The marriage ring is first spoken of in the 10th century, but the episcopal ring already in the 6th and the beginning of the 7th, in a letter from Boniface IV., in the canons of the

fourth council of Toledo, 633, etc. For the pope's ring, *annulus piscatorius*, see art, FISHER'S RING, p. 294.

Ripley, Henry Jones, D.D. (Univ. of Ala., 1844; Harvard, 1845), Baptist; b. in Boston, Jan. 28, 1798; d. at Newton Centre, Mass., May 21, 1875. He graduated at Harvard 1816, and at Andover 1819; preached for some years in Georgia, and again 1860-65; was professor of biblical literature in Newton Theological Institution 1826-39; also of pastoral duties, 1826-32, and of these with sacred rhetoric 1839-60; librarian, 1865-72; associate professor of biblical literature, 1872-75. Among his works are, *Notes on the Four Gospels*, Boston, 1837-8; *Acts*, 1844; *Romans*, 1857; and *Hebrews*, 1868.

F. M. B.

Ripon, John, D.D. (—, 18—) Baptist; b. at Tiverton, Devon, 161 m. w. by s. of London, April 29, 1751; d. in London, Dec. 17, 1836. From 1773 he held a charge in London. He edited the *Baptist Annual Register*, 1790-1803; *An Arrangement of Watt's Psalms and Hymns, and a Selection of Hymns*, 1787, enlarged (10th edition) 1800. This last was long in use, and is one of the most important and influential of English hymn-books.

F. M. B.

Ritschl (*rich-el*), **Albrecht, Ph.D.** (Halle, 1843), Lic. Theol. (Bonn, 1846); LL.D. (Göttingen, 1881), b. in Berlin, March 25, 1822; d. at Göttingen, March 29, 1889; studied at Bonn and Halle, became privat docent at Bonn, 1846, professor there in 1852, and at Göttingen, 1864. As a determined opponent of Protestant scholasticism he formed a considerable school among German theologians. His principal works are: *Die Entstehung der alt-katholischen Kirche*, Bonn, 1850; second and completely revised edition, 1857; and in the mean time he had abandoned the standpoint of the Tübingen school; *Die christliche Lehre von der Rechtfertigung und Versöhnung*, 1870-74, 3 vols., 2nd ed. 1882-83, new ed. in one vol. 1889 (English translation vol. 1. *A critical History of the Christian Doctrine of Justification and Reconciliation*, Edin. 1872); *Geschichte des Pietismus*, 1880-86, 3 vols.; posthumously appeared *Fides implicita*, 1890.

Ritter, Karl, b. at Quedlinburg, Prussian Saxony, Aug. 7, 1779; d. in Berlin, Sept. 25, 1859; was appointed professor of geography in Berlin 1820, and published, besides numerous other works of general geographical interest, *The Comparative Geography of Palestine and the Sinaitic Peninsula*, translated by Gage, Edinburgh, 1866, 4 vols.

Rituale Romanum, **The**, by which every local difference, which in the course of time had developed in the ritual of the Roman Catholic church, was suppressed, and complete uniformity established, was published by Paul V., 1614, and made obligatory on all the officers of the church.

Ritualism, the excessive devotion to rites and forms denoted by this word, was the successor of Tractarianism. The authors of the Oxford Tracts confined their attention to doctrine, but they gave rise to others who carried

their principles out into an ornate series of visible and impressive symbols which expressed the sacerdotal structure of the church. Men began to study liturgical correctness in beautifying the chancel, placing the altar at its proper height, arranging the screen and stalls, the credence table, the cross, the lights, the colored cloths, etc. Objection was made, and the matter was carried into the ecclesiastical courts. In the case of *St. Barnabas, Pimlico*, certain ritualistic practices which had been condemned in the Consistory Court of London and in the Court of Arches, were brought before the Committee of Privy Council, which in 1857 decided that the Rubric permitted the use of the articles which were prescribed in the first Prayer-book of Edward VI. From this time an elaborate organization, the English Church Union, pressed steadily forward in using the liberty thus gained to the fullest possible extent. They did this against serious obstacles, such as the unbroken usage of previous centuries, the opposition of the bishops, who sought to avoid any sharp conflict with common custom, and fierce popular suspicion, which dreaded anything that seemed like Romish usages. Legal opposition was renewed, and in 1877 the highest court decided that the old Elizabethan precedent must be strictly followed. Turmoil and confusion followed, until in 1874 the famous Public Worship Regulation Act was passed, which swept away all the process in Diocesan Courts, and allowed any aggrieved parishioners to lodge a complaint which, unless stayed by the bishop's veto, was carried before the dean of Arches, from whose decision an appeal lay to the Privy Council. The attempt to enforce this Act was met by absolute resistance, and at one time led to the imprisonment of four priests. The opposition was so great that in 1881 a royal commission was issued to consider the whole question of ecclesiastical jurisdiction, for many who had little sympathy with an advanced ritual were yet greatly displeased with the abolition of all church courts.

Time has considerably allayed the excitement which so long prevailed. Other questions have arisen of greater practical importance: the permanent adjustment of the relations of church and state, the evangelization of the neglected classes, the wider diffusion of the gospel among the heathen, etc., and so the tension has sensibly slackened. Yet cases continually occur in which questions of usage come up before the highest authorities, and in 1890 the Archbishop of Canterbury gave a decision on an appeal from the Bishop of Lincoln. Difficulties must be expected to occur so long as the church is so closely allied with the state. The general opinion of other bodies of Christians would be to allow large liberty where practices do not involve Romish doctrine, but none where they do, because the Church of England is a Protestant body, and to allow such observances would be to undermine her own foundations. But of course it is not easy always to discriminate between cases supported only by æsthetic considerations and those which imply a doctrinal conviction, and for that reason are pressed.

T. W. C.

River of Egypt denotes, in Gen. xv. 18, the Pelusiac branch of the Nile, but in the other places where it occurs means a torrent bed, and is supposed to be the Wady el-Arish through which the waters of the central desert Et-Tih flow into the Mediterranean about 40 miles southwest of Gaza. T. W. C.

Rivet (re-va), **Andre**, b. at Saint-Maixent, Poitou, France, Aug. 5, 1573; d. at Breda, Holland, Jan. 7, 1651; was appointed professor of theology at Leyden in 1620, and director of the College of Orange, Breda, in 1632. Of his numerous works the *Isagoge and Script. Sacr.*, Dort., 1616, is still of interest.

Robber-Synod, The. See **EPHESUS, COUNCILS** of, 7, p. 262.

Robertson, Frederick William, Church of England; b. in London, Feb. 3, 1816; d. at Brighton, Aug. 15, 1858. His early years were spent at Leith, Beverley, Tours, and Edinburgh; at eighteen he was articled to a solicitor, but his health gave way in a year. Anxious to enter the army, he retained through life a martial strain; but there were delays, and he yielded to his father's wish that he should study for the ministry. A few days after his matriculation at Brazenose College, Oxford (May, 1837), his commission arrived; but the die was cast. Ordained July, 1840, he was curate a year at Winchester, and at Cheltenham, 1842-46, retaining the views of a Calvinistic Evangelical. In the Tyrol, 1846, he passed through a terrific mental revolution, afterward described with unequalled power in his famous lecture to workmen at Brighton. Holding fast to "the grand, simple landmarks of morality," he found rest in the "symmetry and loveliness and unequalled nobleness of the humanity of the Son of Man." After two months duty at Oxford, he in August, 1847, began his memorable ministry at Trinity chapel, Brighton. Here the singular purity, depth, and manliness of his character were felt, and his devoted earnestness found abundant work to do. The beauty of his face and voice attracted auditors, his impassioned eloquence held them, the originality of his thoughts gave them mental and spiritual stimulus not easily found elsewhere. He had a message to deliver, not traditional, but eminently his own. Though popularly classified as "broad," he stooped neither to follow nor to lead a party, and was solitary; almost without affiliations even. Views now familiar if not generally received (as those concerning atonement and the Sabbath) were then startlingly novel; isolated less by his theological opinions than by the courage and brilliancy with which he proclaimed them, he was made the object of frequent and virulent attacks in publications like the *Record*. To a message that he might expect preferment if he would be more conservative or less outspoken, he replied that he could not turn one step from his path for royalty itself, and that the world had nothing which he cared for. His fastidious sensitiveness, always inclining to the morbid, never checked the zeal and efficiency of his labors, but robbed earth of all charm, and he thought it unmanly to dwell on the prospect of heaven.

A torturing brain disease afflicted his last years, and the refusal of his vicar to license the curate whom he had chosen, and for whose support his admirers had provided, left him helpless before enormous and increasing tasks. His standards and consolations were not of this world; disdaining the idea of happiness, he lived and died in the spirit of the cross.

His fame and general influence were posthumous; his sermons and expository lectures (London and N. Y., 1861, sqq) were greedily received, and the admirable *Life*, by Stopford A. Brooke (1865, 2 vols.), presented the man in his habit as he lived. Few books have had so deep and wide an effect on religious thought and feeling. The strong and lovable personality of Robertson has carried its weight with thousands, and the convictions which were part of his character have entered into the life of two continents. To those who care merely for scholastic and systematic thinking he is a minor figure; to those who regard religion as a life, he is one of its most powerful and precious exponents.

F. M. BIRD.

Robertson, James Craigie, Church of England; b. at Aberdeen, 1813; d. at Canterbury, July 9, 1882. He graduated at Trinity College, Cambridge, 1834; was vicar of Beckesbourne, 1846-59; then canon of Canterbury and professor of Ecclesiastical History in King's College, London, 1864-74. His chief work is a *History of the Christian Church to the Reformation*, London, 1853-73, 4 vols.; new edition, 1873-75, 8 vols.

F. M. B.

Robinson, Charles Seymour, D.D. (Hamilton College, Clinton, N. Y., 1866), LL.D. (Lafayette College, Easton, Pa., 1885), Presbyterian; b. at Bennington, Vt., March 31, 1829; studied in Union Theological Seminary, New York, and at Princeton; was elected pastor of Memorial Church, New York, in 1870, and resigned 1887; editor of *Every Saturday* since 1890. He has published several collections of hymns which have met with extraordinary success; *Songs for the Sanctuary*, *Laudes Domini*, etc.; also sermons and *Short Studies for Sunday School Teachers*, New York, 1868; *Studies of Neglected Texts*, 1883; *Studies in Mark's Gospel*, 1888; *Studies in Luke's Gospel*, 1887-90; 2 series.

Robinson, Edward, D.D. (Dartmouth, 1831; Halle, 1842), LL.D. (Yale, 1844), Presbyterian; b. at Southington, Conn., April 10, 1794; d. in New York, Jan. 27, 1863. He graduated at Hamilton College, 1816; taught there, 1817-18, and at Andover, 1823-26, and then spent four years at Göttingen, Halle, and Berlin. Returning with an accomplished German wife, he was professor of biblical literature at Andover, 1830-33; in 1837 he accepted a similar chair in Union Seminary, New York, which he held till death. In 1837-38 he was in Asia, and 1838-40 in Berlin, preparing his great work, *Biblical Researches in Palestine, Mount Sinai, and Arabia Petrea*, which appeared in 3 vols., Boston, 1841. The Royal Geographical Society of London gave him a gold medal for this, and Dean Stanley said he was "the first person who ever saw Palestine with his eyes open to what he ought

to see." A later visit in 1852 led to a supplemental volume, 1856, incorporated with the third edition of the others in 1867, and to *Physical Geography of the Holy Land*, 1865, the first part of a large work which he projected but could not carry out. He also rendered eminent services to scholarship in his *Greek and English Lexicon of the New Testament*, N. Y., 1836; in his translation of Gesenius' *Hebrew Lexicon*, Boston, 1836; in the *Biblical Repository*, which he founded 1831 (united with the *Bibliotheca Sacra*, 1851), and in his editions of Calmet's *Dictionary of the Bible*, 1832; Buttman's *Greek Grammar*, N. Y., 1833, and Newcome's *Greek Harmony of the Gospels*, Boston, 1834, superseded by his own Harmonies in Greek and English, 1845-6. See his *Life*, by Drs. Hitchcock and H. B. Smith, N. Y., 1863.

F. M. B.

Robinson, John, Independent; b. probably near Scrooby, Nottinghamshire, 1575; d. at Leyden, March 1, 1625. He entered Corpus Christi College, Cambridge, 1592, became a fellow 1599, held a charge near Norwich 1600-4, but was suspended by his bishop; joined a separatist society at Gainsborough, became its pastor at Scrooby 1606, removed to Amsterdam 1608, and to Leyden 1609. Thence part of his congregation (the "Pilgrim Fathers") sailed 1620 in the *Speedwell*, and came to America in the *Mayflower* under Brewster; Robinson intended to follow later with the rest. His *Works* were reprinted in 3 vols., London, 1851, with a memoir by R. Ashton.

F. M. B.

Robinson, Stuart (—, 18—), Presbyterian; b. at Strabane, 11 m. s. w. of Londonderry, Ireland, Nov. 26, 1816; d. at Louisville, Ky., Oct. 5, 1881. He graduated at Amherst, 1836, and studied divinity at Prince Edward, Va.; was pastor at Kanawha Salines, W. Va., 1841-47; at Frankfort, Ky., 1847-53; at Baltimore, 1852-56, and at Louisville from 1858, with an interval, 1856-58, as professor of ecclesiology at Danville, Ky. He was a leader among the Southern Presbyterians and published *The Church of God*, Philadelphia, 1858, and *Discourses of Redemption*, New York, 1866.

F. M. B.

Rodgers, John, D.D. (Edinburgh, 1768), Presbyterian; b. in Boston, Aug. 5, 1727; d. in New York, May 7, 1811. He was taken to Philadelphia in 1728, and licensed 1747; pastor at St. George's, Newcastle Co., Del., 1749-65, and thenceforth in Wall St., New York; army chaplain in 1776; moderator of the first General Assembly, 1789. His *Memoir* was written by S. Miller, New York, 1809; n.e., Phila. (Pres. Bd.)

F. M. B.

Rogations, religious processions with prayers for special blessings; see LITANY, p. 505.

Rogers, Ebeneser Platt, Reformed Dutch; b. in New York, Dec. 18, 1817; d. at Montclair, N. J., Oct. 23, 1881; he was graduated at Yale, 1837, studied theology in Princeton and Hartford, held various pastoral charges, last in New York, and published *Earnest Words to Young Men*, Charleston,

S. C., 1837; *Historical Discourse on the Ref. Dutch Church of Albany*, New York, 1858; *The Precious Things of Peter*, a series of sermons, 1862.

Rogers, Henry, Congregationalist; b. Oct. 18, 1806; d. at Machyntleth, Wales, 207 m. n.w. of London, Aug. 20, 1877. He was educated at Highbury, and held a charge for some years; was professor of the English language and literature in University College, London, 1839; professor of philosophy in Spring Hill College, Birmingham; principal of Lancashire Independent College, Manchester, 1858. He opposed Tractarianism, satirized Colenso (1863), and published ten or twelve volumes, of which the chief is the *Eclipse of Faith*, London, 1852, in answer to F. W. Newman's *Phases of Faith*.

F. M. B.

Rogers, John, martyr; b. at Birmingham about 1500; d. at Smithfield, Feb. 4, 1555. He was educated at Cambridge, and as chaplain at Antwerp imbibed Protestant principles. As "Thomas Matthewe" he published in 1587 an English Bible, based on those of Tyndale and Coverdale. In 1547 he returned from Wittenberg to England, and in 1551 received a prebend in St. Paul's. On Mary's accession, 1553, he was imprisoned, and was the first to be burned in that reign, his wife and eleven children meeting him "by the way." His Life was written by J. L. Chester, London, 1861.

F. M. B.

Rohr, Johann Friedrich, b. at Rossbach, Prussian Saxony, July 30, 1777; d. at Weimar, June 15, 1848; was in 1820 appointed court-preacher and superintendent-general at Weimar, and by his *Predigerliteratur*, 1810-14, *Neue und Neueste Predigerliteratur*, 1815-19, *Kritische Prediger Bibliothek*, he took rank as one of the leading representatives of German rationalism.

Romaine, William, Church of England; b. at Hartlepool, Durham, Sept. 25, 1714; d. in London, July 26, 1795. He was educated at Christ Church, Oxford, and in 1739 attacked Warburton's *Divine Legation* from the university pulpit. From 1748 he held lectureships in London, and from 1764 was rector of Blackfriars. In 1757 he declined a call to Philadelphia, and was excluded from the university pulpit. He was an extreme Calvinist and a leader of the Evangelical party. His chief books are *The Life, Walk, and Triumph of Faith*, London, 1763-71-94. His Works were collected in 8 vols., 1796, with a Life by W. B. Cadogan.

F. M. B.

Roman Catholic Church, the name given to that body of Christians who acknowledge the bishop of Rome as the Supreme Head of the church on earth. They themselves prefer the title of Catholic, or Holy Catholic church.

HISTORY. The Roman Catholic church, properly so speaking, comes into existence slowly within the period from the toleration of Christianity by Constantine (313) and the union of the papacy with the new German-Roman empire at the crowning of Charlemagne (800). Before this period we find a catholic church

existing under the government of bishops, and in some places of metropolitans, who exercise no control over each other, but live in harmony and ecclesiastical fellowship. The unity of the church consists in the unity of the episcopate, to use Cyprian's term, but no one bishop towers above all the rest. With the alliance made between the civil and religious powers in 313, a new order of things began to arise. The council of Nice (325) made certain disciplinary regulations which were to affect particular localities or the whole church. The tendency to regulate the affairs of local churches, once introduced, continually strengthened. The power of the great bishops grew, and that of the bishop of Rome was soon acknowledged throughout the entire Western church with more or less distinctness. Sardica (344) helped him to make Rome an appellate court; Valentinian confirmed this right (445). In the confusion into which the public affairs of Italy and the West fell upon the coming of the barbarian invaders, the bishop of Rome, who possessed the most solid power then existing, and had the moral worth and courage to make it felt, became more and more the principal figure in the minds of men. The empire felt in 800 that it needed the help of such a bishop, and the bishop needed the protection of the empire.

To this time the pope of Rome, though claiming in an undefined manner jurisdiction over the whole church, had never proceeded to such interference with the affairs of the Eastern church as to make a rupture inevitable. But in the affair of Photius (q.v.) he made such claims as to produce a formal separation between the two churches (867). Though various unions were patched up after this, Rome, in fact, now lost her Catholicity almost contemporaneously with the beginning of the development of her highest claims (Nicholas I., 858-867). Thus confined to Western Europe, the problem of Rome was to obtain mastery over all the elements of power within this limited sphere. No great pope appeared after Nicholas till Gregory (1073-1085), who advanced the papacy by wresting the power of appointing his ecclesiastical subordinates from the emperor, and by enforcing that celibacy which was to make the clergy of Rome a compact body, separated from all ordinary human ties and devoted solely to the church. From this time to Boniface VIII. (1294-1303), there was a constant struggle for the supremacy between the pope and the states of Europe, till this pope declared it to be necessary to salvation to be subject to the Roman pontiff. From the summit of this arrogated power, rendered partially real by the results of the crusades (1089-1291), the papacy descended to the depths of subjection to the French throne in the "Babylonish Captivity," at Avignon (1305-1377), and emerged from this only to sink still lower in the great schism (1378-1449), which the councils of Pisa, Constance, and Basel sought in vain to heal.

In the 16th century occurred the great disruption wrought by the Reformation (q.v.). England, Holland, Norway, Sweden, and Denmark, with large portions of Germany and Switzerland, were permanently separated from

Rome. The order of the Jesuits (founded 1540) labored diligently to repair the losses caused by the Reformation, with partial success. The Thirty Years' War (1618-48) checked the progress of Protestantism, but at the cost of desolating almost beyond recovery some of the fairest portions of the territory of the German empire. In the new world it also seemed probable that Catholic states would rise of great magnificence. In the latter half of the XVIII. century, a shower of severe blows seemed to fall upon the church. The order of Jesuits had to be suspended (1773); in France free-thinking was permitted undisturbed cultivation; in Austria and Germany there was a proposition to establish a national church independent to the pope; the French Revolution for a time abolished the church. Thus it entered upon the present century under unfavorable auspices. Napoleon, though professing to be a son of the church, handled it very much like a master. The temporal power of the pope was taken from him, and though it was restored in 1814, and the Jesuits in 1816, the prevalence of the revolutionary spirit in Europe and the progress of liberalism (1830, 1848) moved straight on to the final destruction of the temporal power in 1870.

But while thus humbled in the political sphere, the Roman Catholic Church under Pius IX. began that course of spiritual effort in all lands which has given it new strength. The hierarchy was re-established in Holland in 1858 by the erection of one archbishopric and four bishoprics. The same step was taken in 1850 in England, where one archbishopric and twelve bishoprics were established. The same provision was made for Scotland by Leo XIII. in 1878. The movement, led by J. H. Newman, who went over to the Roman church in 1845, gave a large number of accessions to the same church from the ranks of the nobility and the educated, among whom was Manning, made Cardinal in 1875. In Germany, the results of the Vatican council and of the Franco-German war plunged the church into the "Kulturkampf" (q.v.) from which it is slowly emerging. But on the other hand, in those Catholic countries which were once in closest harmony with Rome, the progress of freedom has produced limitations of the former power of the church. Thus in Austria the constitution of 1848 introduced a certain degree of toleration which has proved enduring, and in Italy and Spain orders have been expelled and the supremacy of the state in the secular sphere maintained.

DOGMATIC SYSTEM. This has two elements. One common to all Christian churches and the other distinctive of the Church of Rome. In general it may be said that the whole range of natural theology, the being and attributes of God, and the doctrines embodied in the creeds of Nice and Chalcedon, are the common faith of Catholics and Protestants. We pass then to the distinctive elements of the Roman system.

The fundamental doctrine of the system is that of the church. This is defined so as to identify it with the visible church, which is distinguished by the government of the hierarchy and the administration of the sacra-

ments. The church must be visible, in the Catholic conception, or else it is not knowable, since man must be able to recognize it by means of his senses. Its visibility is a parallel fact with the incarnation by which God made himself manifest to man.

The marks of the ideal church are, now, all ascribed to this visible church. This is Apostolic and Catholic. It is also one. Its unity consists "in the faithful confession of the entire moral and doctrinal system of Christ, comprising the entire range of such truth, and that upon the basis of the divine authority of Christ represented in the church." So Heinrich. But neither he nor the Catechismus Romanus claims that the Church of Rome has sought to embrace within her fold all Christians, and thus to maintain the unity of the body of Christ! It is also infallible, an attribute which is now taught to have its organ in the pope (see INFALLIBILITY). Whether the church teaches that salvation is possible only within her fold is a disputed point; but the utterances of popes, of the Council of Trent, and even of such liberal Catholics as Möhler ("connection with Christ is also always at the same time connection with His church,"), as well as the logic of the system, render it undeniably a part of the official teaching.

With this doctrine of the church, it is easy to see what Romanism will teach as to the source of dogmatic truth. Scripture and tradition are put upon the same level, but tradition is simply another name for the utterances of the church by papal decisions, decrees of councils, etc. As we need a church to bring us into connection with God, so we need that this church should possess an infallible teaching authority. Through the church we gain a "sense" for truth, and hence in the church men understand the Scriptures and the truth as is impossible without. The Bible thus becomes but a portion of the complex of church teaching, which bears with it the authority of God.

As the external church is necessary to religion, so the clergy is necessary to the church. This exists in an unbroken succession from the apostles, and forms a hierarchy with the pope at the apex. The priesthood is necessary for the governing of the church, but particularly for the administration of the sacraments and for mediation between the believer and God. Essentially, the necessity of the priesthood rests upon the necessity of a sacrifice, which is afforded in the mass. The clergy is, for disciplinary reasons, bound to a celibate life. (See PAPACY.)

So much for the church. When we come to the doctrines that pertain to salvation, the Roman church teaches that justification is *making* righteous, not *declaring* righteous. Justification by faith is rejected, and the necessity of good works to salvation is emphasized. These, wrought by man under the assistance of divine grace, are said to produce true merit, and as a matter of fact are often supposed to be the means of earning salvation. Certain works are also conceived to be beyond the requirements of the law of God, and so supererogatory, as *e. g.*, the "evangelical counsels," celibacy, poverty, etc. Hence

the favor shown the monastic life. With this theory is also intimately associated the worship of the saints, and of the Virgin in particular. They have the power to help men through the transfer of the merits of their supererogatory good works. In the case of the Virgin, the process of time has led to her exaltation to the position of a mediator ("that she may conciliate God for us sinners by her intercession," Roman Catechism), the ascription to her of sinlessness, and finally to the promulgation (1854) of her immaculate conception.

As the external church is the true church, so the sacraments are the means of the conferment of grace, and work *ex opere operato*, or "always and to all convey the grace" when they are administered. To the validity of sacraments administered by a regularly ordained priest are necessary only the intention to administer them, the "form," or the word of institution, and the matter, as bread and wine. The doctrine of the *opus operatum* is an attempt to secure the objectivity of grace, independent of the changeable moods of man; but to do it the necessity of faith in the recipient is denied.

Hence baptism is the sacrament of regeneration, by which the guilt of original and actual sins committed before baptism is washed away. Hence it is necessary to salvation. Confirmation is the sacrament of strengthening. The sacrament of penance comprises repentance (contrition, attrition), confession, satisfaction (works done or pains suffered as punishments for the sins confessed), and absolution. The same effort to obtain objectivity is here manifest. The Catholic is to feel as sure of his forgiveness as he is that he has heard the words, "I absolve thee." The great confidence felt in the operation of the sacraments has led the Roman Church to accept a very low degree of attrition as sufficient for absolution. The chief sacrament is, however, that of the Lord's Supper. This has two parts, the eucharist or communion, and the sacrifice of the Mass. When the words, "This is my body, this is my blood," are spoken over the elements, they are believed to be miraculously changed as to their substance into the substance (transubstantiation) of the body and blood of Christ, though their accidents (taste, etc.) remain the same. The Church then offers this present Christ as her only possible offering of thanksgiving and propitiation to God. The sacrifice of Calvary is thus repeated, and a true expiation offered. (See *Mass*, p. 548). In the subsequent communion, the objectivity of the sacrament secures to the recipient the certainty that his sins are forgiven. The cup is denied to the laity, but merely as a disciplinary regulation. Marriage is also a sacrament, and indissoluble. Orders and Extreme Unction close the list.

Purgatory (q. v.) is a place of punishment in the future world, where the sins not satisfied for in this life may be expiated.

ROMAN CATHOLIC CHURCH IN THE UNITED STATES.—The explorers who discovered the New World and its principal portions were almost all Catholics. Whatever attempts were made by Protestants, it

is true that the first successful settlements in the present territory of the United States were made by Catholics, as for example: at St. Augustine (1565), at Santa Fé (1582), and at San Francisco (1776). The French entered Canada under Champlain (1604), before the English were at Jamestown (1607), and from their chief centers in Canada, explorers and missionaries penetrated to the region of the great lakes and the Mississippi, opening these territories to the knowledge of the civilized world.

But the history of the Catholic Church properly begins in the United States with the settlement of Maryland by a colony of Catholics and Protestants under the auspices of Lord Baltimore, who settled at St. Mary's in 1634. The original charter of the colony guaranteed full religious liberty, but at an early period the Protestant element got the upper hand in the colony, and in 1644 the Catholics were deprived of equal rights. Though legislation swung between two extremes, on the whole it grew more and more repressive. In 1654 the Toleration Act of 1649 was repealed, and in 1692, after the expulsion of James II. from England, the favors granted by Charles II. were taken away. At the time of the Revolution, Catholics were not permitted the public exercise of their religion in the colony which had been founded expressly for them. And in general it may be said that, though here and there Catholics in small numbers were to be found, the church had hardly an existence outside of Maryland, where 15,000 of the possible 25,000 Catholics in the country were living.

The era of the Revolution was favorable to the Catholics. Congress declared in 1774 for full religious toleration. The emancipation of Catholics in Maryland followed in 1776, and, under the influence of Catholics, all religious tests were prohibited in the bestowment of public office under the general government. At the close of the war the Catholics felt the need of a more perfect organization, and Dr. John Carroll, S.J., was appointed first prefect apostolic, and then bishop, being consecrated in England in 1790. He was a cousin of Charles Carroll, of Carrollton, and had been educated in France by the Jesuits. Four lines of effort lay before him: the education of the youth; the formation of a national clergy; the erection of churches, and the foundation of female communities. Georgetown College (1789), put under the care of ex-Jesuits, and a theological seminary (1791) were among the institutions founded by him. But a clergy was wanting, and the timely arrival of certain French priests (23 between 1791 and 1799) was a help in this direction of the highest importance. Several of them afterward became bishops. Immigration began to furnish a Catholic population at the beginning of the present century, and the efforts of the priests followed close in the wake of the advancing tide. Thus, in 1787 they were in Kentucky; in 1789 they had commenced a church in Charleston, and consecrated one in Boston in 1803. From 1787 to 1807 the total population had increased from 25,000 to 150,000, and the number of priests from 25 to 70. Meantime, the progress of the organiza-

tion of the church had been equally rapid. In 1808, Baltimore was made a metropolitan see. Religious orders were introduced which swelled the number of priests and established several institutions of learning. After Dr. Whitfield became archbishop, he assembled the first provincial Council of Baltimore (1829). Among the new bishops who had been appointed was Bishop England (1820), of Charleston, S. C., who was a brilliant man, of indefatigable activity. He found his diocese with but 2 churches and 2 priests. He raised this number to 18 churches; organized institutions of piety; established the Ursuline nuns and the Sisters of Mercy. He visited Europe three times in search of help, and, plunging into severe labors after his last return, died in 1842. Bishop Hughes, of New York (q.v.), was one of the chief agents in the development of this organization. In 1846, Oregon City was made a metropolitan see; in 1847, St. Louis; in 1850, New York, New Orleans, and Cincinnati. Thus, in 1850, the Catholic Church had 6 archbishoprics, 27 bishoprics, 1800 priests, 1073 churches, etc. In 1851, the first National, or Plenary Council was held; in 1858, Baltimore was made the primatial see; in 1875, Archbishop McCloskey, of New York, was made cardinal; which honor was conferred upon Archbishop Gibbons, of Baltimore, June 7, 1886. The Church is under the control of the *Congregatio de Propaganda Fide*, in Rome, and the following statistics are derived from the Annual of that congregation for 1889:

MISSEONS.	CATHOLICS.	PRESTES.	CHURCHES.	PAROCCHIAL SCHOOLS.	CHARITABLE INSTITUTIONS.
BALTIMORE	210,090	286	139	87	23
BOSTON	450,000	330	158	76	21
CHICAGO	400,000	276	198	100	12
CINCINNATI	185,000	251	166	81	14
MILWAUKEE	185,000	182	264	106	14
NEW ORLEANS	250,000	162	89	53	16
NEW YORK	800,000	402	189	137	37
OREGON	25,000	37	29	31	8
PHILADELPHIA	400,000	270	139	64	14
ST. LOUIS	196,000	254	193	88	15
SAN FRANCISCO	200,000	125	100	25	9
SANTA FÉ	125,000	39	45	18	4
	3,526,090	2,614	1,709	866	182

F. H. F.

A complete and impartial history of the Church of Rome since the Council of Constance is a desideratum. A good beginning has been made in M. Creighton's *History of the Papacy during the Period of the Reformation*, London and New York, 1882-87, 4 vols. Of course, this history is part of the general theme in the manuals, e. g., Kurtz' new Eng. trans., New York, 1890, 3 vols.; Fisher, New York, 1887. See Lit. under REFORMATION. For Roman Catholic doctrine see Hefele, *Conciliengeschichte*, n. e. continued, Freiburg in Br., 1873 (sq.); Möhler, *Symbolism*, Eng. trans.; London, 1843 (but Roman Catholic works prior to the Vatican Council need alteration); Cardinal Gibbon's, *The Faith of Our*

Fathers, New York, 1874; on the Protestant side, Whately, *The Errors of Romanism*, London, 5th ed., 1856; Littledale, *Reasons Against Joining the Church of Rome*, 1885; but better, Hase, *Handbuch der Protestantischen Polemik*, 4th ed., Leipzig, 1878.

Romans, Epistle to the, was written by Paul at Corinth. A. D. 53, just as he was leaving that city for Jerusalem (Rom. xv. 25, xvi. 23). It is the most important, systematic, and argumentative of all the apostolic epistles, being a profound discussion of man's fallen state and of God's provision for his recovery. Ch. i. 16, 17 contains the theme, viz., the gospel as the power of God which alone can save. Ch. i. 18 to iii. 20 constitute the negative part of the argument by establishing the common depravity of both Jews and Gentiles and their consequent lost condition. Then Ch. iii. 21—v. 21 establish the positive side of the question by describing salvation as the gift of God secured only by faith. In this the author introduces the famous comparison between Adam, the natural head of the human race, and Christ, the head of his chosen people, as fine a generalization as ever was made. Ch. vi. shows that this doctrine of gratuitous salvation is not and cannot be unfriendly to morals. Ch. vii. sets forth the excellence of the law in itself but its inability to sanctify, and describes with great vigor the inward conflict between conscience and passion in the natural man as some say, or between the new nature and the old as others say. Ch. viii. exhibits the work of the spirit over against the work of the law, and concludes with a wondrous burst of eloquence over the safety of the believer despite all foes and obstacles.

Here the apostle turns to consider the universality of the salvation. It is offered to the Jew first and also to the Gentile. The failure to save the former is only apparent. Ch. ix. treats of God's sovereignty and shows that his promise is not void, to which Ch. x. furnishes the due counterpoise in urging man's responsibility and insisting that the Jews are excluded by their own unbelief. Ch. xi. completes the solution of the problem by declaring that God has not cast off his people, but overruled their unbelief for the salvation of the Gentiles, after which all Israel shall be saved; and in view of this result the apostle bursts out into what has justly been called "the sublimest apostrophe existing even in the pages of inspiration itself."

The rest of the Epistle is occupied with practical exhortations showing how man is to show his gratitude for the free salvation of the Gospel. Ch. xii. gives general directions of great spiritual power and unction. After this come special discussions in regard to obedience to rulers (Ch. xiii.) and the exercise of forbearance and charity in differences of opinion in unessential matters (Ch. xiv.-xv. 14). Then follow personal explanations (xv. 14-33), messages and greetings to different persons, a warning against such as cause division, and finally a doxology, rich in contents and deep in feeling.

The genuineness of the Epistle has been established beyond reasonable doubt, and of its permanent and priceless value the Reforma-

tion of the 16th century, in which it played such an important part, is a living witness. Luther considered it "the chief part of the New Testament," and Coleridge pronounced it "the most profound work in existence."

The best commentaries are those by Tholuck, Philippi, Hodge, and Shedd; more modern favorites are by J. A. Beet (London 5th ed. 1885) and Sadler (1888). T. W. C.

Rome, the capital city of Italy, founded 753 B. C., grew from the smallest beginnings to be mistress of almost all the known world, and then itself succumbed to the government of a single emperor, till it lost its place, even as the seat of government, at the time of Constantine. The bishopric of Rome was now rising, and for centuries it continued to be the imperial center of the church, till in our own day it has become the capital of a new Italy.

The importance of Rome for the history of the church begins with the settlement there of numbers of Jews about the time that the Romans first came into connection with the Jews (B. C. 63), at the capture of Aristobulus by Pompey. They were allotted a portion of the city by themselves, and were shown various favors by some of the emperors, but were commanded by Claudius "to depart from Rome," possibly for commotions occurring in connection with the preaching of Christianity. They seem soon to have returned, and formed, as elsewhere, a natural point about which the early preaching and the gathering of the first Christian church went on.

The Christian church at Rome owes its origin to unknown influences, probably to the efforts of travelers and individuals acting under the generous impulses of Christian zeal, without especial commission from any one. The Roman Catholic legend that Peter founded the church at Rome has no evidence in its behalf; the tradition that he was bishop there 25 years is a mere impossibility. When Paul wrote his epistle, the church seems to have been composed chiefly of Gentile converts. The natural advantages of the metropolis built up the Christian community, and we soon find the church of Rome enjoying the same pre-eminence which the city itself possessed.

The interesting spots in Rome connected with the Apostle Paul are the Appian Way, and the "palace," probably upon the Palatine; but the Mamertine Prison, where Peter and Paul are said to have been prisoners, and the other places of martyrdom and burial, are all entirely the product of the myth-building tendency of the human mind. F. H. F.

Rome and Christianity. See PERSECUTIONS.

Ronge, Johannes, b. at Bischofswalde, Silesia, Oct. 16, 1813; was educated in the Roman Catholic Church, ordained a priest and appointed chaplain at Grottkau, in 1840, but was excommunicated and degraded in 1844 because he was the leader of the German-Catholics (see p. 823). In 1848 he devoted himself to politics and had to flee to London. After the publication in 1861 of the edict of amnesty he returned to Germany, settled at

Frankfort, and tried to form some kind of a religious reform party.

Ransdorfers or Zionites, a sect formed in 1741, at Elberfeld, Rhenish Prussia, by one Elias Eller, who called himself Zion-Father; and Anna von Buchel, who called herself Zion-Mother, with Schleiermacher, the grandfather of the theologian, for their aid-de-camp. Eller died in 1750, and thus his stepson, Bolckhaus, became Zion-Father, but in 1765 the sect was dispersed on account of immorality; Schleiermacher had left it long before. See Krug, *Schwärmerei im Grossherzogthum Berg*, 1851.

Rood, in Old English, from the Saxon, means "cross" or "crucifix."

Rosary, Latin *rosarium*, "a garden of roses," is a string of beads used by the Roman Catholics to keep account of their prayers. The origin of the device is unknown. It is used also by Mohammedans and Hindoos, and was probably brought to Europe by the Crusaders. The number of beads is generally fifty-five, namely five decades of smaller beads for Ave Marias, and five larger ones for Pater Nosters. Both to the name and the number of beads there has been invented some symbolism of a rather indifferent description.

Roscelin, or Rozelin, or Rucelin, was born in the diocese of Soissons, educated at Rheims, and a canon of Compiègne, when in 1092 he was condemned by the synod of Soissons and compelled to retract certain philosophical views which threatened to transform the orthodox doctrine of the Trinity into Tri-theism. Anselm wrote a refutation, *De fide trinitatis*. Abelard had been a disciple of his, but disavowed the discipleship and even wrote an attack upon him, *Ep.* 21.

Rose, The Golden. See GOLDEN ROSE, THE, p. 381.

Rose, Hugh James, Church of England; b. at Uckfield, Surrey, England, 1795; d. at Florence, Italy, Dec. 22, 1838. He graduated at Trinity College, Cambridge, 1817, and was vicar of Horsham, Surrey, 1822-30; prebendary of Chichester, 1827-33; Christian Advocate at Cambridge, 1829-33; rector of Hadleigh, Suffolk, 1830, which he exchanged for Fairstead, Essex, and St. Thomas, Southwark, 1833; principal of King's College, London, 1836. He edited the *Encyclopædia Metropolitana*, 1836-38, was an extremely active and advanced Churchman (though not of Oxford); had much to do with starting the Tractarian movement. F. M. B.

Rosenmüller, Ernst Friedrich Carl, b. at Hessberg, Saxe-Meiningen, Dec. 10, 1768; d. at Leipzig, Sept. 17, 1835; was appointed professor of Oriental languages and archæology at Leipzig, in 1796, and published *Scholia in V. T.*, Leipzig, 1788-1817, 16 vols., abridged into 5 vols., 1828-35, besides many other works.

Rosicrucians. In 1614 appeared *Fama Fraternitatis des wöblichen Ordens des Rosenkreuzes*, probably written by Joh. Val. Andrea, and probably meant as a satire upon the alchemists and astrologers of that time. People

misunderstood it, however, and took it for the real history of an actually existing secret society. In a short time all Germany was divided into two camps, of which the one hoped that the world should be saved by the Rosicrucians, while the other feared that it might be destroyed by them; and it took a long time before it dawned upon the public that the whole depended upon a mystification. But the worst was that people were found who understood how to avail themselves of the commotions, and fraudulent orders of Rosicrucians were formed which exercised their power for evil far into the 18th century. See Hargrave Jennings, *The Rosicrucians*, London, 1871, 8d. ed., 1887; Waite, *Real history of R.*, 1887; F. Hartmann, *In the Pronaos . . . History of R.*, 1890.

Rosmini-Serbati, Antonio, the founder of modern Idealism in Italy, b. at Rovereto, Italian Tyrol, 13 m. s.w. of Trent, in a noble and wealthy Catholic family, March 25, 1797; d. at Stresa, on the Lago Maggiore, Northern Italy, in the year 1855. "And what stirring memories," says one of his biographers, "does that date call up! It was a terrible epoch. All Europe was just then convulsed by the horrible triumphs of a pernicious philosophy, which found its practical embodiment in the frightful atrocities of the French revolution." It would seem that there is a connection between the date of birth of this man and his declared purpose in life, for this has been "to restore the principles of truth trampled on by the revolutionary innovators, and to give back to Christian philosophy its unity, honor, and prestige." Whatever can be said against the arrogance of this declaration and its non-fulfillment, it can be asserted for Rosmini, that he has worked honestly for it and has done much good for his Church. Were it not for the opposition of the Jesuits, he would have been canonized by this time, so high is the veneration for him among his own fellow-believers. Though an eldest son, he was early devoted to the Church and took holy orders in 1819. In 1823 he visited Rome and was kindly received by Pius VII., and later by Gregor XVI., who offered him the high post of *Uditore di Rota*, but Rosmini declined it. Leo XII. and Pius VIII. were also friendly toward him, and so was Pius IX.

When 30 years of age, he drafted his plan for a new holy order and began to realize it in 1827. This, the most recent order of the Church, is *active* rather than *contemplative*, and supplements the ordinary duties of the parochial priesthood. The "Institute of Charity" or, as the Italians say, the Rosminians, may be priests or laymen, and bind themselves to any work of charity, be it corporeal, intellectual, or spiritual, directed by bishop or superior or pope. The order is spread all over the world, having branches in all prominent cities.

Rosmini's *Sistema filosofico* is an encyclopedic arrangement of all human knowledge. The conception is developed by him in 40 vols. His desire is to restore philosophy to love and respect. He proposes to return to the teachings of the ancients, but to give these teachings

the benefit of modern methods. A complete and exhaustive treatment of Rosmini's ideas will be found in his "New essay on the origin of ideas," translated into English in 1883-84 (London). Another presentation will be found in Thomas Davidson's book, "Rosmini's philosophical system," London, 1883, which also contains a sketch of his life and a full bibliography of his works and the literature relating to him. Rosmini is an important element in the re-awakening of political, moral, and intellectual life of modern Italy, a movement represented among others by such names as those of Manzoni, G. Conour, Mamiani, Tommaseo; a movement which brings ancient and modern thought to bear upon each other, trying to correct the primary assumptions of both and endeavoring to find a way out to a new and better order of things. In 1848, Rosmini was sent on a mission by Charles Albert to Rome to induce Pius IX. to join the Italian Confederation, and to allow the citizens of the pontifical states to participate in the war of national independence. At first his efforts were successful; he was made a member of the papal cabinet and the pope formally intimated to him his promulgation to the cardinalate and ordered him to prepare for the formal ceremony of elevation to become a prince of the Church. All this happened while Pius IX. was dominated by liberal ideas. But the Jesuits got the upper hand, forced a reactionary policy upon the pope, and defeated Rosmini's nomination. From this time they began a series of persecutions against him and succeeded, "for prudential reasons," in placing two of his books on the Index. They still oppose the canonization of this "most saintly and most illustrious son of the Church." After this political venture he returned in disgrace to his retreat at Stresa on the Lago Maggiore, where he again devoted himself to the work of the restoration of philosophy and the labors of his order.

Besides the books already given above see Eng. trans. of *The Five Wounds of Holy Church*, London, 1883; also Prof. Botti's essay on Italian Philosophy in the American ed. of Ueberweg's *History of Philosophy*, N. Y., 1872-74, 2 vols. (II. 90-96); and G. S. MacWalter's (London, 1883, 2 vols.); and Lockhart's (2d. ed. 1886, 2 vols.) lives of him.

C. H. A. BJERREGAARD.

Roswitha, (**Hrotsuit**), or *Clausercalidus*, as she herself translated her name, was a nun at Gandersheim, and lived in the last half of the 10th cent. She is the first German poetess and the first dramatist since the Roman epoch. Besides her *Carmene gestis Odonis I. imperatoris*, and the history of her own monastery, which both have historical value and are found translated into German in *Geschichtschreiber der deutschen Vorzeit*, vol. v. (Berlin, 1860), she wrote six spiritual-moral pieces in the style of the then popular Terence. Her object was largely to counteract the influence of classical coarseness, but she touches themes of very doubtful propriety. She is anything but prudish, yet never coarse. Roswitha dramatized legends in the same manner as Shakespeare dramatized tales. Her collected

works were first published by K. Celtis, Nürnberg. 1501, after a copy, he found in the monastery of St. Emmerau in Regensburg. He adorned his edition with a Dürer wood-cut representing Roswitha handing a copy of her works to Otto the Great and Archbishop William of Mayence. At the time of Celtis's publication, the learned of the day called her "the German Muse," and her fame spread rapidly throughout Europe. The edition by K. A. Barack (*Hrotswitha, Werke*, Nürnberg, 1858), gives a full bibliography of Roswitha literature. J. Bendixen published her comedies at Lübeck in 1857, and a German translation, Altona, 1850-53. (See Aschbach, *Roswitha und Conr. Celtis*, Wien, 1867; 2d. ed., 1868. R. Köpke, *Hrotsvit von Gandersheim*, Berlin, 1869.)

C. H. A. BJERREGAARD.

Rota Romana, with its twelve *auditores*, claims to be the highest Court of Justice in Christendom, and was in the Middle Ages often recognized and appealed to as such. It still exists, though the jurisdiction of the pope does not extend beyond the walls of the Vatican. The origin of the name "rota" is unknown.

C. P.

Rothe (ro-teh) **Richard**, b. at Posen, Jan. 28, 1799; d. at Heidelberg, Aug. 20, 1867; studied theology at Heidelberg and Berlin, and was in 1839 appointed professor in Heidelberg. His principal work is *Theologische Ethik*, 1845-48, 3 vol., 2d. revised edition, 1867-72, 5 vols., which is generally recognized as one of the finest fruits ever produced by speculative theology. The standpoint is very simple: absolute identity of religion and morals, so that no act by man can be truly moral unless its roots reach the Christian dogma; and the unfolding of that standpoint is as noble in its totality as novel and surprising in its details. He also published *Anfänge der christlichen Kirche*, 1837, and after his death many of his lectures and sermons were edited by his friends and disciples from his notes. There is an English translation of his sermons, Edinburgh, 1877. His life was written by Nippold, Wittenberg, 1873-75, 2 vols.

Rous, Francis, Puritan layman, b. at Halton, Cornwall, 1579; d. 1658. He was educated at Oxford, studied law, sat in parliament under Charles I., as afterward under Cromwell; was provost of Exton 1643, and a lay member of the Westminster Assembly. To this body his *Psalms translated into English meter* were recommended by the Commons, Nov. 20, 1643, and by it revised after publication in London, 1646. Again revised by a Scottish Committee, the version was "allowed" by the General Assembly of the Kirk of Scotland, 1649, and "appointed" to be sung in congregations and families. For over two centuries it was in almost exclusive use, and considered superior to all other versions, Rous's prose works were collected in one vol., folio, 1657.

F. M. B.

Rousseau (roo-so), **Jean Jacques**, b. at Geneva, June 28, 1712; d. at Ermenonville, near Paris, June 3, 1778. His life is not edifying to read. In its first half,—the appren-

tice-boy running away on account of laziness; the Roman Catholic convert who dissembles; the valet who steals; the paramour of Madame de Warens,—there is nothing which awakens sympathy. In the latter half,—the slave of Thérèse Levasseur, copying music, and bringing their children to the foundling hospital; the brilliant writer, flattered, petted, cajoled by everybody, yet stooping to the meanest tricks in order to gratify his coarse egotism and abnormal vanity; the shattered mind pursued by specters and ghosts which his own imagination creates,—there is nothing which commands respect. But, as a commentary to his works, the study of his life is quite indispensable. For those works, *La nouvelle Heloise*, *Le contrat social*, *Emile*, and *Confessions*, which exercised the deepest and most decisive influence on their time, and which have contributed a large share to the formation of what is called the spirit of the 19th century, cannot be understood; nay, they cannot fail to be misunderstood unless collated, chapter for chapter, with what their author really was and actually did. Now, it may be laid down as a sure rule that no verdict on the merits or demerits of an author should be accepted as final until his works have been read twice by mankind, with a century or two between the first and the second time; and it is more than probable that when our time is done, having given Rousseau his second reading, the verdict, not on the talent of his works, but on the truth they contain, will read quite different from what it read a century ago. Some of his fundamental ideas, the social contract, for instance, are now recognized as futile mistakes; they were very brilliant, they have done their mischief, they are spent. Others, his nature-worship, for instance, such as he places it in direct antagonism to civilization, are looked upon with great suspicion; and it is not unlikely that this very idea will one day be found out to represent a very ingenious form of atheism. At all events, it is an experience that wherever Rousseau, with his nature-sentimentality, comes in, Christianity goes out. There is an excellent life of Rousseau, by John Morley, London, 1873, 2 vols., about which, however, it should be noticed that in historical criticism just the very strong feeling of the duty of justice and fairness must be willing to take a certain amount of risk in order not to fall into the error of palliating what ought only to be pitied.

C. P.

Roussel (roo-sel), **Gerard**, b. about 1480, at Vacquerie, France, about 80 miles north of Paris; d. about 1550, at Oléron, France, at the foot of the Pyrenees; studied *humaniora* and theology, associated intimately with Lefèvres d'Étaples in Paris and Capito in Strassburg, corresponded with Calvin and the other reformers, and was in 1526 appointed confessor to the queen of Navarra, who in 1536 made him bishop of Oléron. As bishop, he introduced the French language in the service, administered the Lord's Supper *sub utraque specie*, celebrated mass in plain citizen's dress, and wrote an exposition for his clergy of the Decalogue, the Creed, etc., which contained all the essential doctrines of Protestantism.

But he never left the Church of Rome. He believed a reform possible without a breach. See his life by C. Schmidt, Strassburg, 1845.

Routh, Martin Joseph, D.D. (Oxford, 18—), Church of England; b. at South Elmham, near Beccles, Suffolk, England, Sept. 15, 1755; d. at Oxford, Dec. 22, 1854. He entered Queen's College, Oxford, 1770, became a fellow of Magdalen, 1776, and was its president from 1791 till his death in his hundredth year; rector of Tylehurst, near Reading, from 1810. His chief work is *Reliquiæ Sacre*, Oxford, 4 vols., 1814–18, a valuable collection of the fragments of lost Christian writers, A.D. 100–300, reprinted 1846, with a fifth volume, 1848. He also edited *Scriptorum Ecclesiasticorum opuscula*, 1832, 2 vols., and Burnet's *History*, 1823. F. M. B.

Rowlands, Daniel, Welsh Evangelist; b. at Pant-y-beudy, Wales, about 1713; d. at Llangeitho, Oct. 16, 1790. He was ordained 1733, and was curate at Llangeitho till 1760. Silenced by the Bishop of St. David's 1763, he preached to crowds in the fields; Lady Huntingdon placed him next to Whitefield, and Bp. Ryle calls him "one of the spiritual giants of the last century." Eight of his sermons were published in an English version 1774, and three more 1778. His life was written by J. Owen, London 1840, and by E. Morgan.

F. M. B.

Rubrics, Latin *rubrica*, from *ruber*, "red," meant originally the heads and titles of the various chapters of the law books, thus called because they were written in red ink. Thence the name was transferred to the service books of the Christian church, in which the directions how the various parts of the liturgy should be performed were also written in red ink.

Ruchat (ru-cha), **Abraham**, b. at Grandcour, Vaud, Switzerland, Sept. 15, 1678; d. at Lausanne, Sept. 29, 1750; was appointed professor of theology at Lausanne in 1733, and published *Histoire de la réformation de la Suisse*, Geneva, 1727–28, 6 vols., new edition by Vulliemin, Nyon, 1835–38, 7 vols.

Ruet (ru-a), **Francisco de Paula**, b. in Barcelona, Oct. 28, 1826; d. in Madrid, Nov. 18, 1878; was a singer on the stage, when in Turin he was converted and entered the church of the Waldenses. On his return home he began to preach in his native city, but was several times imprisoned and finally by the Episcopal court convicted of heresy and sentenced to death at the stake. The sentence was commuted into exile for life, and he then preached with great success at Gibraltar and in Algeria, until, after the revolution of 1868, he went to Madrid and began an evangelical mission there.

Rufinus, Tyrannius, b. at Concordia, Northern Italy, about 345; d. in Sicily, 410. He lived much at Aquileia, hence his designation of "Rufinus of Aquileia." He is famous for the services he rendered the Church by translating and commenting upon Greek theology, principally that of Origen. He traveled

much in the East, was a friend of Jerome, who, however, fell out with him and ordained by Bishop John of Jerusalem in 390, where, although a monk, he dispensed a generous hospitality, since he was rich. His works were edited by de la Barre, Paris, 1580, and by Vallarsi, Verona, 1775; rep. Migne, Pat. Lat. XXI., with Fontanini's life of Rufinus.

Ruinart (ru-e-narr), **Thierry**, b. at Rheims, June 10, 1657; d. at Hautvillers, Sept. 27, 1709; entered the congregation at St. Maur in 1674, settled in 1682 at St. Germain des Trés, and published *Acta primorum Martyrum*, Paris, 1689; *Historia persecutionis Vandalica*, 1694, etc. In connection with Mabillon, he edited the 8th and 9th volumes of the *Act. Sanct.*

Rule of Faith. See REGULA FIDIS.

Rulman Merswin, b. at Strassburg 1807; d. on the Island Der grüne Wört, in the Ill, near Strassburg, which he purchased in 1366, July 18, 1382. He was a prominent and rich Strassburg merchant and banker, who suddenly, in 1347, withdrew from the world to devote himself exclusively to the contemplative life. He had indulged in the pleasure of the senses, but one evening, after his conversion, while walking in his garden, thinking about his lost life, he was suddenly "carried off in ecstasy." From that time he "devoted himself to God" with his wife's consent. As he had no children by either of his two wives, he did not find it difficult to leave his house, though the marriage to his second wife, Margaretha von Bietenheim (d. 1370), was a happy one. His austerities proved almost fatal, but Tauler rescued him by timely advice. Rulman plays an important rôle in that part of European history, which is enacted in the Rhine valley and adjoining states in those days. He enters upon the stage at a time when distress and misery reigns all around. The Pope's interdict lies heavily upon most of Germany; the conflicts of pope and emperor have corrupted public and private morals; for five and twenty years the "Vicar of Christ" prohibited all priestly functions and closed all churches. To the distress and despair came, in 1348, the Black Death. Twenty-five millions of people, or one fourth of all Europe's population died. In Strassburg alone sixteen thousand went down in the plague. The greatest part of the country remained untilled and people feared to touch each other's property. It is even reported of several monasteries that they would not receive the bequests of the rich dying ones for fear of contamination. For two years the plague ravaged the land. Many thought it sent from heaven on account of men's sin. Such fanatics as the Flagellants confirmed people in this belief and urged other means of salvation than the ecclesiastical ones; the scourge, for instance. Hence, where dismay had begun to unbalance people's minds, these visionary enthusiasts created a perfect frenzy. Upon the plague followed the persecution of the Jews, who were accused of being the cause of the dire calamities of the age. In this part of the land, in Mayence, twelve thousand of them were tortured to death. It has been observed that

profound calamities are always attended by deterioration of public and private morals. But what must have been the state of things, when in addition to these terrible disasters came the results of the entire neglect of all public service during the long interdict! Chaos seems to be the term that expresses the life and death of the age.

When Europe, more particularly the Rhine valley, recovered itself, a new day had dawned, and much of the Old had disappeared, never to be resurrected. Among the bearers of the new times, religiously considered, two names stand forth prominently; that of Rulman Merswin and John Tauler. The teachings of the latter directly helped to propagate Rulman's democratic ideas and organizations. To the pope-defying words of his former spiritual adviser, Rulman added the teachings of the Mystics about the direct way to God, and used them both valiantly against the sacerdotalism of the Church. He exalted the God-favored laity, the true "friends of God," whom he recommended the people as pastors and spiritual fathers instead of the priests. Proceeding on the idea of the "universal priesthood," he, under the direction of a mysterious master and guide, "the friend of God in the Oberland," built a convent near Strassburg, which he organized upon democratic principles. The government rested with a lay triumvirate; the two survivors always to choose a third, and brethren were freely admitted. The "Friends of God" arose at this time, and Rulman's influence in their behalf, besides that of Tauler's, is an important factor in their history and the history of Mysticism in these regions. The friends were, as Tauler said, "pillars of Christendom, and holders off for awhile of the gathered cloud of wrath"; their organizations and doctrines were important elements in the molding of the times for the coming Reformation.

Of Rulman's writings, the most important one is his book entitled, *Book of the Nine Rocks*. (ed. C. Schmidt, Leipzig, 1859.) He commenced it in 1352.

Another book of his is *Das Bannerbüchlein*. (ed. Jundt, Paris, 1879.)

(C. Schmidt, "R. M. la fondateur de la maison de St. Jean de Strassburg," in *Reuss u. Cunitz Beiträge*, vol. 5, 1854. "Die Dichtungen des R. M." in *Zeitschrift für d. Alterth.*, vols. 12, 13, 1880-81. A. Jundt, *R. M.*, Paris, 1890.) C. H. A. BJERREGAARD.

Rupert (Hrodbert), commonly called the apostle of Bavaria, though Bavaria was not heathen altogether before his labors. He was bishop of Worms; he was invited to Regensburg by Theodore II. of Bavaria, but settled in Salzburg and founded its bishopric, and there d. 718. The *Gesta Sancti Hrodberti Confessoris* are printed in the *Archiv für Österreichische Geschichte*, 1882, from a 10th cent. MS.—(See Friedrich, *Das wahre Zeitalter des heil. R.*, Nürnberg, 1866.)

Rupert of Deutz (**Rupertus Tuitiensis**) was a contemporary and friend of Bernard of Clairvaux (q. v.). It is not known where this mystical theologian hailed from, but it seems he lived most of his life in a convent in the

little town of Deutz, opposite Cologne. He is supposed to have been a German and to have died 1135. He was the author of many apologetical, liturgical, doctrinal, and exegetical works, particularly of voluminous commentaries upon the various books of the Bible. His ideas are usually fanciful and his pious sentiments overlaid with allegorical and dogmatic expositions. He held the Bible in uncommon high esteem for his day and referred all questions to its authority. The Scriptures were to him the sole foundation of a steadfast and wholesome faith in Christ. In one of his earlier writings he candidly says that even after the consecration, the substance of the bread and wine is not changed or done away with (transubstantiated), but that Christ is, after a preternatural manner, united with it. This appears to be the doctrine of consubstantiation. John Wessel, the precursor of Luther, was a diligent student of Rupert's books. It seems, therefore, that we may call Rupert of Deutz his teacher and that we can trace his influence upon Luther by way of John Wessel. Rupert's works were published at Cologne 1526-28, 2 vols. fol., and last at Venice, 1751, 4 vols. C. H. A. BJERREGAARD.

Russell, Charles William, D.D. (—18—), Roman Catholic theologian and one of the domestic chaplains to the pope; b. at Killough, County Down, Ireland, 1802; d. at Maynooth, Feb. 26, 1880; was educated at Maynooth, became professor there in 1825, and president in 1857; published a translation of Leibnitz's *System of Theology*, London, 1859, and a *Life of Cardinal Mezzofanti*, 1858, and exercised a considerable influence on the tractarian movement at Oxford, though not in personal connection with any of the leaders.

Russian Church. See GREEK CHURCH, p. 338.

Russian Sects. When it is realized that of the 68,000,000 people belonging to the Russian church, about 12,000,000 are Raskolniks, which is the general designation of all dissenters or sects, from *raskol*, a breach, a split, it will easily be understood that sectarianism forms a very conspicuous feature in the national life of the Russian people. It dates back to the middle of the 17th century, when the patriarch Nikon (q. v.), 1652-59, undertook a revision of the Slavonian translation of the Bible. Such a revision, however, would hardly have caused any stir among the Russian peasants, but it was accompanied with changes in the ritual which touched them to the quick, and with changes in the church government which they would not tolerate. They were used to elect their own pope, and Nikon wanted to have him appointed by the government. Generally speaking, he represented the hated influence of Poland, tending toward the aggrandizement of the bojars, the enforcement of serfdom, the dissolution of the old native social organization, with its patriarchal despotism in the family, and its communistic principles in the municipality; and thus social, political, and religious elements became inextricably blended together in the movement. The rising of the peasants was

fearful, and still more fearful was the suppression by the government. Thousands of Raskolniki were burned, and other thousands fled to the forest wildernesses in the north and the east, where they became pioneers of colonization. But from that time onward all sect formation in Russia has had, besides its religious current, generally fed by contact with Protestantism, an undercurrent of social or political discontent. All recent sects have tried, in one form or the other, to apply communistic principles to practical life, and all have dealt, in one way or the other, with the questions of marriage and the social position of woman. Some sects prohibit marriage altogether; others allow absolutely free relations between the sexes; some will have nothing at all to do with the Czar and his government; others will not serve in the army or pay taxes outside of the community, etc., etc.

Russian sects are by Russian writers generally divided into three groups: 1. the Popovtsy, who have popes (priests); 2. the Bezpopovtsy, who have no popes; and 3. the Duchowny Christians, who are spiritualists. The first group, comprising about 5,000,000 people in two or three subdivisions, lives now generally on good terms, both with the orthodox church and with the state. They have come to understand that the doctrinal differences between them and the orthodox party are of very small import, and the government has had the good sense to recognize their popes, who in many cases are nothing more or less than orthodox priests, willing to use the unrevised books. The second group, the Bezpopovtsy, comprising about the same number of members as the first, but in a much greater number of subdivisions, show a very different character and live under very different conditions. They are strongly tinted or tainted with political passion. They repudiate not only the sacraments, the ritual, and the priests of the orthodox church, but some of them repudiate also the Bible. Every Christian is his own priest, they say, and some add, every Christian is his own Bible. The Czar and his government they reject altogether as the works of Anti-Christ or as the embodiment of that very idea, and one of the smaller sects, the Stranniki (vagrants), prefer to be hunted from place to place like wild beasts rather than submitting on any point to any official authority. The third group, the Duchowny Christians, whose membership it is impossible to estimate with any degree of certainty and whose subdivisions vary from day to day, seem to be most numerous in the central and southeastern parts of the country. There is one sect with feasts of promiscuous love to-day and flagellations to-morrow; another which rejects all external rites except that of castration and perhaps still more singular monstrosities of logic. But the two principal sects belonging to this group are the Duchobortzi and the Molokanis. The Duchobortzi deny the personality of God and the immortality of the soul. The existence of God depends upon the society of holy men, and from that point of mystic spiritualism they construct their moral, social and political

views. The Molokanis accept many of the principal doctrines of Christianity, but only after a peculiar process of spiritualization. Baptism with water is nothing; but baptism with purification from sins through seventy years of strenuous exertion is something. Both these sects, however, are highly esteemed as prudent, industrious, peaceable, and lovable people, open to instruction. They are renowned as gardeners and agriculturists, and much sought for everywhere as colonists.—See A. F. Heard, *The Russian Church and Russian Dissent, comprising Orthodoxy, Dissent, and Erratic Sects*. N. Y., 1887. C. P.

Ruth, a Moabitess, who married a son of Naomi (Ruth i. 4), and after his death accompanied her mother-in-law to Judea, and there married Boaz, a kinsman of Naomi, and became the ancestor of the royal family of David.

The *Book of Ruth*, written after the time of David, tells in a very simple and effective manner the history of the young Moabitess who showed such attachment to her mother-in-law and to the true religion. She lived probably in the time of Gideon, B. C. 1241, and her story forms a sharp contrast to the rude and chaotic state of society at that period. The narrative has always been admired for its simplicity and beauty, its practical lessons of faith and charity, and its hint of the future extension of the gospel to the Gentiles. For separate commentaries see those by Thomas Fuller, London, 1650, rep. 1868; A. C. Price, 1869; R. W. Bush, 1883; R. A. Watson (in *Expositor's Bible*), 1890. T. W. C.

Rutherford, Samuel, Scotch Presbyterian; b. at Nisbet, Roxburghshire, about 1600; d. at St. Andrews, March 20, 1661. He graduated at the University of Edinburgh, 1621, and was professor of humanity there, 1623–25; minister of Anworth, 1627–36; deprived and imprisoned for his book, *Ereitationes de Gratia*, London, 1636, but restored 1638, on the triumph of the Covenant; professor of divinity at St. Andrews, and pastor, 1639; one of eight Scotch commissioners to the Westminster Assembly, 1643–47; principal of the New College at St. Andrews, 1647; invited to two theological chairs in Holland, 1648 and 1651; deprived and accused of high treason, 1660, and his *Lex, Rex* (1644, ed. Buchanan, Edinburgh, 1843) publicly burned. He also wrote *The Presbyterian's Armoury* (n. e. Edinburgh, 1848). Some hitherto unpublished *Sermons* were issued by A. A. Bonar, London, 1885. But better known and more highly esteemed than his books are his *Letters*, published first in 1664, of which there are several modern editions, e. g., by A. A. Bonar, with his life, Edinburgh, 1848, n. e. 1862, 2 vols.; best, perhaps, by Thomas Smith, Edinburgh, 1881. See his life by A. Thomson, London, 1884, 4th ed., 1889.

Ruysbroek (rois-brook), **John**, named Ruysbroek, after his native village on the Senne, 3½ miles s.s.w. of Brussels; b. 1293; after long service as vicar of St. Gudula's, in Brussels, entered the Augustinian convent of Groenendael, in the forest of Sonjenbosch

(Soignies), 20 miles s.w. of Brussels, became prior, and there d. on the day of his own prediction, Dec. 2, 1381. He is the best representative of Flemish mysticism. His admirers called him *Doctor Ecstaticus*, on account of his many visions and ecstasies; but he was no visionary. He was an active preacher against the vices of his day and his people, and a reformer of his Order, himself strict in his obedience to all rules, and humble, too, being often found doing the meanest work. Though predominantly contemplative and transcendental, he was decidedly theistic in his Mysticism. It was this side of his mind and heart which caused him to seek the religious, moral, and practical elements of Mysticism, and brings him into the company of the Romanic mystics rather than into that of the German. He was no doubt familiar with the speculative writings of Eckart, but he did not belong to that party, which took an interest in the purely intellectual efforts of the German master. He was personally acquainted with John Tauler, and was visited by most mystics of his day, who all were edified by his conversation, and inflamed by his enthusiasm as much as by his fine personality. After his death many legends were circulated about him, the most beautiful of which, perhaps, is the one which tells how the brethren once found him, after a long absence in the forest where he used to walk during his meditations, sitting under a tree, wholly absorbed in meditation, "the tree apparently enveloped in flames" from the intense glow of his devotion.

His influence seems to have been wholly for the good. He wrote in his native Flemish, and forced it to yield to many theological thoughts entirely foreign to it. He is usually considered the best "Dutch" prose writer of the Middle Ages. "Ruysbroek," says Ullmann, "is a highly influential man; from his day, and by his means, the mystic tendency in the Netherlands and Germany underwent a revolution, and purified itself in higher and higher degrees, until it produced the noblest specimen of Christian character and life. He has all that is good in the pioussocieties of the preceding ages, without their defects and corruptions. . . . Yet there are false and unsound ingredients, a taint of the corporal and fanatical in this Mysticism, which must be, and is, eradicated by his followers." Ruysbroek was the one among the Dutch to point most definitely to the real elements of Christianity, the subjective relation to the personal Christ, and though he was always an obedient son of the Church, he was opposed to its medieval Christianity, which was not much more than a compendium of statutes and scholastic formulas, representing God, eternal life, etc. He exalted the spirit of faith, charity, and contemplation as more excellent than works. But all this originality did not mature in Ruysbroek. His influence upon history becomes therefore not apparent till we meet his life and ideas in his disciple Gerhard Groot, and follower John Tauler. The first works out his practical ideas, the latter the contemplative. The former organized a brotherhood, in principle directly opposed to clerical supremacy, and productive of good results directly traceable in the coming day of

Reformation. The latter was the full bloom of contemplative Mysticism, and to him Luther owes much, according to his own words.

It must be said that Gerson's charge of pantheism against Ruysbroek, made long after his death, was unjust, and had its root mainly in the author's vague expressions, lack of a certain theological technical language, and a liberal culture of mind. Ruysbroek himself argues time and again against pantheistic and antinomian notions.

It will be impossible here to explain the theological principles that underlie Ruysbroek's Mysticism, they are too involved to be stated in a few words, and are the result of a fantastic plunging into yet unexplored abysses of the human mind. But his practical object was the same as that of all Mysticism, namely union with God, and may be quoted in brief. Union with God may be reached in three ways, he taught. The first is *active* life, by serving God in abstinence, penitence, good morals, etc.; in general, by bearing one's cross cheerfully and learning the *inward* lessons it teaches. The second way is the *contemplative* life. True contemplation is a measureless knowledge, in which all action of the reason ceases, which, although not without the reason, never descends to the reason. To this life, unattainable by sense, nature, and reason, appears an intellectual light, which gives liberty and joy in God. In this light man is out of himself and communes with God. The third way is the *speculative*, that of vision and intuition. In it man's understanding becomes a living mirror, into which the Father and the Son pour the Spirit of truth and love. When that happens, then the spirit of man is changed, and after a manner annihilated, so that it knows nothing but Love. This stage is absorption into God.

Ruysbroek's life has been written by Trithemius, *De script. eccl.*, also by an unknown canon in Surius's ed. of his works. His collected works exist only in Surius's Latin transl., Cologne, 1552; mostly all translated into German by G. Arnold, Offenbach, 1701. A Flemish ed. in 5 vols. *Werken van Jan van Ruysbroek*, Gent, 1858, is not complete, but presents a good type of his Mysticism. C. Schmidt has also published a few of the minor works of R. (See J. G. V. Engelhardt, *Richard St. Victor and J. Ruysbroek*, Erlangen, 1888; C. Schmidt, *Étude sur Jean Ruysbroek*, Strassburg, 1859. Ullmann's *Reformers before the Reformation*, Eng. trans., has a good summary of his ideas. C. H. A. BJERREGAARD.

Ryerson, Adolphus Egerton, D.D. (Wesleyan University, Middletown, Conn., 1842), LL.D. (Victoria College, 1866), Methodist; b. at Charlotteville, Upper Canada, March 24, 1803; d. in Toronto, Feb. 19, 1882; founded the "Christian Guardian" in 1829, was chosen the first president of Victoria College in 1841, and in 1844 appointed superintendent of education for Upper Canada, in which position he did good service. He has published *Letters in Defense of our School System*, Toronto, 1859; *The Loyalists of America* (1620-1816), 1880; 2d ed. 1884; *Epochs of Canadian Methodism*, 1882; *The*

Story of my Life, edited by J. G. Hodgins, 1888, etc.

Ryland, John, D.D. (——, 18—), Baptist; b. at Warwick, 92 m. n.w. of London, Jan. 29, 1753; d. at Bristol, May 25, 1825. He was pastor at Northampton and Bristol, and president of the Baptist College at Bristol from 1794; one of the founders of the Baptist Missionary Society, 1792. He published *Considerations on Baptism*, London, and a life of Andrew Fuller, 1816; *Pastoral Memorials*, with a memoir by his son, appeared 1826-28, 2 vols. Some of his hymns (collected by D. Sedgwick, 1862) have been widely used.

F. M. B.

Ryle, John Charles, D.D. (by diploma, 1880), Church of England, bishop of Liverpool; b. at Macclesfield, Chester County, England, May 10, 1816; was educated at Oxford; became rector of St. Thomas, Winchester, 1843, canon of Norwich Cathedral, 1870, bishop of Liverpool, 1880, and has published about one hundred theological tracts on doctrinal and practical subjects, which have been collected into six volumes. His best-known works are: *Expository Thoughts on the Gospels*, London, 1856-69, 7 vols., 12th ed., 1887, 4 vols.; *The Christian Leaders of the Last Century* (in England), 1869.

S.

Saadi (Shaikh-Muslah-ud-Din Saadi) is a representative Sufi, both as a theologian and as a poet. His high moral tone and deep religious feeling gave him the title of Shaikh. He is not only remarkable among his own countrymen and native poets, but stands high at a period of human history when Europe was emerging from mediæval darkness. His *Divan* is by his countrymen reckoned as the true salt-mine of poets. Jami calls him "the nightingale of the groves of Shiraz." He was born at Shiraz, the capital of Persia, 1176, and died, 1291, 115 years old. He was a voluminous writer. The most important of his works are the *Gulistan* (tr. by E. B. Eastwick, Hertford, 3d ed., 1852) and the *Boostan*, both of which have often been edited and translated into most languages of Europe and many of Asia. See SUFISM.

C. H. A. BJERREGAARD.

Saadia (Saadja ben Joseph al Fajjumi), b. in the Fayum, Egypt, 892; d. at Sura, Babylonia, 942. He was a learned and accomplished Rabbinist and head of the Academy of Sura, in Babylonia. He defended the Talmud against the Karaites, who broke with the Talmudic tradition and treated religious dogmas after Mohammedan fashion. Against these he undertook to demonstrate the reasonableness of Mosaic and post-Mosaic articles of faith. He has been characterized as "a fruit of the Jewish soil, modified by grafts from the Arabian garden," and his numerous philosophical and poetic works prove this nature and endowment. His book concerning *Religions and Dogmas* was translated in the 12th century from Arabic to Hebrew and repeatedly edited; a German trans. by Julius

Fürst was issued at Leipzig, 1845. A memorial edition of his works will be published in 1892. (Sal. Munk, *Notice sur Saadia*, Paris, 1888; Leopold Dukes, *Litt. Mittheilungen über d. hebr. Exegeten*, etc., Stuttgart, 1844.)

C. H. A. BJERREGAARD.

Saalschütz, Joseph Levin, b. at Königsberg, March 15, 1801; d. there, Aug. 23, 1863; studied in the university of his native city and took the degree of Ph.D. in 1824; was teacher in Berlin, 1825-29; rabbi in Vienna, 1829-35, and from 1835 to his death rabbi at Königsberg, where he also was appointed *privat-docent* in philosophy in 1849. His principal works are *Das Mosaische Recht*, Berlin, 1846-48, 2 vols., 2d ed., 1853, and *Archäologie der Hebräer*, Königsberg, 1855-56, 2 vols.

Sa-bach'-tha-ni, a Syro-Chaldaic word, a part of our Saviour's exclamation on the cross (Matt. xxvii. 46), meaning, "Hast thou forsaken me?"

T. W. C.

Sab'-a-oth, a Hebrew word signifying *hosts*, found in Rom. ix. 29 and James v. 4 as a part of the divine title often occurring in the Old Testament and rendered "Lord of hosts" (1 Sam. xvii. 45, Ps. xxiv. 10, Mal. i. 4). The term sometimes refers to the planets and stars of the sky, at others to the angels and ministers of God in heaven, again to his covenant people on earth, and yet again to all taken together.

T. W. C.

Sabas (Sabbas, Sabha) is the name of several saints, but by this name is usually designated a certain hermit, abbot, and founder of an order that bore his name (Sabaites) in Palestine. Originally his convent which he founded, now called after him, Mar Saba, on the Kidron, near Jerusalem, was a "laura" under the rule of St. Basil. He was a defender of the decrees of Chalcedon; b. at Mutalasca, or Mutala, near Cæsarea, Cappadocia, 439; d. near Jerusalem, 531 or 532. Another distinguished bearer of that name was Sabas "the Goth," highly venerated in the East as a martyr. He suffered under Athanaricus, the Visigothic king, toward the end of the 4th century. His day is April 12.

Sabbath (rest). The word first occurs in Ex. xvi. 23, but the institution it designates was founded in Paradise (Gen. ii. 2, 3), and, like marriage, was given for the race. God ceased on the seventh day from his work of creation, and therefore "hallowed it," i.e., set it apart as sacred. And so it seems to have been observed in the ages before the law was given. Thrice Noah sent forth the raven or the dove from the ark at intervals of seven days. The week, which is not, like the day or month or year, a natural division of time, was established in Mesopotamia (Gen. xxix. 27). The account of the sending of manna in the desert (Ex. xvi. 5, 22-30) indicates that it was already known to the Israelites. Traces of the institution have been found in many ancient nations, so remote and so diverse in origin as to forbid the idea that they received it from the Hebrews. Early Assyrian inscriptions refer to a week of seven days and the seventh day as a day of rest.

The re-enactment of the Rest-Day on Sinai was not designed for Israel alone, but for all men, for Christ and the apostles speak of the decalogue as of permanent and universal obligation (Luke x. 26, Rom. xiii. 8-10, Eph. vi. 2, 3), and we are told (Mark iii. 27) that the Sabbath was made for man. Certain additions with specifications and penalties were part of the Mosaic civil and ceremonial law (Ex. xxxi. 14, Lev. xxiv. 28, Num. xxviii. 9, 10), but ceased with it. The day was kept as one of rest, worship, and sacred joy (2 Kings iv. 23, Hos. ii. 11, Ps. xcii. title, Neh. viii. 9-12). The neglect of it was one reason of the Captivity (Lev. xxvi. 35, Jer. xxxvi. 21). After the return from Babylon, the Jews renewed the covenant to observe it (Neh. x. 31). In the time of our Lord Pharisaic legalism had made it a burden by minute and absurd regulations, *e.g.*, forbidding to walk on the grass, for that would be a kind of threshing. These and other like oppressive precepts our Lord set aside, insisting that works of necessity and mercy were lawful. His example represents the day one of healthful rest, cheerful religious service and active benevolence. Experience and observation have established the fact the rest of one day in seven is needful for the best interests of man, physically, mentally, and socially.

The Christian Church celebrates the first day of the week as the completion of redemption, just as the ancient church celebrated the seventh as the completion of redemption. There is full warrant for the change. Twice the Lord appeared to the twelve on the first day of the week (John xx. 19, 26). Paul preached at Troas (Acts xx. 7) on this day, evidently one of religious observance. On it he told the Corinthians (1 Cor. xvi. 2) to lay by as God had prospered them. And it was upon "the Lord's day" that John (Rev. i. 10) received his visions in Patmos. For a time Jewish believers observed the seventh day also, but they did not require this of any (Col. ii. 16). The early Christian fathers refer to the first day of the week as the time set apart for worship, and this usage prevailed over the whole church, but it was not till the time of Constantine, A.D. 321, that an edict was issued requiring a certain degree of abstinence from labor on the Lord's day or Sunday. No one now desires a law enforcing the religious observance of Sunday, but nearly all friends of religion and morality seek such laws as will restrain the open desecration of the day, and enable those who wish it to enjoy a peaceful day of rest and worship. See Hermann Strack, *Der Mischnatsaktat "Sabbath."* Leipzig, 1890; Rabbi J. Schwab, *The Sabbath in History*, St. Joseph, Mo., 1890. And art. LORD'S DAY.

T. W. C.

Sabbatharians. See SOUTHCOTT, J.

Sabbath Day's Journey, the distance, about seven eighth's of a mile, which according to a Jewish tradition one might travel without violating the law. It is mentioned once in the Bible (Acts i. 12). T. W. C.

Sabbatical Year. Every seventh year the

land was to rest and its spontaneous product be left to the poor and the stranger, and debts were to be remitted to Hebrew borrowers (Lev. xxv. 1-7, Deut. xv. 1-11). A long disuse of this law has been inferred from 2 Chron. xxxvi. 21. But it seems to have been observed in the time of Judas Maccabæus (1 Macc. vi. 49, 58), and Josephus implies its observance. Alexander the Great and Julius Caesar are said to have excused the Jews from tribute in the Sabbatic year.

T. W. C.

Sabbatius, a converted Jew, whose intrigues for an episcopal see were baffled by his banishment to Rhodes, where he died soon after, about the close of the 4th century. He had accepted the decree of the Synod of Paz, in Phrygia, according to which the Christian Easter should be celebrated at the same date as the Jewish Passover, and his followers, the Sabbatians, considered him a martyr. They were condemned by the Synod of Constantinople, 381.

Sabellius, founder of the Sabellians, b. in Africa, lived for some time in Rome in the beginning of the 3d century. He was an anti-Trinitarian. Not that he rejected the idea of the Holy Trinity, but he explained it in a way altogether different from the orthodox conception of the church, representing the Father, the Son, and the Spirit not as three persons, but merely as three distinct relations in which the one person, the God, had placed himself to the world. He found many followers both in Rome and in Egypt, and was excommunicated by Bishop Dionysius of Alexandria in 260. The few fragments of his works still extant have been collected by Routh in his *Reliquiæ Sacrae*.

Sabians, a very ancient sect, whose principal seat was Harran and Ur of the Chaldees. They believed in one God, who was to be addressed through a mediator, consisting in one or more invisible spirits. An undue admiration for the heavenly bodies led to the worship of the stars, conceived as the abode of heavenly intelligences, or as identical with them. The Sabians of later times pray at sunrise, noon, and sunset, turning toward the north; abstain from any vegetables; keep three fasts a year; preserve the ancient belief about the stars, and make pilgrimages to Harran, which is in Asiatic Turkey, in the province of Diarbekir, ancient Armenia. (See Sale, *The Koran*.) F. H. F.

Sabina, saint and martyr; d. 125, and is most celebrated. She lived as a widow of distinguished social position in the house of Serapia, another female saint and martyr, who converted her. There is, however, much dispute about her identity. She is known mainly in connection with Serapia. Her supposed relics were transferred in 430 to a new church erected to her honor in Rome.

Sabinianus, pope, Sept. 13, 604-Feb. 22, 606; a native of Volterra, a deacon of the Church of Rome, had been sent as nuncio to Constantinople by Gregory I., but became the object of a fearful hatred among the lower classes in Rome because, during the famine

of 605-606, he refused to distribute corn from the granaries of the church to the poor, while he sold it dearly to the rich.

Saccati. See SACK, BRETHREN OF.

Sacheverell, Henry, D.D. (Oxford, 1708), Church of England; b. at Marlborough, Wiltshire, 74 m. w. of London, 1674; d. in London, June 5, 1724. He entered Magdalen College, Oxford, 1689, and was a fellow, 1701-13. While preacher at St. Saviour's, Southwark, he gained great notoriety by two vehement sermons against the Whig ministry, whom he accused of neglecting the church. He was impeached for libel and suspended, 1710-13. The downfall of the Whigs followed, and in 1713 the Tories made him rector of St. Andrew's, Holborn. His life, London, 1711, was a campaign document.

F. M. B.

Sachs, Hans, b. at Nuremberg, Nov. 5, 1494; d. there, Jan. 20, 1576; was the son of a tailor and apprenticed to a shoemaker. After finishing his education by visiting all the large cities of the country and studying in their guilds, both the craft of his profession and the art of the *meistersingers*, he settled in his native city and soon became an honest and well-to-do shoemaker and "the prince and patriarch of all master-singers." He composed altogether 6636 pieces which fill 34 big volumes in folio, written by his own hand. They consist of lyrics, epics, and dramas of all kinds—tragedies, comedies, farces, and serious dialogues. But their tone is as constant as their form is various. They are always didactic, even his *Schwänke* and *Fastnachtspiele* have a moral purpose. And the moral is seldom abstract, but often of the most pointed concretion. *Die Wittenbergisch Nachtigale, Eyn wunderliche weysagung, Hec dieit Dominus Deus—Sic dieit Papa*, etc., are campaign documents in the full sense of the word. The general attitude of the Nuremberg master-singers toward the Reformation is marked by this one rule: that nothing should be written which, in thought or words, was against Luther's Bible, and the enormous circulation of Hans Sachs' poems, printed on fly-leaves and scattered all over the country, made them a power in the struggles of the Reformation. There is no collected edition of his works, but selections from them are easily accessible in *Bibliothek des litterarischen Vereins zu Stuttgart; Neudrucke deutscher Literaturwerke d. 16. und 17. Jahrhunderts*, Halle; and other collections. His life was written by Ranisch, Altenburg, 1765, and J. L. Hoffmann, Nuremberg, 1847. C. P.

Sack, Brethren of the (**Saccati, Saccitæ, Saccophori**, also sometimes called *Boni Homines*), was the name of a monastic order of the Church of Rome, founded in France about 1200 and confirmed in 1219. It was, however, dissolved in 1275 by the Council of Leyden, probably on account of heresy. The name was derived from their garment, which simply consisted in a sack.

Sackcloth, a coarse fabric, usually made of black goats' hair, and worn as a sign of repentance (Matt. xi. 21) or of mourning (Gen.

xxvii. 34, Esth. iv. 1, 2). The prophets were often clothed in sackcloth (Isa. xx. 2, Zech. xiii. 4, Rev. xi. 3). The reception of good news was followed by the removal of sackcloth (Ps. xxx. 11). T. W. C.

Sacrament, the name given to certain rites of the Christian Church. Some derive it from the fact that *sacramentum* denoted the Roman soldier's oath when enlisted, others from the fact that it was the Vulgate rendering of the Greek *mysterion*. It is an outward visible sign divinely appointed to exhibit and seal the benefits of the covenant of grace. Protestants recognize only two such institutions, viz., baptism and the Lord's Supper. Romanists add five others—viz., confirmation, penance, extreme unction, orders, and marriage, but the first three of these are not divine appointments, since they have no warrant in Scripture, and the last two, although they owe their origin to God, marriage having been instituted in Paradise and ordination appointed by the Saviour, yet are not and cannot be sacraments because they do not signify or convey any spiritual grace. Romanists, again, attach an inherent power to a sacrament duly ministered, whereas Protestants hold that faith is necessary if the recipient is to obtain anything more than the outward sign. Further, the former hold baptism to be absolutely necessary to salvation, while the latter regard the sacraments as precious and obligatory, yet by no means indispensable to salvation. T. W. C.

Sacred Heart of Jesus, Society of. See JESUS, SOCIETY, etc., p. 445.

Sacrificati. See LAPSED, p. 488.

Sacrifice. See OFFERINGS.

Sacrilege (Latin, *sacrilegium*), the violation or profanation of sacred things or objects consecrated to God, could according to the Mosaic law only be committed by a Jew, and the punishment was complete restitution or compensation, a fine of one fifth of a year's income, and an expiatory sacrifice, while according to Roman law the crime was very much aggravated by being committed by a foreigner, and was always punished with death. The Christian Church adopted the definition of the Roman law, but the punishment of the Mosaic. It made a distinction between sacred things in sacred places and sacred things in profane places and profane things in sacred places, in which two latter cases the crime was not defined as sacrilege, and sacrilege it punished only with compensation and excommunication. When, however, the Germanic element became the predominant in the church, a change took place in this sphere, and the Germanic feeling, combining the idea of sanctity with the place rather than with the object, had considerable influence on the later legislation. (See H. Spelman, *History and Fate of Sacrilege*, London, 16—, n.e., 1888.)

Sacristy, in old times often a building by itself, but now always a part only of the church structure, an apartment in which the sacred vessels are kept and the officiating ec-

clerics assemble. The person who has charge of this apartment is called the sacristan.

Sacy, Louis Isaac Le Maistre de, b. in Paris, March 29, 1613; d. there, Jan. 4, 1684; was ordained a priest in 1648, and became, in 1650, confessor to the nuns of Port Royal, but was several times driven away by the Jesuits, and finally compelled to leave altogether. His translation of the New Testament, generally called *Nouveau Testament de Mons*, 1667, though it was printed in Amsterdam, was condemned by Clement IX. and caused a long and bitter controversy. His translation of the Vulgate with notes, Paris, 1672, 33 vols., is still much used in France.

Sadducees, a sect of the Jews who derived their name from Zadok, either one who was prominent in the 3d century before Christ, or the Zadok who was high-priest under Solomon (1 Kings ii. 35), and whose descendants are mentioned (Ezek. xl. 46) as the sons of Zadok, and seem to have become a sort of "sacerdotal aristocracy." The Sadducees were a small party, but usually men of wealth and position, and worldly minded. They stood in direct opposition to the Pharisees. They did not receive only the Pentateuch (as has been mistakenly asserted), but accepting all the written law, denied the oral law handed down by tradition. They denied the resurrection of the body (Matt. xxii. 23), holding that the soul died with the body, and of course admitted no future state of rewards and punishments. They denied also the existence of angels or spirits (Acts xxiii. 8). They maintained that good and evil are at man's choice, pushing this moral freedom so far as almost to exclude the divine government of the world. They made common cause with the Pharisees in condemning Christ and bitterly opposed his followers (Acts iv. 1-7, v. 17). We read of no conversions from their number, while there were some at least among the Pharisees. With the fall of the Jewish state the Sadducees disappear from history. (See Wellhausen, *Die Pharisäer und die Sadducäer*, Greifswald, 1874.) T. W. C.

Salim (*peaceful*), a place named by the evangelist John (iii. 23) to identify Ænon, where John the Baptist baptized. Robinson considers it to be the village of Salim, 3 m. e. of Nablús, and Conder seems to approve the suggestion. T. W. C.

Sailer, Johann Michael, Roman Catholic; b. at Aresing, Upper Bavaria, Nov. 17, 1751; d. at Regensburg, May 20, 1832. He studied theology at Ingolstadt, and was in 1784 made professor of pastoral theology at Dillingen, but was dismissed in 1794, suspected of connection with the Illuminati (q.v.). Through the influence, however, of the crown prince of Bavaria, who was an enthusiastic disciple of his, he was made professor at Ingolstadt in 1799, and finally, in 1829, bishop of Regensburg. His works, *Der Friede, Briefe aus allen Jahrhunderten*, *Moralphilosophie*, *Die Weisheit auf der Gasse*, etc., were widely read not only by Roman Catholics, but also by Protestants, and exercised considerable influence in

arresting the extension of rationalism and indifference. There is a collected edition of them in 40 vols., Sulzbach, 1830-42. His life was written by Bodeman, Gotha, 1856, and Aichinger, Freiburg, 1865.

Saint John, The Order of the Knights of (*Johannites, Fratres Hospitalares, Hospitalarii*) arose out of a charitable institution, a chapel and a hospital, founded in Jerusalem in 1048 by some merchants of Amalfi, with the authority of the caliph of Egypt and for the benefit of visiting pilgrims. After the conquest of Jerusalem in 1099 by Godfrey of Bouillon, the institution was greatly improved and extended by the bequests of the conquerors, and a few years later on, in 1118, under the influence of Richard Cœur de Lion, but in perfect harmony with the spirit of the time and the necessity of the circumstances, it was transformed into a religious order, of whose members one part was destined for military purposes, for the defence of the Holy Land, for fighting the Mohammedans, while the other continued to discharge the duties toward the pilgrims. The organization was sovereign, owing obedience to no one but the pope, and richly endowed by many potentates, it soon became possessed of immense wealth. In 1189 Jerusalem was taken by Saladin, and the knights retired to Acre. In 1291 Acre was taken by the Mamelukes, and the knights retreated to Rhodes. But even Rhodes they were compelled to give up in 1523, after a memorable siege, to Solyman II., and Malta now became their last halting-place. The whole eastern part of the Mediterranean came absolutely under the sway of the Turks, and if Malta should fall into their hands, the entrance to the western part was open to them too. In 1565 Solyman commenced the siege with a fleet and an army which seemed sufficient to conquer all Europe. But Malta was not conquered; the proud sultan had to retire utterly discomfited, and the knight of Malta stood as the true mirror of military valor and prowess. But singularly enough, the very next day began the decay of the order. In 1571 the battle of Lepanto was fought. The Turkish fleet was completely destroyed and Turkish authority in the Mediterranean utterly annihilated. For the knights of St. John there was consequently nothing further to do. Their occupation was gone and history soon treated them as she generally treats that which is superfluous. Henry VIII. confiscated their possessions in England, Sebastian II. their possessions in Portugal, the Revolution their possessions in France, and when Napoleon on his way to Egypt, in 1798, conquered Malta, he found only the ghost of the order. (See C. C. von Falkenstein, *Geschichte des Johanniterordens*, Dresden, 1833; *The Ritual of Profession of the Knights and Religious Ladies and the Reception of the Donats of the Order of the Knights of St. John*, London, 1858; F. C. Woodhouse, *The Military Religious Orders of the Middle Ages*, London and New York, 1879; W. K. R. Bedford, *The Regulations of the Old Hospital of the Knights of St. John at Valetta*, London, 1882.) C. P.

Saint-Martin, Louis Claude de, French theosophist; b. at Amboise, Indre-Loire, France, Jan. 18, 1743; d. in Paris, Oct. 13, 1803. He resigned his position in the army in order to devote himself to mystical studies, and travelled much in England and Germany. His first teacher was Martinez Pasqualis; from him he went to Cagliostro; from him to Swedenborg, and others, until he found rest with Jakob Boehme, whose works he translated into French. Among his original works are *Des erreurs et de la vérité*, Paris, 1775; *L'homme de désir*, 1790; *De l'esprit des choses*, 1800, etc., all translated into German. A very interesting volume is his *Lettre à un ami*, 1795, concerning the Revolution. (See his life by Caro, Paris, 1852, and by Matter, 1862.)

Saints, the name given by the sacred writers to believers in Christ or the people of God (Heb. vi. 10, Rom. i. 7, viii. 27). The literal import of the term is *holy one*, and it should be so rendered in Deut. xxxiii. 2 and Jude 14, where the reference is to angels. As applied to men it does not imply entire holiness, but that believers are called to holiness and incessantly strive after it, and in that sense belongs to all Christians. The special application of it to some eminent persons who are canonized and made objects of a certain degree or kind of worship is unscriptural and dishonoring to Christ. T. W. C.

Saints, The Worship of the, arose and developed with monasticism. The reports of the austere piety of the hermits in the deserts or the recluses in the caves struck the public at large with admiration and awe, and the necessary reaction of these feelings, when once they had become general and popular, were still more exalted examples of austerity, or, at least, still more exaggerated accounts. Quite naturally, too, such saints came, in men's minds, to occupy an intermediate position between God and man. It might be hoped—so it seemed—that their intercession with God in behalf of sinful and suffering fellow-creatures should not be altogether in vain, and to ask for such intervention in the most insinuating manner possible could, at all events, do no harm. In the 5th and 6th centuries the movement was in full swing both in the East and in the West. In the Eastern Church the worship of the saints was finally fixed by the second Council of Nice, 787. In the Western Church there is no such definite point of decision, but the All Saints' Day (see p. 23) was instituted in 610, and the first formal canonization (Ulrich of Augsburg by John XV.) took place in 993. There was, however, from a very early date a strong opposition to this whole development, and the worship of the saints became finally the harbinger of so much superstition and fraud that the reformers rejected it altogether, while the Council of Trent in its 25th session, Dec. 1563, formally confirmed it and anathematized all who denied it. C. P.

Sakya Muni, name commonly given to the founder of Buddhism. See INDIA, p. 402.

Sal'a-mia, a seaport town with a good harbor on the east coast of the island of Cyprus. It was visited by Paul and Barnabas on their

first missionary journey, A.D. 45, when the Jewish residents were evidently numerous, there being more than one synagogue (Acts xiii. 5). The city was partially destroyed by insurrections under Trajan and Hadrian, and its ruin completed by an earthquake. Its ruins are known as Old Famagusta.

T. W. C.

Salem Witchcraft. See WITCHCRAFT.

Sales, Francis of. See FRANCIS, p. 304.

Salisbury, John of. See JOHN OF SALISBURY, p. 457.

Salmasius, Claudius, b. at Semur-en-Auxois, 44 m. w.n.w. of Dijon, Burgundy, France, April 15, 1588; d. at Spa, Belgium, Sept. 3, 1653; was professor at Leyden, 1632; called to Stockholm by Queen Christina, 1650, but returned to Leyden, 1651. He was a famous classical scholar, but several of his works have theological interest, *De primatu papæ*, Leyden, 1645; *Super Herode infanticida*, Antwerp, 1648, etc. He is best known, however as the author of *Defensio regia pro Carolo I.*, Leyden, 1649, against which Milton wrote.

Salmaticensis Cursus Theologicus, published at Salamanca, Spain, 1631, 9 vols., is the official representation of the theology of the Dominican order, whose principal seat was the University of Salamanca, over against the outspoken semi-Pelagianism of the Jesuits.

Salmeron, Alphonso, b. at Toledo, Oct. 8, 1515; d. at Naples, Feb. 13, 1585; was one of the founders of the Society of Jesus, one of the most fanatical and one of the most active opponents of the Reformation, papal theologian at the Council of Trent, etc.

Salmon, George, D.D. (Dublin, 1859; Edinburgh, 1884), D.C.L. (Oxford, 1868), LL.D. (Cambridge, 1874), Church of Ireland; b. in Dublin, Sept. 25, 1819; was educated at Trinity College, Dublin, and appointed regius professor of theology there in 1866. He has published three series of *College Sermons*, London, 1861, 1873, 1881; *Introduction to the New Testament*, 1885, 3d ed., 1889; *Gnosticism and Agnosticism and Other Sermons*, 1887.

Salmond, Stewart Dingwale Fordyce, D.D. (Aberdeen University, 1881), Free Church of Scotland; b. at Aberdeen, June 22, 1838; was educated in the King's College and university of his native city, and became, in 1876, professor of systematic theology and New Testament exegesis in the Free Church College of Aberdeen. He made several translations for the Ante-Nicene Library, Edinburgh; wrote *Commentary on the Epistles of Peter* for Schaff's *Popular Commentary*; *The Life of the Apostle Peter*, 1884; *Commentary on the Epistle of Jude*, London, 1888; *Life of Christ*, 1889.

Sa-lo'-me (*peaceful*). 1. The wife of Zebedee, mother of James and John, one of the women of Galilee who ministered to our Saviour in his journeys (Matt. xxvii. 56, Mark xv. 40), though she mistook the nature of his kingdom (Matt. xx. 21).

2. "The daughter of Herodias" who danced

before Herod, whose name is given by Josephus (*Antiq.* xviii., 5, § 4). See Matt. xvi. 1-12. She married her uncle Philip, tetrarch of Trachonitis, and after his death Aristobulus, king of Chalcis. T. W. C.

Salt, abundant in Palestine, being procured from the immense ridge of rock-salt, Jebel Usdum, at the southern end of the Dead Sea and by evaporation from the waters of the sea. Salt as a preservative from corruption was an emblem of purity and perpetuity, and as such was used in sacrifices (Lev. ii. 13, Mark ix. 14), and was an ingredient of the sacred incense (Ex. xxx. 35). It symbolized the durability of a covenant (Num. xviii. 19, 2 Chron. xiii. 5). Good men are "the salt of the earth" (Matt. v. 13), and divine grace is the salt of human speech (Col. iv. 6). A "salt land" is barren (Jer. xvii. 6), and to "sow with salt" any place (Judges ix. 45) is to doom it to desolation. Oriental salt by exposure loses its savor and becomes worthless (Luke xiv. 34, 35). T. W. C.

Salt Sea, the sea into which the Jordan empties. It occupies the deepest portion of the great depression which extends from the range of Lebanon to the Gulf of Akaba, and is 46 miles long and 10 miles wide, and covers nearly 300 square miles. It is 16 miles from Jerusalem and can be seen from the Mt. of Olives. On the east side, 7 miles from the south end, a low promontory, called El-Lisan, *the tongue*, projects westward and northward. North of this the sea is 1300 feet deep, south of it 11 feet. The water of the sea is clear, but intensely salt and of very great specific gravity, so dense that one can float on it without danger of sinking. No form of life is found in it; the fish brought down by the Jordan quickly die. The general aspect of the region is dreary and desolate, especially at the southern end. The earliest mention of it is in Gen. xiv. 3. Near it were the cities of the plain that were destroyed by fire and brimstone out of heaven (Gen. xix. 24), but it does not appear whether they were submerged in the great catastrophe, nor is it settled whether they were at the northern or southern extremity. T. W. C.

Salvation. See REDEMPTION.

Salvation of Infants. See INFANT SALVATION.

Salvation Army, The. The most powerful evangelizing agency in the world outside the Roman Catholic Church. According to the latest available figures it has 3795 corps or stations officered by 9457 persons, whose whole time is given to evangelistic work, and 42 weekly and monthly journals published in 15 different languages in 34 countries and colonies, with a total circulation of 33,000,000 copies per annum. These figures do not include 23,069 "local" officers and bandmen, 471 scribes and office employes, 330 officers and employes engaged in the "trade" departments in different lands, and 384 officers and others engaged in the work of the slum, prison gate, food depot, shelters for the destitute, home for inebriates, labor bureau, and factory offshoots of the movement. Ere these

figures are printed, however, they will be nearly obsolete, so rapid is the advance of the whole organization. At the time of writing there are in the United States 445 corps and outposts situated in 33 states, officered by 1125 male and female evangelists. There are rescue homes at Grand Rapids and San Francisco, and training garrisons for officers in New York, Brooklyn, Boston, Cleveland, Englewood, Ill., Des Moines, Omaha, Oakland, and San Francisco. During the month of Oct. 1,071,000 persons attended the Army's indoor meetings alone in this country.

On July 5, 1865, William Booth, who had recently sacrificed brilliant prospects in the Methodist New Connection in order to gain greater freedom for evangelistic work, conducted an open-air meeting alone on Mile End Waste, situated in one of the most disreputable localities of London, thereby inaugurating the Christian Mission, from which was evolved, thirteen years later, the Salvation Army. The rate of progress since 1878 has been steadily maintained, the increase being about one third in corps and officers every year.

The Army has altogether 33 rescue homes, 33 slum posts, 10 prison-gate brigades, 4 food depots, 5 shelters for the destitute, 2 labor bureaus, an inebriate's home, and a factory for the out-of-works.

In Oct., 1890, General Booth issued a book entitled *In Darkest England and the Way Out*, in which he propounded a gigantic scheme for dealing with the whole question of pauperism and crime by the combined powers of religious labor and social effort. He asked for \$5,000,000 in order to launch his scheme in Great Britain alone, and if he gets it, there will doubtless be an enormous extension of work by the officers and soldiers of the Army in many different directions. Queen Victoria wrote an expression of sympathy, the Prince of Wales promised a contribution, and the plan received the immediate endorsement of Cardinal Manning, the earls of Roseberry and Aberdeen, Michael Davitt, and religious and political leaders of all parties and creeds.

From the very commencement of their acquaintance Mrs. Booth had taken an active part in every effort put forward by her husband, and she was always regarded as the mother of the Salvation Army. She was an eloquent preacher, a zealous advocate, and an able administrator. Besides all her public and private duties connected with her husband's enterprises she brought up eight delicate children, every one of whom is completely devoted to the life work of their parents. She d. in London, Oct. 4, 1890. At her funeral service in Olympia, London, 26,000 persons were present.

The theology of the Army is identical with that of the Methodist body.

Among the more prominent of the principles by which it works are:

1. Prompt, unquestioning obedience to superiors in rank. The organization is of a military character throughout, and no one incapable of implicit obedience is considered fit to command others.

2. Open and even ostentatious confession of personal religion, renunciation of the world, and membership of the Army.

3. Self-denial. No effort is spared to avoid the entrance of any who seek temporal advantage. No salary is guaranteed to any officer, nor can he or she draw even the small sum they are supposed to receive unless all claims against the corps are provided for. No officer receives more pay than is sufficient for the supply of his bare needs, nor does the Army hold out any promise of provision for the future. Once every year the whole Army and its friends are called upon to deny themselves for a week of some little luxury or expenditure, and send the proceeds to the headquarters of the country. In 1890 this produced the sum of \$125,000.

4. Local self-support. Every corps, every division, and every country is expected to raise and administer all the funds necessary for the purposes of its own effort.

5. Perpetual extension and therefore perpetual poverty.

6. Not only is the internal economy of the Army military, but its external array is of the same character. While condemning anything like finery or personal adornment, a neat uniform is adopted for both sexes. Men wear a cap with a red band round it, a tunic coming up to the throat with the letter "S" on each side of the collar, and a red jacket or jersey. Women wear plain dark blue dresses, and the well-known "hallelujah bonnet," the shape of which recalls ancient feminine head-gear of the "coal-scuttle" type.

The "blood and fire flag" of the Army consists of a red field within a blue border, bearing in the centre a yellow star. The colors are emblematical, the red being intended to represent the blood of Christ, the yellow the fire of the Holy Ghost, and the blue holiness or purity of heart brought about by the combined action of the agencies just mentioned. These colors usually bear the national flag of the particular country in which the corps is situated in the top left-hand corner. A motto of the Army that is nearly as universally known as that of "Blood and Fire" is "The World for God."

7. An important principle is that of utilizing all the powers and abilities of every individual member to the utmost.

8. In all evangelistic effort it is assumed that the world is utterly godless and indifferent, if not hostile to religion. It is also accepted that a large proportion of sinners have given up hope of any deliverance from their sins because of past failure on the parts of themselves and others. The Army therefore seeks (1) to attract attention; (2) to inspire hope, and (3) to bring about repentance, abandonment of sin, and faith in Christ. The objects achieved, it immediately proceeds to make the new convert into a witness to the power of God for the benefit of others who are today where he was last week.

The Army invaded this country in 1880, France and Switzerland in 1881, India, Canada, Australia, Sweden, and Ceylon in 1882, Tasmania, New Zealand, and South Africa in 1883, Germany in 1884, St. Helena in 1886,

Holland and Denmark in 1887, Norway in 1888, and Belgium, Finland, and the Argentine Republic in 1889. The figures for different lands are:

United States...	445	Corps and Outposts,	1,125	Officers.
Great Britain...	1,375	"	4,506	"
France and Switzerland	178	"	352	"
Sweden	144	"	328	"
Canada	396	"	1,031	"
Australia (including Victoria, South Australia, New South Wales, Queensland and Tasmania).....	735	"	903	"
New Zealand	164	"	186	"
India & Ceylon	131	"	410	"
Holland	48	"	131	"
Denmark	33	"	87	"
Norway	52	"	132	"
Germany	22	"	75	"
Belgium	4	"	21	"
Finland	3	"	12	"
Argentine Republic	2	"	15	"
South Africa & St. Helena	64	"	162	"

Among the principal books of the Army are *Salvation Soldiery* (1882), *The Training of Children* (1884), *Orders and Regulations for Field Officers* (1883), *In Darkest England and the Way Out* (1890), all by General Booth.

Popular Christianity, Godliness (1882), *Aggressive Christianity* (1881), *Life and Death* (1883), *Practical Religion* (1879), and *The Salvation Army in Relation to the Church and the State* (1883), by Mrs. Booth; *Twenty-one Years Salvation Army and Heathen England*, by Commissioner Railton; *Beneath Two Flags*, by Mrs. Ballington Booth, of New York City, New York (1889); J. Butler, *The Salvation Army in Switzerland*, London, 1884.

BALLINGTON BOOTH.

Salvo (Latin, *hail*), an expression of solemn salutation, often occurring as the opening word in Latin hymns.

Salvianus, presbyter in Marseilles; b. probably at Treves, about 390; resided at Cologne; married, but after the birth of his daughter took up the monastic life; d. in Marseilles about 495; left several works, *Adversus avaritiam*, *De gubernatione Dei*, etc., of which the two named above are still extant; rep. in Migne, *Pat. Lat.* LIII., edited by C. Halm, Berlin, 1878, and F. Pauly, Vienna, 1883.

Sa-ma'-ri-a, the country between Galilee on the north and Judaea on the south. See SAMARITANS.

Sa-ma'-ri-a, a noted city 80 m. n. of Jerusalem, built by Omri about 920 B.C. and called after Shemer, the former owner of the site, which was beautiful for situation and strong for defence. It became the capital of the kingdom of Israel, and so continued for 200 years. It was a seat of idolatry. Ahab built there a great temple to Baal (1 Kings xvi. 32) which Jehu destroyed (2 Kings x. 18). It was twice besieged by the Syrians, in Ahab's reign (901) and in Joram's (892), in the latter the people suffering terribly, but wonderfully delivered in accordance with Elisha's prediction (2 Kings vi., vii.). About

170 years later the Assyrians under Sargon captured the city after a three years' siege, and the ten tribes were carried into captivity. They were replaced by Cuthite colonists and the city restored. It was captured by Alexander the Great (333) and again by John Hyrcanus (129), who demolished it. Herod the Great rebuilt it and named it Sebaste in honor of Augustus. He enlarged it and surrounded it with a wall and colonnade, of which some portions still remain.

Philip preached the gospel in Samaria (Acts viii.), and the church there formed was represented in the Council of Nicæa. It fell under Moslem power (614), but the Crusaders established a Latin bishopric. It is now an inconsiderable village, Sebastiyeh. Shattered columns and fragments of ancient edifices remind one of Micah's prediction (i. 6), "I will make Samaria an heap of the field, and pour down the stones thereof into the valley."

T. W. C.

Samaritan Pentateuch, The, the text used and recognized by the Samaritans and printed in the London Polyglot, differs in many places from that used and recognized by the Jews. A long controversy has been carried on concerning the respective merits of the two texts, until at last Hebrew scholars have generally agreed upon the latter.

Samaritans. The name is applied to the people of mixed Jewish blood, who occupied central Palestine and combined some forms of Jehovah worship with idolatrous rites (2 Kings xvii. 25-41). When the Jews were restored to their own land and began to rebuild the temple, the Samaritans wished to join them, but were rejected. Hence they calumniated them and hindered them, and finally set up a rival temple on Mt. Gerizim, which stood for 200 years and was destroyed by John Hyrcanus. Meanwhile the animosity between the two races was constantly increasing (Ezech. i. 25, 26). In Christ's time "Samaritan" was a term of contempt (John viii. 48), and the Jews avoided all intercourse with them (John iv. 9), and they in turn denied hospitality to pilgrims passing through their country (Luke ix. 52). Our Lord, while denying their claim to orthodoxy (John iv. 20-22) and deferring the sending of the gospel to them till after his resurrection (Matt. x. 5, Acts i. 8), yet showed his superiority to race-prejudice by his conversation with the Samaritan woman (John iv.), his praise of the grateful leper (Luke xvii. 15), and his exquisite parable of the Good Samaritan. Considerable success attended the first preaching of the gospel to them (Acts viii. 4-17, ix. 31), but as a body they held off, and during the ages suffered severely. There are still some families left who live at Nablûs, and offer a yearly sacrifice on Gerizim and keep all the Mosaic festivals.

T. W. C.

Sa'-mos (*a height*), an island in the north-eastern part of the Ægean Sea, near the coast, 27 miles long and 10 wide, which Paul touched on his third missionary journey, A.D. 58 (Acts xx. 15). It was celebrated as the birthplace of Pythagoras and devoted to the worship of Juno.

T. W. C.

Samosata, Paul of. See MONARCHIANISM.

Sam-o-thra'-ci-a, a mountainous island of the Ægean Sea which Paul visited on his first journey (Acts xvi. 11). The latter half of its name was added to distinguish it from the other Samos. It is still called Samothraki, and contains from one to two thousand inhabitants.

T. W. C.

Sam'-son (*sunlike*), son of Manoah, a Danite, and for twenty years a judge of the southwestern tribes of Palestine, and partly contemporary with Eli and Samuel. His birth was miraculously foretold, and he was a Nazirite from infancy. He was not a giant in size, but wonderfully strong when "the spirit of Jehovah came mightily upon him" (Judges xiv. 6, 19). He was a prey to sensual vices which often brought him into trouble, and at last put him in prison, blinded and fettered; but notwithstanding his errors he is ranked with the heroes of the faithful (Heb. xi. 32, 33), and we must infer that his devotion to God, though very imperfect and fitful, was yet sincere and sound at the root. His history is alike interesting and instructive.

T. W. C.

Samson, Bernhardt, a Franciscan monk, a native of Milan, and the agent of Cardinal Forlì for the sale of indulgences in Switzerland in 1518, where he played the same part as Tetzel in Germany. After causing considerable scandal, he was recalled by Leo X. Nothing further is known about him.

Sam'-u-el (*heard of God*), son of Elkanah and Hannah, the last of the judges and a celebrated prophet. Of Levitical descent (1 Chron. vi. 27), he was born at Ramah, and at a tender age taken to the tabernacle at Shiloh and there trained. While yet a child he began to receive divine communications, and after Eli's death was publicly recognized as judge, in which capacity he made annual circuits through the country to administer justice. His own administration was pure and successful, but his sons were corrupt, and this led the people to demand a king, which Samuel by divine direction yielded to and anointed Saul, and afterward, when he proved unworthy, anointed David in his place. He instituted the "schools of the prophets," which were long continued and very useful. He died at an advanced age in Ramah, about B.C. 1058, honored and lamented by all.

The two *Books of Samuel* bear his name either because he is the subject of the first part, or because he wrote it. The rest is attributed to Gad and Nathan, but may have been an inspired compilation of a later writer. The Hebrew is very pure, thus indicating its early date. In Hebrew the work is one; the division into two books was made by the Septuagint and followed in the Vulgate. A rough analysis is, 1. Samuel's official life and work (1 Sam. i.-vii.). 2. Saul's anointing and founding the kingdom (1 Sam. viii.-xv.). 3. His fall (xvi.-xxi.). 4. David, king over Judah only (2 Sam. i.-v. 5). 5. David, king over all Israel (v. 6-xxiv.). (See W. G. Blaikie on 1 and 2 Samuel in the *Expositor's Bible*, London and New York, 1888; W. J. Deane,

Lives and Times of Samuel and Saul, 1888 ; S. R. Driver, *Notes on the Hebrew Text of Samuel*, London, 1890 ; Karl Buddé, *Die Bücher Richter und Samuel*, Giessen, 1890.)
T. W. C.

San-bal'-lat, a native of Horonaim, in Moab, who apparently held some office under the Persian king. He in union with Tobiah and Geshem strove hard to hinder the rebuilding of the walls of Jerusalem, B.C. 445 (Neh. iv. 2), under Nehemiah. After Nehemiah's departure he married his daughter to the high-priest's grandson, but Nehemiah on his return expelled the high-priest from his post on account of this unlawful alliance (xiii. 28). We have no further information concerning Sanballat.
T. W. C.

San Benito, a shirt without sleeves, generally yellow, with a red St. Andrew's cross on the breast and on the back, and sometimes painted along the lower rim in imitation of flames, was the garment worn by those accused of heresy from their entrance into the house of the Inquisition till their exit for the stake.

Sancroft, William, D.D. (Cambridge, 1602), archbishop of Canterbury ; b. at Fressingfield, Suffolk, Jan. 30, 1616 ; d. there, Nov. 24, 1693. He entered Emmanuel College, Cambridge, 1634, and was a fellow 1642, till ejected, 1649. Returning from the continent, 1660, he became master of his college, 1662 ; dean of York, 1663 ; dean of St. Paul's, 1664 ; archdeacon of Canterbury, 1668-70, and archbishop, 1677. With six of his suffragans he was committed to the Tower in 1687 for refusing to read the Declaration of Indulgence. He would not take the oath to William and Mary, and was deprived, Feb., 1691. His life was written by G. D'Oyly, London, 1821, 2 vols., 2d ed., 1840.
F. M. B.

Sanctification, the work of God's grace by which the soul of the believer is more and more renewed after the image of God and made meet for the inheritance of the saints in light. Inseparably connected with justification, it is yet entirely distinct from it. The former is a change of state and wrought at once ; the latter is an inward change of heart and life, wrought gradually. One takes away the guilt of sin, the other removes its pollution and power. Sanctification proceeds from union to Christ, which works itself out in the victory over sin and the exercise of the graces which belong to the Christian character. It is the work of the Spirit, who leads the soul in its appropriation of divine truth and enables it to die unto sin and live unto righteousness. (See J. Wesley, *Plain Account of Christian Perfection* (in his *Works* ; W. E. Boardman, *The Higher Christian Life*, New York, 1859 ; G. Junkin, *Sanctification*, Philadelphia, 1864 ; J. Morison, *St. Paul's Teaching on Sanctification*, London, 1886.) T. W. C.

Sanction, Pragmatic. A term applied to laws on very important matters. The chief of these in church affairs are (1) that of Louis IX., of France (1268) ; (2) that of Charles VII. (1438), for both of which see GALLICAN-

ISM ; (3) the German Pragmatic Sanction of the Frankfort Diet (1439) is a misnomer.

Sanctuary, Right of. See ASYLUM, p. 61.

Sandeman, Robert, b. at Perth, Scotland, 1718 ; d. at Danbury, Conn., April 2, 1771. He married a daughter of John Glas, b. at Auchtermuchty, Fife, 1695 ; d. at Dundee, 1773. Glas studied at St. Andrew's and Edinburgh, and became minister of Tealing, 1719, but was deposed 1730, and founded the sect which took his name in Scotland, and that of his son-in-law in England and America. Rejecting the idea of a state church and many of the prevalent theological tenets, defined faith as a "mere intellectual belief, a bare belief of the bare truth," they aimed at a return to primitive Christianity in doctrine and practice, celebrating the Lord's Supper every Sunday and holding weekly love-feasts. Their *Christian Songs* (Dundee, 17—, reprinted at Providence, R. I., 1787, from the 7th Scotch edition), written by Glas and others, show earnest piety and a readiness for martyrdom, with less fanaticism and more poetry than is apt to characterize new, small, and despised religious bodies. Glas wrote in prose *The Testimony of the King of Martyrs*, Edinburgh, 1727, and other works, collected in 4 vols., Perth and Dundee, 1762, and in 5, 1782 ; his *Treatise on the Lord's Supper* was reprinted, 1883. He gathered congregations at Dundee, Perth, and Edinburgh. Sandeman was an elder in the latter ; he went, in 1760, to London, and founded a society wherein the eminent chemist Faraday was afterward a member and officer. In 1764 he emigrated to America, and strove with but moderate success to propagate his opinions. On both sides of the sea the connection probably never numbered more than a dozen small societies, and is now almost extinct. In 1888 it numbered only about 1500 persons. Judged by its songs, it was by no means the least attractive or commendable of modern sects. F. M. B.

Sanhedrin, an Aramaic form of the Greek word *synedrion*, which means "council." It was the highest authority among the Jews. Some trace its origin to Moses, others to Jehoshaphat's court of appeal (2 Chron. xix. 8-11), but more probably it dates from the 2d century before Christ. There were provincial assemblies which bore this name, but the Great Sanhedrin, which was composed of seventy-one members and met in a room adjoining the temple while Jerusalem lasted, and afterward in Tiberias, where it became extinct A.D. 425, was the supreme court of the Jews, having unlimited power in matters civil and religious and authorized to inflict capital punishment until the Romans took away this right about three years before our Lord's crucifixion. It consisted of the three classes, the priests, the elders, and the scribes. It decided on appeals from inferior courts, and Jews in foreign lands recognized its authority (Acts ix. 2). It was doubtless this body that sent a deputation to John the Baptist (John i. 19-28). This court tried and condemned our Lord. Before it Peter and John were twice examined (Acts iv. 5-22, v. 21-41). Stephen was tried and either illegally condemned by

it or executed in a popular tumult (Acts vi. 12-vii. 60). Paul's teacher Gamaliel belonged to it (Acts v. 34-40), and the apostle himself before his conversion occupied some position under the seventy-one (Acts vii. 58, viii. 1.)

T. W. C.

Sankey, Ira David, Methodist lay evangelist; b. at Edinburgh, Lawrence County, Pa., Aug. 28, 1840; joined Mr. Moody in evangelical work in Chicago, 1871, and has accompanied him ever since as leader of the singing and worker in the inquiry-rooms. He has edited several collections of hymns and written or adopted many tunes.

Saphir, Adolph, D.D. (Edinburgh, 1878), Presbyterian; b. at Pesth, Hungary, Sept. 26, 1831, of Jewish parentage; was converted together with his whole family in 1843; attended the gymnasium of the Graue Kloster, Berlin, 1844-48; studied in Glasgow, 1848-51, and in the Theological College of the Free Church, Edinburgh, 1851-54; became missionary to the Jews in Hamburg, 1854; German preacher in Glasgow, 1855; minister of the English Presbyterian Church, South Shields, 1856; Greenwich, 1861; Notting Hill, 1873; Belgrave Presbyterian Church, London, 1881, and published a great number of expository and devotional pamphlets which have run through many editions and been translated into many languages: *Conversion*, Edinburgh, 1861, 10th ed., London, 1880; *Christ and the Scriptures*, London, 1864, 28th thousand, 1884; *Lectures on the Lord's Prayer*, 1869, 9th ed., 1884; *Our Life-Day*, 1878, rep. in New York, 1879; *All Israel Shall be Saved*, 1883; *The Everlasting Nation*, 1885; *Christian Perfection*, 1885, etc.

Sapphire, apparently a blue stone (Ex. xxiv. 10), very precious (Job xxviii. 6, 16), set in the high-priest's breastplate (Ex. xxviii. 18), one of the ornaments of the king of Tyre (Ezek. xxviii. 13), and one of the foundations of the New Jerusalem (Rev. xxi. 19, Isa. liv. 11). It is next to the diamond in hardness, lustre, and value. It is generally identified by scholars with the modern *lapis-lazuli*. Its color varies from a deep blue through lighter shades even to pure white.

T. W. C.

Sar-rah (*princess*), the half-sister and wife of Abraham, called Sarai, "my princess," until (Gen. xvii. 15) God changed it to Sarah, "princess," meaning that she should be such not to Abraham only, but to the race. Her conduct toward Hagar (xvi. 6, xxi. 10) and when Isaac was promised (xviii. 15) showed weakness, yet her docility is praised (1 Peter iii. 6) and also her faith (Heb. xi. 11). She was a woman of uncommon personal beauty (xii. 14), and her life was prolonged to 127 years (xxiii. 1), she being the only woman whose age at death is mentioned in the Bible.

T. W. C.

Sar'-dis, the capital of Lydia, in Asia Minor. It lay at the foot of Mt. Tmolus on the river Pactolus, celebrated for its "golden sands." Croesus, its last king, was conquered by Cyrus. Its dyed woollen manufactures and commerce rendered it wealthy. The church there was rebuked (Rev. iii. 1-3) for its pre-

vailing worldliness. The ruins of Sardis are now called Bert-Kalessi.

T. W. C.

Sarepta. See ZAREPHATH.

Sar'-gon (*firm king*), successor of Shalmaneser and father of Sennacherib, Assyrian kings. For centuries nothing was known of him save the one fact (Isa. xx. 1) that Ashdod was taken by his command, but the exhumed ruins of the Khorsabad palace show him to have been a great warrior with able generals, the chief of whom was Tartan, who carried his victorious arms in every direction, and was also distinguished for the advances made under him in various useful and ornamental industries. He reigned from 722 to 705 B.C., and was murdered in the magnificent palace he had built near Nineveh.

T. W. C.

Sarpi, Paolo (generally spoken of as **Fra Paolo**), b. at Venice, Aug. 14, 1552; d. there, Jan. 15, 1623; entered the order of the Servites; was ordained a priest in 1574, and became the principal of his order in 1579. In the political contest between Venice and Paul V. he took the part of his native city. (See his *History of the Quarrels of Pope Pius V. with the State of Venice*, Eng. trans., London, 1626; *History of the Inquisition*, 1656; *History of Ecclesiastical Benefices and Revenues*, Westminster, 1727; *History of the Interdict of Venice*, trans. by Bedell, 1626.) On account of this audacity he was summoned before the Inquisition of Rome, but declined to come, and the bull of excommunication which was read against him the pope was compelled to cancel by the peace with Venice, 1607. But Fra Paolo was ever after not only persecuted, but pursued by assassins into his own monastery. His most celebrated work, and that by which he gave the Roman curia the most deadly offence, was his *History of the Council of Trent*, Eng. trans., 1676, which is an open denunciation and condemnation of the papal system. A collected edition of his works, Latin and Italian, appeared at Venice, 1677, and was afterward often reprinted. His life has likewise been often written, e.g., by Arabella Campbell, in English, Florence, 1875.

Sarum Use, **The**, or the book of offices used in the diocese of Sarum, was drawn up about 1085 by Osmund, bishop of Sarum or Salisbury, on occasion of the rebuilding of the cathedral. Each bishop had at that time the power to improve upon the ritual if he could, and thus arose different customs or "uses," generally designated after the diocese to which they belonged. The most remarkable and the most widely used of those different books of offices was that of Sarum, combining traits of the Anglo-Saxon and Norman liturgies. (See F. Procter and Ch. Wordsworth, *Sarum Breviary*, Cambridge, 1882.)

Satan (*adversary*), a fallen spirit of evil all compact. In the Old Testament he is seen as Eve's tempter in Eden, as David's in Jerusalem (1 Chron. i. 21), as Israel's accuser in Zechariah (iii. 1), and as the calumniator of the righteous in Job (i. 6, 12, ii. 1). In the New Testament he appears as the head of a hierarchy, prince of the power of the air

(Eph. ii. 2), the god of this world (2 Cor. iv. 4), sometimes a roaring lion (1 Peter v. 8), at others transformed as an angel of light (2 Cor. xi. 14), but always the enemy of God and man. Believers are to meet him with incessant watchfulness, courage, and prayer (Eph. iv. 27, vi. 10, James iv. 7, 2 Cor. ii. 11). (See R. Brown, *Personality and History of Satan*, London, 1887.) T. W. C.

Satisfaction. See ATONEMENT.

Saul (*desired*), the first king of Israel, the son of Kish, a Benjamite. His history is given in First Samuel ix.-xxxi. Commanding in person and rich in popular talents, he began his reign under favorable circumstances and for many years was attended with the divine blessing, overcoming all his foes and extending the borders of Israel. But he began to disobey God and entered upon a downward career. His presumptuous offering of sacrifice in the absence of Samuel (1 Sam. xiii.), his rash vow in battle and insistence that Jonathan should die (xiv.), his sparing Agag and the spoil of the Amalekites (xv.), his disregard of Samuel's rebukes, his jealousy and persecution of David, his cruel massacre of the priests at Nob (xxii.), and of the Gibeonites (2 Sam. xxi. 1), and his consulting the witch of Endor, were the steps by which he was led to his ruin. In his last engagement with the Philistines he was routed with dreadful slaughter, his three sons were slain, and he threw himself upon the point of his own sword.

He was anointed by Samuel, B.C. 1096, and reigned about forty years. His guilty course and awful end are a conspicuous evidence of what may befall any one who disobeys God and surrenders himself to ambitious and envious passions. (See W. J. Deane, *Lives and Times of Samuel and Saul*, London and New York, 1888.) T. W. C.

Saurin, Jacques, b. at Nîmes, Jan. 6, 1677; d. at The Hague, Dec. 30, 1730; studied theology at Geneva, and was appointed pastor of the French Reformed congregation in London, 1700, and at The Hague, 1705, where he soon was recognized as the greatest orator of the French Reformed Church. There is a collected edition of his discourse and sermons, The Hague, 1749; an Eng. trans. of the former, London, 1723, and of the latter by Burder, London, 1824, 6 vols., 2d ed., 1836, 3 vols., rep. New York, 1860, 2 vols. His life has been written by Van Oosterzee, Bruxelles, 1856; E. A. Berthault, Paris, 1875.

Savage, Minot Judson, Unitarian; b. at Norridgewock, Me., June 10, 1841; graduated at Bangor Theological Seminary, 1864; became home missionary in California in the same year; Unitarian pastor in Chicago, 1873, and pastor of the Church of the Unity, Boston, 1874. He published *Christianity the Science of Manhood*, Boston, 1873, 2d ed., 1874; *The Religion of Evolution*, 1876; *Life Questions*, 1879; *Social Problems*, 1886; *My Creed*, 1887; *Bluffton*, 1887; *Religious Reconstruction*, 1888; *Helps for Daily Living*, 1889; *The Signs of the Times*, 1890.

Savonarola, Jerome, Italian patriot and re-

former; b. at Ferrara, Sept. 21, 1452; burnt at Florence, May 23, 1498. He was intended for the profession of medicine, but when twenty-three his religious temperament, under the influence of the increasing corruption of the times, led him to the cloister, and he entered a Dominican monastery at Bologna. His gifts were soon employed in giving instruction in philosophy, etc. As a preacher, he seemed at first to have failed, but in Brescia (1486) he began the public interpretation of the Apocalypse to an increasing throng. He began also to prophesy judgments which he declared impending over the state. At the age of thirty-eight he was sent to the Dominican monastery at Florence as lector. He began here his efforts to reform the church and state. It was the period of the supremacy of the Medici, who, under the forms of the ancient republic, were ruling Florence with despotic power. After some time spent in more private instructions, Savonarola appeared in the pulpit (Aug. 1, 1491) and began the exposition of the Book of Revelation. By an allegorical interpretation he made it prophesy a speedy reformation of the church, but previous judgments. His preaching contained some evangelical elements, particularly the emphasis laid upon the necessity of repentance, and upon the immediate access gained to God through Christ. The same year he was made prior of his monastery, but refused to pay the customary visit to Lorenzo de Medici. Lorenzo sought in vain to win him over by flattery, and though Savonarola continued hostile, when upon his death-bed called him to administer the last offices. The same year (1492) saw the death of Lorenzo and the accession of Alexander VI. to the papacy. Savonarola had already attacked the papacy as the personification of the corruptions of the times, and now he attacked this pope with greater violence than ever. Alexander sought to win him at first by flatteries, but when these failed he resorted to excommunication. But, in the mean time, the people, incensed at Pietro de Medici's capitulation to Charles VIII. of France, rose against him, and installed Savonarola as chief of the state (1495). For three years he maintained himself, and a deep religious disposition seemed to have gained the control over the city. But when the papal brief came (1496) forbidding him to preach, and he set up his own infallibility against that of the pope, and when the political conditions had changed, and his prophecies had begun to fail, Savonarola saw nothing to do but to demand the divine adjudication by the ordeal. Arrangements for this were made, but a contest over the details hindered the completion of the trial. Savonarola now became as unpopular as he had before been popular, was thrown into prison, where he wrote the interpretation of the fifty-first Psalm which Luther afterward reprinted, was tortured, condemned, burnt, and his ashes thrown into the river Arno. He left behind a number of writings upon religious and political themes. Without having come fully to the evangelical position, and without perfect clearness of spiritual vision, he nevertheless belongs among the reformers before the Ref-

ormation. There is a modern Eng. trans. of his *Triumph of the Cross*, London, 1868. (See Hase, *Neue Propheten*, Leipzig, 2d ed., vol. II., 1861; R. R. Madden, *Life and Martyrdom of Savonarola*, London, n.e., 1854, 2 vols.; Villari, *Savonarola*, Eng. trans., London, 1863, 2 vols., 2d ed., 1888, 2 vols. [the chief work]; Ranke, *Historische-biographische Studien*, Leipzig, 1877; W. R. Clark, *Savonarola, his Life and Times*, London and New York, 1878; 2d ed., Chicago, 1890.) F. H. F.

Savoy Conference. See CONFERENCE, p. 186.

Saybrook Platform, The, was adopted by the Synod of Saybrook, Middlesex County, Conn., 1708, and exercised some influence on the church polity of the Congregationalists, by forming unions of pastors and their churches in consociations, of ministers in associations, and also standing councils, but was later on superseded by the conference system.

Sayce, Archibald Henry, LL.D. (Trinity College, Dublin, 1881), Church of England; b. at Shirehampton, near Bristol, Sept. 25, 1846; was educated at Oxford; ordained priest in 1871; appointed professor of comparative philology at Oxford, 1876, and made a member of the Old Testament Revision Committee in 1874. He has published *Assyrian Grammar*, London, 1872; *Principles of Comparative Philology*, 1873, 3d ed., 1884; *Babylonian Literature*, 1877; *The Cuneiform Inscriptions of Van*, 1882; *The Ancient Empires of the East*, 1884; *Introduction to the Books of Ezra, Nehemiah, and Esther*, 1885; *Hittites; or, the Story of a Forgotten People*, 1888; *The Times of Isaiah*, 1889.

Scaliger, Joseph Justus, b. at Agen, 73 m. s.e. of Bordeaux, France, Aug. 4, 1540; d. at Leyden, Jan. 21, 1609; was appointed professor at Leyden in 1592, and enjoyed the fame of being the most learned man of his age. His *Thesaurus Temporum*, Amsterdam, 1658, and *Expositio Numismatis Constantini*, Leyden, 1604, have interest to church historians.

Scapegoat. See GOAT.

Scapulary (Latin, *scapula*, "shoulder-blade") is a string with a picture of the Virgin or a cross worn across the shoulder by several orders of the Roman Church and guaranteeing its wearer, according to a bull by John XXI., 1276-77, that his soul shall be delivered from purgatory on the first Saturday after death.

Schaeffer, Charles Frederick, Lutheran; b. at Germantown, Pa., Sept. 3, 1807; d. in Philadelphia, Nov. 23, 1880. He studied theology under his father, and was ordained in 1829. After holding various pastoral charges he was, in 1864, appointed professor of dogmatics in the Lutheran theological seminary in Philadelphia. Besides many articles in the *Gettysburg Evangelical Review*, he translated extensively from German.

Schaff, Philip, Lic. Theol. (Berlin, 1841), D.D. (hon., Berlin, 1854; St. Andrew's, 1887), LL.D. (Amherst College, Massachusetts, 1876), Presbyterian; b. at Coire, Switzerland,

Jan. 1, 1819; studied theology at Tübingen, Halle, and Berlin; began to lecture as *privat-docent* in the University of Berlin in 1842; was in 1843 called to a professorship in the theological seminary of the German Reformed Church of the United States at Mercersburg, Pa.; removed in 1863 to New York, and was in 1869 appointed professor in the Union Theological Seminary of that city. He organized, in 1871, the American Bible Revision Committee at the request of the British Committee and was its president. His principal works are *History of the Apostolic Church* (in German, Mercersburg, 1851, in Eng. trans., New York, 1853, several later editions); *History of the Christian Church*, New York, 1858 sqq., vol. vi., 1888, 5th ed. of the whole, revised and enlarged, 1890; *The Person of Christ*, Boston, 1865, 12th ed., New York and London, 1882; *The Creeds of Christendom, with a History and Critical Notes*, New York and London, 1877, 3 vols., 6th ed., 1890; *Through Bible Lands*, New York and London, 1878, n.e. enlarged, 1889; *A Companion to the Greek Testament and the English Version*, 1883, 3d ed., 1889; *Christ and Christianity*, 1885; *The Oldest Church Manual* (Didache), 1885, 3d ed., 1889; *St. Augustin, Melancthon, and Neander*, 1886; *Literature and Poetry*, 1890. In co-operation with many scholars from various denominations he prepared the Anglo-American edition of Lange's *Commentary on the Old and New Testaments*, New York and Edinburgh, 1864-80, 25 vols., n.e., 1896, and *Popular Illustrated Commentary on the New Testament*, New York and Edinburgh, 1878-83, 4 vols., reissued in revised form under the title, *International Revision Commentary on the New Testament*, New York, 1882 sqq.; in 1880 edited a *Bible Dictionary*, Philadelphia, 4th ed., 1888; in connection with Professor Henry B. Smith he edited *The Philosophical and Theological Library*, New York and London, 1872-79; with Drs. Hitchcock and Z. Eddy, *Hymns and Songs of Praise*, New York, 1874; with Rev. Samuel M. Jackson and Rev. D. S. Schaff, *The Religious Encyclopedia*, New York and Edinburgh, 1884, 3 vols., rev. ed., 1887, and with Mr. Jackson, *Encyclopedia of Living Divines and Christian Workers*, New York, 1887. In 1886 he assumed the editorship of *A Select Library of the Nicene and Post-Nicene Fathers*, published by the Christian Literature Company, New York. In 1890 he took as his associate on the same Rev. Dr. Henry Wace, of London.

Schall, Johann Adam, b. at Cologne, 1591; d. in China, Aug. 15, 1666; entered the order of the Jesuits; studied in the Collegium Germanum in Rome; went in 1628 as missionary to China, where he spent the rest of his life, and wrote *Historia Missionis S. J. apud Chineses*, Vienna, 1665, and Ratisbon, 1672.

Schauffler, William Gottlieb, D.D. (Halle, 1867), LL.D. (Princeton, 1877), missionary; b. at Stuttgart, Germany, Aug. 22, 1798; d. in New York, Jan. 26, 1883. He was taken, 1804, to Odessa, and had few early advantages, but came to America, 1826; studied at Andover, and was sent, 1831, by the A. B. C. F. M. to Constantinople, where he labored

for the conversion of the Jews, and rendered some eminent public services. He knew nineteen languages, and could preach in six. He wrote *Meditations on the Last Days of Christ*, Boston, 1837, n.e., 1858, revised the Old Testament in a Hebrew and Spanish edition, Vienna, 1839-42, and spent eighteen years on a translation of the Bible into Osmanli-Turkish. His *Autobiography* appeared, New York, 1888.

F. M. B.

Scheele, Knut Henning Gezelius von, D.D. (Upsala, 1877). Lutheran; b. in Stockholm, May 31, 1888; studied theology at Upsala; was appointed professor there in 1879, and bishop of Visby in 1885. He published in Swedish *The Ontological Evidence of the Existence of God*, Upsala, 1863; *Theological Rationalism*, 1868, 2d ed., Stockholm, 1877; *Theological Symbolic*, 1877-79, German trans., Gotha, 1881; *Apologetic Essays*, 1879 and 1881, 2 series, etc.

Scheffler, Johann (Angelus Silesius), b. at Breslau, 1624; d. there, July 9, 1677; studied medicine, but after his conversion to Romanism he was ordained priest in 1661. He published thirty-nine treatises against the reformers, collected in one vol. fol. under the name *Eccelesiologia*, Glatz, 1677, and two collections of hymns and minor poems, *Cherubinischer Wandersmann* and *Geistliche Hirtenlieder*. The former are unsurpassed in coarseness and malice; the latter belong among the sweetest and loveliest songs in the German language. (See his life by Kahlert, Breslau, 1853.)

Schelhorn, Johann Georg, b. at Meiningen, Bavaria, Dec. 8, 1694; d. there, March 31, 1773; was preacher and librarian in his native city and published *Amanitates Hist. Eccl.*, Leipzig, 1737-46, 3 vols.; *Act. Hist. Eccl. Saec. XV.-XVI.*, Ulm, 1762-64, 4 vols.; *De Vita Camerarii*, 1740, etc.

Schelling, Friedrich Wilhelm Joseph von, an illustrious German philosopher, was born at Leonberg, near Stuttgart, Jan. 27, 1775; d. at Ragatz, Switzerland, Aug. 20, 1854. He studied at Tübingen and Leipzig; in 1798 was lecturer at Jena; 1806 professor at Würzburg; 1820 lecturer at Erlangen; 1827 in Munich, and 1841 called to Berlin to lecture on mythology and revelation. Here he remained till his death. He began his course as an expounder of the Kant-Fichte idealism, according to which we never know "things in themselves" but only through the forms of space and time which we add to them as the medium of our perception. Schelling carried this to its furthest consequences, affirming that the only true knowledge was that of the infinite absolute, in which subject and object, the ideal and the real, nature and spirit, are recognized as the same, and that this knowledge can be attained only by a mysterious process called "intellectual intuition." This philosophy of identity was made known in England by the unconscious plagiarisms of Coleridge, and was attacked by Sir William Hamilton. It was developed and applied by its author in various publications, many of them of a polemical character (in reply to Eschenmayer, Jacobi, et al.), but meanwhile

a formidable adversary appeared in his former college friend Hegel, who at first was an ardent disciple of Schelling, but afterward broke away and pursued an independent and antagonistic course of speculation. For years Schelling was silent, but afterward set forth the final phase of his philosophy, which was designed to interpret the history, and especially the religious history, of mankind. Repudiating the negative philosophy of his earlier years, he sought to develop the principles of his system in such a way as to show that the most transcendental metaphysician need not be a Pantheist, but might consistently believe in a personal God and even a Trinity. The result was not satisfactory, though many of his contemporaries thought it would be, and Neander dedicated to him the first volume of his church history in very eulogistic terms. It was undoubtedly a great effort of the speculative reason to construct Christian doctrine, and has exerted a great influence upon modern German theology. At the close of his philosophy Schelling glances at church history and distinguishes three great periods which he names after the three apostles—The Petrine Period, or Catholicism; The Pauline Period, or Protestantism; and The Johannine Period, or "the church of the future." Schelling's complete works appeared at Stuttgart, 1856-61, 14 vols.; *Aus Schellings Leben*, Leipzig, 1870. T. W. C.

Schenkel, Daniel, D.D. (Basel, 1838), German Protestant; b. at Dägerlen, Canton Zurich, Switzerland, Dec. 21, 1813; d. at Heidelberg, May 19, 1885. He studied theology at Basel and Göttingen, and became professor at Basel in 1838 and at Heidelberg in 1851. He was the head of the *Protestantenverein* (q.v.) and edited in its interest the *Allgemeine kirchliche Zeitschrift*, Elberfeld, 1860-72. Besides numerous sermons and minor essays, he published *Das Wesen des Protestantismus aus den Quellen des Reformationszeitalters beleuchtet*, Schaffhausen, 1846-51, 3 vols., 2d ed., 1862; *Character of Jesus Portrayed*, Wiesbaden, 1864, 4th ed., 1873, Eng. trans. by W. H. Furness, Boston, 1866, 2 vols., which book produced considerable commotion and occasioned Strauss' *Die Ganzen und die Halben*; *Christenthum und Kirche im Einklange mit der Culturentwicklung*, 1867, 2d ed., 1872; *Der deutsche Protestantenverein*, 1868, 2d ed., 1871; *Brennende Fragen*, 1869, 2d ed., 1871, etc.

Schirmer, Matthäus, b. at Müllibach, Vaud, Switzerland, in 1470; d. in Rome, Oct. 2, 1522; was made bishop of Sitten in 1509, and created a cardinal in 1511. Leo X. used him in many important diplomatical affairs with the Swiss Union, England, and France, and always with signal success. In the beginning of the reformatory movement he declared himself in perfect harmony with Zwingli, and in 1519 he even went so far as to offer Luther a place of refuge. Nevertheless, before he died he had found it expedient to change his opinions and to advocate the suppression of the Reformation by force.

Schism (Greek, *σχίσμα*, "a cleft") is a separation from the church in authority, whereby

the body which should be one becomes divided.

Schlatter, Michael, German Reformed; b. at St. Gall, Switzerland, July 14, 1716; d. near Philadelphia, Oct., 1790. Ordained in Holland, he was sent to America, 1746, on a mission similar to that of Muhlenberg among the Lutherans. He took a charge in Philadelphia, organized the German Reformed Synod, Sept. 29, 1747, and in four years travelled 8000 miles and preached 635 times. Going to Europe, 1751, he returned, 1752, with six ministers and 700 Bibles. The journal of his labors now appeared in Dutch, German, and English, and funds were raised to establish schools, of which he was superintendent, 1755-57; but this enterprise provoked opposition and ended in failure. He was chaplain of the American regiment in the expedition to Nova Scotia, 1757, and was imprisoned by the British during the Revolution. (See his life by Rev. Dr. H. Harbaugh, Philadelphia, 1857.) F. M. B.

Schleiermacher, Friedrich Daniel Ernst, b. at Breslau, Nov. 21, 1768; d. in Berlin, Feb. 12, 1834. His parents belonged to the Reformed Church and he received his whole earlier education, 1783-87, in the Moravian Brethren institutions of Niesky and Barby. He studied theology at Halle, 1787-90; was tutor in the family of Count Dohna, 1790-94; assistant pastor of Landsberg on the Warta, 1794-96; chaplain of the Charity Hospital in Berlin, 1796-1802, and court preacher at Stolpe, Pomerania, 1802-4. In 1804 he was made professor extraordinary in Halle, but when the university was dissolved, in 1806, on account of the Napoleonic war, he returned to Berlin, where he was appointed pastor of Trinity Church. He was very active in the organization of the University of Berlin, and was in 1810 made ordinary professor there. To his first residence in Berlin and his close connection with many of the leading representatives of the romantic school belong his *Reden über die Religion*, Berlin, 1799, and *Monologen*, 1800, in which he defines and demonstrates religion as contrary in the feelings, and by which he gave the whole educated and refined society in Germany a live, religious impulse. To the interval between his first and second residence in Berlin, his stay at Stolpe and Halle, belongs his translation of Plato, 1801-10, 6 vols., which is still reprinted, and of which the introductions to the single dialogues formed a decisive turning-point in the study of Platonic philosophy. During his second residence he published his *Der christliche Glaube*, 1821-22, 2 vols., a new departure in German theology, and at the same time one of the great resting-places in the development of the Christian theology. To this dogmatical work corresponds a series of essays on moral or critico-exegetical import. His lectures, which encompassed the whole theological system, besides various branches of philosophy, attracted students from all Germany, and through his sermons he exercised a similar influence on the public at large. With the Prussian Government his relations were sometimes rather strained on

account of his outspoken liberalism in politics. In ecclesiastical respects, however, he fully agreed with the king in his desire for a union between the Lutheran and the Reformed churches. The collected edition of his works appeared, 1836-65, in three divisions, *Zur Theologie*, 11 vols.; *Predigten*, 10 vols., and *Zur Philosophie*, 9 vols., to which must be added *Aus Schleiermachers Leben, in Briefen*, 1858-61, 4 vols., parts of which have been translated into English by Frederica Rowan, London, 1860, 2 vols. (See his life by W. Dilthey, Berlin, 1867; see also E. Schrecker, *Der Religionsbegriff bei Schleiermacher*, Jena, 1890; and 27 *Selected Sermons*, Eng. trans., London and New York, 1890.) C. P.

Schmalkald, The League of, was formed for the defence of Protestantism in Germany, on Feb. 27, 1531, by nine princes and eleven imperial cities under the leadership of the elector of Saxony and the landgrave of Hesse, and soon after joined by five other princes and ten imperial cities, so that it came to encompass the whole northern and large parts of central and southern Germany. The alliance was still further cemented by the acceptance, Feb. 15, 1537, of the so-called Schmalkald Articles. They were drawn up by Luther as a protest against the papacy and its pretensions, and they afterward became one of the symbolical books of the Lutheran Church. At Mühlberg, however, April 24, 1547, the army of the league was completely routed by the emperor and the league dissolved.

Schmid, Christian Friedrich, b. at Bickelsberg, Württemberg, 1794; d. at Tübingen, March 28, 1852; studied theology there and was, in 1821, appointed professor there, forming a quiet but effective counterpoise to F. C. Baur. After his death were published *Biblical Theology of the New Testament*, Eng. trans., Edinburgh, 1870, and *Christliche Moral*, Stuttgart, 1861, 2d ed., 1867.

Schmidt, Charles (Guillaume Adolphe), Lic. Theol., D.D. (Strassburg, 1835 and 1836). Lutheran; b. at Strassburg, June 20, 1812. He studied theology in the university of his native city, 1828-38, and was appointed professor of practical theology there in 1848; of ecclesiastical history, 1863, *emeritus*, 1877. Besides a number of essays on the mystics, e.g., *Joh. Tauler*, Hamburg, 1841, etc., and on characters more or less intimately connected with the Protestant Church of Strassburg, *Jean Sturm*, 1855; *Pet. Mart. Vermigli*, 1858; *Farel and Viret*, 1860, etc., he published *Histoire et doctrine de la secte des Cathares*, Paris, 1849, 2 vols.; *The Social Results of Early Christianity*, Strassburg, 1853, Eng. trans., London, 1885, etc.

Schmolke, Benjamin, b. at Brauchitschdorf, Prussian Silesia, Dec. 21, 1672; d. at Schweidnitz, 31 m. s.w. of Breslau, Feb. 12, 1737; studied theology at Leipzig, and was appointed pastor of Schweidnitz in 1702. He is one of the most prolific hymn-writers of Germany. A collected edition of his hymns appeared at Tübingen, 1740-44, 2 vols.; a selection with a good memoir was published by L. Grote, Leipzig, 1860. His "My Jesus,

as Thou wilt" and "My God, I know that I must die" were translated into English by Miss Jane Borthwick.

Schmucker, Beale Melancthon, D.D. (University of Pennsylvania, Philadelphia, 1870), Lutheran (General Council); b. at Gettysburg, Pa., Aug. 26, 1827; graduated at Pennsylvania College there, 1844, and at the Theological Seminary, 1847; held various pastoral charges, since 1881 at Pottstown, Pa., where he died Oct. 18, 1888. He was a prominent and active champion of the High Church wing of his denomination, thus opposing his father (see next art.). He published *Liturgy of Pennsylvania Synod*, Philadelphia, 1860; *Church-Book for the Use of Evangelical Lutheran Congregations*, 1868, 2d ed., 1880; *Halle Reports*, vol. 1., 1886, etc.

Schmucker, Samuel Simon, D.D. (Rutgers, 1830; University of Pennsylvania, 1830), Lutheran; b. at Hagerstown, Md., Feb. 28, 1799; d. at Gettysburg, Pa., July 26, 1873. He graduated at the University of Pennsylvania, 1817; studied divinity at Princeton, and was pastor at Newmarket, Va., 1820-26. He helped organize the General Synod and its seminary at Gettysburg, 1826, and was its president and professor of didactic theology, 1826-64. He was a voluminous writer, chiefly on denominational topics, and a leader of the American Lutheran or Low Church wing of his communion. F. M. B.

Schneckenburger, Matthias, b. at Thalheim, Württemberg, Jan. 17, 1804; d. at Bern, Switzerland, June 13, 1848; studied theology at Tübingen, and was appointed preacher at Herrenberg, 1831, and professor of theology at Bern, 1834. His principal works are *Vergleichende Darstellung der lutherischen und reformirten Lehrbegriffe*, edited by Güder, Stuttgart, 1855, 2 vols., and *Die Lehrbegriffe der kleineren protestantischen Kirchenparteien*, edited by Hundeshagen, Frankfurt, 1863.

Scholasticism, the orthodox theology of the schools in the Middle Ages. A view of the circumstances and history of the church is necessary to understand the character and service of scholasticism. The Christian Church entered, as soon as it had emerged from its early obscurity and had become a great community, of importance in the world of thought and conscious of the great forces at work within itself, upon the labor of developing its doctrines and formulating them in scientific propositions. The ancient Roman Empire was the sphere in which this was performed, and so long as it endured the work of theological construction went on in accordance with those laws of thinking which have always determined such movements. But with the fall of the empire new issues were thrust upon the church. Augustine, the last of the great constructive teachers of the early period, died while the Vandals were thundering at the gates of the city where he labored. The Roman, and so the ecclesiastical world, was soon full of the alarms and confusion of barbarian wars, and when this period was in a measure over (800), the next problem was the completion of the conversion of these heathen

and Arian tribes, and their instruction in the elements of Christianity. Charlemagne established schools, within whose walls the development of Christian doctrine might have gone on, but they soon fell into decay. In the middle of the 11th century scholasticism arose, but instead of the great original tendency which appears amid all the mental apparatus and under the stimulus of the ancient civilization toward the investigation of new truth, the situation diverted effort, or else paralyzed it. The hierarchical tendency was already predominant in the church, produced by the necessity of perfecting its organization, and by the propagation of evil influences which had their origin in the earliest period of the church. All living contact with antiquity was cut off. Of Aristotle, only his logic was known, and that in an imperfect form. Plato was as good as forgotten. The church Fathers were accessible to none but the few who lived in the neighborhood of the great libraries. And hence scholasticism was compelled to busy itself with the church doctrines, handed down in a form already corrupted, with but few helps from the greater ages of the past, and by means of the dialectic method which the schools had developed with their scanty knowledge of Aristotle.

These considerations show why it was that the activity of the scholastics was chiefly a formal one. Their material they took from the doctrines of the church as they already existed, and directed their own efforts to the logical exhibition and proof of these viewed as truths indisputable because delivered by a higher authority than the reason. Yet necessarily labor upon the formal side of the system led to some modification of the material. The omissions of previous thinkers were discovered and supplied. Yet in general the service of the scholastics remained formal.

There was one other style of considering theological questions then somewhat prevalent, which should not be omitted in this review—that of mysticism. The mystics of all ages have had the same desire to gain a knowledge of God, which should consist in no mere collection of propositions about him, but should come into contact with him himself, which should behold him, have intuitive knowledge of him, and become one with him. The meditative ideals of monasticism favored this tendency, and it was of great influence upon scholasticism.

The history of scholasticism may be divided into three periods, the first reaching from the middle of the 11th to the beginning of the 13th century; the second comprising the 13th century, the bloom of scholasticism; and the third comprising the 14th and 15th centuries.

Lanfranc, whose controversy with Berengar is often said to have introduced the scholastic period, was not a real scholastic, for he regretted the application of the forms of logic to the mysteries of the faith. But his pupil Anselm rejoiced in this application, and is to be regarded as the true pioneer in scholasticism. He begins with faith, because Christianity is a revealed religion, but he seeks then to know, and believes that the truths of religion are capable of demonstration to the in-

tellect. Such a knowledge is a middle stage upon the way to immediate intuition, and might seem to belong to believers alone; but Anselm is not without purposes of proving the truth to unbelievers, and even in his conception of faith shows at times some variation. Among the logical canons which he employs is one drawn from Boëtius' translation of Porphyrius, in which the question as to the universal and the particular is raised, but without attempt to settle it; and this question passes over into subsequent scholastic discussions. In general it may be said that nominalism had its chief following in the first period, realism prevailed in the second, and that the revival of nominalism in the third had much to do with the decay of scholasticism. Roscellin, the opponent of Anselm, was a nominalist, and from him Abelard derived his general tone. But Peter Lombard (q.v.) was the great master of this period. His great work was his *Sentences*. On account of its comprehensive character and the fulness of its quotations from the Fathers it formed in that age of scanty libraries a repository of indispensable material, and many scholastics did little else than reproduce its substance.

The second period of scholasticism was made what it was by the increase of learned apparatus afforded by fuller acquaintance with the writings of Aristotle. Even his logic had not been fully known before, and now to this were added his physics, psychology, metaphysics, and ethics. In spite of some initial repugnance to him, he gained more and more influence. Acquaintance with him was first afforded by the writings of Jewish and Arabian commentators and translators. At a later date the scholastics themselves translated Aristotle, and in part, at least, directly from the Greek text. The method of discussion from the beginning of the 13th century was twofold. First, the *Sentences* of Peter Lombard were taken as a text upon which a commentary was prepared, and second, a distinct system was often prepared by a scholastic, under the title of *Summa*, which had the character of an independent work. Alexander of Hales was the first to exploit the entire philosophy of Aristotle for the composition of his *Summa*. He also occupies the position that the proof of the Christian doctrines is derived from faith, and that they are not subjects of rational proof. Albert the Great (q.v.) taught that all knowledge begins in experience, and so postulated an experience in religious things—viz., a supernatural experience, which is "faith;" and though it is his object to develop the contents of this faith, he does not exclude argumentative proofs of Christianity. Thomas Aquinas represents the summit of Scholasticism. His whole attention is occupied with theology, and yet the more experiential and mystic elements receive less attention than the speculative. There are mysteries which reason cannot discover, but which are not contrary to reason, only above reason. Such is the Trinity. He teaches the witness of the spirit to the truth of revelation, but does not disdain probable arguments for the support of the truth. At the close of this period stands

Roger Bacon, a man of universal knowledge, who but slightly veiled his scorn of the scholastics, and gave his influence to the establishment of sounder methods.

The third period is ushered in by Duns Scotus, who emphasized faith as the proof of religious truth in a way calculated to lead to the surrender of the fundamental thought of scholasticism, that faith and philosophy are harmonious. He almost declares that faith and philosophy must contradict one another! He attempted no independent system of theology, perhaps with the thought that no system was possible. Durandus of St. Pourçain criticises realism sharply, and William of Occam went over to nominalism. He also taught that there are two kinds of knowledge, intuitive, which has to do with the existence of an object, and abstract, which has to do with its mode of existence. Since we know God by neither of these methods, there is upon earth no true knowledge of him. Here we are at the limit of the tendency to make theology an object of mere faith, or to view it as in conflict with the knowledge of the reason. This view propagated itself in two forms, producing the scepticism of the Renaissance, which contented itself with outward conformity to the church, and the spiritual theology of the Reformation, which rejected the logical proofs of scholasticism for the immediate evidence of Christian experience.

Thus scholasticism filled out the period between the ancient productive epoch and the new epoch which began with the Protestant Reformation. In this period the Roman Catholic system was produced, which was formulated by the Council of Trent, and has remained substantially unchanged to the present day. The two sources of authority in this period were the utterances of the church and the Aristotelian philosophy. Personal contact with the Bible was for the most part excluded, and the result was a system not only not biblical, but at many points anti-biblical.

(See A. Stöckl, *Geschichte der Philosophie des Mittelalters*, Mainz, 1864-66; Karl Werner, *Die Scholastik des späteren Mittelalters*, Wien, 1st vol., Duns Scotus, 1881; B. Hauréau, *De la Philosophie Scolastique*, Paris, 1850; Maurice, *Medieval Philosophy*, London, 1870; T. Harper, *The Metaphysics of the School*, London, 1880. Also the *Histories of Philosophy* of Erdmann and Überweg. Cf. E. Prantl, *Geschichte der Logik im Abendlande*, vols. II-IV., Leipzig, 1861-70, and J. H. Löwe, *Der Kampf zwischen dem Realismus und dem Nominalismus im Mittelalter*, Prag, 1876.) F. H. F.

Scholium, The, is a series of notes or glosses on the single passages of the text, but not yet a commentary which treats the whole work as a totality.

Schoolmen. See SCHOLASTICISM.

Schopenhauer, Arthur, Ph.D. (Jena, 1813), philosopher, b. at Dantzig, Feb. 22, 1788; d. at Frankfurt-on-the-Main, Sept. 21, 1860. He studied at Göttingen and Berlin and lectured on philosophy at the latter university, 1820 to 1831. He was not a successful teacher, but it was the fashion for a time in some German circles to believe in his modification of Kant's

philosophy in the direction of pessimism. He maintained that the true end of spiritual life is Nirvana! (See D. Asher, *Schopenhauer*, Berlin, 1871; T. Bailey Saunders, *The Wisdom of Life* [Schopenhauer's Aphorisms], New York, 1890.)

Schrader, Eberhard, Ph.D. (Göttingen, 1860), D.D. (hon., Zurich, 1870), German Protestant; b. at Brunswick, Jan. 5, 1836; studied theology at Göttingen, and became professor at Zurich, 1863; Giessen, 1870; Jena, 1873, and Berlin, 1875. He has published *De lingua Æthiopica*, Göttingen, 1860; *Studien der biblischen Urgeschichte*, Zurich, 1863; *Einleitung in die kan. und apok. Bücher des A. T.*, Berlin, 1869; *The Cuneiform Inscriptions and the Old Testament*, Giessen, 1872, 2d ed., 1883, Eng. trans., London, 1885-86, 2 vols.; *Die Hüllenfahrt der Istar*, Giessen, 1874; *Keilinschriftliche Bibliothek*, vol. i., Berlin, 1888.

Schröckh, Johann Matthias, b. at Vienna, July 26, 1733; d. at Wittenberg, Aug. 2, 1808; studied theology at Göttingen, and was in 1761 appointed professor at Wittenberg. His *Ausführliche Geschichte der christliche Kirche* appeared at Leipzig, 1768-1812, 45 vols.; his *Allgemeine Biographie*, 1767-91, 8 vols.

Schuerer, Emil, Ph.D. (Leipzig, 1868), D.D. (Tübingen, 1877), Lutheran; b. at Augsburg, May 2, 1844; studied theology at Erlangen, Berlin, and Heidelberg, 1862-66, and became professor at Leipzig, 1873; Giessen, 1878; Kiel, 1890. He has edited *Theologische Literaturzeitung* from its beginning in 1876, and published *Schleiermachers Religionsbegriff*, Leipzig, 1868; *Lehrbuch der N. T. Zeitgeschichte*, 1874, 2d ed., under title *Geschichte des jüdischen Volkes*, 1886-90, 3 parts in 2 vols., Eng. trans.: *History of the Jewish People*, Edinburgh, 1886-90, 5 vols.; *Ueber den gegenwärtigen Stand der Johannischen Frage*, Giessen, 1889.

Schultens, Albert, b. at Gröningen in 1686; d. at Leyden, Jan. 26, 1750; studied Oriental languages and was appointed professor at Franeker in 1711 and at Leyden in 1729. By his *Origines Hebraeae*, Franeker, 1724-38, 2 vols., *Institutiones Linguae Hebraicae*, Leyden, 1737, etc., he finally disposed of the idea that Hebrew was the original language given to man by God, and proved that it is a branch of the Shemitic root, and cannot be rightly understood unless in connection with Arabic.

Schwartz, Christian Friedrich, b. at Sonnenburg, Brandenburg, Prussia, Oct. 26, 1726; d. at Tanjore, Madras Presidency, British India, Feb. 13, 1798; studied theology at Halle; entered the service of the Danish Missionary Society in Copenhagen, and went, in 1750, as a missionary to Tranquebar, where he remained till 1779. Having, in 1767, entered the service of the English Society for Promoting Christian Knowledge, he was removed to Tanjore, 1779, where he remained till his death. He was highly esteemed both by the natives and by Europeans, and the only mediator Hyder Ali would receive. After his death the rajah of Tanjore and the East

India Company each erected a monument for him. (See his biography by H. N. Pearson, London, 1834, n.e., 1855.)

Schwegler, Albert, b. at Michelbach, Württemberg, Feb. 10, 1819; d. at Tübingen, Jan. 5, 1857; studied theology at Tübingen, and was appointed professor there of ancient history in 1849. His *Der Montanismus und die christliche Kirche des 2. Jahrhunderts*, *Das nachapostolische Zeitalter*, etc., proved him a very outspoken and unhesitating follower of F. C. Baur, and in the history of the Tübingen he ranks next to him, but he is best known through his *History of Philosophy*, Eng. trans. by J. H. Seelye, New York, 1872.

Schweinitz, Edmund Alexander de, S.T.D. (Columbia, 1871), Moravian bishop, son of the following; b. at Bethlehem, Pa., March 20, 1825; d. there, Dec. 18, 1887. Educated in the Moravian College and Theological Seminary at Bethlehem, he finished his studies in the University of Berlin, and then was successively pastor of Moravian churches at Lebanon (1850), Philadelphia (1853), Lititz (1861), and Bethlehem (1864-80), in Pennsylvania, being consecrated a bishop in 1870. In 1856 he was the founder of *The Moravian*, the official organ of the Moravian Church in America, and edited it for ten years altogether. From 1867 to 1884 he was president of the Moravian College and Theological Seminary. In 1857 he had a seat in the General Synod of the Moravian Church, meeting at Herrnhut, in Saxony, taking an active part in deliberations which led to important constitutional changes, and in 1879 was chosen president of this the highest representative assembly of his church. Having presided over the Synod of the American Moravian Church in 1876 and 1878, later also in 1881 and 1884, he was in 1878 elected a member of the Provincial Elders' Conference, the governing board in the north, and served as its president until his death. Eminent as an eloquent preacher, he was one of the vice-presidents of the meeting of the Evangelical Alliance at New York, in 1874. Besides numerous encyclopædia articles, he was the author of *The Moravian Manual*, Philadelphia, 1859, Bethlehem, 1869; *The Moravian Episcopate*, Bethlehem, 1865, London, 1874; *The Life and Times of David Zeisberger*, Philadelphia, 1870; *Some of the Fathers of the American Moravian Church*, Moravian Historical Society, Bethlehem, 1881, and *The History of the Unitas Fratrum*, Bethlehem, 1885.

(See *The Moravian*, 1887, p. 806, and *Memoir of Edmund Alexander de Schweinitz*, Bethlehem, 1888.) J. TAYLOR HAMILTON.

Schweinitz, Lewis David von, Ph.D. (Kiel, 1812), Moravian clergyman and botanist; b. at Bethlehem, Pa., Feb. 13, 1780; d. there, Feb. 8, 1834. Educated in Germany, 1793-1812, clergyman at Salem, N.C., and financial manager of Moravian affairs in the South until 1821, when he removed to Bethlehem. A devoted botanist, he added more than 1400 species to the catalogue of American flora, the greater part being fungi, which he made his specialty. His herbarium, which was at the time of his death the largest private collection, was be-

queathed to the Academy of Natural Sciences, Philadelphia. His chief works are *Conspicua Fungorum Lusatiae*, Leipzig, 1805; *Synopsis Fungorum Carolinae Superioris*, edited by Dr. Schwaegrichen, 1818; *Specimen Florae Americae Septentrionalis Cryptogamicae*, Raleigh, 1821; *Monograph of the Linnean Genus Viola*, 1821; *Catalogue of Plants Collected in the N. W. Territory by Say*, Philadelphia, 1824; *Monograph of the American Species of the Genus Carex*, New York, 1825, and *Synopsis Fungorum in America Boreali Media Degentium*, Philadelphia, 1832. (See *Memoir of Lewis David von Schueinitz*, Philadelphia, 1835, and a *Sketch of the Life and Scientific Work of Lewis David von Schueinitz* in the "Journal of the Elisha Mitchell Scientific Society of the University of North Carolina.")

J. TAYLOR HAMILTON.

Schwenckfeld, auf Ossig, Hans Caspar.

The earliest traces of the Schwenckfeld family in Silesia run back to the beginning of the 13th century. The old Schloss Freudenburg, on one of the spurs of the Riesengebirge, marks their primitive seat in that country. A branch settled in Ossig near Lüben, and at Alt-Wohlau. Hans Caspar, the oldest child in a family of four, was born after St. Martin's day, 1490 (not 1489), at Ossig; d. at Ulm, Dec. 10, 1561. He was educated at Liegnitz under the Probst Bartholomeus Ruersdorff. He appears to have spent a few years at the University of Cologne, and possibly at Prague. He then served at the court of the duke of Münsterberg-Oels, until made *Hofrat* of Duke Friedrich II. of Liegnitz.

His career as courtier was not without the license usual to that station; but quickened by the spiritual awakening shaped by Luther, he devoted his life to the pursuit of the new ideas. His hearing had been affected by a severe cold, but that was not allowed to interfere with a phenomenal activity in deed, speech, and writing. In the company of like-minded friends, he studied Greek under Bernhard Egetius, pastor at Wohlau, as well as making it a rule to read four chapters of his Bible daily with a view of becoming a thorough master of its contents. He also became proficient in patristics. He made an early visit to Wittenberg and Augsburg in the interests of his suzerain, and with an eye open to the freer movements of Melancthon, the new prophets, and the earnest Anabaptists. He was a warm friend of Johann Hess, and urged that young humanist and tutor to become the leader of the Silesian reformation. Largely through Schwenckfeld's influence did the evangelical cause, in its earliest Lutheran form, obtain lodgment in Breslau, Liegnitz, Wohlau, Steinau, and other centres. His warmest supporter was Valentin Crautwald, formerly a prothonotary in the cathedrals of Neisse and Breslau, who with himself was now made canon of the Dom at Liegnitz. The Duke Friedrich II. had pleaded for church reformation from the inside, and warmly espoused the new doctrines. Schwenckfeld sought to reconstruct the monastic institutions. His address to the nuns at Queiss, which became the basis of a printed appeal,

is a specimen of this endeavor. In 1524, in conjunction with Hans Magnus von Langenwalde, he addressed a petition to the well-disposed bishop of Breslau, Jacob von Salza, calling for a full readjustment of the diocese. These were the beginnings of his vigorous and unremitting use of the press.

The main line of divergence from the Lutheran trend of the Reformation was on the point that it should be first one of the inner life, letting all forms of reorganization grow out of such an internal change. The break was accelerated through the repressive measures adopted by Luther after his return from the Wartburg. The cleavage became broader and final when Schwenckfeld announced his views of the Word, emphasizing the spirit above the letter, and when Crautwald and Schwenckfeld combined in expounding the Lord's Supper as a sacrament of spiritual nourishment. The conciliatory visit of Schwenckfeld to the reformers at Wittenberg was only a momentary arrest. His views as to the Word had been espoused and reproduced by Zwingli and Ecclampadius. No less did Bucer and Capito at Strassburg sympathize. Schwenckfeld never forgot his obligations to Luther, and in the period of widest estrangement he adverted tenderly to the spiritual impulse given him by that master mind.

Hess, Moiban, and most of the men educated at Wittenberg, who occupied Silesian pulpits, opposed this reformation by the Middle Way, as it was now termed. But Schwenckfeld had a devoted band of followers. The duke embraced his views. Eckel, Rosenhayn, Wörner, Crautwald proved faithful evangelists. A project to establish a university at Liegnitz took shape, and students came from all quarters, notably from Southern Germany and the Upper Rhine. One of them has preserved to us a considerable body of Crautwald's lectures. Schwenckfeld, although unordained, preached with wonderful effect in Liegnitz, Steinau, and other cities, while the press began to disseminate his views in all directions, and a correspondence commenced by Romanists, Lutherans, Anabaptists, and representatives of every shade of opinion became singularly voluminous. Political necessity under the pressure of the emperor, the elector of Saxony and Georg of Jägerndorf compelled Friedrich II. to adopt the Lutheran form. Schwenckfeld, to relieve his suzerain from embarrassment, voluntarily withdrew from his native land never to visit it again, although the Middle Way was dominant in the leading churches, and in the industrial and agricultural communities for whose elevation Schwenckfeld had directly interested himself. On Sunday Invocavit, 1529, Schwenckfeld left Silesia. His first halting-place was Strassburg, where Capito and Zell gave him a warm welcome. He gained a large and important following. Zwingli, on his way to the colloquy at Marburg, eagerly met Schwenckfeld here, but afterward broke with him on the question of infant baptism. The suspicions of Bucer led the Rat to try Schwenckfeld along with Melchior Hoffmann and others, the result of

which was his exile in 1533. He found a home at Augsburg with his devoted friend Bonifacius Wolfhart, with whom he studied Hebrew. Lutheran antagonism followed him here, and compelled his withdrawal in 1535, although he left many ardent adherents in the city.

He next found refuge in Ulm. Here his personal influence, gift of eloquence, elegance of manners, as well as speaking Christian life, won for him a host of disciples. Correspondence and publication grew apace. A colloquy at Tübingen took place through the mediation of his brother-in-law Thum von Neuburg. Its result was a nominal peace. Blaurer, however, soon opened fire upon him. Georg Ludwig, Freiherr von Freiberg, Hans Wilhelm von Laubenberg, and Thum von Neuburg were his intimate friends. Oepflingen, Justingen, Esslingen, and Waldeck offered him secure retreats from his persecutors, for many decrees were issued against him on the part of Lutheran princes and convents held by Lutheran ministers. At Oepflingen and Justingen he preached quite steadily. He visited many of the free cities of South Germany, such as Kempten, Kaufbeuren, Memmingen, Lindau, Ravensburg, Leutkirch, Cannstatt, Pforzheim, Landau, Worms, Speyer, Bamberg, and many others. Everywhere he gained followers, many of notable influence, and messengers were frequently sent to them with books and letters. When the use of the press was forbidden him, manuscripts were multiplied and circulated. Had it not been for the political complications of the time there is little doubt that Albert of Prussen, Joachim II., the elector of Brandenburg, Philip of Hessen, and Ernst the Margraf of Baden would have adopted the Middle Way, since they expressed a preference for its spiritual elevation. Schwenckfeld was a sufferer from gout the greater part of his life. In 1561 he fell seriously ill at Memmingen, while at the house of his friend Jacob Maretzke. He was removed to Ulm, and was tenderly cared for by the Streicher family. His final hours, described for us by two witnesses, were full of forgiveness and heroic faith. He rests in the Freiberg crypt at Oepflingen.

The principal peculiar theological and ethical tenets of Schwenckfeld were: 1. Theology should be constructed from the Bible and not from the substance and method of scholasticism. 2. That the Scriptures are dead without the indwelling Word. 3. The humanity of Christ, through its union with his divine nature, is progressive, so that it partakes more and more of the divine nature without losing its identity. 4. The absolute change through faith and regeneration, together with progress in the spiritual life, are primary essentials. 5. Justification by faith should not obscure the positive righteousness imparted by Christ. 6. The fundamental feature of the Christian life is the imitation of Christ. 7. The church is a unity and should be made up of those who give experiential evidence of regeneration. 8. Conscience should not be forced by the state. 9. The activity of the laity in the church fulfils the doctrine of the Christian

priesthood. 10. Discipline should be rigorous. 11. The mode of baptism is of no consequence. 12. Infant baptism is not apostolic. 13. The Lord's Supper is a medium of spiritual nourishment without change in the elements, in opposition to the Roman Catholic and Lutheran, and also to the Zwinglian view.

The best summary of his belief is to be found in the work popularly called *Grosse Confession*, in three parts, the first published in 1540, and the whole of it in 1557.

He came into controversy (1) with Bishop Faber, of Vienna and a few less prominent Romanists; (2) with Luther on all points of deviation between them, until the formal malediction by the latter in 1543; (3) with Melancthon and his different schools; (4) with the Gnesio-Lutherans, particularly with Matthias Flacius Illyricus; (5) with the Strassburg mediating theologians, especially Butzer; (6) with some of the Swiss theologians, especially Zwingli and Vadianus.

The waves of these controversies swept over all lands; from all of which it is plain that the movement was one of great significance for theology, for the church, and for practical life. He found good in the evangelical mystics or brethren, in Lutheranism, in the Anabaptists, in the Swiss Reformation, even in Romanism, and was ready to recognize as Christians all who loved the divine-human Christ. He gave the impetus to pietism and all its products.

Schwenckfeld prepared a catalogue of his works published from 1523-61. Adam Reissner and Jacob Held von Tieffenau superintended an edition from Felerabend's press at Frankfurt in four folio volumes from 1564-70. Later editions of single works were published in a variety of forms from 1580-93. Masses of manuscripts remain unprinted, but are soon to be published under the auspices of the Schwenckfelders of America.

C. D. HARTRANFT.

Schwenckfelders. Schwenckfeld studiously and persistently refused to form a sect. Amid conflicting tendencies in the church he broached the tenet of *Stillstand*, until God should raise up a reorganizer of his people. He thus originated the position of the Seekers. But since his followers held meetings, at which regular worship was conducted, separatism was the natural result.

Communities arose 1. In most of the imperial cities and in many of the villages of South Germany, the most prominent of which were: Strassburg (*Katharina Zell*), Tübingen (*Professor Samuel Eisenmenger*), Frankfurt-on-the-Main (*Adam Reissner*), Ulm (*Bernhart Herzheimer*, *Jörg Berckenmayr*, and the *Streicher* family), Landau (*Johann Bader*), Bamberg (*Dr. Georg Gelman*), Augsburg (*Bonifacius Wolfhart*), Memmingen (*Jacob Maretzke*), Kaufbeuren (*Burghard Schilling*), Cannstatt (*Andreas Neff*). Communities of more or less prominence existed also in Worms, Speyer, Esslingen, Leutkirch, Ravensburg, Constanze, Lindau, Isny, Kempten, Nürnberg, Regensburg, Pforzheim, etc.

The most prominent and longest sustained churches were at Oepflingen and Justingen.

under the patronage of the Freiherren von Freiberg. Here Schwenckfeld himself officiated in his lifetime. Martin John, Sr., and his wife were prominent members at a later date. These churches were suppressed by the Austrian visitation. Jacob Held von Tiefenau, Daniel Sudermann, and Daniel Friedrich kept the flame alive in these regions.

2. In Silesia. In the city of Liegnitz all but one of the churches remained in possession of the Schwenckfeld clergy until 1535. Many adjacent cities, such as Jauer, Brieg, Goldberg, Lüben, Steinau, Löwenberg, Greiffenberg, etc., had communions of the same faith. After their repression in the cities the villages remained the strongholds for over two centuries, such as Probsthayn, Ober and Nieder Harpersdorf, Armenruh, etc. The most important of these organizations were in Zobten under Michael Hiller, and in Langenbielau under Erasmus Weichenhan. They were all subject to persecution by the Lutherans, and after these duchies and counties became the property of the House of Austria, by the Romanists as well. Anton Oelsner was their chief preacher in the latter part of the 16th century, who with many others was confined in the prisons of the duchy of Liegnitz and subsequently in Vienna, where he and his fellow-prisoners also served in the galleys and some of them in the assault on the fortress of Gran. During the Thirty Years' War they were subjected to less severities than the Lutherans, but at its close the former violent measures were revived. The most representative men of this period were Martin John, Sr. and Jr., Georg Heydrich, Balthasar Jäckel, and Melchior Günther.

On the rise of pietism a movement was made at Goldberg through Daniel Schneider to incorporate them into the Lutheran Church, by a generous interpretation of Lutheran doctrine, but the effort was rejected by both denominations.

About 1710, under the Lutheran pastor Neander at Harpersdorf, a new persecution was instituted which led to the interference of the emperor, Charles VI., and the rise of the Jesuit mission in 1719, whose chief spirits were P. Johann Milan and P. Carolus Regent. Christoph and Balthasar Hoffmann, Balthasar Hofrichter, and Georg Hauptmann were their chief representatives at this time. The Schwenckfelders were reduced to such extremity that some migrated to Greiffenberg, Hirschberg, Görlitz, Zwickau, etc.; others by invitation of Zinzendorf and von Gersdorf settled among the Brethren at Berthelsdorf. After negotiations with the Mennonites thirty-four families emigrated by way of Dresden, Altona, and Rotterdam, to Philadelphia in 1734, landing at that city, Sept. 22 (O. S.).

On the conquest of Silesia by Frederick the Great the Jesuit mission was abolished, and favorable overtures were made to the American colonists to return, which they declined to do in a cordial letter of thanks.

3. In Ober Lausitz, immediately after the Reformation, especially at Görlitz. Sebastian Schütze, a landed proprietor and a man of high character and ability, was their founder.

4. In the duchy of Prussia, whither Fried-

rich von Heydeck introduced a number of Schwenckfelder preachers; here they held their ground until the repressive measures of the Lutherans began under Paulus Sparatus.

5. In Bohemia and Moravia.

6. In Switzerland, especially at Chur.

7. In Italy, especially at Venice, where there was much persecution.

The influence of Schwenckfeld's writings pervaded the North Rhine country and Holland through the medium of Abada. Obbo Philipps, among the Mennonites, declared his indebtedness to Schwenckfeld. In North Germany, Christian Hoburg propagated Schwenckfeldian views. The last professed Schwenckfelder in Europe died in 1826.

In all these communions the government was congregational, the worship non-liturgical, the hymnology rich and catholic. Where there was no ordained minister, seniors of the congregation read the postills of Schwenckfeld, Wörner, Hiller, and Weichenhan. Discipline was vigorous, the sacraments were usually celebrated, the children were consecrated by prayer at least.

8. The families which had migrated from Silesia (1734) purchased ground in Montgomery and Berks counties, Pa., which they soon reduced to cultivation. A few households were added in 1736. Under the leadership of Georg Weiss and Balthasar Hoffmann they conducted religious services. They organized a school system in 1764, copied manuscripts, and corresponded with their relatives and co-religionists in Silesia.

Through the influence of Christopher Schultz they organized as a denomination in 1782 under a constitution compiled by him. A number of doctrinal and institutional books have been published. The government is mainly congregational. They are divided into two districts, Upper and Lower, and number about 200 families. A great many have migrated to the Western states and have joined other denominations. Their service is non-liturgical, their hymnology is rich and extensive. They observe the greater festivals of the Christian year, and also the *Gedächtnisstag*, commemorating their landing (Sept. 24, according to present chronology). Their discipline is rigorous; they are non-combative, and always anti-slavery. Help to unfortunate brethren is freely extended, and the common fund for this purpose has been in existence from the beginning of their corporate life.

C. D. HARTRANFT.

Science, Christian, or "the science of metaphysical healing," which must not be confounded with the Faith cure, was "discovered," or better, invented, in 1866 by Mary Baker Glover, now Mrs. Eddy. Her priority has been vigorously denied, and it is claimed by her opponents that she learned the principles of the so-called science from Dr. P. P. Quimby (d. 1865), who had cured her in 1862 and in good faith initiated her into the true principles of the power of mind over body.

Christian Science has a twofold character. One is medical, the other theological. Its *Materia Medica* consists of but two remedies, Mind, "which reconstructs the body,"

and "the great curative principle—Jehovah." It would be difficult, if not impossible, to define what is understood by Mind (mind) in this Science. In her authoritative book, *Science and Health*, Mrs. Eddy devotes a long chapter to the "Science of Being," but her thoughts are so poorly digested and so illogically arranged, that it is impossible to define her ontological ideas; but the drift of the chapter seems to be that Mind and Being are identical, and that nothing exists except Mind. Neither of the two terms is defined. Mind is used both objectively and subjectively and with a freedom that defies all system. For instance, she writes: "All sensation is Mind, and Mind is God; hence there is but one Mind, and this one is infinite, supplying all mind by the reflection, not subdivision, of Himself." From universals she turns abruptly to the individual and identifies the two. She also says, "neither ancient nor modern philosophy furnishes a scientific basis for metaphysical healing." Her individualism is remarkable. This is her formula, and it stands as a motto in front of her book,

I, I, I, I myself, I,
The inside and outside, the what and the why,
The when and the where, the low and the high,
All I, I, I, I myself, I.

The method of applying Mind to "reconstruct the body" is this: "Purity, self-renunciation, faith, and understanding must reduce matter to their own denomination, Mind, to handle it, divide, subdivide, increase, diminish, constitute, and sustain, according to the law of Mind." "The use of drugs, hygiene, manipulation, alcohol, tobacco, or anything but Mind to make or keep man well and happy, are so many conspiracies against his health and happiness, and an honest metaphysical practice."

The other side of Christian Science is theological. In Mrs. Eddy's book there is a great deal of talk about "the truth as it is in Jesus." Her meaning of this Scripture text may be gathered, if at all, from the following definitions copied from a glossary appended to her book as a "key to the Scriptures." *Atonement*: the teachings, demonstrations, and sufferings of the man Jesus, when showing mortals the way of salvation from sin, sickness, and death; Soul's triumph over material sense. *Atonement* is not blood flowing from the veins of Jesus, but His outflowing sense of Life, Truth, and Love—so much higher, purer, and more God-like than mankind's. *Christ*: a divine principle, not person. *Death*: an illusion, for there is no death. Matter has no life, hence it cannot die, and Mind is immortal. *Devil*: a lie; neither a person nor a principle. *Jesus*: the spiritual idea of God coming to material beliefs, rebuking and destroying them, and bringing to light man's immortality. What *evil* and *sin* amount to in this system may appear from the following words (of Shakespeare) placed as a motto on the title-page, "There is nothing either good or bad, but thinking makes it so."

In the *Historical Sketch of Metaphysical Healing*, also by Mrs. Eddy, she claimed "Jesus of Nazareth was a natural and divine

scientist," but "to him, born of the flesh," "woman must give it birth." This last phrase is the key to the prevalence of the Science. For hundreds of women practising metaphysical healing there are but two or three men teaching it, and they claim to be here on earth on Messianic errands. There is not a state in the Union which has not one or more metaphysical institutes, all presided over by women, and but few of them are physicians. In some cases where deaths have occurred among the believers in Christian Science legal prosecutions have taken place in consequence of the neglect to summon medical aid during the illness.

Christian Science literature, aside from the two works already mentioned, consists of a large number of pamphlets, with a few books among them. Almost every teacher has written something. In most of the larger cities in the Union—the science is unknown outside of America—there are Metaphysical and Mind Cure Publication Societies and booksellers. C. H. A. BJERREGAARD.

Scorpion, a small venomous animal, belonging like the spider to the class *Arachnida*. It is found in all warm climates and abundant in Palestine, where eight species are known. The malignity of the venom is according to the age and size and species. At the time of the Exodus scorpions abounded in the Sinaitic desert (Deut. viii. 15), and they gave their name to a point called "the ascent of Akrah-bim" (Num. xxxiv. 4). The "scorpions" of Rehoboam's threat (1 Kings xii. 11) were doubtless figurative, as were those to which Ezekiel (li. 6) refers. "A scorpion for an egg" (Luke xi. 12), i.e., a mischievous instead of a beneficial gift, was probably a proverb among the Jews. T. W. C.

Scotch Confession of Faith, The, was drawn up by John Knox, consists of twenty-five articles and a preface, agrees substantially with the other confessions of the Reformed Church of the 16th century, though it is somewhat more pronounced in its opposition to the Roman Catholic Church, and was adopted by the Scotch Parliament in Aug., 1560, then assembled in Edinburgh. From the abdication of Mary, queen of Scots, in 1567, and till the revolution of 1688 it was the only religious standard recognized by the civil government, though practically it had become superseded by the Westminster Confession. (See Schaff, *Creeds of Christendom*, i., 680-96, iii., 437-85.)

Scotch Paraphrases, The, are translations in verse of select passages of Scripture, originally made and collected by a committee appointed by the General Assembly of the Church of Scotland in 1742, and afterward revised and augmented by another committee appointed in 1775.

Scotists. See DUNS SCOTUS.

Scotland, Churches of. See PRESBYTERIAN CHURCHES, SCOTLAND, p. 740.

Scott, Thomas, D.D. (Dickinson, 1807), the commentator; b. at Braytoft, Lincolnshire, Feb. 16, 1747; d. at Aston Sanford, Bucks,

April 16, 1821. Surmounting early disadvantages, he was ordained, 1773. His *Force of Truth*, London, 1779, tells the story of his conversion to Calvinism by John Newton, whom he succeeded, 1781, as curate of Olney. From 1785 he held the chaplaincy of Lock Hospital and a lectureship in London, and from 1801 the living of Aston Sanford. His fame rests upon his *Family Bible with Notes*, 1788-92, 5 vols., which won immense popularity and went through numerous editions. His life, London, 1822, New York, 1856, was written by his son, John Scott, who also edited his works, 1823, 10 vols. He is to be distinguished from Thomas Scott, the hymn-writer, who was of Norfolk, and d. 1775.

F. M. B.

Scotus Erigena, John, b. probably in Ireland, somewhere between 800 and 815; made his appearance at the court of Charles the Bald between 840 and 846, and for a number of years enjoyed the most honorable position there, probably leaving upon the death of Charles (877) and going to England, where he died at Malmesbury a violent death. At the court of Charles he engaged in the controversy with Gottschalk, wrote upon predestination, and translated Dionysius. His works have been gathered in Migne, *Pat. Lat.* CXXII. (See Christlieb, *Leben und Lehre d. J. S. E.*, Gotha, 1860; Stöckl, *Geschichte der Philosophie des Mittelalters*, Mainz, vol. i., 1861; and *De Joh. Scoto Erig.*, Münster, 1867, and Maurice, *Medieval Philosophy*, London, 1870.)

Erigena was a man of large learning and of wide intellectual interests. In theology, philosophy, and even poetry, he exhibits everywhere the same keen analytical powers, and the same mastery of style. His starting-point is the essential harmony of philosophy and theology. Both come from the same God and cannot disagree; but he himself inclines to the speculative consideration of things, and is thus the founder of speculative theology. His system is essentially pantheism, though he often seeks to avoid pantheistic conclusions. He views things both from the standpoint of experience and from that of the intellectual intuition also, producing thereby a biplicity which reappears continually throughout the system. He considers successively God, or the nature which creates and is not created; the procession from God, or the created nature; and the regression to God, or the nature which is not created and which does not create. God is pure being, or the absolute nothing. Personality, in the proper sense of that word, cannot be ascribed to him. The Trinity, though treated with constant reference to the doctrine of the church, is simply the product of human modes of contemplating God, and has no objective existence. The creation is brought about through "theophanies," which are immediate contacts of the infinite with the finite. The world is thus viewed as an entirely ideal existence. Creation also takes place through principles (ideas) which are first created and have the power of creation. Of these, the first and comprehensive total is the Logos. The resulting creation is, however, a necessary proc-

ess. Sin is in the world from the beginning, but, with its final punishment, is only something negative. The incarnation is only an expression of the eternal unity of the infinite and finite. The recession to God is pretemporal in the predestination of God, which is only to good (single predestination), there is even no foreknowledge of evil in the divine mind. The temporal process of the regression is the redemption through Jesus Christ, which is effected not by what he does, but by what he is. The end is complete absorption of all again in the infinite and impersonal being from which all has come. F. H. F.

Scribe (writer), in the Old Testament an officer employed to record the king's edicts (2 Sam. xx. 25), or to have charge of the finances (2 Kings xii. 10), or to muster the host (Jer. lli. 25). In the New Testament it denotes a class of men who originated with Ezra (Ezra vii. 6) and were copyists of the Law. The familiarity with the sacred text thus acquired caused them to be considered expounders of its meaning, and they gradually became an organized body into which members were admitted by examination. They often made void the law by their traditions (Mark vii. 1, 13). In common with the Pharisees they were wily and bitter foes of Christ (Luke v. 30, vi. 7), but there were exceptions (Matt. xiii. 52, xxiii. 34, Mark xii. 28).

T. W. C.

Scrivener, Frederick Henry Ambrose, LL.D. (St. Andrews, 1872), D.C.L. (Oxford, 1876), Church of England; b. at Bermondsey, Surrey, England, Sept. 29, 1813; was educated at Cambridge; became curate of Sandford Orcas in 1838, rector of St. Gerrans, 1861, and vicar of Hendon, 1876. He was a member of the New Testament Revision Company, and published *Notes on the Authorized Version of the New Testament*, London, 1845; *Plain Introduction to the Criticism of the New Testament*, 1861, 3d ed., 1883; *Popular Lectures on the Text of the New Testament*, 1875; two editions of the Greek text of the New Testament, one embodying the changes of the New Testament revisers (1881); the most accurate reprint of the Authorized Version, under title *The Cambridge Paragraph Bible*; a number of collations of manuscripts and other critical researches concerning the New Testament text, etc.

Scudder, John, M.D. (College of Physicians and Surgeons, New York, 1815), Dutch Reformed missionary; b. at Freehold, N. J., Sept. 13, 1793; d. at Wynberg, South Africa, Jan. 13, 1855. He graduated at Princeton, 1811; practised medicine, 1815-19, and in Feb., 1820, reached Ceylon, where he founded a hospital and a college. Transferred, 1836, to Madras, he established the Arcot mission. From 1842-46 he was laboring in the cause at home. He died on a voyage undertaken for the restoration of health. His ten children followed him in the missionary field. He published sundry appeals, letters, etc. His memoir, by Dr. J. B. Waterbury, appeared, New York, 1870.

F. M. B.

Seabury, Samuel, D.D. (Oxford, 1777),

first Protestant Episcopal bishop in America; b. at Groton, Conn., Nov. 30, 1729; d. at New London, Conn., Feb. 25, 1796. He graduated at Yale, 1748; completed his medical studies at Edinburgh; was ordained in London, 1753, and sent as missionary to New Brunswick, N. J. He officiated at Jamaica, L. I., 1757-66, and at Westchester, N. Y., 1766-75, where he was imprisoned as a loyalist and the supposed author of *Letters of a Westchester Farmer*. Elected bishop by the few clergy of Connecticut in March, 1783, and unable to obtain consecration in England, he received it from three Scotch bishops at Aberdeen, Nov. 14, 1784, and began his episcopal labors in Connecticut, June, 1785. White and Provost securing consecration in England, Feb. 4, 1787, he joined in organizing the American Protestant Episcopal Church and revising the Prayer-Book, 1789. His sermons appeared in two vols., 1791, and in a third, 1798. (See his *Life and Correspondence*, by E. E. Beardsley, Boston, 1881, 2d ed., 1884.) F. M. B.

Seagrave, Robert, b. at Twyford, Leicestershire, England, Nov. 22, 1693; the date of his death is not known, but he was still living in 1759. He was educated at Cambridge, but left the Church of England and became the earnest co-worker of Whitefield. In 1742 he published fifty hymns, among which was "Rise, my soul, and stretch thy wings," and which were reprinted by D. Sedgwick, London, 1860.

Seaman, Lazarus, D.D. (Cambridge, 16—), b. at Leicester, England; d. in 1675; was educated at Cambridge; took the Parliament side in the civil war, and was made rector of Allhallows, London, but was in 1622 ejected from the living. In 1637 he published *A Vindication of the Judgment of the Reformed Churches and Protestant Dioceses from Misrepresentation Concerning Ordination and Laying on of Hands*. His was the first library ever put up at sale by auction in England.

Seamen, Missions to, were not established until the second decade of the present century, and have hitherto been undertaken only by Protestant churches. The principal societies of the kind are:

UNITED STATES OF NORTH AMERICA.

The New York Port Society, founded in 1818, sustains a church at Madison and Catharine streets, New York, with a reading-room for sailors, and employs 9 missionaries.

The American Seamen's Friend Society, founded in New York, 1828, maintains 13 domestic and 20 foreign stations, and 43 missionaries.

The Church Missionary Society for Seamen in the City of New York, founded in 1854, maintains 2 chapels, 3 mission houses, with reading and lecture-rooms, etc.

Local societies were founded at Charleston, 1819; Philadelphia, 1819; Portland, 1823; New Orleans, 1823, and New Bedford, 1825.

ENGLAND.

The British and Foreign Sailors' Society, founded in 1818 by a union between *The Port*

of London Society and *The Bethel Union Society*, maintains 4 domestic and 6 foreign stations.

The London Missions to Seamen maintains 20 English and 3 foreign chaplains, and 29 English and 4 foreign Scripture readers.

Local societies were founded in various places: Liverpool, Glasgow, etc., also societies for special purposes, as the *Missions to Deep Sea Fishermen* in London.

THE SCANDINAVIAN KINGDOMS.

The Norwegian Society for the Preaching of the Gospel to Scandinavian Seamen in Foreign Harbors, founded at Bergen, 1864, maintains 10 stations in foreign countries.

The Danish Society, etc., founded in Copenhagen, 1864, maintains 9 stations.

The Swedish Society, etc., founded in Stockholm in 1869, maintains 11 foreign stations, with 3 ordained pastors at London, Hartlepool, and Kiel.

Finally must be mentioned that *The Finland Society*, founded at Helsingfors in 1880, maintains 8 stations in England, with an ordained pastor in London; that *The Swedish Evangelical Lutheran Augustana Synod in America* maintains a station in Philadelphia, and *The Norwegian Evangelical Lutheran Church in America* a mission in Australia.

Sears, Barnas, D.D. (Harvard, 1841), LL.D. (Yale, 1862), Baptist; b. at Sandisfield, Berkshire County, Mass., Nov. 19, 1802; d. at Saratoga, N. Y., July 6, 1880. He graduated at Brown University, 1825, and at Newton Theological Institute, 1828; was pastor at Hartford and at Hamilton, N. Y., and professor of classics at the latter, 1829-36, spending 1833-35 in Germany, and starting the German Baptists; professor of theology at Newton, 1836-48; secretary of the Massachusetts Board of Education (succeeding Horace Mann), 1848-55; president of Brown University, 1855-67; from 1867 general agent of the Peabody Educational Fund, residing at Staunton, Va. His publications are mainly educational, but include a *Life of Luther*, Andover, Mass., 1850, and an edition of Roget's *Thesaurus*, Boston, 1854. F. M. B.

Sears, Edmund Hamilton, D.D. (Union, 1871), b. at Sandisfield, Mass., 1810; d. at Weston, Mass., Jan. 14, 1876. He graduated at Union, 1834, and in divinity at Cambridge, 1837; was pastor at Wayland, Mass., 1838-40; Lancaster, Mass., 1840-47; again at Wayland, 1847-65, and at Weston, 1865-76. These charges and their minister were Unitarian in name, but his opinions were Swedenborgian. Among his writings are *Regeneration*, Boston, 1854; *Athanasia*, 1858; *The Fourth Gospel*, 1872, and *Sermons and Songs of the Christian Life*, 1875. His two Christmas hymns, "Calm on the listening ear of night" (1834) and "It came upon the midnight clear" (1850), are very widely known and highly valued. F. M. B.

Se'-ba, a wealthy commercial region of Ethiopia (Ps. lxxii. 10, Isa. xliii. 3, xlv. 14). Originally it was at Meroë, but afterward came to include the country on the southwestern coast of the Red Sea. T. W. C.

Sebaldus, St., was according to legend a Danish peasant boy, who went to Paris to study theology, married the king's daughter, but repudiated her the day after the wedding and went to Germany, where he preached the gospel and worked many miracles. Unfortunately nobody knows—exactly—when he lived or what he did, the only things sure about him are that Nuremberg chose him for her patron saint, that Martin V. canonized him in 1425, and that Peter Vischer carved a magnificent monument over his—name in the St. Sebaldus Church in Nuremberg.

Se Baptist. See SMYTH, JOHN.

Sebastian, St., b. at Narbonne in the 3d century and martyred under Diocletian. He commanded the first cohort at Milan. He was shot by arrows, as it was supposed to death, but recovered, and was finally beaten to death by clubs, in Rome, and buried in the Catacombs. His day is Jan. 20. He is the favorite saint of Italian women, and very frequently pictured by Italian artists, who commonly represent him almost nude fastened to a tree and fairly riddled by arrows. Upon his upturned face there is a look of ecstasy, and it is manifest that he feels no pain. When a church in Rome was dedicated to him the plague ceased, and thus he has become the patron saint against the plague.

Secession Church. See PRESBYTERIAN CHURCHES, p. 745.

Second Adventists. See ADVENTISTS.

Second Coming of Christ. See ADVENTISTS, MILLENARIANISM, PREMILLENARIANISM.

Secret Discipline (Teaching). See ARCANI DISCIPLINA.

Secular clergy, those who were not bound by monastic vows, had parochial charges, or otherwise lived in society, as distinguished from those who were monks.

Secundus, a Gnostic, pupil of Valentinus, of the 2d century, who divided the primary Ogdoad into two Tetrads, light and darkness, and denied that the Sophia was one of the thirty primary Æons. See Gnosticism, p. 329.

Sedes Vacans, a canonical legal term for a vacancy in an ecclesiastical office.

Sedgwick, Daniel, hymnologist; b. in London, 1815; d. there, March 10, 1879. A poor man of little education, originally a shoemaker, he became a bookseller and the first authority, both in time and rank, as to authorship, dates, and texts of English hymns. A Calvinistic dissenter, he began his collections about 1840 as a labor of love, through interest in the hymns sung in his chapel. His shop in Sun street, Bishopsgate, and its contents, became the resource of students and compilers throughout England and America. Sir R. Palmer's *Book of Praise*, London, 1865, to which he had supplied correct texts, etc., brought him to general notice. His editions of Ryland, Toplady, Anne Steele, and others (1859-65) with his *Index* (1863) and catalogues have helped many.

F. M. B.

Seekers is the name of a small Puritan sect which arose in the middle of the 17th century and, according to Baxter, comprised Roman Catholics and infidels as well as Puritans. They maintained that the true Scriptures, ordinances, church and ministry were lost, and that they were out seeking for them.

Segneri (sān-yā'-ree), Paolo, b. at Nettuno, in the Campagna, March 21, 1624; d. in Rome, Dec. 6, 1694; entered the Society of Jesus in 1638; was ordained a priest in 1653; taught in the Jesuit school of Pestoia till 1665, and travelled then for many years from place to place in Northern Italy, where his eminent powers as a preacher gathered immense audiences. In 1680 his *Concordia tra la fatica e la quiete*, against Molinos, was put upon the Index, but in 1692 he was, nevertheless, called to Rome and made theologian of the penitentiary. His collected works appeared at Venice, 1712, 4 vols., best ed., Milan, 1845-47, 4 vols. Translated into English are *Lenten Sermons*, by James Ford, London, 1857-61, 3 vols., rep. in New York, 1872, 2 vols.; *Panegyrics*, London, 1877; *Manna of the Soul*, 1879, 2 vols.; *Practice of Interior Recollection with God*, 1881. (See his life, London, 1851.)

Seir (hairy), a mountainous region extending from the Dead Sea to the Gulf of Akaba. It was anciently inhabited by the Horites (Gen. xiv. 6, Deut. ii. 12). Afterward it was occupied by Esau and his descendants (Gen. xxxii. 3, Deut. iv. 22), and hence took the name of Edom. Israel, being refused a passage through the country, marched down the Arabah and went around on the east of the highlands of Edom till they came to Moab.

T. W. C.

Seiss (seess), Joseph Augustus, D.D. (Pennsylvania College, Gettysburg, Pa., 1860), LL.D. (Roanoke College, Salem, Va., 1874), Lutheran (General Council); b. near Graceham, Md., March 18, 1823; studied in Pennsylvania College, and held various pastoral charges, since 1874 that of Holy Communion, Philadelphia. He was one of the founders of the General Council and one of the committee which made its Church Book. He edited *Prophetic Times*, 1863-75, *The Lutheran*, 1873-79, and published, besides numerous sermons, addresses, pamphlets, and review articles: *Baptist System Examined*, Baltimore, 1854, 3d enlarged ed., Philadelphia, 1882; *Last Times*, 1856, 7th ed., 1880; *Evangelical Psalmist*, 1860, 2d ed., 1870; *Lectures on the Apocalypse*, 1870-84, 3 vols.; *Lectures on the Gospels*, 1876; *A Miracle in Stone* (the Great Pyramid), 1877, n.e., 1882; *Voices from Babylon* (lectures on Daniel), 1879, 2d ed., 1881; *Lectures on the Epistles*, 1885, 2 vols.; *Right Life*, 1886; *The Children of Silence*, Philadelphia, 1887.

Se'-lah, or Se'-la (rock), a remarkable city in a deep cleft of the range of Mt. Seir, near the foot of Mt. Hor, captured by Amaziah, about B.C. 826 and named by him Joktheel, *subdued of God* (2 Kings xiv. 7). A century later it is mentioned by its old name and as belonging to the Moabites (Isa. xvi. 1). Under the Greek name Petra it is spoken of by

heathen writers, and was an important station of trade between Rome and the East, but afterward disappeared from history. After thirteen centuries it was visited by travellers (Seetzen, 1807, was the first) and described. Hewn out of the rock are houses, temples, theatres, which show beautifully variegated colors and are approached by a narrow defile, the Sik, a mile and a half in length, with walls rising perpendicularly from 100 to 300 feet. It is now utterly desolate, fulfilling the words of Jeremiah xlix. 16, 17.

T. W. C.

Se'-lah, a musical term which occurs seventy-one times in the Psalms and thrice in Habakkuk (iii. 3, 9, 13). It usually occurs at the end of a period or strophe, but sometimes at the end of a clause. This difficult word is best explained as a direction for a meditative pause in the singing of a psalm, during which perhaps there was an instrumental interlude. But opinions differ widely.

T. W. C.

Selborne, The Right Hon. Roundell Palmer, Earl of, D.C.L. (Oxford, 1868), b. at Mixbury, Nov. 27, 1812; educated at Oxford; called to the bar, 1837; lord chancellor of England, 1872-74, and 1880-85; was elected lord rector of the University of St. Andrew's, 1877, and president of the first House of Laymen in the Church of England, 1886. In 1862 he edited the extraordinarily popular and often reprinted *Book of Praise*, from the *Best English Hymn-writers*, and published *Ancient Fables and Fictions Concerning Churches and Titles*, London, 1888; *Defence of the Church of England*, 4th ed., 1888.

Selden, John, antiquarian; b. at Salvington, near Worthing, Sussex, Dec. 16, 1584; d. at White Friars, near London, Nov. 30, 1654. He entered Hart Hall, Oxford, 1598, and the Inner Temple, 1604. His great learning appeared in sundry Latin and English books, especially *De Diis Syris*, 1617. His *History of Tithes*, 1618, called forth the king's wrath, which was increased by his advice to the Commons, 1621. Imprisonment then and in 1629-31, checked his zeal for liberal reforms, and thenceforth he stood between the two parties, respected by both and harmed by neither. He was long in Parliament, a lay member of the Westminster Assembly, and in 1645 master of Trinity Hall, Cambridge. Milton called him "the chief of learned men reputed in this land." His works were collected in 3 vols., London, 1726, the contents of vols. i. and ii. being in Latin. His *Table-Talk*, published, 1689, is more popular. A part of his *De Diis Syris* has been translated, *The Fabulous Gods*, etc., Philadelphia, 1880. (See his life by Dr. J. Aikin, London, 1811.)

F. M. B.

Se-leu'-cia, a fortified city of Syria on the Mediterranean, 16 m. w. of Antioch, whose seaport it was. Here Paul and Barnabas embarked on their first missionary journey (Acts xiii. 4), and probably landed on their return (Acts xiv. 26). Under the Seleucidae it was a beautiful city with a fine harbor. The Arabs called it Selukiye. It is now a ruin and near its site is a small village called El-Kalusi.

T. W. C.

Selwyn, George Augustus, D.D. (Cambridge, 18—), bishop of New Zealand and of Lichfield; b. at Richmond, 9 m. w.s.w. of London, 1809; d. at Lichfield, April 11, 1878. He was educated at St. John's College, Cambridge; became curate of Windsor, and was consecrated in 1841 first bishop of New Zealand. He did much admirable missionary work in the South Sea Islands till J. C. Patteson was made bishop of Melanesia in 1855. In 1857 his diocese was divided, and in 1867 he was translated to Lichfield, where he won the repute of a model prelate. (See his correspondence, London, 1889.) His memoir was written by H. W. Tucker, London, 1879, 2 vols. His son succeeded Patteson in Melanesia; his brother William was professor of divinity at Cambridge, an old Testament reviser, and a writer on prophecy. F. M. B.

Semi-Arians, a party which appeared after the repression of Nicene orthodoxy (351 to 355), but which had practically existed even at the Council of Nice (325) and before, being represented there by Eusebius of Cæsarea. Eusebius taught that God, the one, supreme being, had begotten by his will, a Son, the Logos, who was truly God of God, and in all respects like the Father, but was only the *image* of the Father and a *second* essence, the Father being first not only in thought, but also in time. This was to continue the old subordinationism of Origen without fully adopting his idea of the eternal generation. At the Synod of Ancyra (358) the party sought to avoid the extremes of both parties, the orthodox and the Arian. They rejected the term "homo-ousios," taught that the Logos had its *arxh* in the Father, but still emphasized his divinity. With the triumph of Arianism at court, this party suffered under the imperial displeasure, approached the Nicene party, and finally united with it. The principal representatives of semi-Arianism are Macedonius, Basil of Ancyra, and Eustathius of Sebaste, in Armenia. F. H. F.

Semi-Pelagianism, a designation given to that school of thought which attempted, particularly in the 5th century and in Gaul, to hold the mean between the extreme consequences of the Augustinian doctrines of grace and predestination, and the doctrines of Pelagius. The Augustinian doctrine of grace had carried off the victory in the Pelagian controversy, not without the interference of the state. But the doctrine of predestination had not received equal acceptance. It was passed over in the final synod in Africa (418), and it now roused resistance in South Gaul. Prosper of Aquitania (q.v.) informed Augustine of the state of affairs, and Augustine replied in further defence of his views. The most important representative of the semi-Pelagians is Cassian (q.v.). The party in general held that we have all sinned in Adam, that none can be saved by their own works, but only by the grace of God; but they held that all men who would come to faith and baptism could be saved, since the will is a power to believe, implanted by the Creator in the very nature of man. Predestination is founded upon foreknowledge. They recog-

nize, however, a grace which operates internally upon the will, but it rests with man to receive or reject this grace, which he does by faith or unbelief. The principle that grace and the will do not destroy each other, Cassian understands in such a way as to teach that the decision which of the two has the priority in the exercise of faith, must be decided by observation. In fact, he says, sometimes the human will takes the priority, sometimes the grace of God. This is the method in which it is attempted to supplant the Augustinian theory of irresistible grace. Prosper continued his opposition against the semi-Pelagians with general success. But in the latter half of the century, Faustus, bishop of Reji, reproduced substantially the theories of Cassian. The man who is lost is such because he did not yield his will to grace; and he who is saved by grace might by neglect have been lost. Under Faustus' lead, semi-Pelagianism seemed for a time to have the predominance, but gradually the inconsistency of a theory which put the initiative now in the grace of God and now in the human will was generally perceived, and at the Synod of Orange (529) the Augustinian doctrine was formally set forth. The tendency to modify the sharp points of Augustinianism still remained, however, and semi-Pelagian views reappear in the following controversies, that of Gottschalk, at the Reformation, in the Arminian controversy, etc., and in the modern Roman theology, semi-Pelagianism has the chief following. (See Thomasius and Harnack, *Dogmengeschichten*.)

F. H. F.

Semitic Languages. See **SHEMITIC LANGUAGES**.

Semler, Johann Salomo, b. at Saalfeld, Saxe-Meiningen, Dec. 18, 1725; d. at Halle, March 14, 1791. He studied theology at Halle, and was appointed professor there in 1751. His works comprise 150 publications, many of which are in several volumes. The best and best known of them all is perhaps *Abhandlung von freier Untersuchung des Kanons*, Halle, 1771-75, 4 vols. It is a definite and decisive breach with the traditional theological views, and makes him one of the leading representatives of the reigning rationalism and the precursor of the historico-critical school of Tübingen. His *Autobiography* appeared 1781-82, 2 vols. (See Dorner, *Geschichte d. protest. Theologie*, Berlin, 1867, pp. 703 sqq.)

Seneca, the Roman philosopher; b. at Cordova, Spain, about 3 B.C.; d. in Rome, 65 A.D. He devoted himself to rhetorical studies, and was early famous at the bar. His prospects received a sudden check when he was banished to Corsica by Claudius, whom he vainly tried to prevail upon to recall him. He passed away the eight years of this banishment in the pursuit of literature. Agrippina, the empress, was finally persuaded to take his part, and he was recalled and given the post of tutor of Nero. During the better part of Nero's reign he was high in influence at court, and is entitled to much of the credit for the measures taken. In his capacity of minister he had to write the apology for matricide. He fell at last into disfavor, and was com-

pelled to commit suicide. His works comprised tragedies, orations (now lost), *Physical Investigations*, *Satire on the Death of Claudius*, and various works upon morals, for which his name is of the most interest in theology. These are the *Dialogues* (Eng. trans., London, 1889, in Bohn's series), *On Clemency*, *On Benefits*, and *Letters to Lucilius*. They discuss practical questions of morals in an earnest and personal manner, are, in fact, Stoic sermons. They are remarkable for their lofty conceptions, as, for example, of the duty to love all men, and to forgive injuries. (See Zeller's *Greek Philosophy*. Concerning his relation to Christianity and pretended correspondence with Paul [edited by Fabricius, *Codex Apocryphus N. T.*, pp. 892-904, and best by Westerburg, see below] see Lightfoot, *Commentary on Philipians*, and Westerburg, *Die Sage dass S. Christ gewesen*, Berlin, 1881.)

F. H. F.

Sen-nach'-e-rib (*sin*, "the moon," *increases brothers*), the king of Assyria when Hezekiah reigned in Judah (B.C. 705-681). He was the son and successor of Sargon. Judah had paid tribute to Assyria (2 Kings xvi. 7-9), but revolted (2 Kings xviii. 7). In consequence Sennacherib invaded Palestine twice. The first time he was pacified by a tribute of gold and silver. But the king having again revolted (2 Chron. xxxii. 9), Sennacherib came with a large force, demanding submission, and sent an insulting letter which Hezekiah spread before Jehovah. The answer was the perishing of 185,000 Assyrians in one night, and in consequence the king retreated to Nineveh. Many years after this he was murdered by two of his sons, while worshipping in a temple (2 Kings xix. 37). His reign of twenty-two years was very brilliant. He crushed the revolt of Babylon, laid many cities under tribute, and adorned Nineveh with many splendid buildings, especially with a magnificent palace covering eight acres, which of late years has been explored, and bears ample testimony to his prowess and success. An inscription at the mouth of the Dog River near Beirut records his arrival there.

T. W. C.

Separates. See **BAPTISTS**, p. 82, 2d col.

Seph-ar-va'-im (*the two Sipparas*), a place in Assyria whence colonists were transferred to Samaria to take the room of captive Israel about B.C. 721 (2 Kings xvii. 24), identified with Sippara, a town on both sides of the Euphrates (whence its dual name in Hebrew) about 20 m. n. of Babylon. Sennacherib mentions Sepharvaim (2 Kings xix. 11, 13) as a city subdued by the Assyrians before his time. It was a chief seat of the worship of the sun. It had a library which has been deciphered by George Smith and others.

T. W. C.

Septuagint. See **BIBLE**, p. 104.

Septuagesima Sunday is the third Sunday before Lent.

Sepulchre, The Holy. See **HOLY SEPULCHRE, THE**, p. 374.

Sequences (from the Latin, *sequi*, "to fol-

low") were a string of rhythmically composed sentences, without metre and without rhymes, which were sung immediately after, i.e., "followed," the epistle, in order to give the deacon, after he had read the epistle at the altar, time to reach the rood-loft from which he was to read the gospel. They are said to have been invented by Notker of St. Gall in the 10th century, and disappeared from the liturgy by degrees as the rood-lofts were employed exclusively as organ-lofts. The word is sometimes used as synonymous with hymns.

Ser'-aph-im (*burning ones*), the name given by Isaiah to the beings beheld in his vision of God enthroned in the temple (Isa. vi. 1-7). They had six wings, two pairs of which covered the face and feet, indicating reverence and humility, while the other pair were used to execute swiftly God's will. They seem distinct from Ezekiel's cherubim (Ezek. i. 5-25). Gesenius derives the name from an Arabic word = "high, exalted." (See Johannes Nikel, *Cherubim und Seraphim*, Leipzig, 1890.)

T. W. C.

Sergius is the name of four popes. **Sergius I.** was elected and enthroned (687) to terminate the conflict between the two contending popes, Archdeacon Paschali and Archpresbyter Theodor. An Oriental by descent, he was born in Palermo and died 701. He established the church on a firm basis among the Anglo-Saxons, but was less successful in the East. He signed the bull introducing the *Agnus Dei* in the mass. **Sergius II.** was a Roman nobleman, who while archpresbyter, was elected and enthroned pope (844) by a certain party, which hoped thereby to give the papacy a determined and independent position toward the empire, which, however, failed. During his pontificate Rome, including St. Peter's and St. Paul's, was sacked and plundered by the Saracens, 846. He died, 847. **Sergius III.**, d. 911. He rebuilt the Lateran, but degraded himself and the papacy by shameless conduct. During his reign (904-11) the "pornocracy" or "heterocracy" of Theodora and her daughter arose. **Sergius IV.** was made pope 1009 and died 1012. He is mentioned as the first pope who at his coronation changed his name, which originally was Peter.

C. H. A. B.

Sergius, St., a Roman officer and martyr under Maximian. He lived a retired life near Cæsarea, in Cappadocia. When he heard of the breaking out of persecution, under the Emperors Diocletian and Maximian, he immediately appeared before the governor, Sappricius, and proclaimed his abhorrence of the gods of Rome. The governor had him executed at once, A.D. 304.

C. H. A. B.

Sergius, patriarch of Constantinople in the reign of Heraclius (610-41), is the supposed author of the famous and favorite hymn, "Akathistos," in praise of Mary, who was considered to have delivered Constantinople from the siege of the Persians, 630. He took part in the Monotheistic controversy.

C. H. A. B.

Sergius, Tychicus, was a prominent Paulician, who about 801 and for thirty-four years

thereafter worked zealously for his sect. He is really its second founder. His more individual followers were called Sergistes. His activity caused increased persecutions, particularly under Leo the Armenian. He died 835.

C. H. A. B.

Sergius Paulus, the "deputy" or "proconsul" (R. V.) of Cyprus who embraced the gospel as preached by Paul and Barnabas (Acts xiii. 7, 12). The island had been under a propator during the reign of Augustus, but in the reign of Claudius was put under a proconsul, as coins show. Luke's use of the proper term is an instance of his minute accuracy.

T. W. C.

Serpent, Brazen. In the desert north of Sinai many of the rebellious Israelites were killed by a venomous serpent called "fiery," probably from the burning sensation produced by its bite. The destruction of life was fearful, and the people confessed their sin and entreated Moses to intercede for their deliverance (Num. xxi. 9). He complied and was directed to make a serpent of brass and put it on a pole, that it might be seen from all parts of the camp, and whoever looked to it should be healed. Of course the serpent of brass had no virtue in itself, but was a test of the penitence, faith, and obedience of the people. Our Lord uses this circumstance as an illustration of the saving work he came to do (John iii. 14, 15). (See *Serpent Worship*, London, 1889.)

T. W. C.

Servetus, Michael (Miguel Serveto), b. at Tudela, in the dominion of Navarra, 1511; burned at the stake in Geneva, Oct. 27, 1553; studied law and followed Charles V. to Germany, but afterward devoted himself to mathematics and medicine; settled first in Paris, then at Lyons, and acquired great fame by his edition of Ptolemy and his researches concerning the circulation of the blood. Very early he seems to have developed his anti-trinitarian views; his *De trinitatis erroribus* appeared in 1531, and *Dialogi de trinitate* in 1532. In 1553 he published anonymously his *Christianismi restitutio* at Lyons. Calvin denounced him to the Roman Catholic authorities and he was imprisoned. He escaped, however, but on his way through Geneva to Italy he was recognized, arrested, formally accused of heresy before the city magistrates by Calvin, and, as he refused to recant, sentenced to be burned. (See K. Brunnemann, *M. Servetus, Eine aktenmässige Darstellung des . . . kriminal processes*, Berlin, 1865; Tollin, *Das Lehrsystem Servet's*, Gütersloh, 1876-78, 3 vols.; Willis, *Servetus und Calvin*, London, 1877.)

Service, Common, of the Evangelical Lutheran Church in the United States. The appearance of this book (1888) marks an epoch in the English-speaking Lutheran Church. Heretofore the Lutheran bodies have had various orders of service, differing more or less according to the liturgies of the national Lutheran churches of Europe whence they came. Henceforth the American Lutheran Church will have, as the name implies, a Common Service. The three great Lutheran bodies (Gen-

eral Synod, Council, and United Synod) have unanimously agreed upon it. It is constituted from the average of the orders of service in European Lutheran countries, and consequently is a distinctively Lutheran service. As these orders were based by Luther and his co-reformers upon the ancient liturgies, the Common Service is also a continuation of the service of the church universal purified from Roman abuses. This service, in all its leading features, is that in use by the more than 40,000,000 of Lutherans throughout the world, and accordingly is used by more Christians by far than any other, excepting that of the Church of Rome. The order of morning service is as follows: Invocation, Confession, Introit with Gloria Patri, Kyrie, Gloria in Excelsis, Salutation, Collect, Epistle, Gospel, Creed, Hymn, Sermon, Offertory, General Prayer, Lord's Prayer, Hymn, Benediction.

Full as this liturgical service is, yet the brevity of the several parts requires for the rendering of the service proper not half the time requisite for the Book of Common Prayer.

With the various tables of festivals, Scripture lessons, introits, and collects for every Sunday in the year, psalms and prayers, the Book of the Common Service occupies 274 pages.

J. B. REIMENSNYDER.

Servites, "Servants of the Virgin Mary," a monastic order of the Church of Rome, founded at Florence in 1233, and confirmed in 1255 by Alexander IV. The founders, who were mostly rich and distinguished merchants, who wanted to devoted their lives to the glory of the Virgin, retired first to Villa Carmatia, removed then, in 1236, to Monte Senario, adopted in 1239 the rules of Augustine, and in 1424 the order obtained all the privileges of the mendicant orders from Martin V. It had convents in Italy, Poland, Germany, and France.

Servus Servorum Dei, "the servant of the servants of God," is the official formula with which the pope signs his name. It was adopted by Gregory the Great, 590-604, with a side-glance at his rival, John of Constantinople, who signed himself "Ecumenical Patriarch."

Session denotes the lowest court of the Presbyterian Church, consisting of the pastor and his elders, and transacting all business referring to the government of the congregation.

Seton, Elizabeth Ann, b. in New York, Aug. 28, 1774; d. in Emmetsburg, Md., Jan. 4, 1821; was a daughter of Richard Bayley; married William Seton in 1794; entered after his death the Roman Catholic Church, 1805; founded in 1809 a conventual institution at Emmetsburg under the name of Sisters of Charity, and adopted, in 1811, the rules and constitution of St. Vincent de Paul for her order, which at the time of her death numbered fifty members having charge of two orphans asylums and several boarding-schools for girls and schools for poor children. (See *Memoirs of Mrs. Seton, Written by Herself*, Elizabethtown, N. J., 1817; her life by White, New York, 1853, 7th ed., Baltimore,

1872, and her letters and other papers edited by her grandson, Monsignor Seton, New York, 1869, 2 vols.)

Seven. This number throughout Scripture has a peculiar emphasis and frequency, which has caused it to be known as the perfect number. Clean beasts went into the ark by sevens (Gen. vii.). The years of plenty and famine in Egypt came by sevens (xli.). The Mosaic law appointed not only a 7th day Sabbath, but special services on the 7th month, every 7th year a Sabbatic year, and every 7th time 7 years a jubilee. The feasts of Passover and Tabernacles continued 7 days; the animals in many sacrifices were 7; and the golden lampstand had 7 branches. Seven priests with 7 trumpets went around Jericho 7 days, and 7 times on the 7th day. In the Apocalypse we find two sevens in the introduction, viz., 7 churches and 7 spirits, and in the body of the book, two sevens of 7, viz., first, 7 candlesticks, stars, seals, horns, eyes, trumpets, thunders; and secondly, 7 angels, heads, crowns, plagues, vials, mountains, kings. Seven is often put for any round number, just as we use "ten" or "a dozen" (1 Sam. ii. 5, Job v. 19, Matt. xii. 45, etc.), and in like manner 7 times or 7-fold means abundantly (Gen. iv. 15, 24, Ps. xli. 6, etc.). A similar regard to this number prevailed to a certain extent in Persia, India, and among the Greeks and Romans.

Various theories have been formed to account for the prominence of this number, but none is so satisfactory as that which traces it to its original association with the times of religious worship. (See Hadley, *Essays, Philological and Critical*, New York, 1873.)

T. W. C.

Seven Sleepers of Ephesus. See **EPHE-SUS**, **SEVEN SLEEPERS OF**.

Seventh-Day Baptists. See **BAPTISTS**, p. 72, 2d col., and p. 82, 2d col.

Severinus, St., b. probably in the neighborhood of Carthage; d. near Vienna, 482. He is patron saint for most of Austria, for Vienna, and Bavaria. He is a remarkable character for his age and surroundings, living as he did on the very highway of the invading barbarians, in the centre of the maelstrom that whirled the Huns, Allemanni, Rugi, and other wild tribes around in old Norium, on their way to Italy and Southern Europe. Celebrated is his interview with Odoacer, and through his friendship with other chiefs he both influenced the heathen and averted disasters for the peaceful inhabitants. His life has been written by his disciple Eugippius, in the year 511, in a letter to Paschasius, the Deacon, and magnificently retold in Charles Kingsley's *Hermits*. C. H. A. B.

Severinus, pope, was ordained May 28, 640, as successor to Honorius I., but he ruled the church only two months and four days, long enough, however, to condemn the Monotheletic doctrine, which his predecessor had espoused. C. H. A. B.

Se-ve'-rus, Aurelius Alexander, Roman emperor; b. at Arca Cærea, Syria, Oct. 1,

305; became emperor, 222; killed in his tent near Mayence, 235. He was an estimable character and not destitute of religious feeling, though he seems to have preferred "all the religions of the world" to "the one true religion;" in his sanctum stood an image of Christ among those of Orpheus, Isis, etc. Under his reign the Christians began to build churches and worship in public.

Severus, Septimius, Roman emperor; b. at Leptis, Tripoli, April, 146; became emperor, 193; d. at York, England, Feb. 4, 211. He was a powerful man, but proud and sombre, not easily led into anything unjust, but almost indifferent to the means by which the end was reached. In the beginning of his reign he made no distinction between Christians and pagans. He had Christian servants in his household, and allowed his children to mix with children of Christian parents. But during the war in the East something must have happened which changed his mind. On his return to Rome, 202, he forbade, under severe penalties, all conversions to Judaism and Christianity, and with this strongly pronounced opinion of the emperor as its excuse the hatred against the Christians broke loose in many places of the empire, and severe persecutions were the result.

Severus, Sulpicius. Very little is known about his private life. Our only source is a few allusions to himself in letters. He was a native of Aquitania, b. about 353, and originally a lawyer, but bishop St. Martin, of Tours, caused him to devote his wealth to the poor and his life to good works and spirituality. He lived near Toulouse, and d. after 406. He never rose higher than to become a presbyter. His chief work is the *Chronica*, a summary of sacred history from the beginning of the world to his own day. It was used as a text-book for a century or more in Europe, but Severus is no authority for times antecedent to his own. His works were edited by De Prato, Verona, 1741, and Halm, Vienna, 1866, and translated into French by Herbert, Paris, 1847. (See Bernays' monograph on the *Chronica*, Berlin, 1861.) C. H. A. B.

Sewall, Samuel, Congregationalist; b. at Bishopstoke, Hampshire, England, March 28, 1652; d. at Boston, Mass., Jan. 1, 1730. He was taken to America, 1661; graduated at Harvard, 1671; preached for a short time, but turned to the law, 1676; became a judge, 1692, and chief justice, 1718; commissioner of the S. P. G., 1699. He wrote a tract against slavery, 1760, and one or two books on prophecy. His *Diary*, 1674-1729, was published by the Massachusetts Historical Society, Boston, 1878, 2 vols., and is much esteemed as a portraiture of early Boston. F. M. B.

Sewall, William, Friend; b. in Amsterdam, 1650; d. about 1725. He wrote against Gerard Croese's *Historia Quakeriana*; his standard *History of the Rise, Increase, and Progress of the Christian People Called Quakers* first appeared in Dutch, Amsterdam, 1717, and then in English, translated by himself, London, 1722, fol., rep. in Philadelphia, 1855.

Sexagesima means the second Sunday before Lent, being about sixty days before Easter.

Shaftesbury, Anthony Ashley Cooper, Earl of, b. in London, Feb. 26, 1671; d. at Naples, Feb. 4, 1713. He was an admired writer of his day, but is now remembered as a deist, whose opposition comes most plainly out in his *Characteristics of Men, Manners, Opinions, and Times*, London, 1711.

Shaftesbury, Anthony Ashley Cooper, Seventh Earl of, K.G., D.C.L. (Oxford, 1841), Church of England layman; b. in London, April 28, 1801; d. at Folkestone, Oct. 1, 1883. He was a statesman and politician of great prominence and influence, but will longest be remembered as the leader of numerous philanthropic undertakings in behalf of the working classes, and of the evangelical party in the Church of England. His name for his contemporaries is the synonym of Christian excellence. He began his social reforms in early life with the passing of the Factory Act, which did away with a vast amount of misery among children in the mines, and with the establishment of Ragged Schools for the degraded poor children of London. (See his *Life and Work* by Edwin Hodder, London, 1886, 8 vols., 1 vol., 1889.)

Shakers, The, a religious sect or denomination found only in the United States, originated in England in the latter half of the 18th century, and rose from an obscure religious commotion dating back to the French Prophets. Their original name was "Believers in Christ's Second Appearing." "Shakers," like "Quakers," is only a nickname, referring to certain peculiar motions which form part of their worship, but, like the Quakers, the Shakers have deemed the ridicule of no account and simply adopted the name when it became common. The founder of the sect was Ann Lee (q.v.), "Ann the Word," "the second incarnation of the Christ, this time in the female line." In 1774 she led her followers across the ocean. They settled in the State of New York, in the wilderness of Niskayuna, northwest of Albany. In 1785 they built their first house of worship at New Lebanon, N. Y.; in 1787 they organized their first community or family or household, and in 1795 they signed their first written covenant. Their theology with its "second incarnation of the Christ, this time in the female line," is not so very interesting. Nor is there anything particularly remarkable in their worship, except that they accompany their singing with dancing. But in their social organization there are several features worth noticing. A Shaker community is formed on the principle of complete communism. In such a family every member owns every other member's knife. Nevertheless, nobody has ever heard about any fighting among them. Furthermore, it is formed on the principle of strict celibacy, though the two sexes live in the same house and converse with each other with perfect freedom. Nevertheless, nobody has ever heard of any scandal among them. They reject war and refuse absolutely to take up arms under any circumstances. They keep

aloof from politics and accept no government offices except those of road commissioner, school officer, and post-master. They are good and peaceable neighbors, and generally honest, truth-telling, reliable people to deal with. They number now seventeen families, some consisting only of a few persons, others of one or even two hundred. They are mostly settled in the States of New York, New Hampshire, Ohio, and Kentucky. New Lebanon is one of their principal seats. But the exact number of them is not known, though it is estimated at about 2000. (See F. W. Ewans, *Shakers' Compendium*, New Lebanon, N. Y., 1859; Giles B. Avery, *Sketches of Shakers and Shakerism*, Albany, N. Y., 1883.)

C. P.

Shal-ma-ne'-er, a king of Assyria whose reign (B.C. 727-722) came between those of Tiglath-Pileser and Sargon. The King Hoshea, whose predecessor Pekah had been invaded and distressed by Tiglath-Pileser (2 Kings xv. 29), reasserted himself against Assyria, but was subdued and made tributary by Shalmaneser (2 Kings xvii. 3). Again he revolted making alliance with So, king of Egypt, whereupon Shalmaneser returned and took him prisoner, and soon after overran the whole kingdom, laid siege to the capital, which after three years was captured. But during this time a rebellion had broken out in Assyria, and Shalmaneser was deposed and Sargon put in his place. In 2 Kings xvii. 6, it is said that "the king of Assyria" took Samaria, but his name is not mentioned.

T. W. C.

Sham-ma'-i, an eminent doctor of the Jewish law in the time of Herod, who in opposition to Hillel was very hard and rigid, which gave rise to the proverb, "What Hillel looses Shammai binds." Nothing is known of his personal history.

T. W. C.

Sha'-ron (*a plain*), a level tract along the Mediterranean from Carmel to Joppa, called also Saron (Acts ix. 35), about 30 miles long and from 8 to 15 miles in width. It appears in Joshua (xii. 18) as Lassharon. It was famed for pasture (1 Chron. xxvii. 29), and flowers (Song ii. 1), and fertility and beauty (Isa. xxxv. 2). Its desolation in war is noted as a calamity (Isa. xxxiii. 9) and its recovery in peace as a blessing (Isa. lxv. 10). Sharon is still very fertile, and the view of the plain from the top of Carmel is one of surpassing richness and beauty. The hills are covered with park-like woods, and the uncultivated parts have a rich profusion of flowers.

T. W. C.

Sharp, Granville, philanthropist; b. at Durham, 1734; d. in London, July 6, 1813. The grandson of an archbishop and son of an archdeacon, he gave up a government office from love of liberty, and devoted himself to the cause of the oppressed, and especially to warfare against the slave trade. His sixty-one books and pamphlets are largely in this interest, and he was active in organizing the Association for the Abolition of Negro Slavery, May 22, 1787. His memoirs were written by P. Hoare, London, 1820, and C. Stuart, 1836.

F. M. B.

Sharp, James, Scotch archbishop; b. at Banff, Scotland, May, 1618; d. near St. Andrews, May 3, 1679. Long associated with the Presbyterians, he was won over by Charles II. and consecrated archbishop of St. Andrews, Dec. 12, 1661. This defection, followed by the cruel persecution of his former friends, caused him to be profoundly hated, and at length murdered on Magus Moor by "a band of nine enthusiasts." F. M. B.

Sharpe, Samuel, Unitarian layman; b. in London, March 8, 1799; d. there, July 28, 1881. He was from early life a banker, but spent the last twenty years of his life in learned retirement, and published, besides several works on Egyptology, a translation of the New Testament with notes, London, 1840, 5th ed., 1862; a revision of the authorized translation of the Old Testament, 1865, 3 vols.; *History of the Hebrew Nation and Literature*, 1869, 4th ed., 1882. (See his life by P. W. Clayden, London, 1883.)

Shashtra (from Sanscrit, *to teach*), the civil and religious law books of the Hindus.

She'-ba (*seven, or an oath*), a wealthy region in Arabia bordering on the Red Sea. Its queen visited Solomon "with a very great train, with camels that bare spices and very much gold and precious stones." Yemen or the Sabæan country is noted among ancient writers (Herodotus, Strabo, Diodorus) for its perfumes and spices, the sale of which made the people very rich. Precious stones also abounded there.

T. W. C.

Shech'-em (*shoulder*), a town in the valley between Gerizim and Ebal, in later times called Neapolis and now known as Nablûs, 30 m. n. of Jerusalem. Its site is unrivalled for beauty in Palestine. It is mentioned forty-eight times in the Bible, the first being when Abraham came to "the place of Sichem" (Gen. xii. 6). It was visited by Jacob and Joseph, and in time became a gathering-place of all the tribes (Deut. xi. 29, Josh. viii. xxiv.). It was fortified by Jeroboam who made it the first seat of the northern kingdom (1 Kings xii. 25), and after the captivity became the centre of Samaritan worship. Near it was Jacob's well where Jesus talked with the woman of Samaria (John iv.).

T. W. C.

Schech'-i-nah (*dwelling*), a word not found in the Bible, but used in the Targums and by Christian writers to denote the visible manifestation of Jehovah's presence in the pillar of cloud and of fire that guided Israel in the desert (Ex. xiii. 21), came to the tabernacle (xl. 34), and filled Solomon's temple (1 Kings viii. 10). In the New Testament there is reference to this glory of the Lord (Luke ii. 9, John i. 14, Rom. ix. 4).

T. W. C.

Shedd, William Greenough Thayer, D.D. (University of Vermont, Burlington, 1857). LL.D. (University of New York, 1876), Presbyterian; b. at Acton, Mass., June 21, 1820; graduated at the University of Vermont, 1839, and at Andover Theological Seminary, 1843; became Congregational pastor at Brandon, Vt., 1844; professor in the University of Vermont, 1845; Auburn Presbyterian Theologi-

cal Seminary, 1852; Andover Congregational Theological Seminary, 1858; Union Theological Seminary of New York, 1863; resigned, 1890, but lectured during the vacancy, 1890-91. He has published, besides sermons and essays, *A History of Christian Doctrine*, New York and Edinburgh, 1865, 2 vols., 8th ed., 1894; *Homiletics and Pastoral Theology*, 1867, 8th ed., 1894; *Sermons to the Natural Man*, 1871, 3d ed., 1884; *Sermons to the Spiritual Man*, 1884; *Commentary on Romans*, 1879; *The Doctrine of Endless Punishment*, 1886; *Dogmatic Theology*, 1889, 2 vols.; *The Proposed Revision of the Westminster Standards*, 1890.

Sheep, Shepherd. The sheep is mentioned above 500 times in the Bible, and was probably the first animal domesticated. Sheep often constituted the chief wealth of a man. Their milk was in common use for food (Deut. xxxii. 14) and also their flesh (1 Sam. xxv. 18). Their wool was spun into cloth (Lev. xiii. 4), and their skins formed one of the coverings of the tabernacle (Ex. xxvi. 14). Tribute was paid by the Moabite king in sheep (2 Kings iii. 4), and they were important articles of trade (Ezek. xxvii. 18). The sheep was especially the animal for sacrifice, for which it was well fitted as a symbol of innocence, and Christ in this view is often called "the Lamb" (John i. 29). Its liability to wander is often figuratively employed in Scripture (Ps. cxix. 176, Isa. liii. 6).

The shepherd's duty was to number, gather, feed, conduct, and guard his flock. His care of them was constant and tender, and his control over them very great. Moses and David were shepherds. The title is given to God (Ps. lxxx. 1) and also to the Messiah (Zech. xiii. 7, John x. 11), while their people are called a flock (John x. 16, R. V.). The word "feed" often means to "be a shepherd to" (Ps. xxviii. 9, 1 Peter v. 2, Rev. vii. 17).

T. W. C.

Shekel. See WEIGHTS.

Shem (*name*), the oldest son of Noah. His conduct to his father on one occasion is praised (Gen. ix. 26). The Jews, and also the Aramaeans, Persians, Assyrians, and Arabians are his descendants. A family of languages is called Shemitic as used mainly by nations that sprang from Shem. (See W. R. Smith, *The Religion of the Semites*, London, 1889; P. C. Friese, *Shemitic Philosophy*, 1890.)

T. W. C.

Shemitic Languages, the conventional appellation of a certain number of dialects supposed at one time to have been spoken by the descendants of Shem. They spread over the countries from the Tigris to the Mediterranean and from Armenia to the Red Sea. They consisted of 1. The Aramaic or northern, including the Chaldee and Syriac; 2. The southern, comprising the Arabic and Ethiopic, and 3. The middle, chiefly the Hebrew and Phœnician.

They are distinguished from the Aryan group by the preponderance given to the consonants over the vowels, the former being the basis and the body of the words; by their

roots being prevailingly tri-literal; by the rarity of compound words; by forming cases and tenses by a change of vowels, leaving the radical consonants intact; by having only two genders and two tenses, one of the latter denoting completed actions, the other incomplete; by forming cases either by the juxtaposition of two nouns (the genitive) or by prepositions, and by a syntax of the crudest and simplest description. There is also a lexical difference shown in the general lack of any correspondence or identity in the individual words. As to their relative age, it cannot now from existing monuments be determined whether the Shemitic languages were developed earlier than the Indo-Germanic or not.

Although these languages are sister dialects, their relationship is by no means so close as that of the Greek dialects. It is more like that of the Germanic (German, Dutch, Danish, etc.) or the Slavonic (Lettish, Russian, Polish, etc.). What they have in common beside the features stated above is the *root-words*, which nearly everywhere have the same signification, the Arabic showing much the largest development of meanings and an amazing wealth of derivatives. As to the much-vexed question which of these tongues is the oldest, no positive result has yet been reached.

The Arabic is the most copious. It has more than 6000 word-roots and about 60,000 words, while the Hebrew has about 2000 of the former and 6000 of the latter. The Aramaeans have 22 consonants, the Hebrew 23, and the Arabic 28. The last-mentioned has twice as many conjugations as the Hebrew. Its wealth appears in that it has a thousand different terms for a sword, and a proportionate number for lion, serpent, and the like. Anciently it had two chief branches, the Himyaritic, in the south, which has perished almost completely, and the Koreishite, which being the idiom of Mohammed's tribe became the paramount Arabic for all time. The Ethiopic is thought to have flowed from the Himyaritic, but from the 14th century it has been superseded by the Amharic.

The Aramaic is poorer than the Hebrew in grammatical forms, vowels, etc., blunts its consonants, and forms its passives not by a change of vowels, but by a special syllable prefixed to the root. The first distinct trace of a difference between the two is seen in Gen. xxxi. 47, where Laban's designation of the stone-heap is translated. All the Aramaic literature we now have is derived from the Jews. After the exile Aramaic became the language of the Jews, and it was spoken in Christ's time in Palestine. The Shemitic words in the New Testament (mammon, etc.) and in Josephus are all Aramaic. The oldest remains of the idiom are certain portions of the Old Testament and the Targums.

From the 2d century A.D. Christian writers in Mesopotamia began to use this language, yet with such changes that it became a distinct dialect, Syriac, which afterward assumed an alphabet of its own (Estrangelo). This had a large literature, but ceased to be spoken in the 10th century. The modern Syriac is

still used from Mosul to Oroomiah. For the Hebrew dialect, see HEBREWS.

All investigators agree that the Babylonian and Assyrian cuneiform languages belong to the Shemitic family. T. W. C.

She'ol, a Hebrew word transferred in the R. V. in many of the sixty-five places in which the A. V. gives it as *pit*, *grave*, or *hell*. It denotes the realm of departed spirits, both the righteous (Gen. xxxvii. 35) and the wicked (Ps. ix. 17). T. W. C.

Shepard, Thomas, Puritan; b. at Towcester, 60 m. n.w. of London, Nov. 5, 1605; d. at Cambridge, Mass., Aug. 25, 1649. He studied at Emmanuel College, Cambridge; was silenced by Laud, 1630; fled to America, 1635, and succeeded T. Hooker as minister at Newton (now Cambridge), Feb., 1636. Of his numerous writings *The Parable of the Ten Virgins*, Boston, 1659, rep. Aberdeen, 1838 and 1853, with biographical preface by J. Foote, is most valued. His *Autobiography* was printed, Cambridge, Mass., 1832, and his collected works, Boston, 1853, 3 vols. F. M. B.

Shepherd of Hermas. See HERMAS.

Sherlock, the name of four divines of the Church of England. **Richard Sherlock**, D.D. (Oxford, 16—), b. at Oxton, Cheshire, 1613; d. 1689. He was educated at Oxford and Dublin; was rector of Winwick, Lancashire, and wrote against the Quakers, 1656. The 6th ed., 1713, of his *Practical Christian* (London, 1673), has a life by Bishop T. Wilson. **William Sherlock**, D.D. (Cambridge, about 1680), b. in London, 1641; d. at Hampstead, June 19, 1707. He was educated at Eton and Peterhouse, Cambridge; rector of St. George's, Botolph Lane, London, 1669, and of Thusfield, Hertfordshire; prebendary of St. Paul's, 1681, and dean, 1691; master of the Temple, 1684. He wrote on *Resistance to the Supreme Powers*, London, 1684, and on *Allegiance*, 1691, the latter to explain his taking the oath to William and Mary. His *Doctrine of the Trinity*, 1690, involved him in controversy with South, who called him a Tritheist. While under suspension for attacking popery he wrote the most popular of his books, *A Practical Discourse Concerning Death*, 1689. It was followed by others on *Judgment*, 1692, and *Providence*, 1694. His son, **Thomas Sherlock**, D.D. (Cambridge, 1714), b. in London, 1678; d. there, July 18, 1761. He was a fellow of Catharine Hall, Cambridge, and its master, 1714; master of the Temple, 1704; prebendary of St. Paul's, 1713, and of Norwich, 1719; dean of Chichester, 1715; bishop of Bangor, 1728; translated to Salisbury, 1734, and to London, 1738. Satisfied with these promotions, he declined the see of Canterbury, 1747. He was also a very successful author. He wrote against Hoadly in the Bangorian controversy, against Collins in *The Use and Intent of Prophecy*, London, 1725, and against Woolston in the famous *Trial of the Witnesses*, 1729, besides his *Pastoral Letter* on the earthquakes, 1750, and 4 vols. of *Sermons*, 1754-58. His works were reprinted in 5 vols., 1830. **Martin Sherlock**,

an Irishman, wrote in French and Italian, 1779, and in English (*Letters*), 1781.

F. M. B.

Sherwood, James Manning, Presbyterian; b. at Fishkill, N. Y., Sept. 29, 1814; d. in Brooklyn, N. Y., Oct. 22, 1890. He studied theology, held several pastoral charges; was editor of *National Preacher* and *Biblical Repository*, 1846-51; *Eclectic Magazine*, 1864-71; *Hours at Home*, 1865-69; *Presbyterian Review*, 1863-71; *Presbyterian Quarterly* and *Princeton Review*, 1877-78; *Homiletic Review* since 1883, and the *Missionary Review of the World* since 1888; and published *The Lamb in the Midst of the Throne, or The History of the Cross*, 1888, 2d ed., 1884.

Shewbread was unleavened bread offered every Sabbath on the golden table in the holy place, made into twelve cakes, according to the twelve tribes of Israel, and placed in two piles or rows. The old cakes remained till replaced by the new, and hence the name "continual bread" (Num. iv. 7). As a general rule the old could be eaten by the priests alone, and by them only in the court of the sanctuary (1 Sam. xxi. 1-6, Matt. xii. 8).

T. W. C.

Shib'-bo-leth (*an ear of corn, or a stream*). In a war between the Ephraimites and the Gileadites the former were routed and fled to the Jordan; but when they sought to cross were asked if they were Ephraimites, and if they denied it, were required to pronounce "Shibboleth;" and if they said "Sibboleth," were discovered and killed (Judges xii. 6). The incident shows that variations of dialect existed among tribes of the same race and speaking the same language. Shibboleth is naturalized in English in the sense of a party test or watchword. T. W. C.

Shields, Charles Woodruff, D.D. (College of New Jersey, Princeton, 1861), LL.D. (Columbia University, Washington, D. C., 1877), Presbyterian; b. at New Albany, Ind., April 4, 1825; graduated at the College of New Jersey, 1844, and at Princeton Theological Seminary, 1847; held various pastoral charges, and became, in 1866, professor in the College of New Jersey. He has published *Philosophia Ultima*, Philadelphia, 1861, 8d ed., New York 1888-89, 2 vols.; *The Book of Common Prayer as Amended by the Presbyterian Divines*, 1864, 2d ed., New York, 1883; *Liturgia expurgata*, Philadelphia, 1864, 3d ed., New York, 1884; *The Final Philosophy*, New York, 1877, 2d ed., 1879; *Order of the Sciences*, 1884.

Shi'-loh. This term in Jacob's blessing (Gen. xlix. 10) is applied by some to the town of that name, but most critics accept the traditional view which interprets it of the Messiah, either as showing his claims, "He whose right it is," or as meaning peace, "the peaceful one." (Cf. Isa. ix. 6, "the prince of peace.") T. W. C.

Shi'-loh (*place of rest*), a city north of Bethel, now called Seilun, which Joshua selected as the site of the tabernacle, which remained there for three centuries, and then was removed to Nob and afterward to Gib-

eor, and thence to Jerusalem. In the time of Jeremiah it was a forsaken ruin (Jer. vii. 12). Its central position fitted it for the principal sanctuary of the Jews. T. W. C.

Shi'-nar, *The Land of*, contained the cities of Babel, Erech, Calnah, and Accad (Gen. x. 10), and in it occurred the confusion of tongues. It was probably the Hebrew name for Mesopotamia. Originally it denoted the northern part of Babylonia as Chaldaea did the southern, but it was sometimes used for the whole. In Josh. vii. 21 it is rendered "Babylonish." It is probably to be identified with the Sumer or Shumer of the cuneiform inscriptions. T. W. C.

Shin-Shin (*true sect*), a kind of reformed Buddhism which arose in China 381 A.D., and is said to number about 10,000,000 members in Japan alone.

Shinto or **Sintoolism** is the name of the most primitive form of religion among the Japanese. It consists chiefly in ancestor-worship and is still the national religion proper.

Shi'-shak, a king of Egypt who received the fugitive Jeroboam (1 Kings xi. 40), and in the fifth year of Rehoboam invaded Judah and despoiled the temple and the palace at Jerusalem (xiv. 25-26). Shishak is identified with the Sheshonk I. of the monuments, the first king of the twenty-second or Bubastite dynasty. On the wall of the great temple at Karnak is a record of his conquests, in which a group of captives show clearly Hebrew physiognomy, and an accompanying inscription bears the characters that stand for Joudh-Malek, signifying the "kingdom of Judah." T. W. C.

Shittim-wood, from the shittah-tree (Isa. xli. 19), was much used in constructing the tabernacle and its furniture (Ex. xxv.-xxxviii.). It is identified with the seyal or acacia, which is still found in the Arabian desert. Its wood is close-grained, hard, and very durable. Its use by Moses was doubtless due to the fact that it is the only timber tree of any considerable size growing in the Sinaitic peninsula. T. W. C.

Shore, Thomas Teignmouth, F.R.G.S., Church of England; b. in Dublin, Dec. 28, 1841; studied theology in Trinity College there, and became in 1873 incumbent of Berkeley Chapel, Mayfair, London, and in 1881 chaplain in ordinary to the queen, in which quality he instructed the children of the Prince of Wales in religion. He published *Some Difficulties of Belief*, London, 1878, 8th ed., 1884; *The Life of the World to Come*, 1879, 4th ed., 1883; *Sermons*, etc. He edited *Helps to Belief*, 1886, sqq.

Showbread. See SHEWBREAD.

Shrine (Latin, *serinium*, "a bookcase"), means a repository for relics, whether in the form of a movable box, kept behind or above the altar and carried about in processions, or in the form of a tomb with fixed monumental adornments.

Shrove Tuesday, the day before Ash Wednesday, thus called from *shrive*, "to confess

sins," because it was an ancient custom to confess on that day and receive the communion in order to prepare properly for Lent.

Shuckford, Samuel, D.D. (Cambridge, 17—), Church of England; d. in London, July 14, 1754. He graduated at Caius College, Cambridge, 1720, and became king's chaplain, prebendary of Canterbury (1738), and rector of All-hallows, London. His *Sacred and Profane History of the World Connected*, meant to supplement Prideaux's similar work, appeared in 4 vols., London, 1727, rev. ed. by Talboys Wheeler, 1858, 2 vols. It extends only to the time of Joshua. F. M. B.

Shu'-nem (*two resting places*), a city in Issachar (Josh. xix. 18), where the Philistines encamped before the battle of Gilboa (1 Sam. xxviii. 4). Abishag, King David's nurse, was of Shunem (1 Kings i. 3), and it was the residence of the woman who entertained Elisha (2 Kings iv. 8). It is now known as Sulem, on the southwestern slope of Little Hermon, 6 miles from Tabor. It is in full view of the sacred sites of Mt. Carmel.

T. W. C.

Shu'-shan (*lily*), a celebrated city known to the Greeks as Susa, the capital of Elam. It was a place of great antiquity, being mentioned in the tablets of Assurbanipal, B.C. 650, as captured by him. By the conquest of Babylon it fell into the hands of the Persians, and Darius Hystaspes founded the grand palace described in Esth. i. 4-6. Here Nehemiah (Neh. i. 2) sought leave from Artaxerxes to rebuild the walls of Jerusalem, and here Daniel (viii. 2) saw his striking vision of the ram and the he-goat. The site of the city has been identified with the modern Sus or Shus, where very extensive ruins are found.

T. W. C.

Sibylline Books. It was an ancient and popular belief that the sibyls were under inspiration and that they had uttered true prophecies. It is certain that collection of oracles were early made, among which were the Sibylline Books mentioned in the history of Rome. It is now generally confessed that in this case there were no oracles which had ever been uttered by any historical personages, but that they were sayings current among the people, which had their origin in the supposed voices of streams, etc.

At the time when the conquests of Rome in the East had brought about the first contact of the different religions of the civilized world, a great passion for oracles prevailed. Hebrew, Chaldaean, Egyptian, and other sibyls arose, whose sayings were collected in Sibylline books. When Christianity appeared, sibyls were not long in claiming a place among its followers. Some of the first apologists made use of the ostensible prophecies of the sibyls for the justification of Christian ideas, for which they are sarcastically rebuked by Celsus. Lactantius was particularly free in this direction.

During the Middle Ages, and even in our own days, the process of recovering these ancient Sibylline books has been going on till we now have fourteen more or less perfectly

preserved books (editions of C. Alexandre, Paris, 1869; J. H. Friedlieb, Leipzig, 1852). The condition of the text is very bad, and not susceptible of great improvement. Though much remains to be done before all points as to their interpretation will be cleared up, the following may be said with considerable confidence.

The greater part of the third book comes from the pen of an Egyptian Jew. It dates itself at the time of Ptolemy VII. (170-117 B.C.). The object of the poem is the suppression of idolatry. It gives an account of the various kingdoms of the world, ending with the coming of Messiah, the conversion of the heathen, and the restoration of Judæa. The fourth book describes the course of history under the form of the story of twelve dynasties the eleventh of which is the Roman, the twelfth the Messianic. But there is very little religious element in it. The fifth book is still almost entirely a riddle. It seems to have been written from an Egyptian standpoint. The remaining books have a positively Christian character. The sixth book is a short hymn to Jesus, the outlines of whose life are given. It may form with the seventh a single collection, for this contains prophecies of woe, and touches upon the life of Christ again. The eighth book is occupied with a prophecy of the last judgment. Into the description of this is woven an account of some of the events of the history of Jesus. In the midst of the description of the judgment occurs a famous passage of thirty-four lines, forming an acrostic upon the Greek words for "Jesus Christ, God's Son, the Savior, cross." This is evidently patched together by many hands. Books first and second seem to be the latest portion of the older collection. They are of Christian origin, and contain an account of history beginning with Genesis. Books eleven to fourteen, the last found (1817, etc.), are but little understood. (See Eng. trans. of the Books, by M. S. Terry, New York, 1890, and Ewald, *Entstehung, Inhalt, und Werth der Sibyllinischen Bücher*, Göttingen, 1858.)

F. H. F.

Sicarii (*assassins*), a fanatical Jewish sect which in Judæa, before the fall of Jerusalem, and later in Egypt opposed the Romans.

Sick-ing'-en, Franz von, b. in the castle of Ebernburg, May 1, 1481; d. in the castle of Landstahl, May 7, 1523; a feudal lord whose castles in the Rhine country were called the "asylums of righteousness," and who befriended the Reformation by defending Reuchlin, Butzer, Ecolampadius, etc., and in many other ways. (See his life by F. Münch, Stuttgart, 1827, 2 vols.)

Sid'-dim, The Vale of, the scene of the battle between Chedorlaomer and the five kings of Sodom, etc. (Gen. xiv. 3-10); it abounded in wells of bitumen, or "slime pits." In Gen. xiv. it seems to be identified with the Salt Sea. Hence many suppose that the southern part of the Dead Sea below the Lisan peninsula was the site of the cities of the plain, and was submerged in the great catastrophe. Others say that this portion of the sea is not of recent

origin, and seek the vale of Siddim at the northern end of the Sea. T. W. C.

Sidney, Sir Philip, b. at Penshurst, Kent, England, Nov. 9, 1554; d. at Arnheim, in the Netherlands, Oct. 7, 1586; the model cavalier of the court of Queen Elizabeth, whom he served both as a diplomatist and a soldier. Among his poems (n.e. by Grosart, London, 1873) are a version of the Psalms and many lyrics of a fine religious strain. He also wrote the charming *Arcadia* (rep. London, 1868) and *Defence of Poesie* (in his *Miscellaneous Works*, Boston, 1860). (See J. A. Symonds, *Sir Philip Sidney*, London, 1886, 2d ed., 1889.)

Sidon. See ZIDON.

Sidonius, Michael, b. at Eslingen, Baden, 1506; d. in Vienna, Sept. 30, 1561. His family name was Helling, but having been made bishop of Sidon in *partibus infidelium* by Paul III., he assumed the name of Sidonius. In 1550 he was made bishop of Merseburg. He is the author of the *Catechismus Moguntinus* ("Catechism of Mayence"), and tried to hold a mediatory position between Rome and the reformers.

Siena, Council of. The Council of Pavia, called in 1423 in accordance with the decree of the Council of Constance, was adjourned, June 22, to Siena. It was divided, like that of Constance, into "nations," of which there were five. The whole summer was spent in discussing the form of the safe-conduct which the city of Siena was to give. Finally at the second session, Nov. 8, 1423, the condemnation of Wiclif and Hus was repeated, also that of Peter of Luna, and certain dispositions made concerning heresy and the union with the Greeks. Then a good deal of time was spent on so-called reforms, the only practical point proposed being that the cardinals should not number more than twenty-four, and should be nominated by the nations which they were to represent. This disturbed the pope so much that he finally got the council dissolved against the protest of the French, who saw it break up without accomplishing anything. (See Hefele's *Conciliengeschichte*, l.c.) F. H. F.

Sieveling, Amalie, b. in Hamburg, July 25, 1794; d. there, April 1, 1859; volunteered her services in the hospitals of her native city when the cholera broke out there in 1831, and formed the next year a Protestant sisterhood for the care of the sick and the poor, which grew rapidly and became the mother institution of many similar organizations in other parts of Germany. (See *Denkwürdigkeiten aus dem Leben von A. S.*, Hamburg, 1860.)

Sigebert of Gemblours, b. in Belgium about 1030; d. Oct. 5, 1112, as a monk in the convent of Gemblours, 20 m. s.e. of Brussels, now called Gembloux, where he had received his education, and where he afterward was a teacher for many years. He wrote with great courage against the ultramontanist tendencies of the time, even against Hildebrand, and also a world's chronicle, which is not of any particular merit, but was used as text-book in all conventual schools in France for centuries.

His works are in the collections of Pertz, Wattenbach, etc.

Sigismund, Johann, elector of Brandenburg, 1608-19; was educated a Lutheran, but embraced the Reformed faith in 1613. As the country was Lutheran, the event was not without its dangers, and to this circumstance are due the religious toleration which has ever since characterized the Prussian Government, and its repeated attempts at a reconciliation between the two forms of Protestantism. (See Reiser, *Reform. d. S.*, Leipzig, 1876.)

Sign of the Cross. See under CROSS, p. 207.

Sigourney (sig'-ur-ne), **Lydia Howard Huntley**, b. at Norwich, Conn., Sept. 1, 1791; d. at Hartford, June 10, 1865; married in 1819 a merchant of Hartford, and published in 1815 her first volume, which was followed by fifty-eight others. Among her poetical pieces are many hymns, quite extensively used in various collections. *Letters of Life*, an autobiography, appeared 1865.

Si'-hon (*sweeping away*), a king of the Amorites who, refusing the Hebrews passage through his territories, was slain in battle, his army routed, Heshbon, his capital, taken, and his dominions divided between Reuben and Gad (Num. xxi., Deut. ii., Josh. xlii.).

T. W. C.

Silver, a precious metal mentioned in the history of Abraham (Gen. xlii. 2), used in the construction of the tabernacle (Ex. xxvi. 19) and of the temple (1 Chron. xxviii. 14), and for trumpets, ornaments, and vessels of various sorts. It was abundant in the days of Solomon (1 Kings x. 27). It was the chief medium of trade, though not coined, but used by weight. The mining and refining of silver are referred to (Ps. xli. 6, Job xxviii. 1, Prov. xxv. 4), and filigree work (Prov. xxv. 11).

T. W. C.

Si-lo'-am (*sent*), in the Old Testament also Shiloah (Isa. viii. 6) and Siloah (Neh. iii. 15, She-lah, R. V.), the name of a pool near Jerusalem, identified with one at the mouth of the Tyropæon valley. The water is supplied from the Fountain of the Virgin through a zigzag tunnel cut in the rock. There was also a Tower of Siloam (Luke xiii. 4), now the village called Silwan on Mt. Olivet.

Simeon. See TRIBES.

Simeon, Charles, Church of England; b. at Reading, 37 m. w. of London, Sept. 24, 1759; d. there, Nov. 13, 1836. He was educated at Eton and King's College, Cambridge; became a fellow, 1782; vicar of Trinity Church, Cambridge, 1783-1836, and a leader of the Evangelical party. His chief publications were skeletons of sermons, which at length, in his *Horæ Homileticæ*, 1815-28, 17 vols., covered the whole Bible and numbered 2536. These make the chief part of his works, edited by T. H. Horne in 21 vols., London, 1832-33. His memoir by W. Carus appeared, London and New York, 1847. F. M. B.

Simeon Stylites, Simeon the Syrian or Simeon the Elder, was born at Sisan, in North-

ern Syria, 890 or 891; died on his pillar near Antioch, Sept. 2, 459. He had never been inside a church before his thirteenth year. When he, at that age, came there, he was so struck with the surroundings and the occasion that he ever afterward was a "religious." At an early date he retired to the desert to practise and live according to ascetic rules. At Telanessa, near Antiochia, he once fasted forty days to imitate Moses and Elias, but came near dying. It was with difficulty that he was brought to life again. He was very rigorous in his fasts. His life as a pillar saint may be said to have begun with his yearly practice of being tied to a post during the Quadragesima fast. After some time he had a wall built around that post to keep his admirers out, and later on he got up on the post to speak to them and to be out of their reach, for he had already acquired a reputation as a saint, and people wanted to touch him. In 423 he first got up on a pillar, which was then six to seven feet high; the height was twice increased, and finally, in 430, reached 40 cubits, but was never more than two cubits in circumference. It had a railing round its top. On this pillar he remained during thirty years, exposed to every change of climate, ceaselessly and rapidly bending his body in prayer almost to the level of his feet. A spectator attempted once to count these rapid motions, but gave it up in weariness, after having counted over twelve hundred. For more than one year he was compelled to stand upon one foot, because the other was covered by hideous ulcers from the strain put upon it. His biographer tells us that he was commissioned to stand by the side of the saint, to pick up the worms that fell from his body, and to replace them in the sores, the saint saying to the worm, "Eat what God has given to you." It is difficult to conceive a more horrible picture, but it becomes disgusting when we learn from the same biographer, Theodoret, that he bound a rope around himself so that it became imbedded in his flesh, which putrefied around it. Before he ascended the pillar it is written of him, that "a horrible stench, intolerable to the bystanders, exhaled from his body, and worms dropped from him whenever he moved, and they filled his bed." All this is revolting to us, yet this man was the admiration of many, and was imitated by others. See STYLITES. From every quarter pilgrims thronged to do him honor. He was the adviser of the peasants in his neighborhood, of Arab princes, of Persian kings, and even of Roman emperors. On the testimony of Theodoret we know that he exercised a beneficent influence upon the surrounding hordes of Saracens, converting thousands of them to Christ. The Monophysites claim that he held their views. When this "unconquered athlete of Christ" died, 460, his body was brought with military pomp to Antioch and buried. A great crowd of prelates followed him to the grave. The emperor claimed his body, but the citizens kept him as a "protector of their city" and built a splendid church to his memory. The general voice of mankind in those days pronounced him a model Christian saint. Yet this is what

his eulogist and biographer tells us: He began his saintly career by breaking the heart of his father, who died of grief at his flight from home. His mother, however, lingered on. Some twenty years after he had run away and had become famous among people, who did not know his lack of parental love and respect, she heard about him and his whereabouts. She hastened to visit him, but in vain, for no woman, not even his mother, could be admitted within his residence. He even refused to look upon her or allow her to see him. Then the poor mother gave way to tears and entreaties, and is represented to have said: "My son, why hast thou done this? I bore you in my womb, and you have wrung my soul with grief. I gave you suck from my breasts, and you have filled my eyes with tears. For the kisses I gave you, you have returned anguish of heart. Oh, most cruel wrongs have I suffered!" At last he sent her a message that he would come out to her. She waited for three days and three nights, still he did not come. At last, old age, sorrow, and privation broke her heart, and she breathed her last before the inhospitable door of her son. Then he came out, shed a few pious tears, prayed, consigning the soul of his murdered mother to heaven and—returned to his devotions. (Asseman in *Acta s. mart.*, vol. ii., published a very old manuscript life of the saint, full of absurd stories. See his life by his disciple Antony, in *Vita Putrum*, Evagrius i., 13, 14, and ii., 9, 10; Theodoret, *Philothos*.)

C. H. A. BJERREGAARD.

Simler, Josias, b. at Cappel, canton of Zurich, Switzerland, 1530; d. at Zurich, July 2, 1576; studied at Basel and Strassburg; was appointed professor of theology at Zurich in 1552, and published *De Republica Helvetiorum*, which was translated into several foreign languages and often reprinted, and a great number of theological treatises against the Anabaptists, the Polish freethinkers, on Christianity, etc. A descendant of his, Johann Jakob Simler, 1716–88, left a very comprehensive collection of documents relating to the history of the Reformation, which is now in the public library of the city of Zurich.

Simon, 1. One of the twelve apostles. See **PETER**. 2. Another apostle, the Canaanite (Matt. x. 4, R. V.) or zealot (Luke vi. 15), who had been of the faction called Zealots. 3. One of our Lord's brethren (Matt. xiii. 55, Mark vi. 3). 4. A Pharisee at whose house Jesus was anointed (Luke vii. 36). 5. A leper, who had been healed (Matt. xxvi. 6). 6. The father of Judas Iscariot (John vi. 71, R. V.). 7. A man of Cyrene who bore Christ's cross (Mark xvi. 21). 8. A tanner at Joppa, with whom Peter lodged (Acts ix. 43). 9. A Samaritan sorcerer, called Simon Magus, who professed to believe and was baptized, but seeking to buy the Holy Ghost was rebuked by Peter (Acts viii.). Hence the sin of trading in ecclesiastical offices is called "simony," a very grievous offence. T. W. C.

Simon Maccabæus. See **MACCABEES**.

Simon, Richard, b. at Dieppe, France, on

the English Channel, May 13, 1638; d. there, April 11, 1712. He maintained for many years relations with the Congregation of the Oratory, more or less close and more or less troubled, and was for some time employed in the library of the order in Paris, but spent the last part of his life in learned, but independent retirement. His *Histoire critique du vieux testament* appeared in Paris, 1678; *Histoire critique du texte du nouveau testament* in 1689; *Histoire critique des principaux commentateurs du nouveau testament* in 1693, and *Nouvelles observations sur le texte et les versions du nouveau testament* in 1695, which works formed the foundations of a new science—that of Biblical Isagogics, or the treatment of the Bible considered simply as a literary product. They bear the marks of their time and of their author, but they nevertheless denote a new, original, and fertile departure. Their fortunes were very checkered: they were condemned and suppressed by the Roman Catholic authorities and suspected and attacked by Protestant theologians, but their fame did not die. Among his later works are *Lettres choisies*, 1700–5, 3 vols., and *Bibliothèque critique*, 1708, 3 vols., both very interesting and full of valuable information. (See his biography by Graf in *Strassburger theol. Beiträge*, 1847; G. Masson, London, 1867, and A. Bernus, Lausanne, 1869.) C. P.

Simony meant originally a buying or selling of spiritual gifts, the name being derived from Simon Magus (Acts viii. 18); it was considered a sin against the Holy Spirit, and consequently the heaviest ecclesiastical crime possible. By degrees, however, as the church extended its claims upon power, the definition of simony expanded so as to comprise also the buying and selling of ecclesiastical offices, the buying and selling of ecclesiastical patronage, etc., and in the contest between the church and the state it became a flaming sword in the hand of the pope. But then it was discovered that the coarsest and most flagrant examples of simonists were found among the popes and the cardinals, and with blunted edge the sword fell on the floor. C. P.

Simplicius, pope, 468–83, condemned several of the leaders of the Monophysites.

Simpson, Matthew, D.D. (—, 18—), LL.D. (—, 18—), bishop of the Methodist Episcopal Church; b. at Cadiz, O., June 21, 1811; d. in Philadelphia, June 17, 1884; was ordained in 1835 by the Pittsburg Conference; elected president of Indiana Asbury University at Greencastle, in 1839, and consecrated bishop in 1852. He was a man of extraordinary eloquence and a true champion of the Union cause. Among his publications are *Hundred Years of Methodism*, New York, 1876; *Cyclopædia of Methodism*, 1878, 5th rev. ed., 1882; *Lectures on Preaching*, 1879. (See his posthumous *Sermons* (1885), and his life by G. R. Crooks, New York, 1890.)

Sin (mire), a fortified city of Northern Egypt, known to the Greeks as Pelusium (Ezek. xxx. 15, 16). Its exact site is not yet determined. T. W. C.

Sin, Wilderness of, a region between Elim

and Rephidim (Ex. xvi. 1, Num. xxxiii. 11), where Israel was first fed with the quails and manna. It is thought to be the plain El-Markha, running 25 miles along the shore of the Red Sea from Wādy Taiyibeh to Wādy Feiran. T. W. C.

Sin, any transgression of God's law or want of conformity to it (1 John iii. 4, v. 17). Its entrance into the world was due to the fall of our first parents (Rom. v. 12), and it takes in the whole race (Rom. iii. 9). The depravity transmitted from Adam to all his posterity (John iii. 6) is the evil and bitter root of all actual transgression. Its righteous penalty, the wages it earns, is eternal death (Rom. vi. 23). A single sin unrepented destroys the soul, just as a single break renders an entire ocean cable useless. The guilt and evil of sin are to be measured by the holiness of the Being it offends, the excellence of the law it violates, the goodness it abuses, the misery it causes, and the greatness of the sacrifice required to expiate it. T. W. C.

Sin against the Holy Ghost is said to be eternal (Mark iii. 29), and never to have forgiveness, because it blasphemes the Holy Being whose office is to apply the benefits of the great sacrifice, and if He is alienated there is no possibility of a sinner's exercising the repentance which is unto life. Were such a sinner to repent, the blood of Christ would wash away his crimson stains, but he cannot, or at least will not, repent, and so his case is hopeless. T. W. C.

Sin, Forgiveness of, is abundantly proclaimed in the Old Testament (Ex. xxxiv. 7, Ps. ciii. 10-13, Micah vii. 18-20), and is set forth in the New as the result of Christ's death (Rom. iv. 25), and realized by the individual as soon as he believes (iii. 25, Acts xiii. 38). In the early church there was a tendency to condition forgiveness upon good works, but Augustin stoutly maintained that such works follow and do not precede justification, but Pelagian teaching did away with the effect of his utterances until they were revived at the Reformation, and now the key-note of all evangelical preaching is the proclamation of God's free and sovereign grace in the pardon of even the chief of sinners. T. W. C.

Sin-Offering. See OFFERING.

Sinai, the mount in Arabia Petrea where God proclaimed the Ten Words to Israel. The peninsula is a triangular region lying between the two arms of the Red Sea; its base from Suez to Akaba is about 150 miles long, the eastern side 130, and the western 190 miles long. It consists mainly of sterile ranges of mountains, into which there projects from the north the desert of Tih or "wilderness of wandering." The huge hills are a rugged, tumbled chaos, the highest peaks reaching an elevation of from 8000 to 9000 feet. They are composed of gneiss and granite, and often assume fantastic shapes and take on gorgeous colors. Parts are rich in mineral wealth, and copper and turquoise were mined by the ancient Egyptians.

Anciently the peninsula was always held by the rulers of Egypt, but it was annexed to

the Roman Empire, A.D. 105. In the 4th century it was peopled by anchorites and various brotherhoods of monks. These suffered terribly from the Saracens from A.D. 873 to 411. In the reign of Justinian a church of the Virgin was founded at Mt. Sinai. Later the Mohammedans overran the peninsula, and its lonely valleys have been and still are traversed by hosts of pilgrims to Mecca.

There has been much discussion as to which of the numerous peaks in this extended range was the scene of God's giving the law. At least five mountains have been at different times identified with the mount of the Law, but now opinion has pretty much settled in favor of Jebel Musa, including its peak of Ras Sufaāfeh. The members of the English Ordnance Survey, after a careful examination of the whole region in 1868-69, unanimously agreed in this view. The mountain-mass is two miles long. Its southern extremity is a high peak which Moses ascended to meet with God, the northern extremity is a lower point, which can be seen from every part of the plain below, which has been found by actual measurement to be large enough to afford ample room for the whole people of Israel. Every traveller who visits the spot will find reason to believe that this is the spot where the Lord descended in fire and proclaimed the Law. It meets all the requisitions of the case: (1) a large open space in front, (2) the hill rising sharply from the plain so that the people could draw near, and (3) a sufficient supply of water and pasturage for the year that Israel remained in the neighborhood. [Dean Stanley, in his *Sinai and Palestine*, advocated the claim of the chief rival of Jebel Musa, Jebel Serbal, which is nearer Egypt and answers better the meaning of Sinai, which is "sharp-pointed" or "toothed." It has, however, few advocates now.

The Greek convent of St. Catharine is at Jebel Musa. There Tischendorf (q.v.) found the celebrated Codex Sinaiticus in 1859.

(See E. H. Palmer, *Desert of the Exodus*, London and New York, 1872, 2 vols.; Bartlett, *From Egypt to Palestine*, New York, 1879; H. M. Field, *On the Desert*, 1883.)

T. W. C.

Sion. See ZION.

Sirach, or **Ecclesiasticus**. See PSEUDEPIGRAPHIA, p. 775.

Siricius, pope, 384-98, was very active in suppressing manicheism and priscillianism in Rome. His letter to Himerius, bishop of Tarragona, in Spain, dated Feb. 11, 385, is the first papal decretal which has any claim to genuineness, and is also important as the earliest known enforcement of clerical celibacy by the Roman see. His letters are in Migne, *Pat. Lat.* XIII., 1115-96.

Sisters of Charity. See CHARITY, SISTERS OF, p. 154.

Sisters of Mercy. See MERCY, SISTERS OF, p. 560.

Siva. See INDIA, RELIGIONS OF, p. 405.

Six Articles, The, requiring the acceptance of the doctrine of transubstantiation, the use

of private masses, auricular confession, the celibacy of the clergy, vows of chastity, and communion in one kind only, were passed by the English Parliament June 28, 1539. People called them the "Bloody Statute" or the "Whip with Six Strings," and they denote one of those sudden vacillations in the ecclesiastical policy of Henry VIII.

Six-Principle Baptists. See BAPTISTS, p. 83, 1st col.

Sixtus is the name of five popes. 1. Was the sixth bishop of Rome after the apostles, and a reign of ten years is generally ascribed to him, but the exact dates—116 or 119 and 128 or 139—have not been ascertained. In the Roman *martyrologium* he is celebrated as a martyr, but as Irenæus designates Telesphorus as the first bishop of Rome martyred, the martyrdom of Sixtus is merely a pious fiction. 2. Generally called Xystus, succeeded Stephanus, and was executed under Valerian after the reign of one year, Aug. 6, 258. 3. 432–41, was the immediate predecessor of Leo the Great, and much occupied with the Pelagian and Nestorian controversies, though not in any prominent or conspicuous way. 4. (**François d'Albescola della Rovere**) Aug. 9, 1471–Aug. 14, 1484, was of humble descent; entered a Franciscan monastery; became the general of the order, and was made a cardinal by Paul III. The two most prominent features of his personal character were vanity and lust, but both were tempered by æsthetic sense and artistic taste. He built the celebrated chapel which bears his name, the bridge across the Tiber, and many other magnificent buildings in Rome. As a sovereign prince wielding an enormous power, he knew no other purpose than the elevation and enrichment of his own family. Five of his nephews he created cardinals, and the guiding star in all his policy was to procure princely inheritances for his sons. He hated the Medici, because he wanted their wealth. An accessory to the conspiracy of the Pazzi, to murder Julian and Lorenzo Medici in the church of St. Rapparata in Florence, he openly defended the murderers against justice and laid an interdict on the country in order to force through their acquittal. Exactly the same manœuvre he carried out against the Estes of Ferrara, but in both cases he finally failed. 5. (**Felix Peretti**) April 24, 1585–Aug. 24, 1590, descended from a poor Slavic family which had emigrated to Italy and settled at Montalto; entered the Franciscan order; became noted as a preacher; undertook successfully several diplomatic missions; was made bishop of Agatha de Goti, and, in 1570, a cardinal. He was an energetic and resolute man, frugal in his habits, and with developed taste both for science and art. Though he built the dome of St. Peter, the Lateran palace, etc., he left a full treasury. In the administration of the papal states he introduced many reforms, drained the Pontine marshes, put down banditti gangs, encouraged manufacture and commerce, etc. In his government of the church he generally followed the policy of Philip II., though not slavishly. His life by Hübner, Paris, 1871, 2 vols., has

been translated into English by Jermingham, London, 1872. C. P.

Skinner, Thomas Harvey, D.D., LL.D. (Williams College, 1826, 1855), Presbyterian; b. at Harvey's Neck, N. C., March 7, 1791; d. in New York, Feb. 1, 1871. He was educated at Princeton; licensed to preach in 1812, and, after holding various pastoral charges, appointed professor of sacred rhetoric and pastoral theology in Union Theological Seminary in New York, 1848. He published *Aids to Preaching and Hearing*, New York, 1839; *Hints to Christians*, 1841; *Discussions in Theology*, 1868; a translation of Vinet's *Pastoral Theology and Homiletics* (1854), etc. (See the memoir of him by G. L. Prentiss, New York, 1871.)

Slavery among the Hebrews was a mild form of involuntary servitude. A man might become bound to this service through poverty (Ex. xxi. 2–11); to acquit himself of a debt he could not otherwise pay (2 Kings iv. 1); to make restitution for a theft (Ex. xxii. 3). This form of service could not continue longer than six years, unless when the seventh year arrived the slave did not wish to go, in which case his ear was bored before witnesses (Ex. xxi. 6) and he remained till the Jubilee. The owner was expressly forbidden to "rule over him with rigor" (Lev. xxv. 43). He had an appeal to the tribunals, a right to all religious privileges, and on his release was not allowed to go out empty (Deut. xv. 14). That these humane regulations were sometimes violated appears from Jer. xxxiv. (cf. 2 Chron. xxviii.). The attempt to hold Hebrews as bond-servants on the return from exile was promptly rebuked by Nehemiah (v. 1–13).

Non-Hebrew slaves were captives made in war or bought from dealers (Lev. xxv. 45). These also were protected by law. They might become proselytes and attend the festivals. If they were mutilated, they got their liberty (Ex. xxi. 26, 27), and to kill one was murder (Lev. xxiv. 17). Their service was menial, yet by industry and ability they could rise to positions of trust, and become stewards as Eliezer (Gen. xv. 2), or independent land-owners as Ziba (2 Sam. ix. 2, 9).

Roman slavery was greatly different. The bondage was perpetual, and the master had absolute control of the person and life of his slaves. He might treat them kindly, but no law compelled him to do so. This was the sort of slavery mentioned incidentally in the New Testament. Nothing is said about its abolition. On the contrary, it seems to be recognized and tolerated. Slaves were enjoined to be obedient to their masters and to prove their Christian character by patience under suffering, and masters were enjoined to render unto slaves that which is just and equal. Yet Christianity provided for the ultimate extinction of slavery, not by requiring emancipation or in any way disturbing the outward legal relation between the two parties, but by enforcing the rights and duties of each. Thus it accomplished what no other religion has even attempted before or since, and that without revolution or violence or disturbing the peace of a single family. To

teach the common origin and common redemption of all men is the most effectual method of uprooting all class distinctions and civil and social inequalities. T. W. C.

Sleidan (slt-dan). **Johannes**, b. at Sleiden, near Aix-la-Chapelle, 1506; d. at Strassburg, Oct. 31, 1556; his original name was Philippsohn. He studied jurisprudence in Paris, embraced the Reformation, settled at Strassburg, and was often used by the Protestant princes in diplomatic negotiations. On the instance of the members of the Schmalcaldian League he wrote *De statu religionis et reipublice Carolo Quinto Cæsare commentarii*, Strassburg, 1553-56, which was translated into German, Dutch, Swedish, French, Italian, and English (London, 1689), and answered from the Roman Catholic side by Fontaine, Gennep, Surius, and Maimbourg. (See his *Leben* by Baumgarten, Strassburg, 1878, and *Briefwechsel*, 1881.)

Smalcald. See SCHMALCALD.

Smalley, John, D.D. (Princeton, 1800), Congregationalist, b. at Columbia (then Lebanon), Conn., June 4, 1734; d. at New Britain, Conn., June 1, 1820; studied theology under Joseph Bellamy, and was in 1758 ordained pastor of the Congregational church at New Britain, where he remained for over fifty years. His success as a preacher and as a teacher was quite remarkable, and by his two sermons on *Natural and Moral Inability*, Boston, 1769 (rep. in London), he exercised a definite influence on the formation of New England theology. He also published 2 vols. of *Discourses*, Boston, 1803 and 1814.

Smectymnus, a name formed out of the initials of Stephen Marshall, Edmund Calamy, Thomas Young, Mathew Newcomen, and William Spurstow, the joint authors of *An Answer to a Booke entituled "An humble Remonstrance,"* etc., 1641, in reply to Bishop Joseph Hall's *Humble Remonstrance to the High Court of Parliament*, London, 1640.

Smith, Eli, D.D. (—, 18—), Congregational missionary; b. at Northford, Conn., Sept. 15, 1801; d. at Beirut, Syria, Jan. 11, 1857. After graduating at Yale, 1821, and at Andover, 1826, he was sent by the A. B. C. F. M. to Beirut. In 1830, with H. G. O. Dwight, he went to Persia and founded a Nestorian mission. (See his *Missionary Researches in Armenia*, Boston, 1833, 2 vols., rep. in London, 1834.) He accompanied and assisted Dr. E. Robinson in his explorations of 1838 and 1852. He began translating the Bible into Arabic, 1846, and completed the New Testament and considerable portions of the Old. F. M. B.

Smith, George, Assyriologist; b. in England about 1825; d. at Aleppo, Aug. 19, 1876. He was an engraver, but learned the Oriental tongues; obtained a place in the British Museum, 1867; was sent to Nineveh, 1873, by the *Telegraph* newspaper, and 1874-75 by the Museum. He made many valuable discoveries, including the ruins of Carchemish, and wrote several books about them, including a *Chaldean Account of Genesis*, London, 1876, n.e. by Sayce, 1880. F. M. B.

Smith, Henry Boynton, D.D. (University of Vermont, 1850), LL.D. (Princeton, 1869), Presbyterian; b. at Portland, Me., Nov. 21, 1815; d. in New York, Feb. 7, 1877. He graduated at Bowdoin, 1834; studied at Andover and Bangor, and (1838-40) at Halle and Berlin, where he met Tholuck, Neander, and other eminent scholars. After intervals of teaching at Bowdoin and Andover, he was Congregational pastor at West Amesbury, Mass., 1842-47, and professor of mental and moral philosophy at Amherst, 1847-50. In 1850 he took the chair of church history in Union Theological Seminary, New York, and in 1853 was transferred to that of systematic theology. The duties of this post he discharged with eminent ability till his health broke down in 1874; his influence was deep and powerful on his numerous students, and on the New School Presbyterian body at large. He wrote much for the *Evangelist*, founded and edited for a time *The American Theological Review*, 1859-62, and was a co-editor of *The American Presbyterian and Theological Review*, 1862-71, and of *The Presbyterian Quarterly and Princeton Review*, 1872-74. He visited Europe, 1859, 1866, and 1869-70, on the latter occasion going to the Orient. He was moderator of the N. S. General Assembly at Philadelphia, 1863, and in 1864 preached at Dayton, O., a memorable sermon on *Christian Union and Ecclesiastical Reunion*. This discourse, with his labors at the Convention of 1867, earned for him the title, "hero of reunion." He wrote much on behalf of the Union during the Rebellion, and contributed to Appleton's *Cyclopædia* articles on Calvin, Hegel, Schelling, Pantheism, the Reformed churches, and other topics. Of his address at Andover on *The Relations of Faith and Philosophy*, 1849, and that on *Church History*, in New York, 1850, Bancroft, the historian, testified, "I know no one in the country but yourself who could have written them." It is matter of regret that he failed to elaborate his theological system, and left in print no monument worthy of his talents and learning. Except his valuable *History of the Church of Christ in Chronological Tables*, New York, 1859, and his *Memorial of Anson G. Phelps*, 1860, his independent publications were brief and casual. He edited and in part translated Glessener's *Church History*, 1859-63, 4 vols., Hagenbach's *History of Christian Doctrine*, 1861-62, 2 vols., and Stier's *Words of the Lord Jesus*, 1864-65. He aided Rev. Dr. R. D. Hitchcock in preparing the *Life, Character, and Writings of Edward Robinson*, 1864; but he was chary of original work. His friends and colleagues have to some extent supplied this deficiency since his death: his *Faith and Philosophy, Discourses and Essays*, was edited by Rev. Dr. G. L. Prentiss, 1877, and his *Apologetics*, 1882; *Introduction to Christian Theology*, 1883, and *Systematic Theology*, by Rev. Dr. W. S. Karr, 1884, 4th ed., 1890. (See his *Life and Work*, by his widow, New York, 1881.) F. M. B.

Smith, John Cotton, D.D. (Columbia College, New York, 1862), Protestant Episcopal; b. at Andover, Mass., Aug. 4, 1826; d. in

New York, Jan. 9, 1882. He graduated at Bowdoin College in 1847; held pastoral charges at Bangor and in Boston; was rector of the Church of the Ascension, New York, from 1860 till his death, and occupied a prominent position as a leader in much of the evangelical and philanthropic work of his time. He edited *Church and State* and published *Miscellanies*, New York, 1876; *Brier Hill Lectures on Present Aspects of the Church*, 1881, etc.

Smith, John Pye, D.D. (—, 18—), LL.D. (—, 18—), F.R.S. (18—), Congregationalist; b. at Sheffield, England, May 25, 1774; d. at Guildford, Surrey, 29 m. s.w. of London, Feb. 5, 1851. He studied at Rotherham, and taught divinity and classics at Homerton, 1800–50, preaching also at Gravel Pits Chapel. He incurred the suspicion of some by his interest in German theology, and his efforts to reconcile faith with science. He published *Scripture Testimony to the Messiah*, London, 1818–21, 2 vols.; *Sacrifice and Priesthood of Christ*, 1828; *Principles of Interpretation*, 1829; *Mosaic Account of the Creation and Deluge*, 1837; *Scripture and Geology*, 1839; *First Lines of Christian Theology*, 1854. His memoirs, by J. Medway, appeared in London, 1853. F. M. B.

Smith, Joseph, Jr., Mormon prophet; b. in Sharon, Windsor County, Vt., December 23, 1805, of poor and thriftless parents; killed at Carthage, Ill., June 27, 1844. His family led a sort of gypsy existence from 1804 to 1815, changing their place of residence seven times in that period; last removal to Palmyra, Wayne County, N. Y. In 1819 they removed to Manchester, Ontario County, N. Y. In 1820 Joseph became a probationer among the Methodists for a brief season. In 1822 he came into possession of the seer stone, and left off the use of the divining rod and of fortune-telling, to which he had been hitherto addicted. Newspapers noticed and ridiculed his feats with the seer stone. Perhaps by that means he attracted the attention of Sidney Rigdon (q.v.), who had lately obtained the *Book of Mormon*. First interview with Rigdon took place Sept. 21, 1823. Next day a spot was fixed upon where Rigdon should deliver the manuscript to Smith at the time when it should be ready for publication. Joseph speaks of this as the visit of an angel; his mother, who got a good view of the pretended angel, said, "He must be a Quaker, as he was dressed very plainly." Annual demonstrations occurred at the appointed place—the hill Cumorah—until Sept. 22, 1827. Joseph having married Miss Emma Hale in Jan., 1827, Rigdon concluded to entrust the *Book of Mormon* to his keeping on the last appearance at Cumorah. Two years were employed in getting a fair copy of the volume, in which time he had the assistance of Martin Harris and Oliver Cowdery. While the work was going forward Rigdon came to Pennsylvania and made a second redaction of the *Book of Mormon*, and it was published in March, 1830, and "the Church of Christ" organized at Manchester, Ontario County, N. Y., April 6, 1830. Rigdon was expected to come and

carry them to Kirtland, O., where he had been preparing the way for them, but his courage failed. He sent his convert and protégé, P. P. Pratt, in Aug., 1830, who was immersed into the new church. In Oct. Pratt and Cowdery came to Kirtland and went through the form of immersing Rigdon. This immersion, which took place Nov. 8, 1830, was a total surrender of leadership on the part of Rigdon, who was the real founder of Mormonism. Rigdon went to New York and brought Smith and "the Church of Christ" to Kirtland in the last days of Jan., 1831. It had great success in Ohio. In Aug., 1831, a new centre of the church was established at Independence, Mo., under the name of Zion. In 1834 a military expedition was led by Smith from Kirtland to Independence to protect the dwellers in Zion. Theocratic notions now became so strongly developed that there were numerous and violent conflicts between the people of Zion and the people of Missouri. Smith kept his residence at Kirtland till Jan. 12, 1838, when he was obliged to take refuge among his followers in Missouri. A war of extermination was proclaimed by the Mormons against the people of Missouri on July 4, 1838, which broke out on Aug. 6, 1838, but the Mormons were expelled from Missouri in the winter of 1838–39. They took refuge in Illinois, where they established the flourishing city of Nauvoo. Smith became a power in state politics. On May 17, 1844, he caused himself and Rigdon to be nominated for the office of President and Vice-President of the United States, and vigorous exertions were made to procure the election, electoral tickets being announced in nearly every state. But the people of Illinois, unable longer to endure the theocracy, rose up and attacked the Mormons in June, 1844, and Mr. Smith and his brother Hyrum were killed at Carthage, a few miles from Nauvoo, on June 27, 1844.

Doctrines of the Mormon Church.—The following is the most widely recognized creed of the church; it was sent forth by Joseph Smith in 1844, and is a fair statement of the main tenets of the system he proclaimed:

"1. We believe in God, the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost.

"2. We believe that men will be punished for their own sins, and not for Adam's transgression.

"3. We believe that through the atonement of Christ all mankind may be saved, by obedience to the laws and ordinances of the gospel.

"4. We believe that these ordinances are: first, faith in the Lord Jesus Christ; second, repentance; third, baptism by immersion for the remission of sins; fourth, laying on of hands for the gift of the Holy Ghost.

"5. We believe that a man must be called of God, by prophecy and by the laying on of hands by those who are in authority, to preach the gospel and administer in the ordinances thereof.

"6. We believe in the same organization that existed in the primitive church, viz., apostles, prophets, pastors, teachers, evangelists, etc.

"7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

"8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the *Book of Mormon* to be the Word of God.

"9. We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God.

"10. We believe in the literal gathering of Israel and in the restoration of the ten tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.

"11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.

"12. We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

"13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed we may say that we follow the admonition of Paul, 'We believe all things, we hope all things,' we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things."

WILLIAM H. WHITSITT.

Smith, Sydney, Church of England; b. at Woodford, Essex, June 3, 1771; d. in London, Feb. 22, 1845. He gained a fellowship in New College, Oxford, 1790, and held various preferments, but lived chiefly in London, and wrote for the *Edinburgh Review*. Famous chiefly as a wit and critic, he was also an effective preacher, and published many sermons. His *Letters of Peter Pymley*, London, 1808, had a main share in preparing the way for Catholic emancipation. His *Sketches of Moral Philosophy* appeared 1850, and his memoir by his daughter, Lady Holland, London and New York, 1855.

F. M. B.

Smith, William Andrew, D.D. (—, 18—), Methodist Episcopal Church South; b. at Fredericksburg, Va., Nov. 29, 1802; d. at Richmond, Va., March 1, 1870. After preparing for the ministry he was admitted into the Virginia Conference in 1825, and chosen president of Randolph-Macon College in 1846, and of Central College, Missouri, in 1869. He edited for several years the *Christian Advocate* at Richmond, and published *Philosophy and Practice of Slavery*, Nashville, 1857, a defence of that institution. There is a memoir of him by Bishop J. C. Granbery in the *General Minutes* of 1870.

Smith, William Robertson, LL.D. (Aberdeen, 1882), Free Church of Scotland; b. at Keig, Aberdeenshire, Scotland, Nov. 8, 1846; studied at Aberdeen, Edinburgh, Bonn, and Göttingen, and was in 1870 appointed professor of Hebrew in the Free Church College, Aberdeen, but was in 1881 removed by the General Assembly on account of his alleged

heretical teaching. In 1883 he was made Lord Almoner's professor of Arabic at Cambridge; in 1886 librarian to the university; in 1889 professor of Arabic, in succession to William Wright. He has published *The Old Testament in the Jewish Church*, London, 1881; *The Prophets of Israel*, 1882; *Kinship and Marriage in Early Arabia*, 1885; *Lectures on the Religion of the Semites*, London and New York, 1889.

Smyrna (*myrrh*), an ancient city on the west coast of Asia Minor, the seat of one of the seven churches addressed by Christ in the Apocalypse (Rev. i. 11, ii. 8-11). It was at the head of the Hermæan Gulf and 40 m. n. of Ephesus. It was famous for its wealth and beauty. Christianity was early planted there and furnished many martyrs in the persecution under Marcus Aurelius, among them the aged Polycarp, a pupil of the Apostle John. The modern city has a population of 100,000, and is a busy centre of trade.

T. W. C.

Smyth, Egbert Coffin, D.D. (Bowdoin College, Brunswick, Me., 1866), Congregationalist; b. at Brunswick, Me., Aug. 24, 1829; graduated at Bowdoin College, 1848, and Bangor Theological Seminary, 1853; became professor at Bowdoin College in 1856, at Andover Theological Seminary in 1863, and president in 1878. He has edited the *Andover Review* since its start in 1884.

Smyth, John, founder of the General Baptists; d. in Holland, 1612. He entered Christ's College, Cambridge, 1571; became a fellow, and vicar of Gainsborough, Lincolnshire; took charge of a Separatist congregation, 1602; imbibed Anabaptist opinions, and emigrated with his flock to Amsterdam. With T. Helwys (who afterward went to London and organized the Baptist denomination there) he put forth a *Confession of Faith*. He also published *Principles and Inferences*, London, 1607; *Parallels, Censures, Observations*, 1609; *Character of the Beast*, 1609; *Differences of the Churches of the Separation*. (See his *True Story*, by H. M. Dexter, Boston, 1881.)

F. M. B.

Smyth (Samuel Phillips), Newman, D.D. (University of the City of New York, 1881). Congregationalist; b. at Brunswick, Me., June 25, 1843; graduated at Bowdoin College, 1863, and at Andover Theological Seminary, 1867; became pastor of the First Church, Bangor, Me., 1870; First (Presbyterian) Church, Quincy, Ill., 1876; First Church, New Haven, Conn., 1882. He is the author of *The Religious Feeling*, New York, 1877; *Old Faiths in New Light*, 1879, rev. ed., 1887; *The Orthodox Theology of To-day*, 1881; *The Reality of Faith*, 1884; *Christian Facts and Forces*, 1887; *Personal Creeds*, 1890.

Socialism, the name given to a class of opinions that would reconstruct society, introduce a new distribution of property, and make co-operation the ruling principle in opposition to competition. Schemes of this kind have been broached in all past ages, and especially since the great upturning caused by the French Revolution, a century ago. The plans

of Owen, Fourier, St. Simon, and others have at times awakened great enthusiasm, and though they all failed, yet even at the present there is a vigorous assertion of socialistic principles alike in Europe and America. That good has sprung from the movement is not to be denied. The vital interdependence of all classes, the faults of the selfish system pushed to excess, and the many evils inherent in our present civilization have been carefully displayed; yet the world at large has refused to accept the theory. And with good reason, for it makes human happiness too much dependent upon material gratifications; it robs man of the energy that springs from ambition; it unwisely ignores the claims of individualism; and by its abolition of social rewards and punishments it fails to hold out hope to the industrious, or awaken apprehension among the indolent.

There is great reason to think that no new arrangement of government or law would do away with the inequalities of condition which are such a painful feature of the existing state of things. For these inequalities arise from natural differences of capacity among men, from periods of commercial revulsion and financial distress, from providential occurrences such as floods, fires, accidents to life or limb, and from moral causes, such as intemperance, imprudence, indolence, and the like. These are causes which it does not lie in the power of human government to control. With the best intentions legislators may produce the worst results. Nor would it be well for society to be on a dead level throughout, for it would be very dull and stupid. The only effective agent in subserving the aims of a true social science is the gospel, which lays its hand upon both ends of the scale, speaks alike to the rich and the poor, sweetly soothes asperities, enforces righteously the great bond of human brotherhood, and secures its observance by laying under it the great primary obligation to the one God who is over all. (See books on socialism by T. D. Woolsey [New York, 1880], Ely [1883], Rae [London, 1884], Laveleye [1885], Bax [1886], Behrends [New York, 1886], A. Bierbower [Chicago, 1890], A. Barry [London, 1890], P. W. Sprague [New York, 1890], William Graham [London and New York, 1891].) T. W. C.

Socinus, Laellus and Faustus, uncle and nephew, gave to the anti-Trinitarians who, after being expelled from Switzerland, settled in Poland, the name, the doctrinal development, and the ecclesiastical organization which made them a definite sect—the Socinians. **Laellus Socinus**, b. at Siena, Italy, 31 m. s.e. of Florence, 1525; d. at Zurich, May 16, 1562; studied first jurisprudence, but became afterward absorbed by theological researches, which finally led him to reject the doctrine of the Trinity. In 1547 he left Italy to avoid the Inquisition. He visited France, England, Holland, Germany, and Switzerland, and everywhere he conversed with the reformers, but he spoke so guardedly of his anti-Trinitarian views that he escaped any serious suspicion. Twice he visited Poland, in 1555 and 1558. **Faustus Socinus**, also b. at Siena,

1539; d. at Luclawice, Poland, March 3, 1604; was by the study of the literary remains of his uncle led to adopt his views and compelled to flee from the Inquisition in 1574. He settled at Basel. In 1578 he went to Transylvania to act as umpire in the controversy between Davidis and Blandrata. In 1587 he settled at Cracow, but was in 1598 driven out of the city by the brutal attacks of the students. He succeeded, however, in having the Anabaptists excluded from the other Unitarians, who now became known as Socinians. His *Opera* were printed in the first two volumes of *Biblioth. frat. Polon.* The first part of the 17th century was a period of great prosperity to the Socinians, though the Roman Catholics persecuted them as Arians, and the religious liberty of Poland, which even the Jews enjoyed, was not extended to them. But in 1657, during the war between Sweden and Poland, some Socinians happened to place themselves under the protection of the Swedes, and in 1658 the diet of Warsaw marked the whole sect as traitors to Poland and condemned them to death. In a short time they were scattered; some went to Transylvania, others to Holland, etc. (See Fock, *Socinianismus*, Kiel, 1847, and the art. UNITARIANISM.) C. P.

Socrates, the Greek church historian; b. in Constantinople about 880; studied rhetoric and jurisprudence; lived as a *scholasticus*, "a chamber-lawyer," in his native city, but took a vivid interest in ecclesiastical matters, and wrote, as a continuation of the work of Eusebius, a church history, comprising the period from 305–439, and characterized by amazing credulity concerning all tales of miracles, great toleration for heterodox tendencies, and a multitude of valuable and well accredited details. There are several editions of his works accompanied with Latin translations, and also an English translation revised and annotated by A. C. Zenos, New York, Christian Literature Company, 1891.

Sod'-om, the chief of a group of cities in the vale of Siddim which for their wickedness were destroyed by fire from heaven. It was situated in a well-watered plain, fertile "as the garden of the Lord," and therefore chosen by Lot as his home (Gen. xiii. 10). Its terrible doom (as recounted in Gen. xix.) is often in Scripture held up as warning to sinners (Deut. xxix. 23, Isa. i. 9, xiii. 19, etc.). Whether it was at the northern or southern end of the lake is still undecided. T. W. C.

Soissons (swa-song), (Latin, *Suessionum* or *Noviodunum*), a city of France, in the Department of Aisne, has been the seat of nine councils, of which the most important are: I., 743, which forbade the higher clergy to hunt, fight, marry, etc., and prohibited unknown persons to perform ecclesiastical duties; VI., 1092, which passed judgment between Anselm and Roscelin, and compelled the latter to recant; VII., 1121, which compelled Abelard to throw his works into the fire with his own hands; VIII., 1201, which gave the verdict in the case of King Phillip August, that he should take back his first wife, the Danish princess Ingeborg, whom he

had repudiated. The councils II., III., IV., and V., 852, 861, 862, 866, all convened in the case of Hincmar of Rheims, were rather of political, council IX. of merely liturgical import.

Solfidians (from *solus*, "alone," and *fides*, "faith"), an old designation of those who held that salvation is of faith alone.

Sol'-o-mon (*peaceful*), the son and successor of David. He was a child of special promise (2 Sam. vii. 12-15), and before his birth was designated by God for the throne (1 Chron. xxii. 9). His kingly prospects were endangered by Adonijah's conspiracy, but at the instance of Nathan and Bathsheba David at once invested him with the robes of royalty (1 Kings i. 32-53). He was not more than twenty when his father's death made him sole ruler. One of his first acts was to offer sacrifice at Gibeon, and here when God proposed to grant what he should ask, he made choice of wisdom, to which God added riches and honor (iii. 4-15).

The early part of his reign was very prosperous. He showed great sagacity, and his fame for wisdom was spread all over the East (1 Kings iv. 29-34, 2 Chron. ix.). His court was distinguished for its magnificence, and in his reign Israel had a flourishing commerce (1 Kings ix. 26-28; x. 22). He built the stately temple designed by his father, and established the regular services according to the Mosaic law, and the courses of the priests and Levites. He built a splendid palace for himself and another for Pharaoh's daughter, and various other structures in Jerusalem and elsewhere. Scarcely any element of prosperity seemed wanting, and his name became a synonym for wealth and honor.

But in the latter part of his reign he was drawn aside by his numerous foreign wives and concubines into the practice of abominable idolatries, which drew down heavy judgments and forfeited the favor of God. He fell from the height of wisdom into the depth of folly. And though his reign was prevalently peaceful there were serious disturbances produced by Hadad, Rezon, and Jeroboam (1 Kings xi.). And while there was great outward prosperity, the people felt the weight of forced service and excessive taxation, as the revolt under Rehoboam shows.

Solomon had a wide range of mental capacity, was a profound student of nature, a poet whose songs were 1005, a philosopher whose proverbs were 3000 (1 Kings iv. 32, 33). The writings which bear his name testify to his great and varied ability, nor does his degeneracy in his later years detract from the value of the inspired writings of his youth and manhood. The Scripture records his life, concealing no sin, and offering no excuse, and so furnishes to all readers an illustrious example of the weakness of human nature and the perils of prosperity. His experience enforces his own maxim as to the paramount importance of "fearing God and keeping his commandments." (See F. W. Farrar, *Solomon, his Life and Times*, New York, 1888.)

T. W. C.

Somaschians, *The*, a monastic order of the

Roman Catholic Church, an effect of the revival which the Reformation caused also within the pale of the Church of Rome, received their name from Somascho, a village between Milan and Bergamo, where in 1538 Girolamo Miaul (Hieronymus Emilianus) formed an association which, confirmed by Paul III. in 1540, adopted the rules of St. Augustine and soon grew into a regular order. Though at one time it had three provinces, it never achieved any noticeable success and died at last from inanition, but the founder's life may be found in *Acta Sanctorum*, vol. ii.

Song of Solomon, called "The Song of Songs," *i.e.*, the most excellent of songs, also "Canticles," after the name in the Latin Vulgate. It has always formed part of the canon, and been held in high esteem by Jews and Christians. There seems to be no sufficient reason to doubt that it came from the pen of Solomon in the former part of his reign. Very various opinions prevail as to its subject. The chief may be thus characterized:

1. *The Literal*.—As early as the 5th century Theodore of Mopsuesta maintained that it celebrated the earthly love and marriage of Solomon and his bride, Pharaoh's daughter. For a long time this literal acceptance of the song met with little favor, but within a century or two it has been revived, the bride sometimes being regarded as an Egyptian princess, but more generally as an Israelite shepherdess from Shunem. But on this view it is hard to see the need of the song, or to account for the place it has held in the hearts of God's people. [A modification of the literal view is that it celebrates the intercourse between Solomon and a peasant maiden, who is proof against all his blandishments and faithful to her shepherd lover, whom she prefers to the king. This is the view advocated by Grifflis (see below), and turns the song into a praise of pure love between the sexes, a theme every way worthy of the pen of inspiration.]

2. *The Allegorical*.—This maintains that the persons and objects described are mere figures for spiritual persons and objects, and the latter alone are contemplated by the writer. The song thus sets forth the love of Jehovah for Israel, or of Christ for his church, or the loving communion between the Lord and the individual believer. This view has been entertained by the Jewish Church in general and the majority of Christian expositors.

3. *The Typical*.—This accepts the song as setting forth primarily the loving intercourse of Solomon and his bride, but this as shadowing forth the gracious affection between God and his chosen. Nothing is more common in Scripture than the representation of Jehovah's union to his people as a marriage relation, and the sinfulness of the latter as a spiritual adultery (Ex. xxxiv. 15, Num. xv. 39, Isa. liv. 5, Jer. iii., Ezek. xvi., Hos. i.-iii., John iii. 29, Matt. xii. 39, Eph. v. 23, Rev. xix. 7-9, etc.). This is the way in which the book strikes an Oriental mind at this day. Regarded in this light the song has fed the faith and warmed the heart of earnest believers in every age.

In form the work is a lyrical dialogue, the

speakers being Solomon, the bride, and a chorus of virgins, the daughters of Jerusalem. The translation of the Song is greatly improved in the Revised Version. The reader should understand that in such passages as v. 14 the reference is to a clothed body, and not the contrary.

[LITERATURE.—L. Withington, *Solomon's Song Translated and Explained*, Boston, 1861; Professor J. Strong, *Sacred Idyls: A Metrical Version*, New York, 1889; for a mystical explanation, see J. Langer, Freiburg-in-Br., 1890; Ch. Trillan de la Bigottière, Paris, 1890; for a presentation of a modification of the literal view, see W. E. Griffiths, *The Lily among Thorns*, Boston, 1890; for Roman Catholic commentaries O. S. B. Tiefenthal, Kempten, 1890; P. Brevet, Mayenne, 1890; G. Gielman, Paris, 1890.] T. W. C.

Sorbonne, The, was founded in 1268 by Robert of Sorbon or Sorbonne, a place in Champagne, who was chaplain to Louis IX. It was simply a charitable institution established for the purpose of encouraging the study of theology, by providing free board and lodging for the theological students in the University of Paris. Like all institutions of the kind, like the university itself, it was organized on a monastic plan. It bore the name *Congregatio pauperum magistrorum studentium in theologica facultate*, and its rules were confirmed by Clement IV. The theological lectures, at least the official ones, were delivered in the archiepiscopal palace, but the college had, of course, like every monastery, a teacher of theology who was charged with the superintendence and direction of the studies of the inmates. As it generally took from seven to ten years to go through a full course of theology, as the doctors often remained for several years in the college after finishing their course, and as it was the duty of the older students to help the younger ones, the college was from its very beginning not a mere boarding-house, but also a school. Thus it was quite natural that the theological lectures, when rooms had to be provided for them outside of the archiepiscopal palace, should be transferred to the college, and this circumstance caused the name of the Sorbonne to be applied also to the theological faculty, though in reality they were two different things. (See Dubarle, *Histoire de l'Université de Paris*, Paris, 1844, 2 vols.)

Soter, pope from 168 to 176 (or 177). He is said to be a native of Campania and to have written against the Montanists. His work called forth a reply from Tertullian. A letter to the Corinthians and some decretals are attributed to him. The latter have been lost.

C. H. A. B.

Soteriology is that branch of dogmatics which treats of the work of salvation, so far as it has been wrought out by the second person of the Trinity. It is to be distinguished from Christology, which treats solely of the person of Christ, his divinity, and his humanity, and the combination of these two natures in his single and perfect personality. Yet soteriology is closely connected with Christology, for the performance of Christ's medi-

atorial work rests upon his divine-human person. That work is consummated in the discharge of his threefold office as prophet, priest, and king. See the art. **JESUS CHRIST, OFFICES OF**. It therefore does not include those aspects of salvation which involve on one side the electing love and purpose of the Father, and on the other, the efficiency of the Holy Spirit in the application of saving grace. Its sphere lies in the execution of God's purpose by testifying to its nature and character, by actually offering an atoning sacrifice of infinite value, and thus restoring the lost harmony between God and man, and by establishing and administering a kingdom of grace which has no end.

The foregoing is objective soteriology, but there is also a subjective side of the doctrine, which treats of the work in the soul and is expressed in the terms regeneration and sanctification. T. W. C.

Soul. The word rendered soul in the Scriptures often denotes mere animal life, the seat of sensations and appetites, and is so translated (Gen. i. 20, ix. 4, Matt. ii. 20, vi. 25), but it is also used to denote the spiritual nature of man, the seat of his thoughts and affections, that which distinguishes him from the brute creation and in which chiefly consists his resemblance to God (Gen. i. 26). To man alone does the Bible ascribe reason, conscience, the knowledge of God, wisdom, immortality, and the hope of future everlasting happiness. Men alone are threatened with punishment in another world. (Ps. xli. 4, xlii. 4, ciii. 1, Lam. iii. 24, 25, Matt. x. 28, xl. 29.)

In two places (1 Thess. v. 23, Heb. iv. 12) the Scripture seems to distinguish between soul and spirit, and hence the tripartite theory of man's nature was derived, a theory held in the Ante-Nicene Church and adopted by some now. But it is disproved by the original account of man's creation, and by the common usage of Scripture, which again and again represents soul and body as the whole of man and regards soul and spirit as equivalent (Luke i. 46, 47). The passages above referred to are simply rhetorical. The doctrinal uses of trichotomy do not commend it to favor.

The immortality of the soul is a fundamental doctrine of Christianity. It was held as a conjecture or a hope by the ancient heathen, but with no conviction. It had a prominent place in the religion of Egypt, but among the Hebrews was only partially revealed. Much more is said about the sadness of the grave than of the life beyond, and the prevailing tone in speaking of sheol or the place of departed spirits is sad. But it is quite otherwise in the later dispensation. For the Christian death is robbed of his sting, and to die is gain, unspeakable gain. T. W. C.

Soul-sleep, or **Psychopannychism** (from *soul all night*), denotes that view of the soul between death and the resurrection according to which the soul is asleep. The notion originated among the Arabian and Armenian sects, but some traces of it are seen in the writings of the Fathers. It was condemned by several

councils, but revived at the Reformation by Socinians and Anabaptists. Calvin wrote against it in his *De Psychopannychia*. It has been ably advocated by C. F. Hudson in America, and was regarded by the late Archbishop Whately as probable. It has never been held by any church or permanent school of theologians. T. W. C.

South, Robert, D.D. (Oxford, 1663), Church of England; b. at Hackney, now a part of London, 1633; d. in London, July 8, 1716. He passed from Westminster to Christ Church, Oxford, 1651; B.A., 1654; M.A., 1657. Ordained, 1658, by a deprived bishop, his church principles were developed at the Restoration. Chosen public orator of the university, 1660, he at once gained high rank as a preacher, and was made prebendary of Westminster, 1663; chaplain successively to Clarendon (1661), to the duke of York (1667), to Hyde, ambassador to Poland (1676), and to the king; rector of Islip, Oxfordshire, 1678. Having inherited wealth, he could afford indifference to revenue, and is said to have declined offers of bishoprics; others claim that "his quarrelsome temperament prevented his promotion." Different accounts of his character agree as to his wit, learning, and eloquence. Generous with money, he was intolerant in theology and politics; a Calvinist in opinion, he was "embittered against dissenters." He opposed concessions and the Act of Toleration, and carried on (1693-94) an acrimonious controversy with Dr. W. Sherlock (q.v.). As a preacher he has had few equals. Lord Brougham allows him "ingenuity, subtlety, brilliancy." "Wit was his talent, yet he often reaches sublimity," says Dr. Knox; "but he is rather to be admired than imitated." "His manner was at that time original," says Hallam, being "free from pedantry, and abounding with colloquial novelties of idiom." His sermons were gathered in 6 vols., London, 1692, and have been repeatedly reprinted. His *Opera Posthuma Latina* appeared with a memoir, 1717, and his works, Oxford, 1823, 7 vols.; Boston, 1867-71, 5 vols.; London, 1872, 2 vols. F. M. B.

South America, Presbyterian Churches. See PRESBYTERIAN CHURCHES, SOUTH AMERICA, p. 760.

Southcott, Joanna, b. at Gittisham, Devonshire, England, about 1750; d. in London, Dec. 27, 1814; published in the form of small pamphlets two volumes of "prophecies," representing herself as "the bride of the Lamb," and finally, in her sixty-fourth year, announcing that on Oct. 19, 1814, she should give birth to the new Messiah. When she died, two months later, she still believed in herself, and had about 100,000 followers, and, in spite of the failure of her last and greatest prophecy, there is still a sect, Sabbatarians, or New Israelites or Southcottians, who expect a new Messiah. (See Matthias, *J. S.'s Prophecies and Case Stated*, London, 1832.)

Sozomen, Salaminus Hermias, b. in the 4th Christian century; was a contemporary of Socrates (q.v.), and lived, like him, in Constantinople as a *scholasticus*. "a chamber law-

yer," and wrote a work on the history of the church from 823 to 439, which follows that of Socrates very closely, though on monastic matters it has some independent and original information. It was edited by Valesius, Paris, 1668, and by Hussey, Oxford, 1860; best Eng. trans. (in same vol. with Socrates) by C. D. Hartranft, New York, Christian Literature Company, 1891.

Spalding, Martin John, D.D. (Rome, 1833), Roman Catholic bishop; b. in Marion County, Ky., May 28, 1810; d. in Baltimore, Feb. 7, 1872. He studied theology in Rome; was ordained priest in 1834, and made bishop of Louisville, 1850, and archbishop of Baltimore, 1864. He built the cathedral of Louisville, founded *The Catholic Advocate*, recalled the Jesuits and imported the Trappists, and published *History of the Protestant Reformation*, Louisville, 1860, 2 vols., 8th ed., Baltimore, 1875; *Lectures on the General Evidences of Catholicity*, 1847, 6th ed., 1866; *Miscellanea*, 1855, 6th ed., 1866; *Papal Infallibility*, 1870.

Spangenberg, Augustus Gottlieb, Moravian bishop; b. at Klettenberg, Prussia, July 15, 1704; d. at Berthelsdorf, near Herrnhut, Saxony, Sept. 18, 1792. A graduate of Jena, he became an assistant professor there, and later obtained a professorship at Halle, 1732. His connection with Zinzendorf, however, cost him his seat. From Halle, 1733, he betook himself to Herrnhut, where he became an assistant minister. In 1735 he was given the leadership of a colony of Moravians who sought to establish themselves at Savannah, Ga., and his influence upon John Wesley during this period was of profound importance. Thence he proceeded to Pennsylvania to labor among the German settlers as an evangelist. This work was interrupted by a commission to make a visitation to the Moravian mission on the island of St. Thomas. In 1741-42 he was active in England. On June 15, 1744, having been appointed to preside over the affairs of the Moravian Church in America, he was consecrated a bishop at Herrnhut. Arriving at Bethlehem, Pa., in the latter part of the same year, he superintended the Moravian missions among the Indians and their evangelistic efforts among the white settlers with signal ability, until 1861, with the exception of the brief periods from 1849 till 1851 and 1853-54, when he was absent in Europe. As apologist of his Brethren against the controversial attacks of the Lutherans and Pietists, and as administrator of affairs during the perilous times of the French and Indian war, his abilities shone forth brightly. In the fall and winter of 1752, with five associates, he made his way to the primeval wilderness of western North Carolina, to survey a tract of land bought by the church from Lord Granville. Both before and after the Indian war he made extended missionary tours into the Indian country, and was adopted into the Iroquois Confederacy, receiving the name of Tgirhitontie, or a Row of Trees. From 1762-92 he was mainly engaged in the work which devolved upon the chief executive board of the Moravian Church in Germany, being its president for twenty-three years.

He was pre-eminently the theologian of the Renewed Moravian Church, drawing up in 1777 his *Idea Fidei Fratrum*, Barby, 1782, Eng. trans. by La Trobe, under the title *Exposition of Christian Doctrine*, London, 1784, as the recognized statement of Moravian belief. His other works were *Darlegung richtiger Antworten*, Leipzig, 1751, and *Schluss-Schrift*, 1752, apologetic works in defence of Zinzendorf, and *Leben des Grafen von Zinzendorf*, Barby, 1772-74, 8 vols., abridged Eng. trans., London, 1838. (See Risler, *Leben Spangenberg's*, Barby, 1794; Ledderhose, *Leben A. G. Spangenberg's, Bischofs der Brüdergemeine*, Heidelberg, 1846, Eng. trans., London, 1855, and Frick, *Beiträge zur Lebensgeschichte A. G. Spangenberg's*, Halle, 1884.)

J. TAYLOR HAMILTON.

Sparrow, William, Episcopalian; b. in Massachusetts, March 12, 1801; d. at Alexandria, Va., Jan. 17, 1854. He was in Ireland, 1805-17; studied at Columbia College, 1819-21; taught at Miami, 1824-25, and at Gambier, 1829-40; professor of systematic divinity and Christian evidences at Alexandria, 1840-74. His *Sermons* appeared, New York, 1876, and his *Life and Correspondence*, by C. Walker, the same year. F. M. B.

Spencer, John, D.D. (Cambridge, 1665). Church of England; b. at Bocton, Kent, 1630; d. at Cambridge, May 27, 1695. He entered Corpus Christi College, Cambridge, 1645; M.A., 1652, fellow, 1655, and master, 1667; rector of Landbeach and archdeacon of Sudbury, 1667; prebendary of Ely, 1672, and dean, 1677. He wrote *Concerning Prodigies*, London, 1663-65, *De Urin et Thumim*, 1669, and *De legibus Hebræorum ritualibus*, Cambridge, 1685, 2 vols.; in complete form, 1727. The latter, his chief work, has been vilified by Witsius, Orme, and Archbishop Magee, as affirming what it expressly denied, that the Jewish ritual was "borrowed from the Egyptians." Such is the fate of learning when buried in a dead language!

F. M. B.

Spener (spa'-ner), Philipp Jakob, the father of pietism; b. at Rappoltswiller, Upper Alsace, Jan. 13, 1635; d. in Berlin, Feb. 5, 1705; studied theology at Strassburg, visited Basel, Geneva, and Tübingen, and became preacher at Strassburg, 1663, at Frankfort, 1666, court preacher in Dresden, 1686, and pastor of St. Nikolai in Berlin, 1691. He was pious almost by nature, and, in spite of the mildness and forbearance of his character, he very early came into direct opposition to that kind of Christianity which is only a name and a form. He began his reform labors in Frankfort, improving the method of catechetical work, instituting the *collegia pietatis*, private meetings for reciprocal edification, etc., and published *Pia desideria oder herzliches Verlangen nach gottgefälliger Besserung der wahren evangelischen Kirche*, 1675, *Allgemeine Gottesgelährtheit*, etc., in which his ideas stand out clearly as well as in those of his *Theologische Bedenken*, 1700-03, 4 vols., which belong to that time. Soon after his arrival at Dresden the opposition to him began. The

elector, Johann Georg III., a noisy soldier who liked to feel unembarrassed on all sides, took a dislike to him and showed it. The professors of Leipzig, representatives of the old, stiff, Lutheran orthodoxy, saw that though they were not directly attacked by the new pastor, they were openly deserted by their old students, and they felt jealous. His followers were not very discreet and he was himself not very firm in face of fanaticism. In many respects his position became better when he removed to Berlin, though the opposition now assumed formidable dimensions. The University of Halle, just founded, was completely under his control and became the home of pietism. All the more decidedly the University of Wittenberg turned in the opposite direction and published, in 1695, a manifesto in which they accused him of 264 heresies. He answered with his *Aufrichtige Uebereinstimmung mit der Augsburgerischen Konfession*, and a few years after his death *collegia pietatis* were held in the royal palace of Berlin. There is no collected edition of his works, but a complete list of them is in Canstein's *Lebensbeschreibung*, 1740. Wildenhahn's popular *Life of Spener* was translated into English by G. A. Wenzel, Philadelphia, 1881. C. P.

Speratus, Paul, b. at Rottweil (hence a *Rubilis*), Franconia, Dec. 13, 1484; d. at Marienwerder, West Prussia, Aug. 12, 1551; studied theology in Paris and Italy, but embraced the Reformation; began to preach in Austria, but had to flee from Vienna in 1521; went to Ofen (Buda) and thence to Iglau, but was again compelled to flee; settled in 1523 at Wittenberg, where he aided Luther in the compilation of the German hymn-book, and was in 1525 made court preacher to the elector of Brandenburg, and in 1529 bishop of Pomerania. He wrote several hymns, still in use. His life was written by Cosack, Brunswick, 1861; Pressel, Elberfeld, 1862, and Trautenberg, Iglau, 1868.

Spices is the rendering of four Hebrew words, and includes not only fragrant gums such as myrrh, and roots and barks such as cassia, cinnamon, cane, etc., but also fragrant seeds and the perfumes of flowers (Cant. iv. 14, 16). Some of these substances were used in compounding the sacred incense and anointing oil (Ex. xxv. 6, xxx. 23-25, 34, 35). Some were products of Palestine; others were obtained from Arabia, Persia, or India. The Greek word rendered "spices" (Mark xvi. 1, Luke xxi. 56) denotes aromatic substances in general. The two specified in John xix. 39, were a gum and a fragrant wood.

T. W. C.

Spiera (spe-a-rà), Francesco, b. at Citadella, near Padua, about 1498; d. there, Dec., 1548; was a lawyer, rich and trusted, when he embraced the Reformation and began to preach both publicly and in private. But when he heard that he was about to be summoned to Rome to appear before the Inquisition, he hastened to Venice, confessed repentance to the Roman legate there, subscribed a recantation drawn up by him, and read it

aloud in the church of Citadella in the presence of 2000 persons. Immediately after arriving home from that act he was seized with unutterable despair, fully convinced that he had committed the unpardonable sin, and died a few days after. The event made a deep impression not only in Italy but in Europe, and was described by four of his intimate friends in a Latin work with a preface by Calvin. (See Nathaniel Bacon, *Francis Spira*, London, 1638, frequently reprinted, e.g., 1845, and his life in Italian by Comba, Rome, 1872.)

Spinola, Christoval Rojas de, d. March 12, 1695; was a native of Spain and a member of the Franciscan order; came to Vienna in 1685 as confessor to the empress, a Spanish princess, and was in 1686 made bishop of Wiener-Neustadt. He was enthusiastic for the idea of bringing about a union between the Protestant and the Roman Catholic churches, and succeeded in making the Hanoverian court interested in the case, and negotiations were opened between him on the one side, and Leibnitz, Molanus, and the Helmstädt theologians on the other. He made his propositions in *Regulæ circa Christianorum omnium ecclesiasticum reunionem*, and they answered with *Methodus reducendæ unionis*, etc. The pope seemed not unwilling to enter into the scheme, when Spinola died. See LEIBNITZ, p. 495.

Spinoza, Baruch, b. in Amsterdam, Nov. 24, 1633; d. at The Hague, Feb. 21, 1677. His parents were Jews, but he himself was very early expelled from the synagogue by the rabbis on account of heresy. He then removed to Rhynsburg, where he spent several years polishing lenses for telescopes, but soon after the publication of his work on Descartes, 1663, he settled at The Hague on the invitation of Jan de Witt. In 1670 appeared his *Tractatus theologico-politicus*; his *Ethics* was not published until after his death. In his *Tractatus theologico-politicus* he sets forth that distinction, now so widely accepted, between religion and science, between theology and philosophy, according to which they represent—not, indeed, a double truth, such as the mediæval philosophers had it—but two different spheres, thought and action, theory and practice. The true relation of these two spheres were not fully developed until the appearance of the *Ethica*, but already in the *Tractatus theologico-politicus* religion had shrunk into a merely moral function and the idea of revelation has been completely dissolved. C. P.

LITERATURE.—Best editions of Spinoza's works by J. Vloten and J. P. N. Land, The Hague, 1882 sqq., Eng. trans. of the *Tractatus theologico-politicus*, London, 1862, 2d ed., 1868, rev. ed., 1877; of the *Ethics* [by Daniel Drake Smith], New York, 1876, and by W. H. White, London, 1883; *Chief Works of Spinoza Translated*, London, 1884, 2 vols. Recent books on Spinoza by R. Willis (London, 1870), Frederick Pollock (1880), W. Knight (1882), James Martineau (London and New York, 1882, 2d ed., 1883), H. Smith (Cincinnati, O., 1886), J. Caird (Edinburgh, 1888).

Spires, a city of Rhenish Bavaria, was in the Middle Ages often the residence of the German emperor and consequently the seat of the German diet. At the diet of March, 1529, the Roman Catholic majority decreed that the mass should be restored wherever it had been abolished, that every preacher who denied the real presence in the eucharist should be excluded from the pulpit, that a censorship on all books issued should be established, etc. The evangelical minority entered a formal protest against these decrees and thence were called "Protestants."

Spirit, Human. See SOUL.

Spirit, Holy. See HOLY SPIRIT, p. 375.

Spiritualism is a term denoting belief in a natural communication between this and the other world. It dates back to 1848, when certain rappings were the media of communication. It has succeeded mainly through the desire of bereaved persons to hear from departed friends, but never has withstood scientific investigation. It is really nothing but a system of necromancy over and over condemned in the Scriptures (Isa. viii. 19, R. V.). It has given occasion to innumerable frauds. Professed spiritualists reject the Trinity, atonement, and affiliated doctrines, but lay great stress on the future life as a continuation of the life that now is. T. W. C.

Spitta, Karl Johann Philipp, D.D. (Göttingen, 1855), b. in Hanover, Aug. 1, 1801; d. at Burgdorf, Sept. 28, 1859; studied theology at Göttingen, held various pastoral charges, and achieved great celebrity as one of the best German hymn-writers of the day. He published three collections, Leipzig, 1833-43-61, the last edited by A. Peters. They ran through several editions and some of the hymns have been translated into English by Massie, "Our lot is fallen in pleasant places," "O blessed Son whose splendor," "O happy house! O house supremely blest." His life was written by Munkel, Leipzig, 1861.

Sponsor (Latin, *responsibilis, guarantee, surety, bondsman*), designated in the ancient church him who took the baptized person, catechumen, or infant, out of the baptismal font, reached him the mixture of honey and milk, and generally assumed the responsibility before the bishop that he, if a catechumen, would lead a Christian life, if an infant, would be duly instructed in the Christian religion. The origin of this office is obscure. By some it has been ascribed to Hyginus, bishop of Rome, 137-41, but it, no doubt, arose spontaneously out of the general social conditions of the church. Later on it became subject to a very fanciful legislation in the Roman Church, sponsors could not marry each other nor their godchildren, etc. The Church of England orders three sponsors, for a male infant two godfathers and one godmother, for a female infant two godmothers and one godfather. In the Roman Church one sponsor is sufficient, but several are admissible.

Sports, The Book of, or the "Declaration of Sports," was published in 1618 by James I.,

and republished in 1633 by Charles I. In both cases it was aimed as a blow to the Puritans, allowing people, after divine service in the morning, to spend the rest of the Sunday in "lawful recreations," while the Puritans wanted it kept like the Sabbath by the Jews. The indignation was so great in 1618 that James I. prudently withdrew the declaration, and it became only still more intense in 1633.

Spotswood, or Spotiswood, John, b. at Mid-Calder, near Edinburgh, 1565; d. in London, Dec. 26, 1639; was made bishop of Glasgow in 1603, and archbishop of St. Andrews, 1615, and was very active in the introduction of the liturgy into the Church of Scotland. But when the rebellion broke out in 1637 and the Covenant was signed in 1638, he was ejected from his see and retired to London. He published a *History of the Church and State of Scotland*, London, 1655, rep., Edinburgh, 1847-51, 3 vols.

Sprague, William Buell, D.D. (Columbia, 1828; Harvard, 1848), LL.D. (Princeton, 1869), Presbyterian; b. at Andover, Conn., Oct. 16, 1795; d. at Flushing, L. I., May 7, 1876. He graduated at Yale, 1815, and at Princeton Theological Seminary, 1819, and was pastor (Congregational) at West Springfield, Mass., 1819-29, and at Albany (Second Presbyterian), 1829-69. Besides several memoirs, *Lectures on Revivals* (New York, 1832), etc., he published *Annals of the American Pulpit*, 1856-69, 9 vols.—a great and monumental work in a field otherwise unattempted. Its spirit is admirably fair and catholic, and it collected and preserved a vast range of material which otherwise would have perished, or been gathered with difficulty from innumerable scattered sources. F. M. B.

Spring, Gardiner, D.D. (Hamilton, 1819), LL.D. (Lafayette, 1853), Presbyterian; b. at Newburyport, Mass., Feb. 24, 1785; d. in New York, Aug. 18, 1873. He graduated at Yale, 1805; studied law, and then divinity at Andover, 1809-10; pastor of the Brick Presbyterian Church, New York, 1810-73, having a colleague after 1861. He was a founder of the Bible, tract, and home missionary societies, declined the presidencies of Hamilton and Dartmouth, and published sermons, essays, memoirs, etc., which were gathered in 10 vols., 1855; besides the *Brick Church Memorial*, New York, 1861; *Pulpit Ministrations*, 1864, 2 vols., and *Personal Reminiscences*, 1866, 2 vols. F. M. B.

Spring, Samuel, D.D. (Williams, 1806), Congregationalist; b. at Northbridge, Mass., Feb. 27, 1746; d. at Newburyport, Mass., March 4, 1819. He graduated at Princeton, 1771; went as an army chaplain to Canada, 1775-76, and was pastor at Newburyport, 1777-1819. He was a founder of Andover Seminary, of the Massachusetts Missionary Society (1799), and of the A. B. C. F. M. He published sundry sermons and treatises, and was the father of Dr. Gardiner Spring. F. M. B.

Spurgeon, Charles Haddon, Baptist; b. at Kelvedon, Essex, England., June 19, 1834.

His father and grandfather were Independent ministers, and he himself began to preach when but sixteen years of age, having been converted the previous year and immersed on profession of his faith, May 8, 1851, at Isleham. He had received an elementary education only, but his knowledge of the English Scriptures, earnest piety, and remarkable gifts of speech indicated from the first a career of exceptional usefulness. By arduous self-culture he repaired the lack of early schooling, and became a broad-minded and well-read man. He was chosen pastor of the Baptist church at Waterbeach in 1852, but was never formally ordained, and is still technically a layman. In 1854 he received a unanimous call to the pastorate of the New Park street Baptist church, Southwark, London—a church once prosperous, but then reduced to a congregation of 100. In three months the chapel (seating 1200) was crowded; within a year it was necessary to enlarge it; and by 1856 it was entirely outgrown. Services were held in the Royal Surrey Gardens Music Hall while the present Metropolitan Tabernacle was building in Newington. This was opened in March, 1861, with a seating capacity of 5000, and has been continuously filled ever since. The church has grown to a membership of 6000. The activities of the church and pastor are manifold. The Pastors' College, established in 1856, has educated a large part of the younger English Baptist ministry. The Stockwell Orphanage, incorporated in 1867, has twelve houses and cares for nearly 500 children. A colportage association labors among the poor, and Mrs. Spurgeon's Book Fund provides books for poor ministers. Since 1867 Mr. Spurgeon's brother, Rev. James A. Spurgeon, has been his co-pastor, and his twin sons, Charles and James, are preachers of the gospel. In spite of these labors, and frequent attacks of painful and disabling illness, Mr. Spurgeon has been a voluminous writer. Not to mention the volumes of his sermons, all carefully revised by him for publication, he has edited a monthly magazine (*Sword and Trowel*) for many years, and has written a shelf-full of books for plain people, besides compiling and in part writing *The Treasury of David* (a commentary on the Psalms, London and New York, 1870-85, 7 vols.), *Lectures to My Students*, 1875-77, 2 series, etc. Seventy-eight volumes in all are in print and general circulation; of one, *John Ploughman's Talk*, 360,000 copies have been sold. No man in his generation has done more to uphold the truth; no man has preached the gospel with greater fearlessness, sincerity, and power; no man has had a heartier God-speed for every good work; no man better deserves the confidence of Christians the world over. HENRY C. VEDDER.

Stabat mater (*the mother was standing*) are the opening words of the celebrated hymn by Jacopone da Todi from the 13th century, referring to John xix. 25. It has often been composed, by Palestrina, Pergolese, Haydn, and Rossini, and often translated into English, by Lord Lindsay, Caswall, Mant, Coles, etc. There is another *Stabat mater* by the same

author, but referring to the joy of the Virgin Mary at the birth of Christ, but it has attracted very little attention.

Stackhouse, Thomas, Church of England; b. 1680; d. at Beenham, Berkshire, Oct. 11, 1752. He was minister at Amsterdam, curate at Richmond, Ealing, and Finchley, and from 1733 vicar of Beenham. His chief works are *A Complete Body of Divinity*, London, 1729, and *A New History of the Holy Bible*, 1732, 2 vols. The latter has often been reprinted, as by Bishop Gleig, London, 1817, and Dr. Dewar, 1836. F. M. B.

Stahl, Friedrich Julius, b. at Munich, Jan. 16, 1802; d. at Brückenau, Bavaria, Aug. 10, 1861; studied jurisprudence at Würzburg, Erlangen, Heidelberg; was appointed professor at Erlangen in 1832, and in Berlin, 1840, and published *Philosophie des Rechts*, 1830, rev. ed., 1847; *Die Kirchenverfassung nach Lehre und Recht der Protestanten*, 1840; *Der christliche Staat*, 1847; *Protestantismus als politisches Princip*, 1856, etc. Although a jurist by education and a politician by profession, all this thinking and doing sprung from very decided religious views, and thus he came to exercise, in connection with his friend, Hengstenberg, a great influence not only on the ecclesiastical, but also on the religious life in Prussia.

Stalker, James, Free Church of Scotland; b. at Crieff, Perthshire, Scotland, Feb. 21, 1848; studied at Edinburgh University and New College, and has since 1874 been minister of St. Brycedale Free Church, Kirkcaldy. He published *The Life of Jesus Christ*, Edinburgh, 1879, 3d ed., 1884; *The Life of St. Paul*, 1884, 2d ed., same year; *Imago Christi*, 1890.

Stanislaus, b. July 26, 1030; d. May 8, 1079; was bishop of Cracow, at that time the capital of the kingdom of Poland, and denounced openly the scandalous life of King Boleslas II. But the king became furious and ordered his servants to kill the bishop, which they did while he was celebrating. In 1254 Innocent IV. canonized him, and he became the patron saint of Poland.

Stanley, Arthur Penrhyn, D.D. (Oxford, 18—), LL.D. (—, 18—), Church of England, dean of Westminster; b. at Alderley, Cheshire, Dec. 13, 1815; d. in London, July 18, 1881. His father was bishop of Norwich, 1837–49; his uncle became Baron Stanley of Alderley, 1839. At Rugby, 1829–34, he was profoundly influenced by Dr. Arnold, whose life (London, 1844) was his first book, and perhaps the most successful of clerical biographies. He entered Oxford as a scholar of Balliol, 1834; became a fellow of University College, 1839; tutor, 1841–51, and select preacher, 1845. His *Sermons and Essays on the Apostolic Age* appeared, London, 1847. During that troubled period he did his best for the widest toleration and against the oppression of any (as Dr. Hampden on one side, and the Tractarians on the other) for their opinions. Defending the Gorham judgment in the *Edinburgh Review*, 1850, he claimed

"that the Church of England, by the very condition of its being, was not High or Low, but Broad, and had always included, and been meant to include, opposite and contradictory opinions." This was the key-note of his whole life and work.

He was secretary of the Oxford Commission, 1850, and canon of Canterbury, 1851–56. Here he wrote the memoir of his father, 1851; *Commentary on Corinthians*, 1855, and *Memorials of Canterbury*, 1855. His tour in Egypt and the Holy Land, 1852–53, resulted in the volume on *Sinai and Palestine*, 1856, and one in Russia, 1857, bore fruit, in his *Lectures on the Greek Church*, 1861. While professor of ecclesiastical history and canon of Christ Church at Oxford, 1856–63, he began his *Lectures on the History of the Jewish Church*, 1863; vols. ii. and iii. appeared 1865 and 1879. His tour to the East with the Prince of Wales, 1862, was commemorated in the *Sermons* preached during their travels. His *Letter to the Bishop of London*, 1863, urged a relaxation of the terms of clerical subscription.

In 1863 he was appointed dean of Westminster, and married Lady Augusta Bruce, whose sweetness of spirit, large sympathy, and varied accomplishments helped mightily in his multifarious work till her lamented death in 1876. His wonderful social gifts, combined as they were with unswerving fidelity to his liberal principles, secured the affection of all classes, and he stood as well with workmen as with the royal family. His way to the episcopal bench was barred only by his supposed extreme opinions, and the dauntless courage with which he proclaimed them on all occasions. His Erastianism disgusted High Churchmen, his latitudinarianism offended evangelicals. Again and again he fought single-handed for Colenso against convocation. He aroused much wrath by inviting to communion Nonconformist revisers of the Bible, among them a Unitarian. Object as one may to his tenets, the beauty and manliness of his character, its total lack of bitterness, his chivalrous generosity, and the perfect consistency with which he maintained the position chosen in youth, call for high admiration. He was a man of the world, brilliantly gifted and successful, but far from a worldly man.

Among his later works are *Historical Memorials of Westminster Abbey*, 1867; *Essays on Church and State*, 1870, which gave great offence by defending the famous *Essays and Reviews*; *History of the Church of Scotland*, 1872; addresses and sermons delivered during an American tour, 1878; *Memorials of Edward and Catharine Stanley* (his parents), 1880; *Sermons on Public Occasions*, 1881; and *Christian Institutions*, finished shortly before his death, 1881. His literary talents were almost of the highest order, as shown by his most familiar prose works and his too infrequent verse. One or two of his hymns are coming into use; the *Westminster Abbey Hymn-Book*, 1883, contains thirteen, some of them of very great spiritual and poetic beauty. (See Dean Bradley's *Recollections* of him, London, 1883.) F. M. B.

Stark (Starck), Johann August, b. at Schwerin, Mecklenburg, Oct. 29, 1741; d. at Darmstadt, Hesse, March 3, 1816; was in 1769 appointed professor of Oriental languages, and in 1776 of theology at Königsberg, and became in 1781 court preacher at Darmstadt. He was all the while suspected of crypto-catholicism, and when openly accused thereof he defended himself, though not quite satisfactorily, in his *Ueber Kryptokatholicismus*, etc., Frankfurt and Leipzig, 1787. The accusations were renewed when, in 1809, he published anonymously *Theoduls Gastmahl, oder über die Verein. d. versch. Religions-societäten*, 7th ed., 1828, which is an attempt to reconcile all Christian denominations, and after his death it was discovered that there was in his house a room arranged for the celebration of mass, and in his will he had ordered his remains to be dressed in a cowl and buried in the Roman Catholic churchyard.

Stations of the Cross, The, is the common name of a series of pictures, generally fourteen, representing the scenes of the passion, and in Roman Catholic churches arranged in a semicircle behind the altar, so that the first, the sentence of Pilate, opens the series on the right side, and the last, the burial of Christ, closes it on the left, the rest following each other in order along the wall. To pray before each of these pictures was a common form of devotion in the Franciscan order in the 16th century, and thence it spread into the community at large.

Staupitz (stōw-pits), Johann von, D.D. (University of Tübingen, 15—), prior of an Augustinian convent there, was very active in the organization of the University of Wittenberg, and became in 1502 the first dean of its theological faculty. In 1508 he was appointed vicar-general of the Augustine convents in Saxony, and thus he became acquainted with Luther at Erfurt. He seems to have exercised a great and good influence on the young monk from their very first meeting, and for a long time he was in more than one way his mainstay and support. In 1508 he called him to Wittenberg as professor of theology, and it was on his advice that Luther first entered the pulpit. When the Reformation became an open breach with Rome, a revolution against the pope, Staupitz retired to Salzburg, 1519, and died there, Dec. 28, 1524, as vicar to the archbishop, but, unlike the Humanists, though he kept aloof from the Reformation and the reformers, he attacked neither the one nor the other. His letters and tracts have been edited by Knaake, Gotha, 1867. (See Uhlmann, *Reformers Before the Reformation*; Keller, *Johann von Staupitz und die Anfänge der Reformation*, Leipzig, 1888.)

Stedingers, The, a German family which, in the beginning of the 13th century, held large possessions and exercised considerable authority in the region along the middle course of the Weser, fell into a deadly feud with the archbishop of Bremen on account of an outrage offered one of their members by a priest, and for which they avenged themselves by killing the culprit. The feud lasted for

nearly thirty years, and was not put down until a formal crusade was preached against the Stedingers, and their army of 11,000 men was routed in the battle of Altenesch, 1234; and the affray, otherwise of no consequence, has a thrilling interest as a picture of the times. There are monographs on it by Schminck, Marburg, 1722; Ritter, Wittenberg, 1751; and Lappenberg, Stadt, 1755: the two former in Latin, the latter in German.

Steele, Anne, Baptist; b. at Broughton, Hampshire, 1716; d. there, Nov., 1778. An invalid, she sought consolation in devout verse, for which she had a graceful, though not vigorous talent. Her *Poems by Theodosia* appeared in 2 vols., London, 1760; a third, *Miscellaneous Pieces in Verse and Prose*, was added, 1780. These were reprinted at Boston in 2 vols., 1808, and most of them by D. Sedgwick, London, 1863. Judged by the number of her contributions to most hymn-books for two generations, she ranked next after Watts, C. Wesley, and Doddridge. Comparatively few of her effusions are used now. The best of them is the fragment beginning, "Father, whate'er of earthly bliss." F. M. B.

Stennett, Joseph, Baptist; b. at Abingdon, Berkshire, 6 m. n.w. of Oxford, 1663; d. at Knaphill, Bucks, July 11, 1713. He was a London pastor from 1690, and wrote *Hymns for the Lord's Supper*, London, 1697-1700, and for *Believers' Baptism*, 1712. His works, 1732, 4 vols., contain "Another six days' work is done." His grandson, **Samuel Stennett**, D.D. (Aberdeen, 1763), Baptist, was b. at Exeter, 1727, and d. in London, Aug. 24, 1795. He succeeded his father as pastor in Little Wild street, 1758, and was respected by George III., Howard the philanthropist, and many others. His works were collected in 3 vols., 1824, with a memoir. His hymns (about 39) appeared mostly in Rippon's *Selections*, 1787. F. M. B.

Stephan and the Stephanites. Martin Stephan, b. at Stramberg, Moravia, Aug. 13, 1777; d. in Randolph County, Ill., Feb. 21, 1846; studied theology at Halle and Leipzig, and was in 1810 appointed pastor of the Bohemian congregation in Dresden. He was a strict Lutheran, but with strong tendencies of separatism, and in the same way his great talent of organization was marred by undeniable traits of bad conduct. In 1838 he led a following of about 700 persons to America, and in 1839 they were settled on land bought in Perry County, Mo. Very soon, however, it became evident that certain rumors from his Dresden time were only too true, and Martin Stephan retired from his leadership. But the colony has prospered and still retains its character of strict Lutheranism represented by Concordia College in St. Louis. (See Vehse, *Die Step. Auswanderung*, Dresden, 1840.)

Stephan, St., the first king and the patron saint of Hungary; b. 977; d. 1038. His true name was Volk, but when, in 994, he was baptized by Adalbert of Prague, he assumed the name of Stephanus. From that time he travelled about in his dominion, preached,

baptized, built churches, established bishoprics, etc. As a reward Sylvester II. sent him a golden crown, gave him the title of Apostolic King, and commissioned the archbishop of Grau to crown him in 1000. In 1087 Innocent XI. made him a saint.

Ste'-phen (*crown*), the first martyr, was one of seven men chosen by the church at Jerusalem to minister to the poor, and hence called deacons, though that name is not given to them in the Bible account (Acts vi. 1-7). Stephen was distinguished as "full of faith and of the Holy Spirit." He spoke with so much power that he was arrested, tried, and then stoned to death by an angry crowd (Acts vii.). T. W. C.

Stephen is the name of ten popes. 1. May 12, 254-Aug. 2, 257, fell out with Cyprian on the question of rebaptism of heretics. The Roman practice of recognizing baptism by heretics as valid, and admitting the person thus baptized into the church without repeating the rite, was condemned by the councils of Carthage, 255 and 256, after which Pope Stephen broke off communion with the African Church. See Cyprian's Letters. 2. March 15, 752, reigned only a few days and was not ordained, on account of which circumstance he is by some not reckoned among the popes. 3. March 26, 752-April 26, 757, was the immediate successor of the preceding. He crowned Pepin the Small king of France, and received in reward the exarchate of Ravenna. His letters have been preserved in the *Codex Carolinus*. 4. Aug. 7, 768-Feb., 772, held a council in the Lateran, 769, which prohibited the election of a layman to the papal dignity. See his letters in *Codex Carolinus* and Einhard's *Vita Carol. Mag.* 5. Reigned only a few months, 816-17. 6. 885-91, obtained from the Byzantine emperor, Leo, that all who had been consecrated by Photius should be deposed, and all who had been deposed by him should be recalled. 7. Reigned only for a few months, 896-97. He had the body of his predecessor, Formosus, dug up from the grave and thrown into the Tiber, and he was himself shut up in a dungeon and strangled by his enemies. 8. 929-31, a creature of Theodora and Marozia. 9. 939-42, a German by birth and a relative of Otto the Great. 10. 1057-58, was originally abbot of Monte Casino and a creature of Hildebrand. C. P.

Stephens, Robert, b. in 1503; d. at Geneva, Sept. 7, 1559. He was the son of Henry, the founder of the great printing-house, and published in Paris three editions of the Greek New Testament, 1546, 1549, 1550 (the so-called "royal edition," which is the *textus receptus* for English scholars). In Geneva, whither he emigrated in 1550, he published his last edition, in which the versicular division was first adopted. According to tradition he made the division while travelling on horseback from Paris to Geneva, and it is jocularly said that every time his horse stumbled he marked a verse, which accounts for the occasional divisions in the middle of sentences. He also published the Hebrew Bible entire in 1539 and 1543, and the Vulgate, 1528, and often;

the French Bible, 1553, and the first edition of Beza's Latin translation of the New Testament, 1556.

Sternhold, Thomas, b. in Gloucestershire or Hampshire about 1500; d. 1549; groom of the chambers to Henry VIII. and Edward VI. Nineteen psalms versified by him appeared 1548, and 32 more (it is said) 1549. The work was carried on by John Hopkins of the Woodend, Aure, Gloucestershire, B.A. of Oxford, 1544, settled perhaps in Suffolk. *The Whole Booke of Psalmes Collected into English Metre* appeared, London, 1562, and was the chief metrical provision of the English Church for two centuries, being bound up with many editions of the Prayer-Book till 1830 or later. After 1700 it was called the "Old Version," to distinguish it from the "New Version" of Tate and Brady, 1696, which superseded it but slowly. In this about 64 versions bear Hopkins' initials, and 41 those of Sternhold, who did nothing of any merit (in modern eyes) except a few stanzas of Psalm xviii. The others are by Thomas Norton, a lawyer, who translated Calvin's *Institutes*, and d. about 1600; William Wittingham, 1524-89, an Oxford man who married Calvin's sister, and was dean of Durham from 1563; Wisdome, archdeacon of Ely (doubtful), and William Kethe, who was at Geneva with Knox, 1553, and later incumbent of Okeford, Dorset. This last contributed the only version now valued, that of Psalm c.; it was taken into the Scotch Psalms and is still widely used. F. M. B.

Sterry, Peter, Puritan; b. in Surrey; fellow of Emmanuel College, Cambridge, 1636; d. in London, Nov. 19, 1672. He was a member of the Westminster Assembly, one of Cromwell's chaplains, and author of sundry works abused in their day as mystical, and now nearly forgotten—Parliament, fast-day, and thanksgiving sermons, and the like. F. M. B.

Steudel (*stoi-del*), **Johann Christian Friedrich**, b. at Esslingen, Württemberg, Oct. 25, 1779; d. at Tübingen, Oct. 24, 1837, where he became professor of theology in 1815. He was the last representative of the elder Tübingen school; his *Lectures on the Theology of the Old Testament* was edited by Oehler, Berlin, 1840. The story is told that he once began a prayer in this fashion, "O Du, der Du den die das menschliche Geschlecht beglückende Religion verkündigenden Jesum in die Welt gesandt hast."

Stevens, Abel, LL.D. (Indiana State University, Bloomington, 1856), Methodist; b. in Philadelphia, Jan. 19, 1815; studied in the Wesleyan University, Middletown, Conn.; joined the New England Conference in 1834; held various pastoral charges, and became editor of *Zion's Herald*, Boston, 1840; *The National Magazine*, New York, 1852; *The Christian Advocate*, 1856, and *The Methodist*, 1860. After 1874 he travelled extensively and settled at Geneva, where he took charge of the American Union Church. He has published *History of Methodism*, New York, 1858-61, 3 vols.; *History of the Methodist Episcopal*

Church, 1864-67, 4 vols.; *Centenary of American Methodism*, 1866; *Madame de Staël*, 1881, 2 vols.; *Christian Work*, 1882, etc.

Stevens, William Bacon, D.D. (University of Pennsylvania, Philadelphia, 1848), LL.D. (Union College, Schenectady, N. Y., 1862), Episcopalian, bishop of Pennsylvania; b. at Bath, Me., July 13, 1815; was educated at Phillips Academy, Andover; ordained priest in 1844, and appointed assistant bishop of Pennsylvania in 1862, and bishop in 1865; d. in Philadelphia, Pa., June 11, 1887. He has published, besides *A History of Georgia*, New York and Phila., 1847-59, 2 vols., and other historical works, *Consolation*, Philadelphia, 1855, 2d ed., 1871; *Sunday at Home*, 1856; *The Lord's Day*, 1857; *Sabbaths of Our Lord*, 1872; *The Parables of the New Testament*, 1887, sermons, addresses, etc.

Stichometry (*line-measuring*) is the name given to a system which seeks to determine the contents and text of ancient manuscripts by a careful measurement of the *stichoi* or lines employed, the data being furnished by subscriptions at the close of the manuscripts, expressing the number of lines contained in the book that has been copied; by marginal annotations from point to point, stating the extent of the previous text; or by quotations and allusions in various writers which indicate either the locality of some passage in the quoted work or the compass of the whole or part of the works of a given author. A difficulty was encountered in the indefinite sense of the word *stichos*, but it was found, on examination that it was used mainly of hexameter poetry. And an actual count of the number of letters in certain works showed that a *stichos* represented not a clause nor a number of words, but a fixed quantity of writing.

The application of this system to the manuscripts of the classic authors and also to the codices of the Greek Testament, so far as it has been tried, has been found of great service in determining the original text. T. W. C.

Stiekna (De Steken), Conrad, also called Conradus ab Austria, d. at Prague, 1369. He was a forerunner to John Hus. In his work *Accusationes Mendicantium* he unsparingly attacks the begging orders of monks, quite in the style of his preaching, which was against the prevailing vices of the clergy and the degeneration of the church. (See Zitte, *Lebensbeschreibungen d. drei ausgezeichneten Vorläufer d. berühmten Mag. J. Hus*, Prag, 1786; Jordan, *Die Vorläufer des Hussitentums*, Leipzig, 1846.) C. H. A. B.

Stier (steer), Rudolf Ewald, b. at Frauastadt, Posen, March 17, 1800; d. at Eisleben, Dec. 16, 1863; studied theology at Halle and Berlin, held various pastoral charges, and was in 1850 appointed superintendent of Eisleben. His exegetical works, of a strongly pronounced homiletical character, found a very wide circulation, *The Words of the Lord Jesus*, Eng. trans. by Pope, Edinburgh, 10 vols., rev. by Strong and H. B. Smith, New York, 1869, 3 vols.; *The Words of the Apostles*, trans. by Venables, Edinburgh, 1869;

The Words of Angels, London, 1862, n.e., 1887, etc. His life was written by his sons, Wittenberg, 1868, 2d ed., 1871.

Stigmatization (from the Greek, *στίγμα*, "a mark") means the spontaneous formation of the same wounds as Christ received by being crowned with thorns, crucified, and pierced with a spear. The first instance was St. Francis of Assisi, 1224, the last Louise Latéau, a Belgian girl, 1873.

Stilling, Johann Heinrich Jung, b. at Grund, Nassau, Sept. 12, 1740; d. at Karlsruhe, Baden, April 2, 1817; led a very checkered life, divided between study, practice as an eye-physician, and literary work, but though struggling against poverty more than one fourth of his time, he managed to become one of the most widely read and most highly valued devotional writers of the time in Germany. Translated into English are *Theory of Pneumatology*, partially based on Swedenborg, London, 1834; *Autobiography*, 1835, 2 vols. (the edition of 1847 is abridged); *Interesting Tales*, 1837.

Stillingfleet, Edward, D.D. (Cambridge, 1668), bishop of Worcester; b. at Cranbourne, Dorsetshire, 93 m. w. of London, April 17, 1635; d. at Westminster, March 28, 1699. He entered St. John's College, Cambridge, 1648; became a fellow, 1653, and rector of Sutton, Bedfordshire, 1657. His *Irenicum*, London, 1659, maintained that the church ought not to add to the Master's conditions of fellowship; an appendix, 1662, claimed its independence of the state. This did not prevent the Act of Conformity, which drove out Baxter, Howe, Henry, and a multitude more. His *Origines Sacre*, London, 1662, gained him great reputation and rapid preferment; he became preacher at the Rolls, 1664; rector of St. Andrew's, Holborn, 1665; prebendary of St. Paul's, 1667; chaplain to Charles II., 1668; canon of St. Paul's, 1670; archdeacon of London and dean of St. Paul's, 1677, and bishop of Worcester, 1689. Though engaged in many controversies, he maintained (with some lapses) his liberal and pacific attitude, and enjoyed the respect of all parties. His learning, ability, and industry were great; witness his *Origines Britannicæ*, London, 1685, and other books of less fame than those above mentioned. His *Doctrines and Practices of the Church of Rome*, 1686, was reprinted, 1845. His *Sermons* were collected in 4 vols., 1696-1701, and his works, with a memoir, 1710.

F. M. B.

Stoddard, David Tappan, Congregationalist; b. at Northampton, Mass., Dec. 2, 1818; d. at Tabriz, Persia, Jan. 22, 1857. Graduating at Yale, 1838, and at Andover, 1841, he labored as a missionary to the Nestorians from 1843, and in 1844 founded a school at Oroomiah. He was at home, 1848-51, and wrote a *Grammar of Modern Syriac*, published in the *Journal of the American Oriental Society*, New Haven, Conn., 1853. His memoir, by J. P. Thompson, appeared, New York, 1858.

F. M. B.

Stoddard, Solomon, Congregationalist; b. at Boston, Sept. 27, 1643; d. at Northamp-

ton, Feb. 11, 1729. He graduated at Harvard, 1662; preached two years at Barbadoes; was the first librarian at Harvard, and was settled at Northampton, 1669-1729, and succeeded there by his grandson, Jonathan Edwards. He advocated the admission of unconverted persons to the Lord's Supper as a "means of regeneration," had a controversy with Increase Mather, and published sundry sermons.

F. M. B.

Stoecker, Adolf, United Evangelical; b. at Halberstadt, Prussian Saxony, Dec. 11, 1835; studied theology at Halle and Berlin; was chaplain to the German army at Metz, 1871, and became court preacher at Berlin, 1874, but resigned, 1890. He is one of the leaders of the so-called Christian Socialist movement and of the anti-Semitic party, and has published, besides numerous addresses and pamphlets, *Christlich-Sozial*, Bielefeld, 1884; two collections of *Volkspredigten*, Berlin, 1885 and 1886, etc.

Stoicism, the doctrine of a sect of ancient philosophers founded by Zeno, a native of Citium, in Cyprus, who taught in a public porch called *Stoa Poikilē*, "Painted Porch," whence came the name of his sect. The stoics held that the deity was not the creator, but the soul of the universe, and both were alike subject to inevitable destiny. They allowed polytheism, since the gods of mythology were minor developments of the great World-god. Man's chief good was in living according to nature, and thus living he was self-sufficient and not moved by either joy or grief. They affected austerity and apathy, and were of strict morals, but justified suicide as an escape from the ills of life. Paul encountered them at Athens (Acts xvii. 18).

The most celebrated members of the school were Cleanthes, author of a noted hymn, Cato, and Brutus; the freedman Epictetus, who died about A.D. 115, and the Emperor Marcus Aurelius, A.D. 121-80. (See Zeller, *The Stoics*, Eng. trans., London, 1869; W. W. Capes, *Stoicism*, London, 1880; T. Jordan, *The Stoic Moralists and Christians in the First Two Centuries* [Donellan Lectures], Dublin, 1880, 2d ed., 1884.) T. W. C.

Stoning, the punishment prescribed by the Mosaic law for such offences as idolatry (Lev. xx. 2), blasphemy (Lev. xxiv. 16), Sabbath-breaking (Num. xv. 35), witchcraft (Lev. xx. 27), and filial disobedience (Deut. xxi. 21), was inflicted outside the camp or city, and the witnesses were required to commence the work, often laying off their outer garments for freer action (Acts vii. 58). Biblical instances of stoning by a mob are, Egyptian (Ex. viii. 26), Jewish (1 Sam. xxx. 6, 2 Chron. xxiv. 21, Luke xx. 6, John viii. 59, x. 31), Lystran (Acts xiv. 5, 19). Paul says (2 Cor. xi. 25), "Once was I stoned." Christ would have died by stoning on the charge of blasphemy (Matt. xxvi. 57), but as a capital sentence could come only from the Roman governor, another charge was substituted, and for this a Roman penalty was inflicted. T. W. C.

Storr, Gottlob Christian, b. at Stuttgart, Sept. 10, 1746; d. there, as court preacher since 1797, Jan. 17, 1805; was professor of

theology at Tübingen 1775-1797. His principal works are *Ueber den Zweck der evangelischen Geschichte und der Briefe Johannis*, Tübingen, 1788, 2d ed., 1810, and *Doctrina Christiana*, Stuttgart, 1793, 2d ed., 1807. Ger. trans., 1803.

Storrs, Richard Salter, D.D. (Union College, 1853; Harvard College, 1859), LL.D. (Princeton, 1874), L.H.D. (Columbia College, 1887), Congregationalist; b. at Braintree, Mass., Aug. 21, 1821; graduated at Amherst College, 1839, and at Andover Theological Seminary, 1845; became pastor at Brookline, Mass., 1845; of the Church of the Pilgrims, Brooklyn, N. Y., 1846. He has been since 1887 president of the A. B. C. F. M. Renowned as an orator, his publications are mostly lectures and discourses; of them may be named, *Preaching without Notes*, New York, 1875; *Recognition of the Supernatural in Letters and Life*, 1881; *The Divine Origin of Christianity Indicated by its Historical Effects*, 1884; *The Puritan Spirit*, Boston, 1890.

Stoughton (stō-ton), John, D.D. (Edinburgh, 1869), Congregationalist; b. in Norwich, England, Nov. 15, 1807; was educated in University College, London; held various pastoral charges, and was professor of historical theology in New College, St. John's Woods, London, 1872-84. His principal works are *Ecclesiastical History of England*, London, 1867-74, 5 vols., 2d ed., 1881, 6 vols.; *Religion in England during the Reign of Queen Anne and the Georges*, 1878; *Religion in England, 1800-1850*, 1884; *Golden Legends of the Olden Time*, 1885.

Stowell, Hugh, Church of England; b. at Douglas, Isle of Man, Dec. 3, 1799; d. at Salford, near Manchester, Oct. 8, 1865. He graduated at St. Edmund's Hall, Oxford, 1823, and was at Salford from 1825, mostly in charge of Christ Church, which was built for him; canon of Chester, 1845, and rural dean. He was a prominent evangelical, and wrote a life of Bishop Wilson, London, 1819, *Tractarianism Tested*, 1843, and sundry other volumes in prose and verse. He is remembered chiefly by the hymn, "From every stormy wind that blows" (1831), one of 46 published by his son in 1868. (See his memoir by J. B. Marsden, 1868.) F. M. B.

Strabo (Strabus, i.e., the squinter), properly **Walfried** (Walafried, Walahfried, Walafrius), was a theological writer of the first half of the 9th century; b. in Alemannia about 809; d. near Reichenau, Aug. 17, 849. He studied under Rabanus Maurus at Fulda (q. v.), 826-829. Famous for scholarship, in 838 he was abbot of the Benedictine monastery of Reichenau, on Lake Constance. He is profuse, and not of much historical value. Besides historical and poetical works, he published many exegetical writings. Foremost among these is his *Glossa ordinaria*, commonly called merely the *Glossa*. It is a commentary on the Bible and on some of the Apocrypha, and consists mainly of extracts from the Fathers. It was for almost five centuries the main source of information in the West on such subjects, and was one of the earliest printed works (1475). His works are in Migne, *Pat.*

Lat. CXIII., CXIV., and his poetry in Dümmler, *Poeta Latini ævi Carolini*, ii. 259-473. C. H. A. B.

Strack, Hermann Lebrecht, Ph.D., Lic. Theol., D.D. (Leipzig, 1872-77-84), Protestant theologian; b. in Berlin, May 6, 1848; studied theology in Berlin and Leipzig, 1865-70, and became professor extraordinary of theology in Berlin, 1877. He has edited, since 1885, *Nathanael*, issued by the Berlin Society for the Propagation of Christianity among the Jews, and with Zöckler the *Kurzgefasster Kommentar* on the whole Bible and Apocrypha, Nördlingen, 1886 sqq., and has published *Prolegomena Critica in V. T. Hebraicum*, Berlin, 1873; *Prophetorum posteriorum codex Babylonicus Petropolitanus*, at the expense of Alexander II. of Russia; *A. Firkowitch und seine Entdeckungen*, Leipzig, 1876; *Pirke Aboth*, 1882; *Hebrew Grammar*, 1883, Eng. trans., New York and London, 1886; *Einleitung in den Thalmud*, Leipzig, 1887.

Strauss (strowss), David Friedrich, b. at Ludwigsburg, Wurtemberg, Jan. 27, 1808; d. there, Feb. 8, 1874; studied theology at Tübingen and philosophy in Berlin, and entered upon a university career as *repetent* at Tübingen, which, however, was suddenly and forever broken off by the publication of his *Leben Jesu*, Tübingen, 1835-36, 2 vols., Eng. trans., *The Life of Jesus*, Birmingham, 1842-44, 4 vols., trans. from the 4th ed. by George Eliot, London, 1846, 3 vols. The book is a direct application to the gospel narrative of the so-called mythical principle, which, just at that time, had proved itself a most potent instrument of truth in the study of profane history, and the result was a complete dissolution of the life of Christ into myths formed around or upon the Jewish tradition of Messiah. The sensation which it produced in Germany was without any parallel in the past; every pen of note was arrayed against it, and a special Strauss literature was created. In the 2d and 3d editions the author seemed to yield before the storm, but with the 4th edition he again advanced, and when, in later years, he returned directly to the subject, *Das Leben Jesu für das deutsche Volk*, Leipzig, 1864, Eng. trans., *A New Life of Jesus, written for the Use of the German People*, London, 1865, 2 vols.; *Die Halben und die Ganzen*, Berlin, 1865; *Der alte und der neue Glaube*, Leipzig, 1872, Eng. trans., *The Old Faith and the New*, by Mathilde Blind, London and New York, 1873, 3d ed. (with final preface), 1874; his standpoint fell at last outside the pale of Christianity. His second great work was *Die christliche Glaubenslehre in ihrer geschichtlichen Entwicklung*, Tübingen, 1840-41, 2 vols., in which he gives a critical representation of the origin, development, and decay of the various Christian dogmas. But the book attracted very little attention. Then followed a number of monographs or historical sketches of a more general literary character, *Schubarts Leben*, Berlin, 1849, 2 vols.; *Christian Märklin*, Mannheim, 1851; *Ulrich von Hutten*, Leipzig, 1857, Eng. trans., London, 1874; *Voltaire*, Leipzig, 1870, 5th ed., 1878, etc., all of which are characterized by competency, justness, and a literary form

very rare in Germany. His biography was written by Zeller, Bonn, 1874, Eng. trans., London, same year, and by Hausrath, Heidelberg, 1876-78, 2 vols. C. P.

Strong, Augustus Hopkins, D.D. (Brown University, 1870), Baptist; b. at Rochester, N. Y., Aug. 3, 1836; graduated at Yale College, 1857, and at Rochester Theological Seminary, 1859; became pastor at Haverhill, Mass., 1861; at Cleveland, O., 1865; president and professor of theology in Rochester Theological Seminary, 1872. He is the author of *Systematic Theology*, Rochester, 1887, 8d ed., New York, 1890; *Philosophy and Religion*, 1888.

Strong, James, S.T.D., LL.D. (Wesleyan University, Middletown, Conn., 1856 and 1881), Methodist layman; b. in New York, Aug. 14, 1822; graduated at Wesleyan University, 1844; became professor of biblical literature and acting president of Troy University in 1858, and professor of exegetical theology in Drew Theological Seminary, Madison, N. J., in 1868. He published *Harmony and Exposition of the Gospels*, New York, 1852; *Scripture History*, Madison, N. J., 1878; *Irenica*, New York, 1883; *Sacred Idyls. A Metrical Version of Solomon's Song. With Appropriate Explanations*, New York, 1890; a concordance to the Bible, 1891, and edited a *Cyclopædia of Biblical, Theological, and Ecclesiastical Literature*, 1867-81, 10 vols., supplement, 1885-87, 2 vols.

Strong, Josiah, D.D. (Adelbert College, Cleveland, O., 1886), Congregationalist; b. at Naperville, Du Page County, Ill., Jan. 19, 1847; graduated at Western Reserve, Hudson, O., 1869; studied in Lane Theological Seminary, Cincinnati, O., 1869-71; became secretary of the Ohio Home Missionary Society, 1881; pastor of the Central Congregational church, Cincinnati, O., 1884; general secretary of the Evangelical Alliance for the United States of America, 1886. He is the author of *Our Country*, New York, 1885 (over 100,000 copies sold).

Strype, John, Church of England; b. at Stepney, near London, Nov. 1, 1643; d. at Hackney, Dec. 11, 1737. He was educated at Jesus College and Catharine Hall, Cambridge; B.A., 1665, M.A., 1669; curate of Low Leyton, Essex, 1669-1737; lecturer at Hackney till 1724. In his later years his poverty was relieved by the sinecure of Tarring, Sussex. He was no original writer, but obtained access to many manuscripts, whence he industriously compiled *Memorials of Archbishop Cranmer*, London, 1694; lives of Sir Thomas Smith, 1698; Bishop J. Aylmer, 1701; Sir John Cheke, 1705; Archbishops Grindal, Parker, and Whitgift, 1710-11-18; *Annals of the Reformation in England*, 1709-31, 4 vols., and *Ecclesiastical Memorials*, 1721, 8 vols. He edited Lightfoot's works, 1684, 2 vols., and Stow's *History of London*, 1720, 2 vols. His *Historical and Biographical Works* were collected in 27 vols., Oxford, 1820-40. F. M. B.

Stuart, Moses, D.D. (—, 18—), Congregationalist; b. at Wilton, Conn., March

26, 1780; d. at Andover, Mass., Jan. 4, 1852. A precocious student, he read Edwards *On the Will* at twelve, and at fifteen mastered Latin grammar in three days. Graduating at Yale, 1799, he taught at North Fairfield, Danbury, and Yale; was admitted to the bar, 1802, and ordained, March 5, 1806, as pastor at New Haven; here he won eminence as a preacher. But his life-work was as professor of sacred literature at Andover, Feb. 1810-48. His learning, ability, and zeal made their impression on over 1500 ministers, including 100 foreign missionaries, 70 college professors, and 30 Bible translators. Albert Barnes called him "the father of biblical learning in this country." Professor E. A. Park credited him with "redeeming theology from an iron-handed metaphysics, disenthraling the free meaning of the Bible from slavery to an artificial logic." Professor H. B. Smith testified that he "became a rich blessing to the churches, by training their preachers to the more thorough study of the whole truth." "He had the sagacity," said Professor C. P. Krauth, "to discover the value of the German as the source of the best weapons for the defence of the faith," and "the moral courage to stand up in defence of the literature he prized." His works include a Hebrew Grammar without points, Andover, 1818, and with points, 1821; *Letters to Dr. Channing on the Divinity of Christ*, 1819, and to Dr. S. Miller on his *Eternal Generation*, 1822; translation of Winer's *New Testament Grammar* (with Dr. Robinson), 1825, of Ernesti's *Elements of Interpretation*, 1825, and of Roediger's *Gesenius*, 1846; *Hebrew Chrestomathy*, 1829; commentaries on Hebrews, 1827-28; Romans, 1832; Apocalypse, 1845; Daniel, 1850; Ecclesiastes, 1851, and Proverbs, 1852; *Notes on Hug's Introduction to the New Testament*, 1836; *Hints on the Interpretation of Prophecy*, 1842; *History and Defence of the Old Testament Canon*, 1845; *Conscience and the Constitution*, Boston, 1850, besides over 3000 pages of unbound and uncollected matter. F. M. B.

Sturm, one of the founders and the first abbot of Fulda; b. in Bavaria, 710; d. at Fulda, Dec. 17, 779; was a man of great energy and authority, and worked with eminent success both as a missionary and as a diplomatic agent. His life, written by Eigil, abbot of Fulda, 818-22, is found in Pertz, *Monum. Script. Germ.*, II.

Stubbs, William, D.D. (by decree of convocation, 1879), LL.D. (Cambridge, 1879; Edinburgh, 1880), Church of England, bishop of Oxford; b. at Knaresborough, York, England, June 21, 1825; was educated at Oxford, and became regius professor of modern history there, 1866, and bishop of Chester, 1884, of Oxford, 1888. He has published *Chronicles of the Reign of Richard I.*, London, 1864-65, 2 vols.; *Benedictus Abbas*, 1867, 2 vols.; *Roger Hoveden*, 1868-71, 4 vols.; *Constitutional History of England*, 1874-78, 3 vols.; *Gerrase of Canterbury*, 1879, 2 vols.; *Chronicles of Edward I. and II.*, 1882-83, 2 vols.

Stylites (στυλῖται κωνίται, *stationarii*), or pillar saints, were such anchorites as spent more

or less of their lives on tops of pillars. They were usually supported by a board or wall, so as not to fall down, and to prevent them from sitting or lying down. They stood on their pillars in all climates, night and day, summer and winter. It was particularly in the Syrian desert that they abounded. However monstrous this form of asceticism was, it created much admiration in many places. Rich people often built these pillars for saints; one Daniel had his adorned with inscriptions, magnifying his virtues. Alypius stood seventy years on a pillar. This form of asceticism was in vogue down to the 12th century, but was almost unknown in the West. It originated with Simeon, surnamed the Stylite (q. v.). C. H. A. BJERREGAARD.

Suarez (swâ-reth), Francis, b. at Granada, Jan. 5, 1548; d. in Lisbon, Sept. 25, 1617; entered the order of the Jesuits in 1565, and taught successively philosophy and theology in Valladolid, Rome, Salamanca, and Coimbra. His works, which were much admired in their time, were printed in a collected edition of 23 vols. at Lyons and Mayence, 1630, and rep. in Venice, 1740, 24 vols. His *Defensio Fidei Cath. et Apost. adversus Angl. Secta Errores*, Coimbra, 1613, was enthusiastically applauded in Rome and burned by the hangman in London. A digest of his *De Statu Religionis* was given by W. Humphrey, *Suarez on the Religious State*, London, 1887, 8 vols. His life was written by Deschamp, Perpignan, 1671; Alegambe, Antwerp, 1443; Werner, Regensburg, 1861; the two former in Latin, the latter in German.

Subdeacons belonged in the early church to the minor orders and were ordained without imposition of hands.

Sublapsarianism or Infra-lapsarianism is the doctrine that the decree of predestination regards man as fallen, and chooses some to salvation, leaving others to the just consequences of their sins. The opposite view, *supralapsarianism*, holds that God regarded man simply as a creature, and for his own glory, antecedent to the fall, determined to save some of the race and reject others, and thus decreed to permit the fall of Adam.

T. W. C.

Succoth (booths), the place where Jacob built a house for himself and booths for his cattle after leaving Esau (Gen. xxxiii. 17). It was given to the tribe of Gad (Josh. xiii. 27). Gideon severely punished the people of the place for not aiding him against Midian (Judges viii. 5-16). It lay east of Jordan 8 miles from the river, and is identified by some with Tell Daraka north of the Jabbok. Another Succoth was the first camping-place of Israel on the way from Egypt (Ex. xii. 37, Num. xxxiii. 5, 6).

T. W. C.

Succoth-Benoth (tents of daughters), an object of idolatrous worship among the Babylonians (2 Kings xvii. 30), and used by those who were transplanted to Samaria, but its precise nature is unknown.

T. W. C.

Sufism, more correctly *Sufism*, in the most general way, may be defined as Mysticism and

Theosophy from the standpoint of Mohammedanism. There is much in favor of Schmölder's assertion that Sufism is neither a philosophical system nor the creed of a religious sect, but simply a way of living. Graham maintained in the *Transactions of the Bombay Literary Society*, vol. i., 1819, that "any person or a person of any religion or sect may be a Sufi. The mystery lies in this: a total disengagement of the mind from all temporal concerns and worldly pursuits; an entire throwing off not only of every superstition, doubt, or the like, but of worship, ceremonies, etc., laid down by any religion." Abu-Said-Abul-Chair, the reputed founder of Sufism, said when asked what it was: "What you have in the head, give it up; what you have in the hand, throw it away; whatever may meet you, depart not from it." Sufism thus seems to be a religion of the heart as opposed to formalism and ritualism. Dschuneid, a Sufi sheik, defined its aim to be "to liberate the mind from the violence of the passions, to put off nature's claims, to extirpate human nature, to repress the sensual instinct, to acquire spiritual qualities, to be elevated through an understanding of wisdom, and to practise that which is good." These definitions clearly place Sufism among the mystic systems. As for its theosophic character, that will appear when we consider its symbolical language. Theosophy, according to the old and well-understood sense of the term, is a Wisdom that sees God in Everything and Everything in God. Not a wisdom about or from God, but in God. It is a God-intoxicated state. Such is theosophy as understood by its best exponent in the West, Jacob Boehme. The Sufis as theosophists claim to be God-intoxicated, though it has always seemed to students of their system and practices that they were sense-intoxicated in the most emphatic manner. They seek God and see him where the devotee ordinarily does not look for him—"in the red cheeks of beautiful damsels," in "sexual love," "in wine," in "taverns," etc. They explain, however, these terms as being symbolical only. Hafiz declared that wine invariably means devotion, and the Sufi dictionary explains sleep to symbolize meditation, perfume to be hope of divine favor, while kisses and embraces signify raptures of piety. The tavern stands for the cell of contemplation; lips for the inscrutable mysteries of God's essence. Beauty is his perfection, and tresses and curls his expansion and infiniteness. Thus through the lover's and wine-bibber's dictionary we find spiritual and heavenly meanings added opposite the most vulgar and sensuous terms, and they are the real and true senses in which the words are to be used. Why such low and sensuous symbols are persistently used no Sufi has explained. Probably Oriental taste answers the question, that in such way only can the Eastern mind and heart be roused. However, this is Sufi theosophical language, and reveals to the initiate the presence of the Divine in everything. The late Professor E. H. Palmer studied and defined Sufism from still another point of view. He found that the system was an endeavor to reconcile

philosophy with revealed religion, and that it was done by assigning a mystical and allegorical interpretation to all religious doctrines and precepts. These tenets he further considered as forming the esoteric doctrine of the Shiites principally. He reserved for a future work, which he never published, to prove that "Sufism is really the development of the primeval religion of the Aryan race."

The term *Sûfi* is derived from the Arabic word *sûf*, "wool," in allusion to the dress adopted by the dervishes, who are the masters and teachers of Sufism. As Sufism is a system of emanation, some have thought that "wool" represented rays of emanation, and therefore was their true appellative. Some think that the similarity to the Greek *σοφός* is merely accidental, but many scholars have proved the closest similarity between Platonism, Neo-Platonism, and Sufism, and maintain therefore that the name originates in the Greek, though they allow the Sufi claim, that the system is not only older than Mohammed, but older than (Mohammedan-Persian) history. The Dabistan maintains the identity of the pure Sufis and that of Platonism. The following is a *résumé* of the more prominent Sufi tenets. The Deity alone is and permeates all things. All visible and invisible things are an emanation from Deity, and are not absolutely distinct from it. Those Sufi who believe thus, believe also that "God" is one with every enlightened being. They compare him to a flame and their souls to charcoal, and say, that in the same manner which charcoal when it meets flame becomes flame, the immortal part, from its union with God, becomes God. Another group of Sufis are theistical, and speak about God in the well-known theistical phraseology. About the Good and the Evil they think there is no absolute difference; that which appears evil is a result of ignorance. The soul of man is of God, not from God. It lives in the body as in a prison and banishment from God. Before its exile it saw Truth, but here it only has glimpses "to awaken the slumbering memory of the past." The main object of all Sufi teaching is to lead the soul onward by degrees to reach home again. The Sufis are very explicit in their teachings as to how to reach union with God. The whole process they compare to a journey and the doctrines which describe it are called the road.

Famous among the Sufis is the Zikr, ecstatic exercises belonging to the training on this journey. The word is similar in its mystical powers to the Hindu (Sanskrit) AUM. It contains the whole philosophy and theosophy of the universe. Z is creation, K is conservation, and R is transformation. When recited aloud, or with low voice, or mentally, it has the power of creating ecstasy. Upon recitation follows usually dancing and howling, on which the reader is referred to J. P. Brown's *Dervishes*, London, 1867, Philadelphia, 1868, and E. W. Lane's *Arabian Society in the Middle Ages*, London, 1883, two books easily accessible to most readers.

The fakirs or dervishes are the practical expounders of the Zikr. Though asceticism and monastic life are inconsistent with Mo-

hammedanism, and Mohammed constantly preached against them, advocating an active life and an aggressive religion, they nevertheless took root even in his own lifetime and his own family. The Sufi order, "the brethren of sincerity," is the most remarkable. Its organization is purely theosophical, and thus differs radically from Christian monkish orders and fraternities. In this hierarchy the supreme dignity is vested in the Khidr. He is a man, but so far elevated above human nature that he is admitted to the Divine Wisdom, and possesses a relative omnipotence and omniscience on account of his mystical secrets. He is not bound by space or time, and can be visible or invisible at pleasure. He has been known in the various ages as Seth, Enoch, Elias, and is yet to come as the Mahdi. This being is the centre, the prop, the ruler and the mediator of men of ascetic habits and practices. As such his title is Kothb, axis, the spiritual pole round which and on which all moves. Under him are the Aulia, or intimate friends, seventy-two in number, in whom are vested all doctrine, authority, and sanctity. When a friend is gifted with inspiration and the power of working miracles he is called a Nebi, prophet; and when entrusted with the delivery of God's own message, he is called Rusul, apostle. When he is appointed to abrogate a previous dispensation and preach a new one, he is called "Ulu'l" Azm, "one who has a mission." Among the friends one is the most prominent, the Kothb-ez-zaman, or axis of his age; he is the visible depository of the knowledge and power of the supreme Kothb. None of these men has any outward or distinctive sign of dignity and authority; their position is only known by the effects they produce.

The influence of Sufism cannot be overestimated. Its refining and elevating character is the inner secret of the hold Mohammedanism has upon the learned and philosophical among its adherents. All the prominent poets of Mohammedanism have been and are Sufis; for instance, Hafiz, Saadi, Attar, Khatibi, Jellaladdin er Rumi, Nizami, Omar Khayyam, etc.

The literature on Sufism is voluminous. The title of most authors and their works will be found in Hammer-Purgstall, *Literatur-Geschichte der Araber*, etc., Wien, 1850-56, 7 vols. (See also Tholuck, *Sufismus, sive theosophia persarum*, Berlin, 1821; *Blüthenammlung aus der morgenl. Mystik*, Berlin, 1825; J. von Hammer, *Geschichte der schönen Redekünste Persiens, mit einer Blüthenlese*, Wien, 1818; Garcin de Tassy, "La poesie phil. et rel. chez les Persans," in *Revue cont.*, 1856; numerous trans. in *Zeitschrift für d. morgenl. Gesch.*; E. H. Palmer, *Oriental Mysticism*, Cambridge, 1867; Th. P. Hughes, *Dictionary of Islam*, New York and London, 1885; the various journals of Oriental learned societies, etc.)

C. H. A. BJERREGAARD.

Suffragan (Latin, *suffraganeus*, "assistant") denotes the relation between the diocesan bishop and his metropolitan whom he is said to assist, or between a bishop *in partibus* and the regular diocesan bishop whom he is actually assisting.

C. P.

Suger, abbot of St. Denis, was a leading man in the church and prominent in the affairs of state in France; b. near St. Omer, 1081; d. in the monastery of St. Denis, 15 $\frac{1}{2}$ m. n. of Paris, Jan. 12, 1151. He was educated in the monastery of St. Denis. His first public office was the administration of the distant property of the convent, particularly defending it against predatory knights. He was counsellor to Louis VI., and assisted vigorously in reducing the barons and establishing royalty. His disposition and office made him an active participant in the controversy about investiture (q.v.). In 1118 he met the fugitive pope, Gelasius II., and placed the resources of France at his disposal. In 1122 he succeeded to the abbacy of St. Denis, and 1124 he took part in the great Lateran Council, and Calixtus II. proposed to make him a cardinal, but died before he could execute his offer. 1127 saw a great change in his life. He became an ascetic, and it seemed as if he would retire entirely from the affairs of the state, but we find him in 1137, when Louis VII. ascended the throne, deeper in the affairs of the world than before. He was associated in the regency, and was appointed regent during the king's absence on a crusade. He administered the government wisely, subdued the unruly nobility, and replenished the treasury. He also built many edifices throughout the land, and prevented the king's brother from seizing the throne. Louis publicly thanked him for his services and called him the father of his country. His literary remains are scant, and are found in Migne, *Pat. Lat.* CLXXXVI. (See Bernardi, *Essai Hist. sur l'abbé Suger*, Paris, 1807; Carné-Marcein, *Études sur les fondateurs de l'unité nationale en France*, Paris, 1848, 2d ed., 1856, 2 vols.; François Combes, *L'abbé Suger*, Paris, 1853; A. Vetault, *Suger*, Tours, 1872.)

C. H. A. BJERREGAARD.

Summerfield, John, Methodist; b. at Preston, Lancashire, 217 m. n.n.w. of London, Jan. 31, 1798; d. in New York, June 13, 1825. He was received into the Irish Wesleyan Conference, 1819, and in 1821 came to America, where he gained rapid and immense popularity, preaching to crowds in New York, Philadelphia, Baltimore, and Washington; but his health failed in June, 1822, and efforts to restore it by foreign travel were in vain. His *Sermons and Sketches of Sermons* appeared, New York, 1842; his life, by J. Holland, New York, 1829, and by W. M. Willitt, Philadelphia, 1857. F. M. B.

Summers, Thomas Osmond, D.D. (—, 18—), LL.D. (—, 18—), Methodist; b. at Corfe Castle, Dorset, 116 m. w. by.s. of London, Oct. 11, 1812; d. at Nashville, Tenn., May 5, 1882. Coming to America, 1830, he was admitted to the Baltimore Conference, 1835, labored in Texas, 1840-43, and then in Alabama; was secretary of the convention at Louisville, 1845, which organized the Methodist Episcopal Church, South, and general book editor of that body at Nashville, Tenn., 1845-82; assistant editor of the *Southern Christian Advocate*, 1846, editor of the *Sunday-School Visitor* and of the *Quarterly Review*

of his denomination, and chief compiler of its hymn-book. From 1855 he lived in Nashville, except 1862-66 in Alabama. He edited hundreds of books for his denomination, and published at Nashville commentaries on the gospels, 1868-72, 4 vols., 2d ed., 1874-75; Acts (1874, 2d ed., 1875); *Refutation of Theological Works of Thomas Paine, not Noticed by Bishop Watson in his Apology for the Bible*, 1855, 4th ed., 1874, and on the ritual of his church (1873, 2d ed., 1874), besides sundry doctrinal and devotional works and a few hymns.

F. M. B.

Sun-worship, one of the earliest and most widespread forms of idolatry. It existed in all the nations around Palestine. The Assyrians worshipped the sun directly without an intervening idol (Job xxxi. 26, 27), and this form was introduced into Judah by Manasseh (2 Kings xxi. 3, 5). He and his successor, Amon, dedicated horses and chariots to the sun and burned incense to it on the housetops (xxiii. 5, 11). Sun images are mentioned in Lev. xxvi. 30, Isa. xvii. 8, xxvii. 9, Ezek. vi. 4, 6, 2 Chron. xiv. 3, xxxiv. 4 (R. V.). Whatever the name of the worship Israel met in Egypt or in Palestine, its real object was the sun. Everywhere on earth the orb of day was worshipped, but faithful Hebrews called on it (Ps. cxlviii. 3) to praise Jehovah, the Sun of righteousness. (See A. Hillebrand, *Die Sonnencultus in Alt-Indien*, Erlangen, 1890.)

T. W. C.

Sunday is the heathen name of the first day of the week (as is the case with the names of the other days), and means "the day of the sun" (*dies solis*). It does not occur in Scripture, but is now in common use for the Christian's day of rest and worship, properly called "the Lord's day" (Rev. i. 10), as the day which commemorates his resurrection.

T. W. C.

Sunday legislation began with the famous statute of Constantine (321) ordering all workshops to be closed. Theodosius the Great (386) forbade the doing of business and holding spectacles on that day, and (460) the laws put an arrest on all legal process. In England Sunday laws existed from an early date, beginning with Alfred (876), and became stricter as time passed. The statute of Charles II. (1678) is, with some modifications, still the law of the land. It prohibits all labor save works of necessity and mercy, public sales, travelling, etc., but permits meat and milk to be sold before 9 A.M. and after 4 P.M. The laws of our states resemble the English statute. They make Sunday a non-legal day. Many of them make exception in favor of those who observe the seventh day of the week. These laws have been declared constitutional, as resting on the right of all classes to rest one day in seven, the right of the great majority to undisturbed worship on this day, a decent respect to the religious institutions of the people, and the value of Sunday observance to the state itself as promoting intelligence and morality. The spirit of the laws is protection, not coercion.

T. W. C.

Sunday-schools. The Sunday-school, as

an agency of popular religious instruction, had its modern origin in the work of Robert Raikes, editor and proprietor of the *Gloucester Journal*, in Gloucester, England, in the month of July, 1780. Impressed by the need of the children in a manufacturing quarter of his city, Mr. Raikes engaged four women, at the rate of a shilling a day each, to give instruction in reading and in the Church of England Catechism to such children as could be induced to gather for the purpose. The first Sunday-school was begun at the house of Mr. King in St. Catherine street. The school session was from 10 to 12 in the forenoon. After a recess of an hour the scholars reassembled, and after reading a lesson were conducted to church. After service they were examined in the catechism until 5.30, when they were dismissed. The Rev. Thomas Stock, a parish clergyman, assisted Mr. Raikes in this work, visited the schools, examined the scholars, and added a sixpence a day to the stipend of the teachers.

The success of this movement was so gratifying that, in Nov., 1783, Mr. Raikes called public attention to it in the columns of his paper. Subsequently his descriptions of the work were published in the Leeds and Manchester papers, in the *Gentleman's Magazine*, in the *Arminian Magazine*, edited by John Wesley, and in other periodicals. Volunteers took the place of paid teachers. The work became widely popular. Church dignitaries approved it. Ladies of fashion undertook the work of Sunday-school teaching. The queen gave to the movement the stamp of royal favor, sending for Mr. Raikes to bring her the story of his work, and assuring him that she envied him his privileges and power of doing good in this way. John Wesley incorporated the plan of Robert Raikes into his new movement for religious reform. William Fox and Jonas Hanway secured the organization of a general Sunday-school society, with its centre in London. From this beginning the Sunday-school movement extended itself throughout Great Britain and beyond. Its progress was, however, not without opposition. The archbishop of Canterbury summoned a council of bishops to consider whether something could not be done to stop this movement. The Presbyterians of Scotland and the Congregationalists of New England were disposed to take stand against it because of its supposed secularization of the Sabbath. But it made progress in spite of opposition.

While this was the beginning of the Sunday-school under its present name, it was by no means the beginning of that method of popular religious instruction which it has come to represent in the plans of the Christian Church. Before Abraham was a father, he had 318 "instructed" retainers (Gen. xiv. 14). Under the Mosaic law the children as well as the parents were commanded to be gathered, at stated seasons, before the Lord, for the study of the law, in order to supplement any lack of their home instruction in religious knowledge (Deut. xxxi. 10-13). A duty of the Levites, in the days of the kings, was to go about and teach the people from the book of the law (2 Chron. xvii. 9). A

prominent feature of the synagogue service, after the return of the Jews from their captivity, was the study of the law by means of free questioning and answering. In connection with the synagogues a system of religious schools was organized in the first century before Christ, by the labors of Simon ben Shetach, a president of the Sanhedrin, and Joshua ben Gamla, a highpriest, as would appear from the testimony of Josephus and the Talmud. At from five to seven years of age a Jewish child was to find his place in the synagogue Bible-school; and he was to pass on from grade to grade of Bible study until his full manhood. These catechetical Bible-schools were deemed an essential part of the Jewish life and polity. There is every reason to suppose that they existed throughout Palestine in the days of Jesus; that he was a scholar in one and another of them; that he taught in them as he went from place to place; and that he had them in mind when he enjoined it upon his disciples to make scholars of all the nations, teaching them all that he had commanded them (Matt. xxviii. 19, 20).

Early Christianity made progress in new communities through its free use of the school idea. "The Apostolic Church," says Bunsen, "made the school the connecting link between herself and the world." Schools for the teaching of religious truth were established far and near. When St. Gregory the Illuminator, for example, entered upon the work of Christianizing Armenia, at the beginning of the 4th century, he adopted a compulsory system of Bible-schools for the children in every city there, and other lands were similarly evangelized. A canon attributed to the sixth General Council of Constantinople, A.D. 680, sanctioned the setting up of charity schools in all the country churches, as they were already to be found in the cities. It was only when "the ecclesiastical spirit overcame the evangelical" that the teaching of truth in the Bible-school was largely done away with, and that a showy ritual displaced the interlocutory study of the Bible. Even in the Dark Ages, however, the Christian life was purest in those communities—like the Waldenses, the Lollards, the Bohemian Brethren, and the Brothers of the Common Life—where the Bible was still taught to the young by means of church-schools.

At the time of the Protestant Reformation, in the 16th century, the need of a revival of the system of church-schools for the religious training of the young was recognized by all the leading reformers. "Young children and scholars are the seed and the source of the church," said Luther. "For the church's sake, Christian schools must be established and maintained; for God maintains the church through the schools." Luther prepared catechisms as a guide to the religious teaching of the young. Calvin did a similar work. Zwingli, Beza, Knox, Cranmer, Ridley, and Ussher were also alive to the importance of the church-school as a means of training the young in a knowledge of the Bible. The Church of England and the General Assembly of the Church of Scotland, as well as the Lutheran Church authorities, made provision

for the interlocutory teaching of the children in religious things in the Lord's house on the Lord's day. The obvious value of this work aroused the Roman Catholic Church to correspondent effort in behalf of the young; and the organized endeavors of Ignatius Loyola and his associates, in the newly founded order of the Jesuits, were directed primarily to the establishing and conducting of schools for the religious instruction of children. In the Protestant churches, however, the polemical spirit of the day led to the overshadowing of teaching by preaching; and the religious instruction of children was too often limited to the perfunctory hearing of memorized catechism answers. As a result of this neglect of the primitive church-school idea, there was a sad religious decline, in the 17th and 18th centuries, in both Europe and America.

There was a new revival in religious life about the middle of the 18th century in connection with the work of the Wesleys, and Whitefield, and Zinzendorf, and Edwards. This revival also quickened an interest in the religious care of the young, and it prepared the way for the introduction of the modern Sunday-school movement, and for its acceptance as a fresh adaptation of the primitive church-school idea. There was nothing absolutely new in the plan of Robert Raikes. There had never been a time, since the introduction of Christianity, when schools similar in character to his were not doing their work in one field or another. But the hour was now ripe, in the providence of God, for the recognition and employment of this agency of Christian evangelism and Christian instruction to an extent before unknown. Within four years from the public announcement, by Mr. Raikes, of his beginning in this line at Gloucester, the Sunday-schools of the United Kingdom had a membership of about a quarter of a million; and the progress of this movement has been steadily onward, until now (1890) the aggregate membership of the Sunday-schools of the world is not far from 20,000,000 of scholars, under some 2,000,000 of teachers, including all denominations of Christians and extending to every quarter of the globe.

Sunday-schools are known, or are claimed, to have been started at an earlier date than those gathered by Robert Raikes, as follows: In Bath, England (by Rev. Joseph Alleine), in 1665-68; in Roxbury, Mass., in 1674; in Norwich, Conn., in 1676; in Plymouth, Mass., in 1680; in Newtown, L. I. (by Rev. Morgan Jones), in 1683; in England (by Bishop Framp-ton), in 1693; in Berks and Montgomery Counties, Pa. (by the Schwenkfelders), in 1734; in Ephratah, Pa. (by Ludwig Höcker), in 1740; in Bethlehem, Conn. (by Rev. Joseph Bellamy), in 1740; in Philadelphia, Pa. (by Mrs. Greening), in 1744; in Norham, Scotland (by Rev. Mr. Morrison), in 1757; in Brechin, Scotland (by Rev. David Blair), in 1760; in Catterick, England (by Rev. Theophilus Lindsey), in 1763; in Columbia, Conn. (by Rev. Eleazer Wheelock), in 1763; in Bedale, England (by Miss Harrison), in 1765; in High Wycombe, England (by Miss Hannah Ball), in 1769; in Doagh, County Antrim, Ireland

(by William Galt), in 1770; in Bright, County Down, Ireland (by Rev. Dr. Kennedy), 1774; in Little Lever, near Bolton, England (by James Heys), in 1775; in Mansfield, England (by Rev. David Simpson), in 1778; also, about the same time, in Asbury, England (by Rev. Thomas Stock), and in Dursley, England (by William King).

There are different claimants for the credit of introducing the modern Sunday-school into the United States as a permanency here. In 1786 a Sunday-school was organized by Bishop Asbury, at the house of Thomas Crenshaw, in Hanover County, Va., but nothing is known of it save its beginning. A minute in favor of organizing Sunday-schools was adopted by the Methodist Conference, in Charleston, S. C., in Feb., 1790; yet no record is found of Sunday-schools organized in consequence. In Dec., 1790, a meeting was called in Philadelphia to consider the importance of this work; and in Jan., 1791, the First-Day, or Sunday-School Society was formed, for the securing of religious instruction to poor children on Sunday. This society is still in existence. Its schools, like those of Robert Raikes, employed paid teachers during the earlier years of its existence. Other Sunday-schools were started: in Boston, Mass., in 1791; in New York City (by Katy Ferguson, a colored woman), in 1793; in Paterson, N. J., in 1794; in Pawtucket, R. I. (by Samuel Slater), in 1797; in Pittsburgh, Pa., in 1800; in New York City (by Mr. and Mrs. Divie Bethune), in 1803; in Portsmouth, N. H., in 1803, and in Baltimore, Md., in 1804. In 1811 the Rev. Robert May, of London, came to Philadelphia, and gave the Sunday-school cause a new start that was of permanent influence. Local unions for Sunday-school work were organized in New York City and in Boston in 1816, and in Philadelphia in 1817. These societies became the nucleus of The American Sunday-school Union, a national society, in 1824. Two years later a Methodist Episcopal Sunday-school Union was formed; and, one after another, the more prominent denominations of Christians undertook the direction of their own Sunday-school work, in addition to all that was being done on an undenominational basis.

The Sunday-school, as an agency of the Christian Church for the ingathering and instruction of the young, has had a transcendent influence on the social and moral interests of the community among all English-speaking peoples. Adam Smith said of this agency, as soon as it had time to indicate its possibilities: "No plan has promised to effect a change of manners, with equal ease and simplicity, since the days of the apostles." A century later John Bright, looking back upon its work, said: "In my mind the Sunday-schools have been the foundation of much of what is good among the millions of our people. . . . I believe that there is no field of labor, no field of Christian benevolence, which has yielded a greater harvest to our national interests and national character than the great institution of Sunday-schools." In its transference to America, the Sunday-school was broadened and amplified so as to meet the

peculiar phases of American social and religious life. On the one hand, the Sunday-school is here recognized as a vital portion of the church itself, instead of having a formal connection with the church; and on the other hand, the Sunday-school is here made the forerunner of the church in the newer communities of city and country. It is largely by this means that the children of the incoming host of irreligious immigrants have been reached and trained religiously in America, in the absence of a state church, and with no possibility of systematic religious instruction in the public schools. Meanwhile its influence as supplementing and promoting religious instruction in the families of church-members has been obviously for good. The president of the French Commission to the United States Centennial Exposition, in 1876, as an independent and careful observer, was deeply impressed by the place and power of the Sunday-school in America. In his official report to his government he said: "The Sunday-school is not an accessory agency in the normal economy of American education; . . . it is an absolute necessity for the complete instruction of the child. Its aim is to fill by itself the complex mission which elsewhere is in large measure assigned to the family, the school, and the church. . . . All things unite to assign to this institution a grand part in the American life."

Meanwhile all that is good in the distinctive American idea of the Sunday-school is being made available in Great Britain and Europe, and in missionary fields beyond. The free intercommunication between Great Britain and America secures this in one direction, while the co-operation of workers from both lands is secured for the extension of the American system of Sunday-schools among the churches of continental Europe, and other portions of the globe. An extensive literature has been created by and for the Sunday-school: books for loan libraries for the scholars; lesson-helps for teachers and scholars; periodicals for both these classes; hymn and music-books, and other aids to study or worship. Improved systems of teaching are promoted by normal classes, teachers' institutes, conventions, and "assemblies" on the famous "Chautauqua" plan. Every branch of Christian work feels the impulse of Sunday-school activities, and this not because the Sunday-school is a modern invention, but because it is the latest adaptation of an agency which had the approval of Christ and his apostles, and which has stood the test of experience in all the Christian centuries.

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H. CLAY TRUMBULL.

SUNDAY-SCHOOL STATISTICS

For the United States and throughout the World. A Special Canvass for the World's Sunday-School Convention, London, July, 1889, compiled by E. PAYSON PORTER, Statistical Secretary of the International Sunday-School Convention, 195 Broadway, New York. (Reprinted from the Report of the Convention.)

UNITED STATES.	SUNDAY-SCHOOLS.	TEACHERS.	SCHOLARS.	TOTAL MEMBERSHIP.
Alabama.....	3,048	19,301	158,126	177,427
Alaska Territory.....	14	52	1,100	1,152
Arizona Territory.....	22	222	1,369	1,591
Arkansas.....	1,712	11,965	94,305	106,270
California.....	803	7,863	71,687	79,550
Colorado.....	393	3,088	25,217	28,305
CONNECTICUT.....	1,071	18,854	142,346	161,200
Dakota.....	801	5,623	30,848	36,471
Delaware.....	217	2,913	22,706	25,619
DISTRICT OF COLUMBIA.....	177	3,842	34,968	38,810
Florida.....	603	4,043	26,676	30,719
Georgia.....	5,454	31,749	298,187	329,936
Idaho Territory.....	43	396	3,223	3,619
ILLINOIS.....	6,849	76,202	574,322	650,524
Indian Territory.....	222	1,093	8,586	9,679
INDIANA.....	4,951	48,924	371,382	420,306
Iowa.....	5,112	43,295	319,128	362,423
Kansas.....	3,544	32,132	214,422	246,554
Kentucky.....	2,647	31,606	225,801	257,407
Louisiana.....	522	4,131	32,617	36,748
Maine.....	1,325	11,625	92,750	104,375
MARYLAND.....	2,390	31,021	253,063	284,084
Massachusetts.....	1,790	33,923	237,593	271,516
Michigan.....	3,300	36,000	264,000	300,000
Minnesota.....	1,323	12,321	100,320	112,641
Mississippi.....	1,614	11,767	84,677	96,444
Missouri.....	3,955	37,284	280,922	318,206
Montana.....	80	450	4,200	4,650
Nebraska.....	2,151	19,450	118,525	137,975
Nevada.....	30	812	2,060	2,872
NEW HAMPSHIRE.....	519	6,640	49,335	55,975
NEW JERSEY.....	1,996	32,634	246,267	278,901
New Mexico Territory.....	45	225	1,845	1,570
NEW YORK.....	7,193	108,272	979,415	1,087,687
North Carolina.....	4,197	33,576	197,937	231,513
Ohio.....	6,753	88,332	619,499	707,831
Oregon.....	290	2,531	20,749	23,280
Pennsylvania.....	8,729	123,484	964,599	1,088,083
Rhode Island.....	300	5,430	44,570	50,000
South Carolina.....	1,667	13,054	103,315	116,369
Tennessee.....	3,840	34,560	249,600	284,160
Texas.....	3,097	23,161	190,625	213,786
Utah Territory.....	93	554	6,741	7,295
Vermont.....	609	7,308	53,473	60,781
Virginia.....	3,652	42,678	277,781	320,459
Washington.....	129	921	6,950	7,871
West Virginia.....	1,888	19,212	120,811	140,023
Wisconsin.....	1,610	15,211	114,869	130,080
Wyoming Territory.....	54	274	2,424	2,698
Totals United States.....	101,824	1,100,104	8,345,431	9,445,535

COUNTRIES.	SUNDAY-SCHOOLS.	TEACHERS.	SCHOLARS.	TOTAL.
EUROPE.				
England and Wales.....	35,983	616,941	5,733,325	6,350,266
Scotland.....	5,648	59,213	651,975	711,188
Ireland.....	3,313	28,132	310,099	338,231
Belgium.....	62	186	2,259	2,542
Austria.....	140	312	4,519	4,831
Denmark.....	300	2,000	35,000	37,000
Finland.....	120	800	8,000	8,800
France.....	1,200	3,110	59,000	58,110
Germany.....	3,231	20,240	410,981	431,221
Holland.....	1,471	5,676	152,000	157,676
Italy.....	200	850	12,560	13,410
Norway.....	250	2,190	25,000	27,190
Portugal.....	30	100	2,000	2,100
Russia.....	23	438	6,007	6,445
Spain.....	100	400	8,000	8,400
Sweden.....	3,350	15,355	222,727	238,082
Switzerland.....	1,162	5,459	84,000	89,459
ASIA.				
India.....	2,757	5,744	110,270	116,014
Persia.....	107	440	4,876	5,316
China.....	105	1,053	5,264	6,317
Japan.....	150	390	7,019	7,409
Central Turkey.....	60	600	7,000	7,600
AFRICA.....	4,246	8,455	161,394	169,849
NORTH AMERICA.				
United States.....	101,824	1,100,104	8,345,431	9,445,535
Canada.....	6,636	55,050	467,292	522,342
Newfoundland and Labrador.....	314	2,162	22,817	24,979
West Indies.....	2,185	9,673	110,233	119,906
Central America and Mexico.....	550	1,300	15,000	16,300
SOUTH AMERICA.....	350	3,000	150,000	153,000
OCEANICA.				
Australia.....	4,719	35,295	422,434	457,729
New Zealand.....	890	9,998	99,884	109,872
Fiji Islands.....	1,474	2,700	42,909	45,609
Hawaiian Islands.....	230	1,413	15,840	17,253
Other Islands.....	210	800	10,000	10,800
WORLD.....	183,390	1,699,569	17,716,212	19,715,781
CANADA.				
	SUNDAY-SCHOOLS.	TEACHERS.	SCHOLARS.	TOTAL MEMBERSHIP.
Ontario.....	3,961	37,867	320,613	358,480
Quebec.....	676	4,137	36,183	40,320
Nova Scotia.....	804	6,195	55,487	61,682
NEW BRUNSWICK.....	845	5,143	40,028	45,171
Prince Edward Island.....	189	1,051	9,554	10,605
Manitoba.....	150	600	5,000	5,600
British Columbia.....	11	57	427	484
Total.....	6,636	55,050	467,292	522,342
Newfoundland and Labrador.....	314	2,162	22,817	24,979
Totals for United States and British American Provinces.....	108,774	1,157,316	8,835,540	9,992,856

SUNDAY-SCHOOL STATISTICS OF CITIES IN THE UNITED STATES

Containing 100,000 population and over.

CITIES.	SUNDAY-SCHOOLS.	TEACHERS.	SCHOLARS.	TOTAL.	POPULATION.
1 Albany.....	67	1,284	16,408	17,692	100,000
2 Alleghany.....	65	1,300	11,700	13,000	110,000
3 Baltimore.....	383	7,939	76,790	84,729	416,805
4 Boston.....	131	3,514	31,475	34,989	410,000
5 Brooklyn.....	263	10,201	97,033	107,234	805,855
6 Buffalo.....	127	1,799	30,428	35,597	242,000
7 Chicago.....	286	7,626	85,516	98,142	850,000
8 Cincinnati.....	167	3,417	41,220	44,637	330,000
9 Cleveland.....	105	3,110	29,000	32,110	250,000
10 Denver.....	47	597	5,880	6,477	100,000
11 Detroit.....	93	2,181	16,939	19,120	236,000
12 Indianapolis.....	100	1,000	18,000	19,000	125,000
13 Jersey City.....	68	2,111	19,937	22,048	185,000
14 Kansas City.....	80	1,000	16,000	17,000	200,000
15 Louisville.....	137	2,031	19,442	21,473	200,000
16 Milwaukee.....	59	1,283	12,223	13,506	210,000
17 Minneapolis.....	147	2,205	31,550	33,755	247,000
18 Newark.....	94	3,006	26,596	29,602	175,000
19 New Orleans.....	77	924	7,278	8,202	250,000
20 New York.....	600	15,000	172,000	187,000	1,585,529
21 Omaha.....	58	850	7,950	8,800	110,000
22 Philadelphia.....	616	16,937	181,865	195,802	1,100,000
23 Pittsburg.....	78	1,840	16,560	18,400	230,000
24 Providence.....	150	2,715	22,285	25,000	125,000
25 Rochester.....	78	2,356	23,781	26,137	125,000
26 San Francisco.....	75	1,247	11,316	12,563	320,000
27 St. Louis.....	229	3,337	36,694	40,031	450,000
28 St. Paul.....	91	926	10,240	11,166	200,000
29 Toledo.....	52	1,157	10,991	12,148	100,000
30 Washington.....	157	3,611	33,386	36,997	218,157

Sunday-school instruction, as that term is now commonly employed, is the growth of the past century in the realm of the religious teaching and impressing of children by the Christian Church, and of systematic Bible study by both young and old. There was nothing to correspond with its present substance and methods prior to the close of the 18th century. When the modern Sunday-school movement was begun by Robert Raikes, in 1780, its work was practically limited to teaching children to read, and inducing them to memorize the Church of England Catechism; although this work was soon supplemented by occasional addresses to the children, and by securing their attendance at the regular services of the sanctuary. At that time, and for a third of a century after, efforts at the religious instruction of the young were well-nigh wholly in the direction of impressing and indoctrinating children through their memorizing of catechism formula and of the Bible-text. The idea of teaching children the facts and lessons of the Bible through the rational exercise of their young minds had no hold upon the Christian community until a later date. For years the highest attainment in the Sunday-school was the memorizing of large portions of Scripture, regardless

of the question whether any meaning was attached to the words by the parrot-learner.

So simple a plan as the selection of a limited passage of Scripture for a pupil's study of its sense, its teachings, and the application of its truths did not come into special prominence as a method of Sunday-school instruction until it was brought forward and advocated by James Gall, of Edinburgh, during the decade from 1820 to 1830. In consequence of his exhibit of its value, however, this plan came to be adopted widely in the Sunday-schools of Great Britain and America, and on its basis a series of question books on different portions of the Bible, begun by Truman Parmelee, of Utica, and Albert Judson, of New York, improved and continued, as revised and edited by John Hall, of Trenton, under the name of the Union Questions, by the American Sunday-school Union. The lessons of this series were widely used in Canada and Great Britain, as well as in the United States. The successful advocacy, about the same time, by David Stow, of Glasgow, of the plan of training young children collectively to an interest in and a knowledge of the practical lessons of a passage of Scripture by means of wise questioning and helpful word-picturing, introduced another new

feature into the Sunday-school system; and the work of these pioneers combined to lay the basis of the best methods of the Sunday-school instruction of to-day. Under the lead of Frederick A. Packard, of Philadelphia, the American Sunday-school Union, from about the year 1830, issued a weekly Sunday-school periodical, with its weekly lesson-notes and its quarterly review plans, and it urged the importance of training teachers for their work in the Sunday-school. So, also, a published series of lectures on the Sunday-school and its methods of work, by John Todd, of Philadelphia, did much to systematize and unify the various plans in this direction. In 1842 the London Sunday-school Union began the publication of a series of weekly notes on Bible lessons, which has continued, with modifications and improvements, to the present time. Sunday-school instruction, having its beginning on an undenominational basis, was taken up and promoted by the leading Christian denominations severally.

Meanwhile an extensive literature for the Sunday-school was growing up, and helps to popular Bible study and teaching were multiplying. Maps and charts and pictorial illustrations of Bible scenes were prepared. Bible-dictionaries, hand-books of Bible-geography, of Oriental manners and customs, and of biblical antiquities, and popular Bible commentaries, as well as guides to wise methods in teaching, were supplied to meet the ever-increasing demand in this constantly enlarging field. These aids to the teaching of children were found equally helpful for the instruction of those in maturer life, and the Sunday-school came to be recognized as the most efficient agency for the promoting of Bible knowledge generally, until Sunday-school instruction finally included or largely influenced all phases of popular Bible study and teaching among persons of all ages.

Successful experiments in chorus singing by large bodies of children, both in England and America, led to the preparation of hymns and tunes suited to the tastes and comprehension of children, and to the recognition of this means of religious impression and influence as an essential factor of Sunday-school instruction. This stage of progress was reached in the decade between 1850 and 1860, William B. Bradbury, of New Jersey, being prominent in securing its attainment.

Conventions, both local and national, for the discussion of plans for the promotion and advancement of Sunday-school interests, were numerous from 1830 to 1835; and the subject of teacher-training and of improved systems of instruction received much attention in those discussions. A revival of this convention system, in Massachusetts, New York, and Connecticut, in 1855-57, revived an interest in improved methods of Sunday-school work. The efforts of R. G. Pardee, of New York, with his tact and persistency and sound good sense, and of John H. Vincent, of Illinois, with his inventive faculty and organizing power, were of peculiar value in promoting the formation of normal classes and teachers' institutes for the instruction and training of Sunday-school teachers. At the beginning of

the year 1859 the founding of *The Sunday-school Times*, as an undenominational and national weekly periodical devoted to the interests of the Sunday-school, under the editorship of John S. Hart, of Philadelphia, an educator of large experience and of exceptional ability, gave increased opportunities for the pressing of reforms, and for the advocacy of higher standards in the realm of Sunday-school instruction. The holding of a national Sunday-school convention at Philadelphia, early in that same year, was again the beginning of better things for the cause of wise Sunday-school instruction.

Sunday-school periodicals and plans for systematic Bible study and systematic teacher-training multiplied. Among the recognized leaders in these lines of effort, in addition to Vincent and Hart and Pardee, were Edward Eggleston and B. F. Jacobs, of Chicago, the one with his brilliancy of intellect and strong personal magnetism and the other with his tireless energy and zeal; Henry C. McCook, of St. Louis, with his interest in methods of teaching and his skill in their presenting, and Ralph Wells, of New York, with his intensity of spirit and manner. The Sunday-school was already a main agency of popular religious instruction in all the Christian denominations and beyond them, but there was still a lack of unity in its plans of systematic Bible study, and that unity was longed for.

In 1873, at a national convention of Sunday-school workers at Indianapolis, a plan of uniform Bible lessons, to cover the systematic study of the Bible in, say, a period of seven years, was agreed on, largely through the efforts of B. F. Jacobs, and a committee was appointed to select the lessons accordingly. This committee was subsequently made international by the addition of members from Great Britain, and its plan of lessons was soon adopted widely throughout the English-speaking world and in many foreign countries. The securing of a common topic of study in the Sunday-schools of the community generally centred popular interest in the portions of the Bible thus under treatment, and it justified the publication of valuable helps to popular Bible study in a variety and to an extent hitherto unknown. The foremost scholars of the world were enlisted in the work of throwing light on the text and teachings of the current Sunday-school lessons week by week, and the topics of these lessons came to command a prominent place in both the periodical and the permanent literature of the world, as also to affect materially the work of the pulpit and of the press.

An important agency in promoting the progress and efficiency of this system of uniform Bible study, with its accompaniment of improved teacher-training, throughout the United States and beyond, has been what is known as the "Chautauqua Movement," a series of assemblies for the stimulating and directing of persons of all ages in such study as would make them more intelligent and efficient students and teachers of the Bible. This movement, begun in 1874, under the lead of John H. Vincent, has extended itself very

widely, and it is one of the educating forces of the day.

Sunday-school instruction properly includes at the present time all those various agencies for the training and guiding of teachers, and for the influencing, impressing, teaching, and training of pupils, that have their place and part in the Sunday-school system at its best; for all these agencies have come into prominence within the past century as elements or aids in the work of Sunday-school instruction, and are now recognized as its factors. Even Sunday-school teaching requires more than mere teaching to make it effective as teaching.

The normal class is for the instruction of those who are or are to be teachers in the subjects and methods of wise teaching. It may have weekly sessions, or may assemble less frequently, at such time and place as are found convenient. The teachers' meeting is a weekly gathering of the teachers for conference over the next lesson which they are to teach to their scholars. This gathering is sometimes called, in England, a "preparation class." It is not for the original study of the lesson by the teachers, but rather for the comparison of the results of their study, and for mutual suggestions as to its manner of teaching. Sunday-school instruction cannot be what it should be without such helps to the teachers as are supplied by the normal class and teachers' meeting.

Exercises of worship at the opening and close of a Sunday-school session are an important element of Sunday-school instruction. Included in these exercises are prayer and singing and simultaneous or responsive Bible reading. A review-exercise, conducted from the desk by the superintendent or pastor, has its value as a means of instruction. This may include test questions to the scholars on the teachings of the day's lesson, and a use of the blackboard as a means of impressing through the eye any truth deemed of peculiar importance in the review.

Class teaching must be a mutual exercise shared by teacher and pupils alike. Lecturing is not teaching, nor is the asking of a series of set questions, which are to be responded to by memorized answers. Teaching involves a knowledge by the teacher of the truth he would teach, of the pupils to whom he would teach it, of wise methods of its teaching; and it requires the co-work of teacher and pupils. Personal influence is an important factor in Sunday-school instruction, and that must be gained by the teacher's exhibit of an affectionate interest in his pupils both in the class and during the interval of the Sunday-school sessions. Calling attention to the truths of the lesson by appropriate questions, making those truths clear by explanation and illustration, testing the pupil's understanding of them, step by step, as they are considered, and helping him to apply their teachings to his every-day life, are all included in the process of Sunday-school teaching. A question-book or a lesson-paper is out of place in the class, in the hands of either teacher or pupil, but a Bible is always in order.

Sunday-school instruction has its chief

prominence in the Sunday-school hour, but it is operative all through the week, and it represents the teacher's continuous life and labors. It goes on in the home, the week-day school, and the college, as well as in the Sunday-school. It properly includes whatever tends to promote an intelligent knowledge of the Bible and steady growth and progress in the individual Christian life.

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H. CLAY TRUMBULL.

Supererogation. The Roman divines distinguish between precepts and evangelical counsels. The former are binding on all, but the latter, not being commanded, when observed lay up a stock of merit which is transferable to others. But the distinction is justly rejected by Protestants as unscriptural and absurd.

T. W. C.

Supernaturalism. See RATIONALISM.

Superstition is a general term for all false and baseless faith, and always involves a supernatural element. It is seen in polytheism, dualism, and fetichism; in all systems that put fate above or at the side of God; in the belief in ghosts, elves, fairies, and witches; in magic and sorcery; in the recognition of omens, unlucky days or numbers, and in all observances which have no basis in reason or in revelation. There is very little middle ground between faith and superstition. The man who rejects true religion is pretty sure to substitute for it some false guide. Men who turn away their ears from the truth turn aside unto fables (2 Tim. iv. 4). Voltaire rejected the Bible, yet believed in omens, and in our own day infidels have accepted the disgusting impostures of spiritualism. Jean Paul says, "I would rather be in the densest atmosphere of superstition than under the air-pump of un-

belief. In the former case one breathes with difficulty; in the latter he is suffocated."

T. W. C.

Supralapsarianism, the theory according to which God not only foresaw and permitted, but actually decreed the fall of man and overruled it for his redemption. His purposes were formed *supra lapsum*, antecedently to the occurrence of sin. It is logically a consistent system, but is rejected by most of the Reformed.

T. W. C.

Surplice (Latin, *superpolliceum*, "overgarment") is a modification of the alb, used as early as the 12th century. It is made of white linen and always worn by clergymen of the Church of England during service, while clergymen of the Danish, Norwegian, and Swedish churches wear it only during the celebration of the Lord's Supper.

C. P.

Suso (seusee), **Heinrich** (otherwise **St. Amandus**, and **Heinrich von Berg**), the "Minnesinger among the German mystics;" b. at Ueberlingen, Baden, 8 m. n. of Constance, March 21, 1295; d. in the Dominican monastery at Ulm, Jan. 25, 1365. His father belonged to an old noble family, von Berg, and his mother to the family Säusz or Sösz. His father was a rough soldier, but the mother was gentle and pious, and she moulded the boy. When thirteen years of age he was sent to a parochial school in Constance, and later from thence to Cologne to study theology. He was then of an active, buoyant, and impulsive temperament, and sought "rest" in the world without finding it. But his mother's death, when he was eighteen, changed him by turning his mind and heart to God and spiritual things. From this time he assumed his mother's name. In his youthful days he was an enthusiastic pupil of Eckarts, but as his temper was so different from the masters, he never came to rest in logical formulas, nor did he find satisfaction in speculative ideas. For ten years he was in the deepest spiritual gloom, and could not realize the mysteries of faith. Then he became an ascetic, and his life to his fortieth year was one long self-torture. In 1338 he began to write his famous *Book of Everlasting Wisdom*. Before that the Eternal Wisdom had revealed itself to him and demanded his soul: "My son, give me thine heart!" From that time he dedicated his life to her and called himself the servant and knight of Eternal Wisdom. The language in which he expresses himself reminds one of Rabiä and the Sufis. He wrote the book in passive moments, himself ignorant of what he wrote. But when the illumination was past, he carefully examined what he had written to see if it was in agreement with the teachings of the Fathers. He sent a Latin version of the book to Hugo von Vancemain, the master of his order, for approval. This conduct of Suso's is remarkable, for it throws a strong light upon his theological character, and frees him from the charges of preaching and propagating the tenets of the Brethren of the Free Spirit. The prologue to the copy sent to the master gives an account of the *inspiratio superna* under which the book was written. This prologue, translated into

French, English, and Dutch, seems to have been as popular in the 14th century as the *Imitatio* was later in the 15th. Suso's influence was large and far-reaching; we may say even in this day he is an active teacher in many places. His life is studied with diligence and his experiences are repeated among the "silent in the land." He was not only called the "sweet" Suso because he was a poet, but much more because of his sweet, submissive ways and childlike faith. It is this element that makes him ever young and causes his character to loom up high above the mixture of conceit, vanity, and self-seeking of most saints. There is indeed some noble truth in his secret name, *Amandus* ("lovely"), concealed till after his death. The legend relates that it was conferred by the Everlasting Wisdom on the beloved servant, who—did return the love.

Suso was intimate with Tauler, Heinrich von Nördlingen, and most of the "friends of God." His name was familiar in the Rhine valley and his preaching gladly heard. His organization, the Brotherhood of Eternal Wisdom, was fruitful in goodly men and active in an age that needed them. His works appeared at Augsburg, 1482, 2d ed., 1512; ed. by Diepenbrock, Regensburg, 1829, 4th ed., Vienna, 1863; by Denifle, Augsburg, 1878. They have been translated into Latin, French, Italian, Danish. His life was written after his own narrative by the nun Stäglin and corrected by himself. It is found in Diepenbrock's edition, and in an Eng. trans., London, 1865. (Cf. F. Bevan in his *Trois Amis de Dieu*, Lausanne, 1890.) C. H. A. BJERREGAARD.

Swedenborg, Emanuel, b. in Stockholm, Jan. 29, 1688; d. in London, March 29, 1772. At the time of his birth his father, Jesper Swedenborg, afterward bishop of Skara, was serving as chaplain-in-ordinary to the king. His childhood was passed chiefly at Upsala, where his father was rector and professor of theology, and afterward dean of the cathedral. In 1709 Swedenborg received his degree of Ph.D. from the University of Upsala, after which he spent five years in travel and study upon the continent and in England. He was an excellent classical scholar, but at this time gave most of his attention to mathematics, mechanics, and astronomy, inventing pumps and other machines, as well as a method of determining longitude.

In 1716, at the age of twenty-eight, he was appointed assessor extraordinary in the Royal College of Mines, a board having charge of all the mines of Sweden, which were principally iron and copper. In 1724 he was made an ordinary assessor, with a salary of 800 dalers in silver, which was increased in 1730 to 1200. He retained his connection with the College of Mines for thirty years, giving strict attention to its duties, inventing new processes of mining and smelting, and interested in everything that might contribute to the development of the mines and the prosperity of his country. Among his early publications were a small treatise on the principles of chemistry and a large work, in three folio volumes, containing his *Principia* and an elaborate de-

scription of the methods of smelting iron and copper. All his works were written in Latin.

The family was ennobled by Queen Ulrica Eleonora under the name of Swedenborg, with the right to sit in the Swedish Diet. Swedenborg took his seat in the Diet in 1723, and though not an orator, he retained till his death a lively interest in the government of his country, and presented to the Diet papers upon mining, finance, economics, and morals, eminent for their good sense.

From 1736 to 1740 he had leave of absence from the College of Mines, and pursued his studies abroad. These were chiefly in philosophy and anatomy. He had before given some attention to anatomy, but now the thought grew upon him that he might form some rational idea of the spiritual soul from a thorough knowledge of her working in the body. During his absence he published with this view his *Economy of the Animal Kingdom*, which was confessedly a disappointment in its effort to find the soul by an analysis of the physical vessels and fluids. In the much more elaborate work, entitled the *Animal Kingdom*, which followed, he describes the mutual relations and uses of the organs of the body, with much poetic insight and imagination, having now the clear idea that the relation of the soul to the body is not one of continuity, but of "correspondence;" that, for instance, the processes by which the mind receives its mental food, examines it, reflects upon it, assorts and assimilates it, are correspondent to the parallel physical processes; and that the life of the soul thus animates the body throughout in correspondence with itself. About this time he published also a small work, entitled the *Worship and Love of God*, which contains a highly figurative and poetic description of the development of the faculties of the mind in their true relation to God.

Nothing could have been further from Swedenborg's thought than that he should become a teacher of theology, or should have any special revelations on spiritual subjects. He was reverent and religious, devoted with his whole soul to the service of truth, and of Him who is the Truth, but with no thought of seeking it otherwise than by the rational processes of a humble and devout student. But in the year 1745 his whole course of life was changed. He testifies that an angel of the Lord suddenly appeared to him, and commanded him to apply himself to the study of the Word, promising that the Lord would be with him and instruct him. He began immediately, pen in hand, a study of the Scriptures, which he prosecuted through the whole of the Old Testament, during which study the spiritual sense of the Scriptures, as he believed, was gradually opened to him by the Lord, and he came to a full recognition of those essential principles which he afterward promulgated as the doctrines of the New Church signified by the New Jerusalem. (See art. NEW CHURCH.) This preliminary study he never wrote out for the press, but it has since been published in Latin, and is known as his *Adversaria*. When these fundamental principles became clear to him he began again, and wrote a systematic explanation of the

spiritual sense of Genesis and Exodus, which he published in eight large quarto volumes under the title of *Arcana Cœlestia*. Other works rapidly followed, upon *Heaven and Hell*, *The Earths in the Universe*, *The Last Judgment*, *The New Jerusalem and its Heavenly Doctrine*, *The White Horse*, *The Doctrines of the New Jerusalem Concerning the Lord, the Sacred Scriptures, Life, and Faith*, a *Continuation Concerning the Last Judgment*, *The Divine Love and the Divine Wisdom*, *The Divine Providence*, *The Apocalypse Revealed*, *Conjugal Love*, *The Intercourse between the Soul and the Body*, a *Brief Exposition of the Doctrine of the New Church*, and *The True Christian Religion; or, Entire Theology of the New Church*. This last is, as its title implies, a full and thorough compendium of the new doctrines. The works on *The Divine Love and the Divine Wisdom*, *The Divine Providence*, and *The Intercourse between the Soul and the Body* contain the philosophy of the New Church, and the *Arcana Cœlestia* and *The Apocalypse Revealed* contain the explanations of the spiritual sense of the Scriptures. An earlier and much more voluminous work upon the Apocalypse was entitled *The Apocalypse Explained*. It was not published by Swedenborg, but has since been published in Latin and in English. Besides these several minor works have been published, which were not prepared for the press by the author. The most important of these is the so-called *Spiritual Diary*, which contains an extensive collection of memoranda of Swedenborg's spiritual experiences, together with short treatises upon various subjects. His open communication with spirits and angels continued until his death in 1772.

Although Swedenborg belonged to an honored family, and was kindly treated by the royal family of Sweden, his writings upon spiritual subjects met little favor and much persecution in his own country. For this reason he passed the last years of his life in London, where he had greater freedom of writing and publishing.

He was a man of extremely simple and temperate habits of life, modest and courteous in demeanor, and of intense industry, the works published by himself amounting to more than thirty large octavo volumes, besides nearly as much which he left unpublished. Those who know him best consider that his chief characteristics were profound humility and common sense. The idle tale of his having at one time been insane—unfortunately believed by John Wesley—was traced to Brockmer, its author, by Rev. Samuel Noble, and by Brockmer himself was denied. Swedenborg's *Rules of Life*, found written in more than one place among his manuscripts, were:

1. Diligently to read and meditate upon the Word of God.
2. To be content under the dispensations of God's providence.
3. To observe a propriety of behavior, and keep the conscience pure.
4. To obey what is commanded, to attend faithfully to one's office and other duties, and in addition to make one's self useful to society in general.

His works are very voluminous. There is

an edition by R. L. Tafel, Stockholm, 1869-70, 10 vols. fol. Eng. trans. of many of his writings are on sale by the New Church publishing societies. (See art. NEW CHURCH.) (See his life by Benjamin Worcester, Boston, 1883.)
JOHN WORCESTER.

Swing, David, b. in Cincinnati, O., Aug. 23, 1830; graduated at Miami University, Oxford, O., 1852; became professor of languages there, 1853; pastor of the Fourth Presbyterian Church, Chicago, 1866; withdrew from the Presbyterian Church in 1874, in consequence of attacks upon his orthodoxy, and has since served an independent congregation in the same city. Many of his sermons have been published, singly and in collections.

Swithin, St., or **Swithun, Swithum**, was educated in the monastery of Winchester; became the tutor of Ethelwolf and afterward his councillor, and was by him, in 852, made bishop of Winchester, where he died, July 2, 862. His festival, however, falls on July 15, as the day on which his remains were transferred from his grave in the churchyard to his tomb in the cathedral, whose patron he is. (See Butler's *Lives of the Saints*, July 15.)

Sy'-char, a city of Samaria (John iv. 5), often said to be the same as Shechem, but more likely the little village of 'Aschar, on the eastern slope of Ebal, more than a mile from Shechem or Nabiûs.
T. W. C.

Syllabus means an index, a catalogue, and is applied with special pregnancy to the list of heresies which Pius IX. made up for his encyclica of Dec. 8, 1864, eighty in number, arranged in ten divisions. That syllabus is a ghastly attempt to conjure up the Romanism of the Middle Ages; it rejects every achievement and every exertion characteristic of modern civilization. It was received with regret by many Roman Catholics, and seriously attacked by some Protestants. But, generally speaking, it fell rather flat upon the time, and not altogether without a suggestion of the ludicrous.

Sylvester is the name of three popes. **Sylvester I.** (314-35) is said to have baptized Constantine the Great. He is a saint of the Roman Church. **Sylvester II.** (999-1003) came from humble parents in Auvergne. His name is really Gerbert. He was a man of great attainments and noted for his liberal views on the interrelationship of synods, bishops, and popes. He was made abbot of Bobbio by Otto II., whose son he had taught. Though he had defended the decrees of the synod of Rheims (991) against the pope (John XV.), they were nevertheless later on reconciled, and Sylvester was made archbishop of Ravenna. When he became pope he changed from his liberal views to those of an autocrat. Like most scholars of his age, he studied alchemy and the magic arts, but, unlike most others, he was in bad repute, and people thought him in league with the devil. His life was written by Hock and published in Vienna, 1837. His writings have been published by Duchesne and Masson. **Sylvester III.** figured for three months as anti-pope against Benedict IX. and

Gregory VI., and was deposed by the synod of Sutri, 1046.
C. H. A. B.

Symbol, properly a mark, or sign, or figurative representation of moral or religious truth, but in a theological sense a summary of doctrines. It was first used by Cyprian (250), but in the 4th century became common. Originally it was applied to the Apostles' Creed as a military watchword distinguishing Christians from all others. The Reformers first designated Protestant creeds by this term. (See J. R. Allen, *Early Christian Symbolism*, London, 1887.)
T. W. C.

Symbolica treats of the origin, history, and contents of the various creeds, and was formerly known as "Polemics," but is now more dispassionately treated. It began with Marheineke, who in 1810 published his *Symbolik*, and was followed by Winer in 1824. Since then the subject has been carefully investigated and much light thrown upon the origin of the prominent creeds. The Roman Catholic Möhler (1834) has been answered by Baur, Nitzsch, Hase, and others. Among the reliable treatises in this department may be mentioned Schaff, *Creeds of Christendom*, New York, 1878, 3 vols., 6th ed., 1890; H. G. v. Scheele, *Theologische Symbolik*, Ger. trans., Gotha, 1880-81, 3 vols.
T. W. C.

Symmachians was the name of a sect described by Philastar in his *De Heresibus*, ed. Fabricius, Hamburg, 1721, as people who without scruple indulged all the lusts of the world and the flesh. They lived in Rome at the time of Augustine, but nothing further is known about them.

Symmachus, pope from 498 to 514. Was a native of Sardinia, and it seems a convert from heathenism. He is noted for his conflicts with the civil powers and for his endeavor to heighten the Roman see. In 502 he revoked the ordinance of Odoacer, which forbid the incumbent of the papal chair to sell any of the church's property, and he excluded the laity from interference in the affairs of the church. These acts greatly increased the powers of the papacy, and have always been referred to as the cardinal principle of the church's administration. He further, at a synod held at Rome, 504, promulgated several ordinances against those who should appropriate anything from the church. At the synods during his reign he was addressed as *Papa*, and tradition says, that during his administration the *Gloria in Excelsis* was introduced in the mass. He died in 514, and has been accused of Manichæan tendencies, though he himself drove Manichæans from Rome and burned their books. Nearly the whole of his reign was disturbed by the imperial party's candidate for the papacy.
C. H. A. B.

Symmachus, a translator of the Old Testament into Greek, was born in Samaria in the latter half of the 2d century. Originally a Jew, he became an Ebionitic Christian. His translation was made because of the distrust the stricter Jews bore to the Septuagint. His translation has been called *Versio perspicua, manifesta, admirabilis, aperta*. At present

we have only fragments of it edited by Nobilis, Rome, 1587; Drusius, Arnheims, 1622; Bos, Frankfort, 1709; Montfaucon, Paris, 1713; Bahrdt, Leipzig u. Lübeck, 1769-70. (See Keil, Kaulen, and Herbst in their several introductions to the Old Testament.)

C. H. A. B.

Synagogues of the Jews, the religious assemblies which during the post-exile period existed along with the temple, and after its destruction took its place. According to Jewish law, wherever ten Jews lived a house of assembly was to be erected. In our Lord's time every city in Palestine and among the diaspora had at least one synagogue. The building was usually set up on high ground and near a stream, and was solemnly set apart by prayer. The only furniture was an ark containing the law, a reading-desk, and alms-boxes. Besides prayers, sections of the law and of the prophets were read. The officers were the elders, the chazzan or sexton, and the almoners.

T. W. C.

Synagogue, The Great, the council appointed after the return of the Jews from Babylon to reorganize their literature and institutions. Ezra was its head. It consisted of 120 men, who were not contemporaneous, but transmitters of tradition from Moses and Joshua down to Simon the Just, 300 B.C., who was the last surviving member. The correctness of this view has been much questioned by such men as R. Simon, J. D. Michaelis, De Wette, etc., but Eichhorn, Jost, Zunz, etc., maintained that there is much historical truth underlying it. It is not to be identified with the Great Sanhedrin.

T. W. C.

Syncretism, a Greek term made current by Erasmus (1519), to denote an effort to reconcile discordant parties and systems not by compromise between different tenets, but by a union on the basis of such views as were common to both parties. First used indifferently in a good sense or a bad one, it came in time to mean a mongrel system, sacrificing truth to a formal union, so far as applied to the differences between Romanists and Protestants or the Reformed and the Lutherans, and afterward, within the pale of Lutheranism, the principle of moderation and progress in opposition to a stiff and stationary orthodoxy.

The title *syncretistic* was given to a series of fierce controversies, which in the second half of the 17th century were waged in Germany. Calovius (1612-86) was the leader on the side of strict adherence to doctrinal exclusiveness, and Calixtus (1586-1656), whose work was taken up by his son in 1667, was the leader on the other side. Both went to extremes. In the end syncretism was vanquished, and confessional rigidity was dominant. The whole experience is useful as showing in what way and on what grounds unity is not to be sought, leaving the positive affirmations in the case for further development under the teachings of the Word and Spirit.

T. W. C.

Synergism. Martin Luther, in consequence of his vivid sense of the sinfulness and corruption of man by nature, had emphasized in the strongest terms the bondage of the will, espe-

cially in his controversy with Erasmus. At first Melancthon followed him entirely; but with growing familiarity with theology and growing independence, he rejected the view that man was purely passive in the process of conversion, and taught that the human will was capable of responding to the divine initiative, and denominated it a "faculty capable of applying itself to grace." Conversion was thus brought about by the co-operation of three causes: the Spirit of God preceding; the word, which he uses as his instrument, operating; and the will accompanying. This was called synergism, and was understood by the representatives of pure Lutheranism, Flacius and others, as giving the initiative in conversion to the human will, though neither Melancthon nor his associates and followers intended to teach this, and Melancthon subsequently altered his forms of expression to avoid the danger of such misinterpretation. A violent contest arose, in which the University of Jena, which had been founded to represent the original Lutheranism against the universities of Wittenberg and Leipzig, which had fallen away, figures largely. A "Confutation" of the Melancthonian view was prepared (1559) and forced upon the clergy of ducal Saxony. Then for a time the milder school carried the day, and Flacius and his colleagues of the sterner doctrine were driven from the university (1561). But Strigel also left, and the professors from Wittenberg, who came in to fill the vacancies, were able to maintain themselves but a short time. The Flacian party returned (1568), and when the Formula of Concord was drawn up, it took the side of the Flacians. But synergism, since, though it marked the milder tendency of Lutheran theology, and maintained the priority of the Spirit's action in conversion, has operated to prevent Pelagianism from entering into the Lutheran theological system. But few modern defenders of orthodox Lutheranism now endorse the Flacian phraseology of the Formula of Concord. (See W. Preger, *M. Flacius Illyricus und seine Zeit*, Erlangen, 1861; Herrlinger, *Theologie Melancthon's*, Gotha, 1879; Foster, in *American Church History Papers*, vol. I., pp. 185-204.) F. H. F.

Synesius, b. at Cyrene, the capital of the Lybian Pentapolis, 550 m. e. of modern Tripoli, about 375; d. at Ptolemais, also in the Lybian Pentapolis, 414. He claimed descent from Spartan kings. In 393 he went to Alexandria and became a disciple of Hypatia. He never was able to throw off and free himself from the Alexandrian influence; it clung to him in his literary labors and cropped out in his theology. After his return to his native city he was sent as ambassador to the emperor to ask for remission of taxes. He went, and stayed three years in Constantinople. Being wearied of waiting, he took to literary work. In 400 he came back and spent most of his time in domestic retirement and leisure. In 403 he married happily. In 409 (or 410) he was called unanimously to the bishopric of Ptolemais. This call shows us how the church in the East was related to Neo-Platonism. It proves the sanction at that time of a com-

blination of Platonic, Neo-Platonic, and Aristotelian ideas with Christian dogmatics. Synesius distinctly declared that he did not believe in the final destruction of the world, that he favored the doctrine of the pre-existence of the soul, that he believed the soul was immortal, but considered the doctrine of resurrection as merely a sacred allegory. "Should I therefore accept the episcopal dignity," he said, "I must be allowed to hold to my previous convictions and to philosophize privately, while I publicly expound fables to the people." On these conditions and notwithstanding his confession the episcopal dignity was conferred upon him. After his consecration he separated himself from his wife. The *editio princeps* of his extant works is that of Turnebus, Paris, 1553, Latin trans. by Petavius, 1612, enlarged and improved, 1633, and rep. by Migne, *Pat. Græc.* LXVI. Complete French trans. by H. Druon, Paris, 1878. His epistles, which have historical value, have been edited very often. (J. Clausen, *De Synesio philosopho*, Copenhagen, 1831; H. Druon, *Études sur la Vie et les Œuvres de Synesius*, Paris, 1859; R. Volkmann, *Synesius von Cyrene*, Berlin, 1869; Alice Gardner, *Synesius of Cyrene, Philosopher and Bishop*, London, 1886.) C. H. A. BJERREGAARD.

Syria, the Greek name of the country known to the Hebrews as Aram, which lay between the Mediterranean, the Taurus range, and the Tigris, and was 370 miles long by 150 wide. It included several distinct principalities (Aram-Dammesek, Aram-Zobah, etc.), but the Syria of the New Testament was the Roman province of that name, whose eastern limit was the Euphrates.

Syria was first the seat of the powerful Hittite kingdom, the Khatti of Assyrian monuments. It was subdued in part by Joshua (xi. 2-18), then further by David (2 Sam. viii., x.). Afterward it was in frequent conflict with Judah and Israel, but was at length subjugated by Tiglath Pileser, and ruled by the Babylonians and the Persians. Alexander the Great conquered it (333 B.C.), and after his death it fell to the lot of the Seleucidæ, and after being overrun by the Parthians (164) was added to the Roman Empire by Pompey (64).

Christianity was early planted in Syria, and the churches became large and prosperous (Acts xiii., xv.). In 634 the Moslems captured it, and save during the Crusades have held it ever since. It is now under three pashalics, Aleppo, Damascus, and Sidon. The population is 2,000,000, three quarters of whom are Moslems. The prevailing language is Arabic. There are 70 or 80 mission stations, Beirut being the chief centre, and 175 schools, and the Protestant communicants number 700. (See I. Burton, *Inner Life of Syria*, London, 1875, 3d ed., 1884; Conder, *Exploration in Syria*, 1883, *Syrian Stone Lore*, 1886.)

T. W. C.

T.

Tabernacle, a tent or movable dwelling, usually the structure prepared for worship by

the Jews. Two of these are mentioned in the Bible, one erected by Moses in the wilderness, the other that in which David put the ark, where it remained till the temple was completed (2 Sam. vi. 17). The old tabernacle was at Gibeon (1 Chron. xvi. 39, xxi. 29).

The tabernacle was made of planks overlaid with gold and fitted to each other so as easily to be taken apart and put together again, and covered with triple hangings of goats' hair, rams' skins, and seal-skins, and placed in a court surrounded by canvas screens. It was divided by a curtain into two parts of the same width, but one twice as long as the other. The interior apartment, the Most Holy place, had the ark and mercy seat and overshadowing cherubim; the other, the Holy place, had the golden candlestick, table of shewbread, and altar of incense. In the court was the altar of burnt offering and the brazen laver. The whole took nine months to erect and cost about \$1,250,000.

While Israel was in the desert the tabernacle was always pitched in the middle of the camp. Its name was "the tent of meeting," where God met with his people (Ex. xxv. 8, xxix. 45) and dwelt among them. A lively symbol of this truth was the pillar of cloud and of fire (Ex. xl.). In Palestine it was first erected at Gilgal (Josh. iv. 19), then removed to Shiloh (1 Sam. i. 3), then to Nob (1 Sam. xxi. 1-9), and thence to Gibeon (1 Chron. xxi. 29), where it was when Solomon began to reign. (See E. E. Atwater, *Tabernacle of the Hebrews*, New York, 1875; T. O. Paine, *Tabernacle*, Boston and New York, 1885; T. Hawkins, *Lectures on the Tabernacle*, London, 1883.)

T. W. C.

Tabernacle, the case in which the eucharist was kept for sending to the absent sick or for other purposes, such as for being carried about as a means of protection. It was originally in the shape of a tower, later modified and altered, so that after a time the commonest form was that of a dove. It was made of various materials—metal, stone, glass, or wood.

Tabernacles, Feast of. One of the three great yearly festivals. It took its name from the booths in which the people dwelt during its continuance (Lev. xxiii. 34-43), it being designed to commemorate the long tent-life of Israel in the wilderness. It began on the 15th day of the 7th month and lasted 8 days, and on every 7th year the Law was read to the whole people (Deut. xxxi., Neh. viii.). It was a joyful service. Booths were put up on the tops of the houses, in the temple courts, in the streets, and on the hills around the city. In Ex. xxiii. 16 it is called "the feast of ingathering" because it occurred at the end of harvest, 15th to 22d Tisri = September-October. The later Jews had a custom of pouring water from Siloam mingled with wine on the morning sacrifice, to which our Lord is supposed to refer or allude in John vii. 2, 37-38, "if any man thirst," etc. T. W. C.

Ta'-bor (*mound, height*), a mountain of Palestine on the northeastern edge of the plain of Esdraelon, 6 m. s. of east from Nazareth. Here Barak gathered his forces against Sisera

(Judges iv. 6-14), and Gideon's brothers were slain (viii. 18), and at a later day it was desecrated by idolatry (Hos. v. 1). Tabor is extolled with Hermon (Ps. lxxxix. 12), and is mentioned with Carmel (Jer. xli. 18). Its isolated position makes it remarkable, especially from the south, where it has the form of an arc of a circle. The view from the top is extensive and beautiful. Its sides are wooded with various trees and the ascent is easy. The summit is a small plain, on which are two modern monasteries, one Latin, the other Greek. Here there was anciently a fortified town (1 Chron. vi. 77), and Antiochus founded a town (B.C. 218), which was strengthened by Josephus and garrisoned by Romans in our Lord's time. A tradition as early as Origen and Jerome makes this the scene of our Lord's transfiguration. As this took place at night, it might very well have occurred in some nook on the side of the mountain, out of sight from the summit.

T. W. C.

Taborites, The, thus called after their original meeting-place, Tabor, a hill in the circle of Bechin, Bohemia, formed the most radical portion of the Hussite (p. 388) party during the great reform movement in Bohemia in the first half of the 15th century. They fought, however, in perfect unison with the more moderate portions as long as the wars lasted, but when those wars at last ended in sheer exhaustion, the Taborites did not bend before the Roman Catholic reaction which set in, but gradually were transformed into the Bohemian Brethren (p. 112). See UTRAQUISTS.

Tad'-mor (Hebrew, *tamar*, "palm-tree"), a city in the desert, built by Solomon (1 Kings ix. 18) to protect his caravan traffic. It is about 120 miles from Damascus and 60 from the Euphrates. After the time of Alexander it was called Palmyra, and became famous from Zenobia, "the queen of the East," who was subdued by Aurelian. Its wealth and importance declined till it fell into oblivion, but has in modern times been explored and described. Its ruins are marvellous for their number, size, and splendor.

T. W. C.

Tai-Ping (*great peace*), a Chinese religious sect, formed upon a mixture of Christian and Chinese elements about 1840. In 1850 the founder tried to give the movement a political character, and the attempt was about to become formidable when the Chinese Government succeeded in putting down the rebellion by the aid of French and English troops.

Tait, Archibald Campbell, D.D. (Oxford, 1856 [?]), LL.D. (Cambridge [?], 1868 [?]), archbishop of Canterbury; b. at Edinburgh, Dec. 22, 1811; d. at Croydon, 10 m. s. of London Dec. 3, 1882. He entered Glasgow University, 1827, and Balliol College, Oxford, 1830, of which he became fellow and tutor. He opposed the new views, and protested against Tract No. 90. He succeeded Dr. Arnold as head master at Rugby, 1842; became dean of Carlisle, 1850; bishop of London, 1856, and primate, 1863. In London he promoted a plan to raise £1,000,000 for increasing church accommodations; at Lambeth he presided over the Pan-Anglican Synod of 1878.

He was a moderate Low Churchman and an amiable and judicious prelate. He published sundry sermons, charges, etc. (See W. Benham's *Memorials*, London and New York, 1880; A. C. Beckley's *Sketch*, London, 1883, and *Laud and Tait*, 1883.)

F. M. B.

Tallis, Thomas, "the father of English cathedral music;" b. about 1515; d. in London, Nov. 23, 1585; was organist at Waltham abbey, and soon after its dissolution in 1540 he was appointed a gentleman of the royal chapel. One of his earliest compositions, *Service in the Dorian Mode*, was first printed in Barnard's *Selected Church Music*, 1641, and rep. in Boyce's *Cathedral Music*, 1760. His last compositions, *Cantiones Sacre*, were published in 1575 by himself and his pupil, William Byrd, they having obtained letters patent from Queen Elizabeth, which gave them exclusive right for twenty-one years to print music and rule music paper in England. Many of his compositions are still in use in the English Church.

Talmage, Thomas De Witt, A.M. (University of New York, 1862), D.D. (University of Tennessee, 1884), Presbyterian; b. near Bound Brook, N. J., Jan. 7, 1832; graduated at the University of the City of New York, 1853, and at the New Brunswick (Reformed Dutch) Theological Seminary, New Jersey, 1856; and became pastor of the Reformed Church at Belleville, N. J., 1856; Syracuse, N. Y., 1859; Second Church, Philadelphia, Pa., 1862; of the Central Presbyterian Church, Brooklyn, N. Y., 1869. In 1870 the congregation built a new and larger church, the "Tabernacle," which was burnt in 1872, but rebuilt in 1873 still larger, seating about 5000 people. This building was destroyed by fire in 1889, and a third time his congregation were called upon to erect a church for him. Dr. Talmage edited *The Christian at Work*, New York, 1873-76; *The Advance*, Chicago, 1877-78; *Frank Leslie's Sunday Magazine*, New York, 1879-89; and since *The Christian Herald*, New York. His sermons are published every week in a number of papers and in various languages, and appear from time to time in collections, *Crumbs Swept Up*, *Abominations of Modern Society*, *Night Side of New York*, *The Battle for Bread*, *Orange Blossoms Frosted*, etc.

Talmud, The (*teaching*), the storehouse of Rabbinical Judaism. It consists of two parts, the *Mishna* or the text, and the *Gemara* or commentary. The former is a collection of various traditions, with expositions of various Scripture texts. These, the Jews claim, were delivered to Moses on the mount, and were transmitted from him through Aaron, Eleazer, and Joshua to the prophets, and by them to the men of the Great Synagogue and their successors until the 2d Christian century, when they were reduced to writing by Jehudah the Holy and his scholars. The *Mishna* is divided into six books entitled 1. *Zeraim*, seeds; 2. *Moed*, festivals; 3. *Nashim*, women; 4. *Nezikim*, damages; 5. *Kodushim*, sacred things; and 6. *Tohoroth*, purifications. Under these are sixty-three treatises which are again subdivided into chapters. After the

completion of Rabbi Jehuda's work additional collections were made by his successors, but they were not incorporated in the Mishna proper. Still the Mishna did not satisfy the zeal of the Rabbins, and on its basis they formed the Gemara, meaning complement or doctrine. This contains the discussions of the wise upon the Mishna.

The Gemara exists in two forms, that of Jerusalem and that of Babylon, both expounding the same text. The former was made at Tiberias near the close of the 4th century, and is the Western or Palestinian Talmud. The latter was made in the school of Sura in Babylonia (427-98), and is four times as large as the former and much more highly esteemed by the Jews. It contains nearly 6000 folio pages. The language of the Mishna is a late Hebrew mixed with foreign words; that of the Gemara, a corrupt Aramaic. Both are written without points and abound in abbreviations, making the reading very difficult. A vast variety of subjects is treated with endless detail, and the judgment of most Christian scholars who have examined its pages is that they do not repay the trouble of examining them, the occasional good things that have been quoted being "a few bright pearls found at the bottom of an immense heap of rubbish." Besides an inconceivable amount of solemn trilling there is no small degree of indecency.

There exists no complete translation of the Talmud in any language. In Ugolino, *Thes. Au. Sac.*, there is a Latin translation of a large portion of the Jerusalem Talmud. Portions of the same were issued in a French version by Schwab (Paris, 1872) and in English (London, 1885).

LITERATURE. — Eisenmenger, *Entdecktes Judenthum*, Königsberg, 1711; Jost, *Geschichte d. Judenthum*, Leipzig, 1857-59; Weber, *Syst. d. altsyn. Paläst. Theol.*, 1880; P. J. Hershon, *Treasures of the Talmud*, London, 1881.

T. W. C.

Tam'-muz (*sprout of life*), a Syrian idol, seen in vision as at Jerusalem by Ezekiel in captivity (Ezek. viii. 14). Its worship was accompanied with obscene rites. Jerome identified it with Adonis or the Phœnician sun-god. The festival was usually celebrated in July, and it was on the 14th day of Tam-muz, the fourth month of the Jewish sacred year, corresponding to our July, during the riotous revels then indulged, that the city of Babylon was captured "without fighting," as the exhumed monuments state. So Daniel (v. 1-3, 23, 30).

T. W. C.

Taoism. See Z. Peisson, *Le Taoisme*, Amiens, 1880, and CHINA, RELIGIONS OF, p. 157.

Tappan, Henry Philip, D.D. (Union College, 1845), LL.D. (Columbia College, 1853), Congregationalist; b. at Rhinebeck, N. Y., April 23, 1805; d. at Vevay, Switzerland, Nov. 15, 1881; graduated at Union College, 1825, and Auburn Theological Seminary, 1827; had charge of the Congregational church at Pittsfield, Mass., 1828-32; was professor of moral philosophy in the University of New York, 1832-38, and chancellor of the

University of Michigan, 1852-63, and spent the last part of his life in Europe. He published *A Review of Edwards On the Will*, New York, 1839; *Doctrine of the Will Determined by an Appeal to Consciousness*, 1840; *Doctrine of the Will Applied to Moral Agency and Responsibility*, 1841 (all three volumes rep. in one at Glasgow, 1857); *Elements of Logic*, 1844.

Targum (*version*), the translation of the Old Testament into the language of Southern Syria, the so-called Chaldee. Oral versions were made by Nehemiah's directions (Neh. viii. 8), but when these were committed to writing we do not know. The earliest is that of Onkelos, said to have been a pupil of Gamaliel, a very literal version of the Pentateuch, but with some deviations from the Hebrew text. It was made in the 1st century or the 2d of our era. The next is the Targum on the Prophets (*i.e.*, from Joshua to Malachi, except the five poetical books), ascribed to Jonathan ben Uzziel, a pupil of Hillel, quite simple in the historical books, but more paraphrastic in the others. There are two other Targums on the Pentateuch, one on the whole of it, the other on single verses and words. The former is assigned to Jonathan ben Uzziel, but falsely, and hence it bears the name of Pseudo-Jonathan; it is a revision of the work of Onkelos. The latter bears the name of Jerushalmi.

The Targums on the Hagiographa are of the approximate date 1000 A.D. Those on Psalms, Job, and Proverbs were probably contemporaneous, and due to Syria. That on the five Megilloth (Ruth, Esther, Ecclesiastes, Canticles, and Lamentations) is of a dialect between the east and west Aramaic, and is a free version with many fanciful additions. There is no known Targum on Daniel, Ezra, or Nehemiah. Etheridge translated *The Targums of Onkelos and Jonathan Ben Uzziel on the Pentateuch*, London, 1862-65, 2 vols.

T. W. C.

Tar'-shish is first mentioned in the famous genealogy of Genesis (x. 4). It is connected with "the isles afar off" (Isa. lxvi. 19, Ps. lxxii. 10). We read of "a navy" and of "ships" of Tarshish (1 Kings x. 22, Isa. ii. 16, xxiii. 1, Ps. xlviii. 7). It was an important place of trade (Ezek. xxxviii. 13), and exported silver (Jer. x. 9) and also iron, tin, and lead (Ezek. xxv. 12). It was for Tarshish that Jonah embarked from Joppa (Jonah i. 3, iv. 2).

Its true site has been much disputed. A few identified it with Tarsus in Cilicia, but most scholars deem it to have been Tartessus, a Phœnician colony in Spain. It is not unlikely that "ships of Tarshish" denoted any large vessels fitted for long voyages in any direction, in the same general sense in which the British term *Indiaman* has long been used.

T. W. C.

Tar'-sus, the capital of Cilicia, in Asia Minor, and "no mean city" (Acts xxi. 39). It stood on both banks of the river Cydnus, 13 miles from the sea, and was a place of much commerce. It was distinguished for its schools and its learned men, in the number of

which it rivalled Athens and Alexandria. In return for its exertions in the civil wars Augustus made it a free city. Here the Apostle Paul was born and educated. The modern city, called Tersous, is a mean Turkish town, with a population of 7000 in summer and 30,000 in winter. T. W. C.

Tar'-tan (*star-form*), not the name, but the official title of an Assyrian general sent by Sennacherib to Hezekiah (2 Kings xviii. 17); and of another sent by Sargon against Ashdod (Isa. xx. 1). T. W. C.

Tar'-tak (*hero of darkness*), an idol introduced by the Avites into Samaria (2 Kings xvii. 31); worshipped according to the Rabbins in the form of an ass; believed to be the Accadian idol Turtak, who was the special guardian of the Tigris. T. W. C.

Tate, Nahum, b. in Dublin, 1652; d. in London, Aug. 12, 1715; became poet-laureate in 1692, and published, together with Nicholas Brady, *A New Version of the Psalms of David*, twenty psalms appearing in 1695, and the entire psalter in 1696. It was made to be sung, not only to be read, and was much used both in England and America.

Tatian, the apologist; b. in the land of Assyria, east of the Tigris, between 110 and 120; well educated in pagan learning; converted to Christianity in maturer years, he lived in Rome for a while in friendly relations with Justin Martyr, and brought out an able apology for Christianity entitled *An Address to the Greeks*, and written in that language. Having already imbibed Gnostic doctrines, he left Rome (173) and went to Mesopotamia, where he died. He prepared the first *Diatessaron*, or combination of the four gospels, into a continuous narrative. His *Address* is in the *Ante-Nicene Fathers*, vol. ii., 65-82; his *Diatessaron* has recently been recovered. (See Hemphill, *The Diatessaron of Tatian*, London, 1889.)

Tattam, Henry, D.D. (Göttingen, 18—), LL.D. (Trinity College, Dublin, 18—), Ph.D. (Leyden, 18—), F.R.S. (18—), Church of England; b. in Ireland, Dec. 28, 1788; d. at Stamford Rivers, Essex, Jan. 8, 1868. He studied at Dublin and in Germany, and was rector of Bedford, 1818-45, archdeacon of Bedford, 1844-66, and rector of Stamford Rivers, 1849-68. He was a great Coptic scholar, and published a grammar (London, 1828) and dictionary (1835) of that tongue, besides versions of the prophets, 1836-52, and of the Apostolical Constitutions, 1849.

F. M. B.

Tauler, John, b. at Strassburg, 1290 or 1300; d. there, June 16, 1361. He belonged to a tolerably wealthy family and might have lived on his patrimony, since he tells us in one of his sermons, "Had I known when I lived as my father's son all that I know now, I would have lived on his heritage and not upon alms" (quoted by Miss Winkworth, p. 73). However, in early years—probably 1313 or 1318—he entered the Strassburg Dominican convent, while Meister Eckart was theological professor in the monastic school. From Strassburg he went to Cologne to a college of

his own order, and after that, it seems, to the famous Dominican college of St. Jacques at Paris. After having finished his studies he returned to his native city, where he settled, and with whose history his life and labors are closely connected.

In 1324 Strassburg was laid under Pope John XXII.'s ban for siding with the excommunicated emperor, Louis of Bavaria. Tauler's order, the Dominican, continued to say mass, to keep its churches open, and to administer the sacraments, mainly through the efforts of Tauler. But in 1339 the heads of the order commanded the Strassburg brethren to close their churches, which they did, only to be driven from the city by the town council. For three years and a half they were absent. Tauler and other monks with him went to Basel, though that city was also under the ban for the like cause as Strassburg.

At this time begins a new development in Tauler's life. In Switzerland he became familiar with the "Friends of God" (q.v.), and to this period belongs that story, so often recited, of his meeting with "the friend from Oberland," who exercised so great an influence upon him. It is said that one day a stranger appeared before Tauler and told him that his sermons, though excellent, could teach him nothing. Tauler was at first astonished, then indignant, but after awhile the truth flashed across his mind. Deeply affected, he embraced the layman, saying, "Thou art the first to tell me of my fault. Stay with me, I will follow thy counsel. Thou shalt be my spiritual father, and I thy sinful son." Nicolas, "the Friend of God," ever afterward "ruled" Tauler with happy results.

The historic character of this episode has been doubted by Denifle, but almost all scholars adhere to Professor C. Schmidt's theory of its credibility. However, Tauler's influence and standing with "the Friends" may be guessed from the designation common among them, "our dear father, Tauler," which dates from this time. On the other hand, Tauler calls the "Friends" the "pillars" of Christianity. Probably in the year 1346 he returned to Strassburg and lived through the most important part of his life. In 1348 the "black death" visited Strassburg and made a dreadful havoc among the people, but Tauler stuck to his post and comforted the people. Apparently Tauler remained in Strassburg for the most part till his death in 1361, though he certainly made several tours into the Rhineland, and lived and preached for some time in Cologne.

It was but natural that various estimates should have been made of Tauler's character and influence. But correct or not, they are all favorable to him. Compared to Eckart, Tauler stands out as an emotional and very practical man, not given to pantheistic speculation, but rather to the realization of sentiment and thought. His position as against the "Friends of God" is that of a rational and well-balanced man, full of evangelical life, but not given to exaggerations and denials of sacramental grace. In relation to the later following Reformation, to Luther in particular, it will be sufficient to quote Luther's

words that he knew no better book than Tauler's sermons.

Tauler preached in German. His sermons, "though not what is called flowery, are yet like a meadow, adorned everywhere with fresh and fragrant flowers, rich in spiritual insight and manifold examples from life, and full of kind, affectionate, hearty, and profound expressions." We can find in them the most heterogeneous elements bearing witness to his wide reading and large acquaintance; the scholasticism of Thomas Aquinas is found mixed with the Neo-Platonistic dreamery of the Pseudo-Dionysius; Augustinian rigor and gospel discipline run parallel with Eckart's individualism and the intensity of Nicolas of Freiburg. But these various elements appear in him well digested, and are reproduced in pure form and clear thought. His mysticism is of a high type, and springs essentially from his own regenerate individuality. It is possible that the criticism of another and later age may change this estimate, if it shall be proved that his masterpiece, *The Book of Spiritual Poverty*, is really not his work. His authorship is disputed by a critic of high order, but no means exist wherewith to prove any theory for or against.

Tauler's sermons were first printed in Leipzig, 1498; of these Denifle thinks that only eighty are genuine. Many editions have since appeared, most of them with additions from other sources—all included in the Frankfurt edition of 1826. The most recent Frankfurt edition is by Julius Hamberger, 1864. (See C. Schmidt, *J. Tauler von Strassburg*, Hamburg, 1841 [this work contains all the bibliography on Tauler up to that date]; the same, *Nicolas von Basel, Bericht von der Bekehrung Taulers*, Strassburg, 1875; Denifle, *Das Buch von der geistlichen Armuth*, Strassburg, 1877; the same, *Tauler's Bekehrung*, 1879; Miss Susanna Winkworth, *Tauler's Life and Times*, with trans. of twenty-five of his sermons, London, 1857, n.e., 1878, New York, 1858; F. Bevan, *Trois Amts de Dieu*, Lausanne, 1890.) C. H. A. BJERREGAARD.

Tausen, Hans, b. at Birkinde, Fünen, Denmark, 1494; d. at Ribe, Jutland, Nov. 11, 1561; was a monk in Antvorshov monastery in Sealand, but visited Wittenberg and began to preach the Reformation immediately after his return home. In 1529 he was made pastor of St. Nicholas in Copenhagen and chaplain to the king, and in 1542 bishop of Ribe. From the beginning to the end he stood at the head of the movement which introduced and established the Reformation in Denmark. He published some sermons, treatises, and a translation of the Psalms.

Taverner, Richard, Church of England; b. at Brisley, Norfolk, 1503; d. at Oxford, July 14, 1575, when high sheriff of Oxfordshire. He studied at Cambridge and Oxford; became a lawyer and clerk of the signet, 1537. At Oxford he was imprisoned for reading Tynsdale's New Testament; Edward VI. licensed him to preach, 1552. He translated the Augsburg Confession, 1536, and published a revised edition of Matthew's Bible, 1539, in folio and quarto, the latter in parts for more general

distribution. (See Mombert, *English Versions of the Bible*, New York, 1888.) F. M. B.

Taxes, Ecclesiastical. These existed in a great variety of forms. The laity and clergy alike in the earliest days made voluntary offerings of kind and money; after a time tithes (*dismes*) were exacted, from which the clergy were exempted (5th century). They were, however, subject to special taxes—for support of the cathedral church; for the entertainment of the visiting bishop; for the relief of an extraordinary distress. The bishop-elect must pay certain charges for his ordination, and metropolitans to the pope for their pallium. Formerly non-residence could be condoned by a money payment. Annats (q.v.) were heavy taxes. In the Roman Catholic Church most of these taxes remain, while in Protestant churches they have never existed.

Taxing, or "enrolment," as the R. V. gives it, a registration of property for purposes of taxation. The one mentioned in Luke (ii. 2) was held under imperial order through all the Roman world, and was conducted with a mixture of Roman and Hebrew usages. That it was made by Cyrenius, see QUIRINIUS. Another enrolment is mentioned by Gamaliel (Acts v. 37). T. W. C.

Taylor, Dan, founder of the New Connection of General Baptists; b. at Northowram, Halifax, York, Dec. 21, 1738; d. in London, Dec. 2, 1816. He was first a Methodist local preacher, but joined the General Baptists, and, disliking their Unitarian drift, effected a union between those like-minded among them and the Barton Independent Baptists, which resulted in the New Connection (June, 1770). He was their leader, and from 1785 till his death preached in London. He wrote much in defence of his opinions. (See his life by W. Underwood, London, 1870.)

Taylor, Isaac, LL.D. (—, 18—), layman of the Church of England; b. at Lavenham, Suffolk, 62 m. n.e. of London, Aug. 17, 1787; d. at Ongar, Essex, June 28, 1865. Originally an engraver, he turned to mechanical inventions and religious literature. Among his books are: *Natural History of Enthusiasm*, London, 1829, and *Natural History of Fanaticism*, 1833; *Spiritual Despotism*, 1835; *Physical Theory of Another Life*, 1836; *Ancient Christianity and the Doctrines of the Oxford Tracts*, 1839–40, 2 vols.; *Loyola and Jesuitism*, 1849; *Wesley and Methodism*, 1851; *Restoration of Belief*, 1855; *Logic in Theology*, 1859; *Spirit of Hebrew Poetry*, 1861; *Considerations on the Pentateuch*, in answer to Colenso, 1863. F. M. B.

Taylor, Jane, Congregationalist; b. in London, Sept. 23, 1783; d. at Ongar, Essex, 21 m. e.n.e. of London, April 12, 1824. She published *Display*, London, 1815; *Essays in Rhyme*, 1816; *Contributions of Q. Q.*, 1826, etc. Her *Memoirs, Correspondence, and Poetical Remains* was edited by her brother Isaac, 1825. With her sister, **Ann Taylor** (1782–1866), who married Rev. Joseph Gilbert, she wrote the long popular *Original Poems*, 1805, and *Hymns for Infant Minds*, 1809. The Au-

tobiography and Other Memorials of Mrs. Gilbert appeared 1874.

F. M. B.

Taylor, Jeremy, D.D. (Oxford, 1642), bishop of Down, Connor, and Dromore; b. at Cambridge, Aug. 15, 1613; d. at Lisburne, County Antrim, Ireland, 8 m. s.w. of Belfast, Aug. 13, 1667. A barber's son, he entered Caius College, Cambridge, 1626, and became a fellow, 1633; Archbishop Laud transferred him to All Souls, Oxford, 1636, and Bishop Juxon made him rector of Uppingham, Rutland, 1638. His sufferings under the Commonwealth called forth his greatest books, the *Liberty of Prophesying*, London, 1647, wherein he argued with unrivalled wit, fervor, eloquence, and logic against the persecution of any but Anabaptists; the better known *Great Exemplar* (otherwise *Life of Christ*), 1649, and *Holy Living and Dying*, 1650-51; *Sermons*, 1652-53-56, 3 vols.; *Real Presence of Christ in the Sacrament*, 1654; *Golden Grove*, 1655, containing his hymns; *Unum Necessarium; or, Doctrine and Practice of Repentance*, 1655, which involved him in controversy; the enormous *Ductor Dubitantium*, 1660, "the most extensive and learned work on casuistry" in English, and *The Worthy Communicant*, 1660. He was in Ireland from 1658, and was made a bishop at the Restoration, but had little comfort in his new dignity, and wrote not much beyond *Dissuasives from Popery*, 1664-67. In the famous eulogy of his successor, he had "the fancy of a poet, the acuteness of a schoolman, the profoundness of a philosopher, the wisdom of a chancellor, the sagacity of a prophet, the reason of an angel, and the piety of a saint. He had devotion enough for a cloister, learning enough for a university, and wit enough for a college of virtuosos." Some at least of these praises are deserved; his intellectual rank in the Church of England is higher than that of Chrysostom in the ancient church, and his books are loved by readers of every creed and connection; Emerson calls him "the Shakespeare of divines." His *Contemplations of the State of Man* appeared posthumously. His whole works, with a life by Bishop Heber, were collected in 15 vols., 1820-22, n.e. 1852-61. His *Holy Living and Holy Dying* are standard devotional manuals. Selections from his writings were published, London, 1884. (See also his life by R. A. Willmott, 1847.)

F. M. B.

Taylor, Nathaniel William, D.D. (Union, 1823), a distinguished Congregationalist preacher and theologian; b. at New Milford, Conn., June 23, 1786; d. at New Haven, March 10, 1858. He was a farmer's boy, but made his way through Yale College, graduating in 1807. He became pastor of the First Church in New Haven in 1811, after finishing his studies with President Dwight, and continued in this position until he was made professor of theology in 1822, in which position he continued till death. He gained high reputation as a preacher, and was always in demand upon occasions of special religious interest as long as he remained in active life. His efforts to find a basis in the mind for the application of the truth, by which the effect might be produced of moving the sinner to

repentance and conversion, led him to accept the threefold division of the mind, and to ascribe to the sensibility that neutral position which made it the fit object of hortatory address. He exalted also the freedom of the will, to which he gave the power of contrary choice, or the power at the time and under the circumstances when a given choice was actually made, of making the exact opposite. Yet he maintained that in consequence of the sin of Adam, all men are born into the world with the certainty of sinning. The election of some in like manner makes it certain, but not necessary, that they will repent, upon which they are saved. Love of personal happiness is the subjective spring of all choices; but virtue is benevolence, or the choice of the highest good of the universe, with which the highest happiness of the individual can never come in conflict. Upon these lines Dr. Taylor built up with great ingenuity and acuteness a system of thought which gained the widest influence in the Congregational and Presbyterian denominations. With Dr. Tyler, of East Windsor, he was himself engaged in controversy, and "Taylorism" was a bone of contention among the Presbyterians, contributing largely to produce the separation into Old and New School churches in 1838. (See G. P. Fisher in *Discussions in History and Theology*, also articles in *New Englander*, vols. xvii. and xviii. Four volumes of his works have been published, *Practical Sermons*, New York, 1858; *Moral Government*, 1859, 2 vols.; *Essays*, etc., 1859.) See NEW ENGLAND THEOLOGY.

F. H. F.

Taylor, William, D.D. (Mt. Union College, O., 1882; Hedding College, Abington, Illinois, 1884), Methodist; b. in Rockbridge Co., Va., May 2, 1821; began his ministry, 1842; in 1862 went forth as evangelist to Australia, Africa, Asia, and South America; founded at Bombay a self-supporting mission, 1872; and the same in South America, 1878. In 1884 he was elected missionary bishop in Africa and established missions there which are expected to become self-supporting. Among his books may be mentioned, *Seven Years' Street Preaching in San Francisco*, New York, 1856; *Christian Adventures in South Africa*, 1867; *Our South American Cousins*, 1878; *Ten Years of Self-supporting Missions in India*, 1882; *Pauline Methods of Missionary Work*, 1889. (See his life by E. Davies, Reading, Mass., 1885.)

Taylor, William Mackergo, D.D. (Yale and Amherst, 1872), LL.D. (College of New Jersey, Princeton, 1883), Congregationalist; b. at Kilmarnock, Scotland, Oct. 23, 1829; graduated at the University of Glasgow, 1849, and at the United Presbyterian Theological Seminary, Edinburgh, 1852; held various pastoral charges in Scotland and England, and became in 1872 pastor of the Broadway Tabernacle Church, New York. He edited *The Christian at Work*, 1876-80, New York, and published, besides several collections of sermons, homiletical biographies of David (1875), Elijah (1876), Peter (1877), Daniel (1878), Moses (1879), Paul (1882), Joseph (1886), *The Gospel Miracles in their Re-*

lation to Christ and Christianity, New York, 1890; John Knox, a Biography, 1885; Parables of Our Saviour, 1886; The Scottish Pulpit from the Reformation to the Present Day, 1887; The Miracles of Our Lord, 1890.

Teaching of the Twelve Apostles, The (*Διδαχὴ τῶν δώδεκα ἀποστόλων*), or *Didache*, as it is commonly called, is an ancient Christian writing, which was first published in Constantinople in 1883 by Philotheos Bryennios, metropolitan of Nicomedia, from a manuscript discovered by him in the Jerusalem convent in Constantinople in 1873. Immediately upon its appearance the work attracted widespread attention and became speedily the occasion of a very extensive literature in many languages. Though of small compass—not larger than the Epistle to the Galatians—this earliest church manual, as it is aptly designated by Schaff, is of great historical importance, for it throws no little light upon the obscure period of transition through which the church passed in the generations immediately succeeding the apostolic age, and enables us satisfactorily to explain many hitherto obscure points in connection with church government and worship. The tract, which is divided by Bryennios and subsequent editors into sixteen chapters, treats of the personal life of the Christian in the form of a series of moral and religious precepts (chaps. i.-vi.), of baptism, fasting, and prayer, and the eucharist (chaps. vii.-x.), of the treatment of teachers, apostles, prophets, and travelling disciples (chaps. xi.-xiii.), of the religious observance of the Lord's day (chap. xiv.), of the appointment of bishops and deacons (chap. xv.), and finally of the second coming of Christ and the conduct to be observed by the Christian in view of that event (chap. xvi.).

The history of the *Didache* in the ancient church is very interesting. Clement of Alexandria quotes as Scripture (*γραφή*) a passage which is found in the third chapter of the *Teaching*; Athanasius refers to the *Teaching of the Apostles* as adapted for use in the instruction of catechumens, and Eusebius, in his famous passage on the New Testament Canon (*H. E.*, Bk. iii., chap. 25), mentions the *So-called Teachings of the Apostles* (on the significance of the plural *Teachings*, see the writer's article in the *Andover Review*, April, 1886, p. 439 sq.) among the *vôvoi*, which shows that these *Teachings* must have enjoyed a wide circulation at some time and have been accepted by at least a portion of the church as worthy to be read in divine service, and thus in a certain sense as a part of the canon (a fact which is confirmed by Clement of Alexandria's quotation referred to above), while in Eusebius' time their canonicity was not acknowledged (see the writer's edition of Eusebius' *Church History*, Bk. iii., chap. 25, notes 1 and 21). Other certain and possible references to or quotations from or parallels with the *Didache* which have been discovered, in no inconsiderable number, need not be referred to here.

It is a noteworthy fact, however, that certain parts of the Epistle of Barnabas and of the so-called *Eccelesiastical Canons* agree so

closely with the earlier chapters of the *Didache*, that some kind of a literary connection between them must be assumed, while a portion of the seventh book of the *Apostolic Constitutions* is directly based upon the *Didache* in its entirety.

The author of the work under discussion is unknown. The time of composition cannot be determined with exactness, but it is almost universally conceded that it must have been written before the middle of the 2d century, and both external and internal arguments point rather to the first than to the second quarter of that century. The views of scholars in regard to the origin of the work and its relations to other writings are more or less at variance, but a consensus of opinion has been reached on many points, and the following positions are now quite generally accepted, and may be regarded as practically established. The *Didache* is composed of two parts, of which the former (chaps. i.-vi.) is a redaction of an independent moral treatise, probably of Jewish origin, entitled the *Two Ways*, which was known and used in Alexandria, and there formed the basis of other writings (*e.g.*, of certain chapters of the Epistle of Barnabas and of the *Eccelesiastical Canons*). This (Jewish) *Two Ways*, which was in existence certainly before the end of the 1st century (how much earlier we do not know), was early in the 2d century, if not before, made a part of a primitive church manual—viz., our *Teaching of the Twelve Apostles*. The *Two Ways*, both before and at the time of (perhaps after) its incorporation into the *Teaching*, received important additions, chiefly of a Christian character. The completed *Teaching* dates from Syria, though this is denied by many scholars, who prefer, on what seem to the writer inadequate grounds, Egypt as the place of composition. Finally the completed work formed the basis of a part of the seventh book of the *Apostolic Constitutions*, which originated in Syria in the 4th century. An adequate explanation of certain slight resemblances between the later chapters of the completed work and one or two Alexandrian writings (*e.g.*, the Epistle of Barnabas), which betray in the main a knowledge of only the first five chapters, or *Two Ways*, has not yet been given.

The most complete and useful edition of the *Didache* is that of Schaff (*The Teaching of the Twelve Apostles*, New York, 1885, 8d ed., 1889), which contains the Greek text with English translation of the work itself and of kindred documents, together with an excellent commentary and a full discussion of the chief questions affected by the discovery of the work. Harnack's important edition, *Die Lehre der Zwölf Apostel (Texte und Untersuchungen, II., 1 and 2, Leipzig, 1884)*, is still the standard German work upon the subject, though it contains some conclusions which have since been proved incorrect, and which he has himself modified. His article in Herzog, 2d ed. (reproduced in Schaff-Herzog, rev. ed., 1887, at the close of vol. i.), and his *Die Apostellehre und die jüdischen Beiden Wege*, Leipzig, 1886, should therefore be compared with his original work. Schaff's edition contains a very complete digest of the litera-

ture down to the close of 1888. Special mention may be made here of Hitchcock and Brown's 3d ed. (New York, 1885), and of the magnificent fac-simile edition of J. Rendel Harris (Baltimore, 1887), and attention may be called to the articles of Warfield, Taylor, and Salmon (see Schaff's 3d ed., Appendix I. and II. for the references).

A. C. McGIFFERT.

Te Deum (*Te Deum laudamus*, "We praise thee, O God!"), generally called the Ambrosian hymn because, even if Ambrose did not translate it, he introduced it into the Western Church; sometimes also called the hymn of Augustine and Ambrose, referring to a passage in a spurious sermon found among the works of Ambrose, according to which, Ambrose having performed the baptism of Augustine, both at once spontaneously burst out singing this hymn in praise of the Holy Trinity. Its origin is certainly Greek. It became known to the West through the Church of Milan. Generally adopted by the Roman Catholic Church, it is also used in all evangelical churches.

Te-ko'-ah (*pitching of tents*), a city south of Bethlehem, colonized by Asher (1 Chron. iv. 5); fortified by Rehoboam (2 Chron. xi. 6); the home of "the wise woman" who interceded for Absalom (2 Sam. xiv. 2), and the birthplace of the Prophet Amos (Amos i. 1). Its ruins are still seen on a broad hill-top called Tek'na.

T. W. C.

Teleology (Greek, *τέλος*, "end, purpose") rests upon the idea that behind the phenomena of nature there is a purpose which reveals itself to the human understanding through the connection between phenomenon and phenomenon, and which furnishes the materials for the teleological or physico-theological evidence of the existence of God.

Telesphorus, pope, 128-39, was a native of Greece, but nothing further is known of him.

Teller, Wilhelm Abraham, b. at Leipzig, Jan. 9, 1734; d. at Köln-an-der-Spree, Prussia, Dec. 9, 1804; was appointed professor of theology at Helmstädt in 1741, and provost of Köln-an-der-Spree in 1767. He was one of the pillars of Rationalism, and his three works, *Lehrbuch des christlichen Glaubens*, Halle, 1764; *Wörterbuch des N. T.*, Berlin, 1772, 6th ed., 1805; and *Religion der Volkmennenen*, 1792, show its rapid evolution from tentative fumbling to audacious certainty. The evolution, however, proved a little too rapid for the Prussian Government. After the publication of his *Wörterbuch* the author was sentenced to pay a heavy fine to a—lunatic asylum.

Tellier, Michael Le (leh-tä-le-ä), b. at Vire, Normandy, Dec. 16, 1648; d. at La Flèche, on the Loire, Sept. 2, 1719; entered the Society of Jesus in 1661, and became confessor to Louis XIV. after the death of Père La Chaise in 1709. He is believed to have exercised a decisive influence on the old king in all affairs of importance, and was banished from Paris immediately after his death.

Temperance, as used in the New Testament

(Acts xxiv. 25, Gal. v. 23, 2 Peter i. 6), does not denote moderation in the use of intoxicating drinks, much less total abstinence from them, but self-control or command over all appetites and passions, mental or bodily, the regulation of thought, speech, and behavior in accordance with reason and propriety. Thus regarded it has always and deservedly held chief prominence in any ethical scheme.

Within the present century the word has come in popular usage to have the restricted meaning of abstinence from intoxicants, and men have shown themselves temperate in this sense, but in nothing else.

The so-called temperance movement began some seventy or eighty years ago, at first limiting the restriction to alcoholic spirits, but afterward extending it to all fermented liquors, and has wrought a very great change in the habits of society, greatly diminishing the ravages of intemperance in the United States and in the British Empire. Its claims have been advocated on the ground that any use of liquor was sinful, or from prudential considerations, or from the Christian law of love. Great use was made of a written pledge as a remembrance and a stimulus to halting resolution. Still it was found that many could not be reached in this way, or that if convinced and reformed they fell a prey to the temptations of the saloon or dram-shop. Accordingly it was sought to aid and save these persons as well as to prevent others from acquiring drinking habits, by prohibiting the sale of stimulants. Laws to this effect have been enacted in several states of the Union, and in one of them (Maine) have been engrafted on the constitution. At the present time the chief object of temperance associations is to secure such prohibitory legislation in every state and also by the general government. The most plausible objection to such laws is that if enacted they cannot be enforced without a general sentiment in their favor, and if such a sentiment exists, then there is no need of the laws.

The Scripture clearly does not forbid all use of intoxicants, but it strongly condemns drunkenness not only as a weakness and a vice, but also as a sin. And this sin is so common and so deadly, that all good men must rejoice in whatever promises to rescue its victims or hinder any addition to their number.

T. W. C.

Temperance Societies. Among the earliest records that we have of movements against the evils of intemperance are those of laws enacted in Massachusetts in 1639, to restrain intemperate drinking, and of similar laws enacted in Connecticut about the same time. In 1744 John Wesley, in England, enjoined upon the members of his societies abstinence from all spirituous liquors except in case of necessity. The Society of Friends, in their yearly meeting for New England in 1784, incorporated into their discipline a special clause against the use of ardent spirits. It is generally held, however, that the modern temperance movement dates from 1785, when Dr. Benjamin Rush, of Philadelphia, published his essay on *The Effects of Ardent Spirits on*

the Human Body and Mind. In 1789, at Litchfield, Conn., 200 farmers, to discourage the use of spirituous liquors, determined not to use any distilled liquors in doing their farm work during the ensuing season. In 1790 the College of Physicians in Philadelphia memorialized Congress "to impose such heavy duties upon distilled spirits as shall be effectual to restrain their intemperate use in this country." These movements were tentative, and were directed against the traffic in and the use of distilled spirits. The early societies were *temperance* societies in the strict sense of the term; it was later that any of these organizations came on to the platform of total abstinence. A strong ally of the cause was Rev. Dr. Lyman Beecher, who was much influenced by the reading of Dr. Rush's essay, and whose *Six Sermons Against Intemperance*—preached in 1826 and published in Boston—were very effective. Dr. J. B. Clark was also a reader of Rush, and formed what is believed to have been the first modern temperance society. This was the Union Temperance Society of Moreau, N. Y., founded in 1808, which was followed the next year by an anti-spirits society at Greenfield, also in Saratoga County, N. Y. In 1811 the Presbyterian General Assembly appointed a committee to devise measures for preventing the evils of intemperance. The General Association of Massachusetts appointed a committee to co-operate with that of the General Assembly and also of the General Association of Connecticut on this subject. In 1818 this committee organized the Massachusetts Society for the Suppression of Intemperance, which in 1838 changed its name to the Massachusetts Temperance Society, under which title it was incorporated in 1845, and still holds a corporate existence. The American Society for the Promotion of Temperance was formed in Boston in 1826. Rev. Dr. Justin Edwards was the secretary of this society, and travelled extensively, preaching total abstinence and organizing state and local societies. In 1836 the society changed its name to the American Temperance Union, and was then established in Philadelphia, from whence, in 1838, it was removed to New York. The first national temperance convention was held in Philadelphia in May, 1833, and was composed of 400 delegates from twenty-one states. This convention did not occupy the total abstinence position; it simply took ground that "the traffic in ardent spirits as a drink, and the use of it as such are morally wrong, and ought to be abandoned throughout the world." In this same year, however, the Massachusetts society adopted a new constitution with a pledge of total abstinence. In 1836 the State Society of Pennsylvania—formed in 1827—adopted the pledge of "total abstinence from all that can intoxicate." The most marked feature of the second national convention—held in Saratoga in 1836—was the adoption of the principle of total abstinence from all intoxicating drinks as a beverage. The fourth national convention—Saratoga, 1851—passed resolutions in favor of prohibitory laws. The fifth convention, 1865, recommended the use of "unfermented" wine at the communion,

and deprecated the use of liquors as medicine. A committee appointed by this convention organized in the same year the National Temperance Society and Publication House, with headquarters at New York. The sixth convention—Cleveland, O., 1868—urged the friends of the cause "to refuse to vote for any candidate who denies the application of the just powers of civil government to the suppression of the liquor traffic." Subsequent conventions went still further in the line of seeking to introduce the temperance issue into politics.

It is claimed that the first wholly total abstinence society was formed by a Mr. Jewell, in 1829, in Hector, N. Y. A society already existed in the place, in connection with which it is said that the term "teetotal" originated. This society at that time (1826) had two pledges—the old pledge of abstinence from ardent spirits and the new pledge of total abstinence from all intoxicants. The secretary prefixed to the names of members on the roll the letters O P or T respectively, to indicate whether they took the old pledge or the new one of T = total abstinence. Hence the phrase T-Total (tee-total) came to be used. Another alleged origin of the term is in the attempt of a stuttering farmer of Preston, England, in 1833, to assure the members of the local temperance society—formed in 1832—that he believed in "t-t-total abstinence."

The Washingtonian Temperance Society was formed in Baltimore in 1840 by six men of intemperate habits, who signed a total abstinence pledge with the determination to induce others to do the same. The society rapidly increased, and similar societies were formed in other places, and the movement grew till it was estimated that 150,000 intemperate men had given up drink.

There are several temperance orders: The Order of the Sons of Temperance was organized in New York in 1842. It combines the total abstinence idea with mutual aid of its members in sickness and for funerals. It had a rapid growth at first, but is not as large an order now as it once was. It numbers at present 35 grand divisions and 1617 subordinate divisions. Its total membership is 77,879. The Order of Templars of Honor and Temperance was instituted in New York in 1845 by prominent Sons of Temperance, and was designed to be a high branch of that order. In 1848 its connection with the Sons of Temperance was severed. It is a fraternal order, holding to total abstinence for the individual and prohibition for the state. It embraces 15 grand temples, with subordinates in nearly all the states of the Union, and a total membership of 9438. The Independent Order of Good Templars was organized in 1851. It has passwords, signs, grips, and signals; its lodges are found in all parts of the world. It numbers 88 grand lodges with 11,571 subordinate lodges, and a membership of 483,100. The Royal Templars of Temperance is a temperance and relief association, organized in 1877, and having supreme councils in several of the states. The Sons of Jonadab is a non-sectarian and non-political order, organized in Washington, D. C., 1867. (For woman's

work in temperance, see next section headed "Woman's Christian Temperance Union.")

The National Temperance Society, already referred to, is the most prominent of the temperance organizations in this country. It celebrated its twenty-fifth anniversary in May, 1890, and its work for that period is thus summarized: More than a million and a quarter of dollars have been received and used in the publication work of the society. There have been issued 1853 separate books, pamphlets, tracts, etc., comprising a circulation of nearly 800,000,000 pages of literature. The total assets of the society, including invested funds of \$22,500, are \$76,000. It has organized a large number of important conventions, conferences, and the like in different parts of the country, including the great International Temperance Conference to commemorate the Centennial of our national independence, in 1876, and the Centennial Conference of 1885, to commemorate the centennial of the temperance reform. The proceedings of each of these conferences make a large volume, both of which are published by this society. It has also a missionary department, which distributes its literature in jails and needy localities, seeking, among other things, to do a work among the colored people of the South. More than \$400,000 has been expended in this mission work in the twenty-five years of the society's existence. The National Temperance Society was the pioneer in the agitation for putting temperance text-books in the public schools of the land, beginning in the year of its organization, and publishing a temperance catechism in 1870. This society is non-partisan, non-sectional, and non-sectarian. In this connection it may be said that there are eighty-six temperance periodicals published by various organizations in this country and Canada.

The various religious denominations of the country, as such, have temperance organizations for promoting the cause. With the exception of the Church Temperance Society, of the Protestant Episcopal Church, which has the double basis, all of the American societies are total abstinence; and with the additional exception of the Father Mathew Total Abstinence Society, of the Roman Catholic Church, they believe in prohibition.

The temperance movement in Great Britain was begun by John Dunlop in Scotland, where, in 1829, he formed the first temperance society near Glasgow. There is, however, evidence to show that there was a temperance society in Skibbereen, Ireland, in 1817, but it was local and died. The first total abstinence society in Great Britain was formed at Dumfermline in 1830. The active movement against intemperance began in England in 1830, when the first society was formed at Bradford. In 1831 the British and Foreign Temperance Society was formed with a pledge "to abstain from distilled spirits except for medicinal purposes." The first total abstinence society in England was formed at Preston in 1832, Joseph Livesey being the chief mover in it. In 1835 the British Association for the Promotion of Temperance was formed at Manchester on the principle of total absti-

nence, and the British Teetotal Temperance Society was formed in London. There were several changes in the forms of organization, and the cause spread rapidly. In 1840 there were 500,000 members enrolled in the societies, while the adherents to total abstinence numbered more than 2,000,000. The National Temperance Society, the London Temperance League, and the United Kingdom Alliance are all in active operation, and there are numerous other organizations in the kingdom. In Ireland the first total abstinence society was formed at Strabane in 1835. Father Mathew (q. v.) began his labors at Cork in 1838, and extended them to all parts of the United Kingdom. The total abstinence society formed by him in 1838, the T. A. B. (The Total Abstinence Brotherhood), had 1,800,000 members in 1840, and before his death, in 1856, between three and four million persons had received the pledge from his hands.

There is a steadily increasing interest in the temperance cause on the continent, and new adherents are being gained in China, Japan, India, and Africa.

WOMAN'S CHRISTIAN TEMPERANCE UNION.

This organization had its roots in the Woman's Temperance Crusade, which began in Ohio in Dec., 1873, and extended over a dozen of the states. This spontaneous movement met with considerable success for a time, but, in the nature of the case, its methods could not be long continued. Organization followed. The Woman's Praying Bands became the Woman's Temperance Bands. In the spring of 1874 several state conventions of these temperance women met, and state organizations resulted, called at first temperance leagues, which name was soon changed to unions. The next step was to confederate these societies in a national union. A convention was called by women who had gathered at the first National Sunday-school Convention at Chautauqua Lake, N. Y., in Aug., 1874. The convention met at Cleveland, O., Nov. 18-20, 1874, and was attended by delegates representing sixteen states. A constitution was adopted, with a plan of organization intended to reach every hamlet and city in the land. Its financial plan was to ask for a cent a week from members. The organization was named the Woman's Christian Temperance Union. In the first year of its history it added six state organizations to its numbers, and now has organizations in every state and territory and has an enrolment of 200,000 members. Its methods are flexible, and its work is carried on in many departments, classified under the heads of preventive, educational, evangelistic, social, and legal work. These departments are under the direction of superintendents, great reliance being placed upon individual effort in the undertakings of this society. The department of scientific temperance education was organized in 1880. In part through its influence laws have been adopted in most of the states requiring in the public schools teaching in physiology and hygiene with reference to stimulants and narcotics. The receipts for the year reported to the annual convention of Nov., 1890, were

\$36,128.83, including \$15,796.32 for the Temperance Temple (to be erected in Chicago and to cost more than a million of dollars). The expenditures for the year were \$26,007.39. The *Union Signal*, which is the official organ of the society, has a subscription list of 80,000, and there are a number of other publications fitted to help the work of the organization.

The Woman's Christian Temperance Union has pronounced in favor of woman suffrage, and also is distinctly in favor of the Prohibition party in both state and national politics. In consequence of its utterance upon this point, at the convention of Nov., 1889, a number of members withdrew, and in Jan., 1890, formed the Non-Partisan National Woman's Christian Temperance Union, which refuses to pledge itself to any particular political party. This organization will carry on its work in lines similar to the older society, but will confine itself closely to non-partisan and non-sectarian Christian temperance work.

There are Woman's Christian Temperance Unions in Great Britain, New South Wales, Canada, the Hawaiian Islands, New Zealand, Queensland, Victoria, South Australia, Ceylon, Sweden, Turkey, China, Japan, India, Cape Colony, Chili, Denmark, Norway, Natal, Orange Free State, Sierra Leone, Nassau, and Newfoundland, the first named having been formed in 1876 and the last in 1890. These, with the parent society, constitute the World's Woman's Christian Temperance Union.

LITERATURE.—The National Temperance Society publishes many books and tracts upon the various phases of the drink problem. Of the large literature from this and other sources may be mentioned P. T. Winskill, *History of the Temperance Reformation*, New York, 1886; *Centennial Temperance Volume*, 1876; B. W. Richardson, *Cantor Lectures on Alcohol*, London, 7th ed., 1875; A. Gustafson, *The Foundation of Death: A Study of the Drink Question* (with a bibliography), Boston and London, 1884, 5th ed., 1888; D. Burns, *Temperance History*, London, 1890-91, 2 vols.

OLIVER ADDISON KINGSBURY.

Templars, The Order of the Knight (*Fratres Militie Christi*, or *Equites Templarii*), was founded in 1119 in Jerusalem by Hugh de Payens and Geoffrey de St. Omer, and received from King Baldwin II. a piece of ground for its headquarters close to what was supposed to be the site of Solomon's Temple, whence its name. In 1128, at the Council of Troyes, it was confirmed by Honorius II., who, among many other great privileges, exempted it from all ecclesiastical jurisdiction, except his own. Its rules were drawn up by Bernard of Clairveaux, and the laws were, as might be inferred from the character of the lawgiver, pervaded by a spirit of severe asceticism and moral loftiness, just a little fantastic. Thus they were forbidden to withdraw from a contest, even though attacked by three to one, and they were not allowed to give quarter to an opponent, if he were an infidel.

When the order was founded the number of its members was eight, and they were so poor that they adopted for the seal of the

order the device of two knights riding on one horse. But before the century ran out the order could muster 20,000 knights, and was possessed of almost fabulous wealth. Its riches, however, became its ruin. In 1244 the Templars removed from Jerusalem to Cyprus, and in 1280 from Cyprus to Paris. It is very probable that Philip the Fair, king of France, 1285-1314, experienced some difficulties, or, at all events, considered it a great danger to have an organization like that of the Templars domiciled within his realm. But the real nerve of the policy he adopted toward them was, nevertheless, lust after their money, or, at the best, a fatal need of it. He was an admirable lawyer. He always avoided violence, if it could be avoided, and he never employed it unless he could do so with safety. Oct. 12, 1307, all the members of the order in France were arrested, without warning, in deepest secrecy, and the next day legal proceedings were instituted against them, with the result that, April 8, 1312, the pope dissolved the order, the king confiscated its property, and those of the members who had not died in the dungeons or on the rack were properly and duly burned at the stake.

This process against the Templars, one of the most curious and most characteristic incidents in mediæval history, is now tolerably well cleared up. On the death of Benedict XI., 1304, a bargain was struck between Philip the Fair and Bertrand d'Agoust, archbishop of Bordeaux, that the king should help the archbishop to become pope, after which the pope should deliver up the Templars to the king. Philip the Fair fulfilled his part of the bargain with consummate adroitness; nobody suspected that the succession to the throne of St. Peter had been bought and sold. But the abject and miserable manner in which Clement V. tried to shirk his part of the business told the story. No other crime than heresy was heavy enough to crush an organization like that of the Templars. They were consequently accused of denying Christ, adoring an idol made of copper, secretly practising Mohammedanism, etc., and by means of the rack the Inquisition procured their confession. But they immediately retracted. The Inquisition considered the retraction as simply an aggravation of their crime, and proposed to deal with them as "lapsed heretics." The pope, however, suddenly remembering that, according to the foundation act, the Templars were exempted from any ecclesiastical jurisdiction except his own, decided to take the whole case in his own hands. But Philip, who understood the meaning of the manoeuvre, placed the pope between conviction of simony and the surrender of the Templars, and the pope chose the latter. (See the works on the subject by Havemann, Stuttgart and Tübingen, 1846; Hammer-Purgstall, Vienna, 1855; Loiseleur, Paris, 1871; Merzdorf, Halle, 1877; Prutz, Berlin, 1879, etc.) C. P.

Temporal Power. See CHURCH, STATES OF THE, p. 166.

Temple, a building hallowed by the special presence of God and consecrated to his wor-

ship. In the Greek there is one word (*ιερον*) for the whole enclosure of the grounds, and another (*ναος*) for the structure itself.

The first temple was erected by Solomon, though the idea was conceived by his father, David (1 Chron. xvii. 1-12), who collected the money and materials for it, and by divine direction furnished its design and site (1 Chron. xxi.-xxiii.). In its general form it copied its prototype, the tabernacle (q.v.). It was seven and one half years in building, and cost about four and one half millions of our money. It was 70 cubits long and 20 wide, and had in front a porch more than 200 feet high. All around the main structure there were attached to the north and south sides and at the west end certain buildings called side chambers (1 Kings vi. 10), three stories in height, which were much more extensive than the temple itself. The material was white stone; the woodwork of cedar, overlaid with fine gold; the floor of cedar, with planks of fir (1 Kings vi. 15). The quarries of Solomon have of recent years been discovered under the city, near the Damascus gate. All the parts were prepared beforehand, and when brought together the whole was erected without the sound of a hammer (1 Kings vi. 7). This temple stood 424 years. It was plundered by Shishak during the reign of Rehoboam and afterward often profaned, and finally was destroyed by the king of Babylon (2 Kings xxv. 8-17).

A second structure on the ruins of the first was erected by Zerubbabel, who, B.C. 536, received permission from Cyrus to superintend the work of the restored exiles, but it was twenty years before the building was completed. See the account in the Book of Ezra. This edifice was in breadth and height one third larger than Solomon's, but had no ark, no mercy seat, no sacred fire, no Urim and Thummim, no spirit of prophecy. Its court of the worshippers had, unlike that of the first temple, two compartments, the outer one of which was known as the court of the Gentiles. Although less splendid than the first temple, it was the theatre of far more glorious illustrations of the divine goodness (Hag. ii. 6-9, Mal. iii. 1).

After this temple had stood 500 years what was equivalent to a new edifice was built by Herod the Great. He began the work twenty years before the birth of Christ, and it was not entirely completed until A.D. 64, so that the Jews' statement in John ii. 20 is entirely correct. It was built of white marble exquisitely wrought and with stones of very large dimensions. Its ornamentation was exceedingly beautiful and costly. It rose like a mountain of gold and of snow, and was the admiration of every beholder.

But, as Christ predicted (Mark xlii. 2), the whole was demolished, and not one stone left upon another, by Titus, A.D. 70. Three centuries after the Emperor Julian sought to rebuild it, but failed. The site now is occupied by two Turkish mosques. (See Edersheim, *The Temple*, London, 1874; Fergusson, *The Temples of the Jews*, 1878; T. O. Paine, *Solomon's Temple*, Boston and New York, 1885; Ch. Chipiez et G. Perrot, *Le Temple de Jeru-*

salem, restitué apres Ezechiel et le livre des Rois, Paris, 1889.) T. W. C.

Temple, Frederick, D.D. (Oxford, 1858), lord bishop of London, Church of England; b. at Santa Maura, Ionian Island, Nov. 30, 1821; was educated at Oxford, and ordained priest, 1847; became head master of Rugby School, 1858; bishop of Exeter, 1869, and bishop of London, 1885. He has published, besides three series of sermons, *Relations Between Religion and Science*, London, 1884, 2d ed., 1885.

Temporal Power. See CHURCH AND STATE; CHURCH, STATES OF THE.

Ten Commandments, The, in Hebrew "the ten words," to which the Greek word *decalogue* exactly corresponds. They are elsewhere called "the words of the covenant," "the tables of testimony," or briefly, "the testimony" (Ex. xxv. 16, xxxi. 18, xxxiv. 28). Hence the chest that contained them was called the ark of the covenant, and the tent that covered them became the tent of the testimony (Num. xvii. 7, 8). The words were first spoken in majesty from the summit of Sinai, and then written by the finger of God on two stone tablets.

It is common to assign four words to the first table and six to the second, but it is better to follow the Jewish division of five to each table (Josephus, Philo), because the fifth contains a religious duty due to God, as to perform filial duty is to show piety (1 Tim. v. 4), and by the usage of our own tongue filial obedience is filial piety.

The number *ten* symbolizes the comprehensiveness and perfection of these commandments. They are a complete summary of human duty. They are at the same time the earliest and the best moral code of which we have knowledge. They are not national or temporary, but strictly universal, suited to every nation and every age. Their substance is well given in our Lord's summation of supreme love to God on one hand, and love to our neighbor as to ourselves on the other (Matt. xxii. 37, 38). Nor are they ever to be superseded or become obsolete, for Christ has said, "It is easier for heaven and earth to pass away than for one tittle of the law to fail" (Luke xvi. 17). While the world stands the ten words must stand. (See F. S. Schenck *The Ten Commandments in the Nineteenth Century*, New York, 1890.) T. W. C.

Tennent, a family of Presbyterian ministers. **William Tennent**, b. in Ireland, 1673; d. at Neshaminy, Bucks County, Pa., 20 m. n. of Philadelphia, May 6, 1745. He was of the Church of Ireland, but, changing his views and relations, emigrated with his four sons in 1718, or earlier, settled at Bensalem, 1721, and in 1726 at Neshaminy, where he established the famous Log College, the first Presbyterian school in America; here he educated his three eldest sons and other young men. He figures in Whitefield's journal. **Gilbert Tennent**, b. in County Armagh, April 5, 1703; d. in Philadelphia, July 3, 1764. He was pastor at New Brunswick, N. J., 1727-43, and a zealous revivalist, travelling, 1740, as far as

Boston at Whitefield's desire, and freely accusing of "hypocrisy" his brethren who opposed the movement; thence came, in 1741, a schism in the Presbyterian ranks, healed, largely by his efforts, in 1758. In 1743 he founded the Second Congregation in Philadelphia; here his ministry was quieter. In 1753 he went to England and raised some £1500 for the college at Princeton. He published sermons, 1743, 1758, etc. **William Tennent**, D.D. (?), b. in County Antrim, Jan. 3, 1705; d. at Freehold, N. J., March 8, 1777, where he was pastor from 1733. While studying with his brother, Gilbert, at New Brunswick, he fell into a trance, was counted dead for three days, narrowly escaped burial, and did not regain his wits and health till long after. Other marvellous experiences followed, but his purity and force of character were, through a long and efficient pastorate, as unquestioned as his laborious zeal. (See his memoir by E. Boudinot, Poughkeepsie, 1815, repub., New York, 1847.) **John Tennent**, b. in Armagh, Nov. 12, 1707; d. at Freehold, April 23, 1732, where he had preceded William in a promising ministry of seventeen months. Two of his sermons, with a memoir by his brother Gilbert, appeared, Boston, 1785. **Charles Tennent**, b. at Colebrook, County Down, May 3, 1711; pastor at White Clay Creek, Del.; d. at Buckingham, Md., after 1760. (See *Sermons and Essays of the Tennents*, etc., Philadelphia, 1855.)

F. M. B.

Ter-aph-im (*nourishers*), a species of domestic idols, sometimes rendered in the A. V. "images" (Gen. xxxi. 19) or "idolatry" (1 Sam. xv. 23), but always in the R. V. left untranslated. First found in the family of Laban, they seem to have been tenaciously adhered to among the Hebrews (Judges xvii. 5, xviii. 17, 1 Sam. xv. 23, xix. 13, 16, 2 Kings xxiii. 24, Ezek. xxi. 21). They appear to have been small images resembling the human form, and regarded as oracles or talismans. They may be compared to the household Lares et Penates of the classic world.

T. W. C.

Territorialism, or the **Territorial System**, denotes a principle of church polity which developed within the Lutheran reform movement, and is pithily expressed in the proposition *ejus dominium ejus religio*—that is, it gives the sovereign prince the right to arrange ecclesiastical affairs within his dominion just as he sees fit himself, or it lays the duty on all people within a certain territory to have the same religion as the prince who rules over them. This singular principle was, if not invented, at all events sanctioned by Luther and the other reformers, and they were probably led to do so by the impression created by the Anabaptist and other such turbulent upheavals. It was formally adopted by the Diet of Spire, 1526.

C. P.

Terry, Milton Spencer, S. T. D. (Wesleyan University, 1819), Methodist; b. at Coeymans, N. Y., Feb. 22, 1840; graduated at Yale Theological Seminary, 1862; since 1884 has been professor of Old Testament exegesis in the Garrett Biblical Institute, Evanston,

Ill. Besides commentaries on the Old Testament he wrote *Biblical Hermeneutics*, New York, 1880, 2d ed., 1885; *The Sibylline Oracles Translated*, 1890.

Tersteegen (ter-stä-gen), **Gerhard**, mystic and evangelical preacher; b. at Moers, 17 m. n.n.e. of Düsseldorf, Nov. 25, 1697; d. at Mülheim, 10 m. n.n.e. of Düsseldorf, April 3, 1769. His earliest education he received in the grammar school of his native city. Later he studied and became quite proficient in Greek, Latin, and Hebrew. He was religiously inclined from his childhood. His conversion took place on the road to Duisburg, where he was suddenly taken ill and expected to die. He stepped off from the road and gave himself up to God, when suddenly he experienced relief and was well again. From that moment he devoted himself unreservedly to God, and shortly after (1719) gave up his mercantile life for the trade of a ribbon weaver, and settled at Mülheim on the Ruhr, two miles from his birthplace, where he spent the remainder of his life in the greatest self-denial, doing good to the poor, translating and composing pious works. His ideas were more or less those of the mystics, such as Angelus Silesius, Hochmann, J. de Bernières Lauvigny, M. de Rentz, and Poiret, but the cast of his theology was Reformed. Of his hymns many have passed into the hymn-books of the various denominations. His poetry is pure in form, elevated in tone, deeply evangelical, and contains more dogmatic teaching than most hymns. It is a question whether Suso, or Tersteegen, or Silesius is to be considered the best poet of the mystics. In 1727 he began to speak in private meetings at the instigation of candidate Hoffmann (d. 1746) and with much blessing. Having a valuable knowledge of physic, he also began to prepare certain medicines which he administered gratuitously. Soon after he began to speak publicly and to travel. On his evangelistic tours he sometimes went into Holland, and was welcomed everywhere and held in great reverence and affection. He suffered much from public persecution and at the hands of calumniators. His life was also a perpetual struggle against disease.

Besides a number of beautiful hymns, which entitle him to the distinction of being the chief German mystical poet, he wrote *Lebensbeschreibungen heiliger Seelen*, Frankfort and Leipzig, 1733-53, 8 vols.; *Geistliche Brosamen*, Elberfeld, 1769-73, 4 vols., etc. His German letters were published at Solingen, 1773-75, 2 vols.; the Dutch at Horn, 1722. His life, with extracts from his letters and writings, was translated from the German by Samuel Jackson, London, 1832, and was written by Kerlen, Mülheim, 2d ed., 1853, and Stursberg, Leipzig, 1869. C. H. A. BJERREGAARD.

Tertiaries. See FRANCIS OF ASSISI, p. 303.

Tertullian, the father of Latin theology, was born in Carthage between 150 and 160, as the son of a Roman centurion. He received a broad education in all the branches of knowledge then cultivated, adding the Greek language, in which he composed a number of

books. His professional education was for the law, which he left upon his conversion, at a mature age, for the service of the church, and was ordained a presbyter. His religious experiences were individual and strong, and prepared him for the development of the earliest anthropology of the church, in which he was the predecessor of Augustine. Somewhere between 199 and 203 he left the Catholic Church for the Montanistic sect, in which he remained. The reason for the change was probably his dissatisfaction with the lax discipline of the Roman Church in the case of the lapsed, and his antagonism to the patriarchian heresy, which was favored by the Roman bishops Zephyrinus and Callistus. He died somewhere between 220 and 240, his last writings dating about 220. He was a man of great freshness and originality, of vigor, cultivation, and zeal, but also somewhat eccentric and unbalanced. His writings were very numerous, some of them very short, and are divided into apologetic, among which should be mentioned the *Apology* and the tract *On the Witness of the Soul*; dogmatic, among which is that *On the Prescription of Heretics* and the largest of his works, the *Five Books against Marcion*, as well as one *Against the Valentinians*; and ethical, of which some have to do exclusively with Montanistic regulations, and others are of a more general character. That *Against Praxeas* discusses the whole doctrine of the Trinity. In his Montanistic writings Tertullian does not abandon the Catholic theology, and in his writings during the Catholic period of his life he said many things which bear the marks of the same rigor of conception which inclined him afterward to the Montanists. His works may be found in Migne, *Pat. Lat.* I.-II., and edited by A. Reifferscheid and G. Wis-sowa, Vienna, 1890, sqq., and the English translation is found reprinted in vols. iii. and iv. of the Ante-Nicene Library of the Christian Literature Company, New York. (See J. Kaye, *Ecclesiastical History of the Second and Third Centuries, Illustrated from the Writings of Tertullian*, London, 1845; also E. Noeldeck-en, *Tertullian dargestellt*, Gotha, 1890; C. A. H. Kellner, *Chronologia Tertulliana*, Bonn, 1890; W. v. Hartel, *Tertullian*, Vienna, 1890.)

F. H. F.

Test Act, The, or "An act for preventing dangers which may happen from popish recusants," was passed by the English Parliament in 1672, and enforced upon all persons holding any office, whether civil or military, the obligation of subscribing a declaration against the doctrine of substantiation and receiving every year the sacrament of the Lord's Supper according to the rite of the Church of England. There was an earlier law of a similar purport from 1661 and a later from 1678, but they were all repealed by the Roman Catholic Relief act of 1829.

Testament. See BIBLE, NEW TESTAMENT.

Tetragrammaton (*four letters*), the consonants (J H V H) of the Hebrew word Jehovah, which the later Jews considered it wrong

to pronounce, and to which there was sometimes attached a magical influence.

T. W. C.

Tetrapolitan Confession, The, also called *Confessio Suevica* or *Argentinensis*, was adopted by the four cities of Strassburg, Constance, Memmingen, and Lindau, and by them presented to the Diet of Augsburg, July 11, 1530, a few days after the presentation by the Saxon theologians of the *Confessio Augustana*. It was drawn up by Butzer and Capito, but never read before the Diet. (See Schaff, *Creeds of Christendom*, New York, 1877, vol. i., 526 sqq.)

Tetrarch (*ruler of a fourth part*), a title at first given to one who governed a fourth part of a province, but afterward to one who governed any portion of a given territory (Luke iii. 1). Herod Antipas was tetrarch of Galilee and Peraea (Matt. xiv. 1, Acts xiii. 1), but was also called king (Mark vi. 14, 26).

T. W. C.

Tetzel, Johann, b. at Leipzig about 1455; d. there in 1519; entered the Dominican order in 1489, and was in 1502 commissioned by the pope to preach the jubilee indulgence, and in 1512 to sell indulgences in all Germany and the Scandinavian kingdoms. He sold full forgiveness for sins not yet committed, and accepted in payment what the peasants could give—eggs, butter, wool, etc. But Luther's appearance put a sudden stop to the business. Though he was simply a rascal and his tricks those of a common mountebank, his life is nevertheless very characteristic of the time, and interesting on account of the effect it produced. It has been written by F. G. Hofmann, Leipzig, 1844; V. Gröne (R. C.), Soest, 1860; Kayser, 1877, and F. Körner, Frankenberg, 1880; J. B. Röhm, Hildesheim, 1890.

Teutonic Knights, an order of knights which originated in the crusades, on occasion of sickness among German pilgrims at the siege of Acco. Certain of the followers of Count Adolf of Holstein nursed the unfortunates, and Frederick of Swabia conceived the idea of a special order, like the Knights of St. John and the Templars, for such services. It was accordingly formed and put under the monastic vows, and was confirmed by Clement III. in 1191. Forty German nobles were made knights, and these associated with themselves others, who had special charge of the sick. Later, priests were allowed admission to the order. They soon began to receive property, and in 1210 elected a grand master, who brought the order to a high degree of importance—Hermann von Salza. Under him many privileges were granted to the knights, and after the satisfactory decision of a case between Pope Honorius and Frederick II., in which Hermann was arbiter, the grand master was made a prince of the empire.

The great and decisive event in the history of the order was the summons which it received to assist in the conquest of the heathen inhabitants of Prussia in 1226. The grand master accepted the invitation, Frederick gave the order permission to take the territory of

Kulm, which was offered to it, and all it should further conquer as an independent sovereignty. The country of Kulm was soon brought into subjection, and the cities Kulm, Thorn, and Marienwerder founded. Then the advance was made against the Prussians. In 1287 the city of Elbing was founded, and the Knights of the Sword in Livonia united with the Teutonic Knights. The whole of Prussia was conquered by 1283, and then began the task of Germanizing it and reducing it under a regular government.

For some time the seat of the order remained Acco, but with the fall of this place, in 1291, it was removed to Venice, and thence, in 1309, to Marienburg, in Prussia. But the career of the order was a stormy one. In 1337 the emperor gave the order the province of Lithuania, which resisted their rule, and with the aid of Poland defeated them in the disastrous battle of Tennenberg, in which their army of 83,000 men was almost wiped out of existence. There were constant complications with Poland, till, in 1466, that power got actual control of a large portion of the territory of the knights and became feudal suzerain for the rest. The successive grand masters sought to avoid rendering the prescribed oath till, by the advice of Luther, the grand master, Albrecht of Brandenburg, gave up the monastic constitution of the order, married a wife, surrendered the territory of the order to the king of Poland, and received it back again as a hereditary duchy. Thus was founded modern Prussia. The small portion of the order which did not accept these measures maintained an existence in the German Empire, and is still represented by an order in Austria. (See J. Voigt, *Geschichte Preussens bis zum Untergang des deutschen Ordens*, Königsberg, 1827-39, 9 vols., and *Geschichte des deutschen Ritterordens*, Berlin, 1857-59, 2 vols.) F. H. F.

Textus Receptus, "The Received Text." See BIBLE, p. 104.

Thacher, Peter, D.D. (Edinburgh, 1791), Congregationalist; b. at Milton, Mass., March 21, 1752; d. at Savannah, Ga., Dec. 16, 1802. He graduated at Harvard, 1769, and was minister at Malden, 1770-85, and thereafter at Brattle street, Boston; eminent as a patriot, citizen, preacher, and writer. Chief among his 22 publications are *Observations on the State of the Clergy*, Boston, 1783, and *Memoirs of Dr. Boylston*, 1789. F. M. B.

Thaddæus. See JUDAS II., p. 462.

Thanksgiving Day. See p.

Thayer, Joseph Henry, D.D. (Yale, 1883; Harvard, 1884), Congregationalist; b. in Boston, Nov. 7, 1828; graduated at Harvard, 1850, and Andover Theological Seminary, 1857; was professor of sacred literature in the latter, 1864-82, and has been since 1884 professor of New Testament criticism and interpretation at Harvard. He translated *Winer's Grammar of the New Testament Greek*, Andover, 1869, last ed., 1884; *Buttmann's Grammar of the New Testament Greek*, 1873, last ed., 1883; and with revision and enlargement Grimm's Wilke's *Clavis Novi Testamenti*, under the title *A Greek-English Lexi-*

con of the New Testament, New York, 1886, and brought out the new edition of Sophocles' *Greek Lexicon*, 1887.

Theatines (*Clerici Regulares Theatini*, or *Chietini*, or *Cajetani*), a monastic order of the Roman Catholic Church founded in the beginning of the 16th century by Bishop Caraffa, of Theate or Chieti (afterward Paul IV.), Cajetan of Thiene, and Boniface of Colle, and confirmed by Paul III., 1540, and by Pius V., 1568. The object of the order was to form able and worthy recruits for the higher ranks of the hierarchy, but though convents were founded in Italy, France, Germany, etc., no appreciable result was produced. Two female orders, founded in 1583 and 1610 by Ursula Benincasa, bear also the name of Theatines.

Theatre, The, and the Church. The Bible contains all kinds of poetry except dramatic, and the Jews always opposed the introduction of theatrical games and spectacles among them. The early Christians shared in this feeling. Tertullian, Chrysostom, and Augustin pronounced strongly against the theatre. Yet in the Middle Ages it was not at all uncommon to encourage what were called miracle-plays, i.e., religious themes treated in a dramatic way. The Reformers were less favorable, yet did not entirely prohibit all plays, as the Protestant ministers did in the next generation. In Germany the Pietists ranked theatrical exhibitions among the worldly amusements that are to be shunned. In the present century ethical writers (De Wette, Nitzsch, Rothe) have held that the theatre is to be reformed rather than destroyed. In Britain the Puritans always opposed theatres, and during the Commonwealth suppressed them, but under the Stuarts they were revived. The early Methodists and most Nonconformists shunned all theatres. At the present time some, such as the late bishop Fraser of Manchester, think that the theatre can and should be elevated by the patronage of the Christian public, but most teachers of religion consider it a hopeless undertaking. [But Rothe says, "Our theatre certainly stands in need of a reformation from the base upward; but the way to reach it is certainly not for Christians to denounce the stage as unchristian, and then to withdraw from it all sympathy and solicitude."—*Ethik* (quoted in Schaff-Herzog, p. 2321)]. T. W. C.

Theban Legion. See LEGION, THEBAN, p. 495.

Thecla and Paul, Acts of. See PSEUD-EPIGRAPHIA, p. 777.

Theiner (ti'-ner), Augustin, b. at Breslau, April 11, 1804; d. in Rome, Aug. 10, 1874; studied theology and canon law in his native city, and published in connection with his brother *Die Einführung der erneuerten Ehelosigkeit bei den christlichen Geistlichen*, Altenburg, 1828, 2 vols., which was put on the Index. Afterward he entered the Congregation of the Oratory, and in 1855 he was appointed keeper of the papal archives. But during the infallibility debate in the Vatican Council (1870) the Jesuits accused him of

lending out embarrassing documents to the members of the opposition from the archives, and he was immediately discharged. He published *Geschichte des Pontificats Clemens XIV.*, Paris, 1853, 2 vols.; *Monumenta Poloniae*, Rome, 1860-64, 3 vols.; *Acta genuina Concilii Tridentini*, 1874, Zagrab (Agram) and Leipzig, 2 vols. (See Giesiger, *P. Theiner und die Jesuiten*, Mannheim, 1875.)

Theism by etymology means all forms of belief in the existence of the Divine, but in usage is identified with monotheism, and is opposed to pantheism and polytheism, as well as atheism. It holds that the universe owes its existence and continuance to one supreme and perfect Being, who is distinct from what he created. The historical origin of the belief is much disputed, some regarding it as the primeval form of religion, while others hold that it was always preceded by polytheism. Not enough of man's primitive condition is known to decide this point on scientific grounds, but to believers in revelation it is already decided. The God of the Bible is our God.

The Bible presupposes the existence of God, this being implied in the very idea of a revelation. What, then, is the source of the belief? Some put it in external agencies, such as instruction and tradition, but these convey only what has already been originated, and therefore offer no solution. Others refer it to internal agencies, such as mere feelings—Lucretius to fear, Feuerbach to desire, Schleiermacher to the sense of dependence, or, as Max Müller, to a special faculty of religion; but all these imply an action of the mind, and are valid only as confirmed by intelligence. We get the idea of God only through the exercise of all our faculties—will, intelligence, conscience, reason, and the notions they give us—cause, design, goodness, infinity. This is a natural process and a conclusive one. Theistic proofs reached in this way coalesce into one grand whole and furnish a solid basis for religious faith. Such a faith takes in all the sources of knowledge—the physical creation, the human mind, the data of history, and the revelation of Scripture. From these fully and impartially considered it obtains a true and worthy conception of God—his unity, self-existence and independence, his freedom and intelligence, his transcendence and personality—such a conception as meets all the demands of the intellect, the affections, and the conscience.

The question at the present time is not whether there be a God or not, for materialistic monism is as unreasonable as it is irreligious, but whether he is identical with the universe—i.e., only immanent in nature and not transcendent over it. The pantheistic view of the subject has always been strangely attractive to inquirers.

LITERATURE.—Robert Flint, *Theism*, Edinburgh, 1877, 5th ed., 1886; Samuel Harris, *The Philosophical Basis of Theism*, New York, 1883; G. P. Fisher, *The Grounds of Theistic and Christian Belief*, New York, 1883; B. P. Bowne, *Philosophy of Theism*, 1887; C. A. Row, *Christian Theism*, London, 1890.

T. W. C.

Theocracy (*rule of God*) is a term first used by Josephus, to denote the peculiar state organization of the Jews, in which the Almighty is regarded as the sole sovereign and the laws of the realm as divine commands rather than human ordinances. T. W. C.

Theodicy (*judgment of God*) denotes a vindication of God's wisdom and goodness in the creation and government of the world, in spite of seeming imperfections and the actual existence of evil. The name dates from the famous *Essais de Théodicée* of Leibnitz (1712), but the question it considers is as old as philosophy itself, and indeed gave origin to the Book of Job. See OPTIMISM and PESSIMISM.

T. W. C.

Theodora is the name of two Byzantine empresses who have exercised a very conspicuous, though only passing influence on the history of the church. 1. The first, b. in Constantinople, 508; d. there, 548, was the wife of Justinian I., the great legislator, who reigned 527-65. She was the daughter of a common bear-keeper at the amphitheatre, grew up on the stage among the vilest scum and the most vicious practices of an utterly corrupted metropolis, and followed the Governor Hecabolus to the Libyan Pentapolis as his mistress, but returned home soon after and lived in abject poverty, when Justinian, the heir-apparent to the throne, met her and fell desperately in love with her. He induced his uncle, the Emperor Justin I., to abolish the laws against marrying actresses and prostitutes, and when, some months later, he succeeded to the throne, he caused his wife to be crowned not only empress consort, but empress regent. From that day and till her death she was the real ruler of the empire, and her influence was felt as an irresistible power in every field, not least in the church. She was a decided Monophysite, and not only the patriarch of Constantinople and the bishops of the Eastern Church, but also the pope of Rome and even her own husband had to bend before her. Her twenty years of rule were the golden time of Monophysitism. (See Antonin Débidour, *L'Impératrice Theodora*, Paris, 1885.) The second was the wife of Theophilus, who reigned 829-42. He was an iconoclast of the most violent type, and iconoclasm generally meant in religion indifference; in politics the centralized despotism; and socially the destitution of a number of monastic institutions whose members lived by the manufacture and sale of images. His wife was a decided image-worshipper, however, and at his death she became regent during the minority of her son, Michael III. Image-worship has generally been connected with religious fanaticism, and religious fanaticism is always apt to burst out in tyrannical acts, which may prove great political and social blunders. This was the fate of Theodora. She immediately expelled all iconoclasts from the public offices, recalled all the banished image-worshippers, and convened the Synod of Constantinople, 842, which restored the images to the churches and even instituted an annual festival in commemoration of the victory. The first result of these proceedings was the

utter estrangement of Rome, and when, shortly after, she renewed the persecutions against the Paulicians, she provoked a series of wars with the Saracens, which brought the empire to the very verge of ruin. But suddenly Michael III. grasped the reins of government and shut her up in a monastery, where she died soon after, 855. See IMAGE-WORSHIP, p. 398.

C. P.

Theodore I., pope of Rome, Nov., 642, till his death, May, 649. He was a native of Jerusalem and of Greek race. As pope he vigorously opposed Monothelitism, deposing Paul, patriarch of Constantinople, because he held it, and receiving Pyrrhus, Paul's predecessor, as the patriarch, because he rejected it. But when Pyrrhus later announced monothelite views Theodore promptly excommunicated him. 2. Born in Rome, was pope for twenty days in 897.

Theodore, the lector or reader of the Church of Constantinople, flourished in the 6th century, compiled from Socrates, Sozomen, and Theodoret a church history, and wrote a history from the close of the reign of Theodosius the Younger to that of the elder Justin, 518. The first has never been published; some fragments of the second are all that remain. (See Migne, *Pat. Gr.* LXXXVI., col. 157-2280.)

Theodore of Mopsuestia, b. at Antioch, 350; d. at Mopsuestia, 40 m. w. of Tarsus, 428. As his family was prominent and wealthy, he grew up amid luxurious surroundings and gave his early years to pleasure. But before he was twenty, in company with his friend, John Chrysostom, he abandoned the world (370), became a presbyter at Antioch (383) and then at Tarsus (386); finally bishop of Mopsuestia, 392. He was an excellent ecclesiastic, but his fame rests securely upon his literary activity, which was very great, and raised him to a high place among his contemporaries, so that he was commonly called a "Doctor of the Universal Church." Yet his fame was not unchallenged while he lived, and his opponents after his death increased in numbers and boldness. They denounced him as the precursor of Nestorianism, and at the general council of Ephesus (431) his opinions were condemned, and at that of Constantinople (553) he was anathematized. The unforeseen result was that his commentaries on the Pauline Epistles were translated into Latin, and under the innocent name of St. Ambrose of Milan found their way into the monastic libraries of the West, were copied into the *catenæ*, and thus gave the accepted interpretation to that portion of the Bible.

Theodore's works embrace exegetical, controversial, practical, pastoral, and liturgical writings. The first class cover well nigh the entire Bible; the second include those against Augustinianism, Apollinarianism, and Eutychianism. His extant works (much has been lost) are in Migne, *Pat. Gr.* LXVI. (See H. Kihn, *Theodor v. Mop. u. Junilius Africanus*, Freiburg im Br., 1880.)

Theodore of Tarsus, seventh archbishop of Canterbury; b. at Tarsus, Cilicia, 602; d. at Canterbury, Sept. 19, 690. His education

was completed at Athens; won reputation as a philosopher, although a monk, and came to Rome, 667. The pope Vitalian nominated him to the see of Canterbury and put him through all the grades from subdeacon—for he appears not to have been in orders—to archbishop, and he left Rome, May 27, 668, and arrived at Canterbury, May 27, 669. He did a great work in healing breaches, restoring sees, educating the clergy, and in other ways building up the church in Britain.

Theodoret, bishop of Cyrrhus, or Cyrus, in the province of Euphratensis, patriarchate of Antioch, present pachalic of Aleppo; b. at Antioch about 393; d. probably at Cyrrhus about 453. His mother, who was wealthy and beautiful, led a worldly life until, in her twenty-fourth year, cured of an eye trouble by a recluse, who exhorted her to alter her life, she suddenly foreswore society. It was after a married life of thirteen years, at the age of thirty, that she bore a child, whom she appropriately named Theodoret, "the gift of God," because he was the answer of many prayers. The boy was trained by Theodore of Mopsuestia (q.v.), and early showed marked ability. His parents died when he was twenty-three years old, and, promptly giving away the property he inherited, he betook himself to a monastery at Nicerte, about 75 m. e. of Antioch, where, immersed in study, he passed seven happy years. But at the end of that period, about 423, he was elected to and reluctantly accepted the episcopate of Cyrrhus. Then began a career of extraordinary activity. To learning and dialectic skill he united great zeal and moving eloquence; and withal a practical turn of mind. He set out to uproot heresy in his diocese, and he succeeded. He beautified Cyrrhus, relieved it by his intercession of much burdensome taxation, and increased its habitability. His services were in general demand outside of his diocese, but he seldom journeyed far from home. The uprooter of heresy in others, he was deposed for heresy himself by the so-called Robber Synod of Ephesus (449) and banished to the familiar monastery of Nicerte. His alleged heresy was Nestorianism, but this he denied at the Council of Chalcedon (451), and so was restored to his see. He was a voluminous writer, preparing commentaries upon a large part of the Bible, controversial and specifically theological treatises, and especially two histories, one a continuation of Eusebius (325-429) and the other, *The Religious History*, a series of sketches of contemporary saints, which is full of miraculous, not to say incredible stories. His numerous *Letters* richly repay perusal. (See his works in Migne, *Pat. Gr.* LXXX.-LXXXIV.; Eng. trans., New York, Christian Literature Company; Oxford, Parker & Son, 1891, and life by Gueldenpenning.)

Theodosius I., The Great, emperor of the East; b. at Cauca, Northwestern Spain, 346; brought up in his father's camp in Britain, and after his murder, 376, apparently in consequence of the insane jealousy of Valens, who had all prominent persons whose names began with THEOD put out of the way, be-

cause he had learned a medium had declared that his successor would bear a name so beginning, retired to Cauca, where he remained in deepest obscurity till called by Gratian to succeed Valens, 379. He was an energetic ruler in ecclesiastical as in political affairs, and threw his whole authority on the side of orthodoxy, persecuting the Arians, Manichæans, and other heretics, and by means of the Council of Constantinople (381), the second œcumenical council, making the Nicene Creed the creed of the Eastern Empire. He exerted influence likewise in the West. He was guilty of an atrocious massacre of 7000 persons in revenge for the murder of the governor of Thessalonica (390), and for this act was forbidden the communion by Ambrose (q.v.) in Milan until he had done penance. (See Gueldenpenning and Island, *Der Kaiser Theodosius der Grosse*, Halle, 1878.)

Theodotion. See BIBLE, p. 104.

Theodulph, bishop of Orleans; b. in Spain about 753; became bishop, 801; deposed for alleged treason, 819; reinstated, 821; d. perhaps by poison, at Orleans, Sept. 19, 821. He was one of the learned men summoned by Charlemagne to his court; wrote much in prose and in poetry, the latter much admired in that day. His works are in Migne, *Pat. Lat.* CV., cols. 187-380, and his poems in Dümmier, *Poëta Lat. æv. Car. i.*, 2, pp. 437-581, 629-30. (See also L. Baunard, *Théodulfe*, Orleans, 1860.)

Theologia Germanica is the name of a little book by an unknown author and from an uncertain date, but resembling the works of the German mystics in its general character. It was first discovered by Luther, and he published it at Wittenberg in 1516 and again having found a complete copy in 1518. In Rome it was put on the Index, but in Germany, Holland, France, and England it was translated and much read. A better manuscript was discovered at Würzburg and edited by F. Pfeiffer, Stuttgart, 1851, from which an Eng. trans. has been made by Susanna Winkworth, London, 1854, n.e., 1874.

Theologus or **Theologal**, an officer of the Roman Catholic Church attached to all cathedral and collegiate churches in great and populous cities, for the purpose of giving the clergy free instruction in theology. He is not necessarily a canon, though in practice he is generally chosen among the canons of the chapter. The office was instituted by the third Council of the Lateran, 1179.

Theology (*doctrine of God*) in the widest sense is the science of religion, especially the Christian religion as taught in the Bible and developed in the experience of the church. The usual divisions of it are: (1) Exegetical theology, or biblical learning; (2) historical, or church history; (3) systematic, or doctrinal, and (4) practical, which is concerned with government, homiletics, liturgies, etc. Ethics and apologetics are usually treated under the third head, although some think that they should be made a separate department. Protestant theology in general builds itself upon the Scriptures, but there is a speculative the-

ology which starts from the intuitions and proceeds by deduction, and seeks to reconcile knowledge and faith, science and religion.

In a narrower sense theology means dogmatics, and includes 1. *Theology proper* (theism, the Trinity, the attributes, etc.) 2. *Anthropology* (the origin, nature, and fall of man); 3. *Christology* (the person and work of Christ); 4. *Pneumatology* (the person and work of the Holy Spirit); 5. *Soteriology* (new birth, justification, sanctification, etc.); 6. *Ecclesiology* (church, sacraments, and means of grace); 7. *Eschatology* (the middle state, second advent, resurrection, and judgment).

In a still narrower sense theology means the doctrine of God, his existence, perfections, and the distinctions in the godhead.

For LITERATURE, see DOGMATICS, to which add, Arminian, W. B. Pope, *A Higher Catechism of Theology*, London, 1883; Roman Catholic, I. Wilhelm and T. B. Scannel, *Manual of Catholic Theology*, London, 1890. T. W. C.

Theology, Monumental. See MONUMENTAL THEOLOGY.

Theology, New England. See NEW ENGLAND THEOLOGY.

Theophanes of Byzantium, b. about 758; d. 816; was abbot of the monastery Ager, which he had built himself in Mysia, Asia Minor, and a fanatical image-worshipper, on account of which he was banished by Leo the Arminian, in 813, to the island of Samothrace. His *Chronographia*, reaching from Diocletian to Leo the Arminian, was edited by Classen, Bonn, 1839, 2 vols., and is in Migne, *Pat. Græc.* CVIII.

Theophanes Cerameus, bishop of Tauramenium, Sicily, in the first part of the 11th century, left, written in Greek, which was the language spoken in his diocese, 62 homilies, which were edited by Scorsus, Paris, 1644.

Theophany (*appearance of God*), a term to denote the visible manifestation of God to men, such as was made to the saints of the Old Testament. It was always accompanied by a vision, and was temporary, and is therefore to be distinguished from the immediate and permanent revelation of God made in the incarnation of his Son, and generally denoted by the term epiphany. T. W. C.

Theophilanthropists was the name of a kind of religious sect which arose in Paris in 1796, during the time when Christianity was abolished, and which professed what may be called the natural creed. It was founded on the three ideas—God, virtue, and the immortality of the soul—and expressed in a very simple form of worship. One of its founders, Chemin, published in Paris, in 1796, *Manuel des Theophilanthropes*, which contains their whole theology. Thomas Paine was a member of the society and delivered a discourse before it, which is found in his *Theological Works*. In the first two or three years the sect seemed to thrive, but when Romanism was allowed to return, it was simply pushed out of existence. The first consul, Bonaparte, took their churches from them in 1802, and after that time nothing more was heard of

them. Their literary monuments were collected and printed at Basel, 1797-99, 2 vols.

Theophilus, bishop of Alexandria, 385-412, was an adversary of Origen. Three of his letters have come down to us in a Latin translation by Jerome, and are found in Gallandi, *Bibl. Pat.* vii.

Theophilus, bishop of Antioch, 176-86, wrote about 180 an apology of Christianity, which has been edited by Otto, Jena, 1861; Eng. trans., *Ante-Nicene Fathers*, ed., New York, Christian Literature Company, vol. ii., 89-121. The genuineness of his commentary on the gospels has been attacked by A. Harnack and defended by Th. Zahn.

Theophylact, the most learned exegete of the Greek Church in his day; b. probably at Euripus, on the island of Eubœa, in the Ægean Sea; spent his early life in Constantinople; became tutor to Constantine Porphyrogenitus, the son of the Emperor Michael Ducas; archbishop of Achrida and metropolitan of Bulgaria, 1078; d. after 1107. His fame rests securely on his commentaries, not, it is true, entirely original, but still truly exegetical, on Hosea, Jonah, Nahum, and Habbakuk, and on the Gospels, Acts, Pauline and Catholic Epistles. But he wrote much besides them. (See his works in Migne, *Pat. Gr.* CXXIII.-CXXVI.)

Theopneusty, the Greek word for INSPIRATION. Cf. W. Koelling, *Prolegomena zur Theopneustie*, Breslau, 1890. See p. 418.

Theosophy (*divine wisdom*), a so-called sacred science, differing alike from philosophy, which employs the ideas derived from natural reason in investigating the divine nature, and from theology, which superadds to these the principles derived from revelation. Theosophy, on the contrary, professes to exclude all dialectics and to derive its knowledge from direct intuition, or from the immediate communications of God himself. It is, therefore, simply another name for mysticism. It is found among all nations—Hindus, Persians, Arabs, Greeks (the later Neo-Platonists), and Jews (the Cabalists). Sometimes it has appeared in the form of occult science (Agrippa of Nettesheim, Paracelsus), at others in visions (Swedenborg), and again in rapt contemplation (Jacob Boehme, Oetinger). Schelling, in his later writings, developed a close approximation to this mystic system.

The recent attempted revival of theosophy by some Americans with the aid of Hindu Buddhists is hardly worthy of notice.

T. W. C.

Theotokos (*God-bearing*), a term adopted at the Councils of Ephesus (431) and Chalcedon (451) to assert the divinity of our Lord's person. The human nature he derived from the Virgin was so intimately united with deity, that the person she bore was really divine.

T. W. C.

Therapeutæ (*worshippers*), a sect of Jewish ascetics allied to the Essenes, described only in a treatise, *On a Contemplative Life*, ascribed to Philo. But many, on several grounds, dispute Philo's authorship and pronounce the work a Christian forgery of ascetic origin. The Therapeutæ were said to be of both sexes.

to live in separate cells, and come together only for worship, to eat only one meal a day, and that merely bread and water, and to derive their support from the charitable. (See Lucius, *Die Therapeuten und ihre Stellung*, Strassburg, 1879; J. Nirschl, *Die Therapeuten*, Mainz, 1890.)

T. W. C.

Theremin (ta-reh-meen), **Ludwig Friedrich Franz**, b. at Gramzow, Brandenburg, Prussia, March 19, 1780; d. in Berlin, Sept. 26, 1846; studied theology at Halle and Geneva; was elected pastor of the French Reformed congregation in Berlin, 1810, and appointed court preacher there in 1814, and professor of homiletics in the university, 1839. His *Eloquence a Virtue* was translated into English by W. T. G. Shedd, Andover, 1850, 3d ed., 1864. Among his other works are *Abendstunden*, Berlin, 1833-39, 3 vols., 6th ed., 1869.

Theresa, Ste., b. at Avila, Old Castle, Spain, March 28, 1515; d. at Alba de Liste, Oct. 15, 1582; entered the order of the Carmelites in 1534, and began in 1561 to reform the order, which resulted in the establishment before her death of 17 nunneries and 15 monasteries of Barefooted Carmelites or Theresians. Her works, mystical and ascetical, have appeared in many collected editions, e. g., Salamanca, 1587, Paris, 1847. There is a complete French translation edited by Migne, Paris, 1840-46, 4 vols. Her life was written in English by Maria French, London, 1875.

Thessalonians, Epistles to. These were the earliest of Paul's writings and the oldest portion of the New Testament. They were written from Corinth, A.D. 52 and 53. The first was sent after receiving Timothy's good report of their faith, and also of some difficulties among them. Accordingly he thanks God for their advancement (ch. i.), expresses his loving care for them (ii., iii.), urges them to holiness (iv. 1-12), comforts them under bereavement by mention of Christ's advent (iv. 13-v. 11), and concludes with various admonitions (v. 12-28). But learning that his words had been misapprehended, he wrote again, commending their faith in trial (3 i.), correcting their error in expecting the immediate advent of Christ (ii.), and gives directions to meet the evils this error had caused (iii.). The epistles are of undoubted genuineness, and bear the impress of the apostle's great loving heart. (See the commentaries on the two Epistles by Lillie [N. Y., 1860], Lange [1869], Eadie [London, 1877], J. Hutchinson [1884], the *Pulpit Commentary* [1887], M. F. Sadler [1890], W. A. Stevens [Philadelphia, 1891].)

T. W. C.

Thes-sa-lon-i'-ca (*conquest of Thessaly*), a seaport at the head of the Thœmaic Gulf; in Paul's time a free city and the most populous in Macedonia. Paul visited it, A.D. 38, and preached three Sabbaths in the synagogue, but was driven away by persecution (Acts xvii.). He left Silas and Timothy to carry on the work he had successfully begun. The "rulers" (Acts xvii. 6) are "politarchs," a term that occurs here only in the New Testament, but is found on a local triumphal arch, erected after the battle of Philippi.

The city still survives under the name Salonika, and is the seat of an extensive commerce. Population, 80,000. It abounds in broken columns and sculptured fragments.

T. W. C.

Theu'-das (*God-given*), an impostor who instigated a rebellion that came to a wretched end in the time of Augustus (Acts v. 36). The Theudas Josephus mentions was eleven years later than Gamaliel's time, but the name being a common one at that period, it may well have been borne by different persons.

T. W. C.

Theurgy, a term which arose among the Neo-Platonists in Alexandria, denotes a science by which it becomes possible to man to influence the will of the gods. Wherever this magical science spread it transformed all other ideas, religious as well as philosophical, into stupid superstitions.

Thiersch (teersh), **Heinrich Wilhelm Josias**, Ph.D. (Munich, 1838), Irvingite; b. at Munich, Nov. 5, 1817; d. at Basel, Dec. 3, 1885; studied at Munich, Erlangen, and Tübingen, and was in 1843 appointed professor of theology at Marburg, but having been won over by the Irvingites, at that time active in Germany, he resigned in 1850, joined the Catholic Apostolic Church, and was pastor of small congregations, and was superintendent of the Irvingite congregations in North Germany (1850-60), in South Germany and Switzerland (1860-64), in South Germany, Switzerland, and Austria, 1875, till death. Of his numerous writings there have appeared in Eng. trans. in London, *The History of the Christian Church*, 1852; *Christian Family Life*, n.e., 1858; *On the Christian Commonwealth*, Edinburgh, 1876; *The Book of Genesis*, London, 1878; *Life of Bishop Gobat*, 1884.

Thietmar, b. in Saxony of noble ancestry, July 25, 976; d. at Merseburg, where he had been bishop since 1009, Dec. 1, 1018. He wrote a chronicle whose latter part, 1002-1018, is of the greatest importance for the history of Germany. The whole work has been edited by Lappenberg in *Mon. Germ. Hist.* iii., and translated into German by Laurent, 1849.

Thilo, Johann Karl, b. at Langensalza, 25 m. n.w. of Erfurt, Thuringia, Nov. 28, 1794; d. at Halle, May 17, 1853; studied theology at Leipzig, and was appointed professor at Halle in 1822. Of his *Codex Apocryphus*, the first vol., *The Apocryphal Gospels*, appeared at Leipzig in 1832, the *Acta Petri et Pauli*, 1838, and *Acta Andreae et Matthiae*, 1846.

Thirlwall, Connop, D.D. (Cambridge, 1840), bishop of St. David's; b. at Stepney, London, Jan. 11, 1797; d. at Bath, July 27, 1875. A precocious student, his *Primitia* appeared, London, 1809. He passed from the Charter-house to Trinity College, Cambridge, 1814; became a fellow, 1818; ordained, 1827-28; rector of Kirby, Yorkshire, 1834; bishop of St. David's, 1840-74. His liberal principles hindered further promotion; he was the only

prelate who voted for Irish disestablishment, and refused to demand Colenso's resignation. He translated Schleiermacher's *Essay on the Gospel of St. Luke*, London, 1825, and with Julius Hare, Niebuhr's *History of Rome*, vols. i., ii., 1828-31. His *History of Greece*, which ranks next to Grote's, appeared in Lardner's *Cyclopædia*, 1835-40, and in 8 vols., 1845-52. His *Remains* (chiefly his memorable *Charges*) were edited by Dean Perowne in 8 vols., 1875-76, and his *Letters* in 3 vols., 1881-82. Carlyle called him "a right and honest-hearted man, full of knowledge and sense," and Dr. Gannett "as scholar, critic, and ecclesiastical statesman almost above praise." F. M. B.

Tholuck, Friedrich August, b. at Breslau, March 30, 1799; d. in Halle, June 10, 1877; studied Oriental languages and theology in Berlin, where he conversed intimately with the pietistic circles; was in 1824 appointed professor extraordinary there, and in 1826 ordinary professor at Halle, where he remained till his death; one of the representatives and leaders of the evangelical movement not only in his university, but in his church and in Christendom. Of his works, the two most widely read are *Sin and Redemption*, Eng. trans. by Ryland, repub. in Boston, 1854, under the title *Guido and Julius*, and *Hours of Devotion*, translated by Robert Menzies, 18—, n.e., Edinburgh and New York, 1875. His *Commentaries on Romans*, John, *Sermon on the Mount*, *Hebrews*, and *Psalms* have all been translated into English, and 4 vols. of his sermons under different titles. He also wrote several works of a historical character, *Lutherische Theologen Wittenbergs im 17. Jahrhundert*, Hamburg, 1852; *Das akademische Leben im 17. Jahrhundert*, Hamburg, 1853-54, 2 vols.; *Geschichte des Rationalismus*, Berlin, 1865, unfinished. His life was written by Leopold Witte, Bielefeld, 1884-86, 2 vols.

Thomas (*twin*), also called Didymus, one of the twelve. His birthplace and calling are unknown, though he was probably a Galilean. He seems to have been of an impulsive temperament, devoted to Christ (John xi. 16), yet somewhat gloomy (xiv. 5), and slow to be convinced even of a joyful truth (xx. 19-29). The earlier fathers say he preached in Persia, the later in India. He suffered martyrdom.

T. W. C.

Thomas Aquinas, the leading theologian of the Dominicans, now exalted to the same place in general Catholic theology by the recommendation of the present pope, Leo XIII. (1879); b. in the castle of Rocca Sicca, near Aquino, the birthplace of Juvenal, in the neighborhood of Naples, Italy, in 1225 or 1227; d. near Terracina, March 7, 1274. He was of a noble family, and designed for a political career; but he felt himself drawn to the new order of the Dominicans, and after much opposition he entered it in 1244, and the following year went to study with Albert the Great at Cologne. His talents were soon perceived by his teacher, who predicted for him a brilliant future. He went in the same year to Paris, where he took the degree of bachelor in 1248, and then taught in various places, as in Cologne, and then after ordination (1251)

to Paris, where he was made doctor in 1257, only after the contest between the university and the mendicant orders had been brought to a happy conclusion by the intervention of the pope. He continued to teach at Paris, and then in various places in Italy after 1261. He was employed in many learned labors by different popes, and drawn into practical affairs, but in the midst of all these diversions he was active from the first in literary work, particularly after his return to Italy in the composition of his *Summa*. He was on his way to a church council at Lyons at the time of his death. He was canonized July 18, 1323, and in 1567 named the fifth doctor of the church by Pius V.

The writings of Thomas may be divided into several classes. The philosophical consist largely in commentaries upon Aristotle. His exegetical works are of little value, the best being a continuous exposition of the gospels, the so-called *Catena Aurea* (see below), in which he has incorporated numerous extracts from the previous church writers. His chief apologetical composition is his *Summa of the Catholic Faith Against the Gentiles*, directed principally against the Mohammedans. His most important works are those pertaining to systematic theology, of which there are many, the chief being the *Summa totius Theologiæ* already mentioned.

The system of Thomas may be described in general as the completed Catholic system of the Middle Ages, incorporated in the Catholic Church by the result of the Council of Trent. His primary supposition is that of scholasticism, that all knowledge is harmonious, and also that that which is attained by the reason must agree with the doctrines of the church, which are given man by revelation, and are not to be questioned. He thus fully represents in himself his period, and forms the apex of scholastic development. There are two classes of religious truth, those which reason can attain, but which need the divine revelation for their full proof, and those which are objects of revelation entirely. Yet there runs through the system a subtle conflict between reason and revelation. In spite of the authority which he ascribes to the church, it is interesting to observe that Thomas places the Scriptures at the head of the authorities used in proof of doctrines. As he had no knowledge of the Hebrew and Greek languages, his interpretations are often of little value. In his doctrine of God he gives several proofs of the divine existence, rejecting, however, the Anselmic proof. The positive foundation of his doctrine is that God is the infinite being whose essence is action. He seeks in various ways to make the doctrine of the Trinity intelligible, representing the filiation as the procession of the Word out of the divine thought, and the spiration as the procession of the divine love. His doctrine of providence refers everything in the spiritual as well as the physical world to the supreme causality of God. Since God rules all things, he must have had the thought of this always in his mind—that is, must have predetermined all things. There is a double predestination, to life and death. He makes attempts to save the freedom of the

will in order to rescue responsibility, and distinguishes between natural (necessary) causes and moral (contingent) causes. And yet, in fact, there is no place in his system for a free will. Men are free only in the sense that they are the subjects of the divine activity passing through them as channels. His definition of miracle tended also to increase the disposition to expect the miraculous in daily affairs. Original sin consists only in the lack of supernatural assistance. As to the atonement, Thomas took lower ground than Anselm. Reconciliation might have been effected in some other way had God willed. God might also forgive without satisfaction, as a private man can do. The doctrines of justification and sanctification are treated from the sacramental theory of the Roman Church, and need not be further considered here. Thomas did also much for ethics, but his whole treatment of this subject was somewhat too empiric, not ideal.

LITERATURE.—The works of Thomas Aquinas are partially in Migne, *Pat. Lat.* supplement; last complete edition, Parma, 1852–71, 25 vols., 4to; n.e. under the patronage of Leo XIII., who is a great admirer of Aquinas. Rome, 1882, sqq. There is a French trans. of the *Summa*, Paris, 1850–54, 8 vols., and a German one by C. M. Schneider, Regensburg, 1890; and Eng. trans. of the *Catena Aurea* (on the Gospels), Oxford, 1841–45, 8 vols., n.e., 1870, 6 vols.; *Homilies for the Whole Christian Year*, London, 1867; *The Venerable Sacrament of the Altar*, 1871. For his life see R. B. Vaughan, 1871–72, 2 vols., abridged ed., 1 vol., 1875; F. Hays, 1889. For his philosophy and theology see Thomas Harper, *The Metaphysics of the School*, London, 1880, sqq.; and the treatises by Gundsallv Feldner, Graz, 1890; V. Lipperheide, Munich, 1890; Fr. J. V. de Groot, Regensburg, 1890, and L. Crolet, Besançon, 1890. F. H. F.

Thomas à Becket. See BECKET, p. 92.

Thomas à Kempis. See KEMPIS, p. 471.

Thomas Christians. See CHRISTIANS OF ST. THOMAS, p. 160.

Thomas of Celano, a native of Celano, Southern Italy, and about 1221 general of the Franciscan order in Germany, is generally recognized as the author of the oldest life of Francis of Assisi and of the celebrated hymn *Dies iræ, dies illa* (q.v.).

Thomas of Villanova, b. at Fuenlana, Leon, Spain, 1487; d. at Valencia, Nov. 8, 1555; entered the order of the Augustinian Hermits in 1517; became the confessor of Charles V. and archbishop of Valencia, and was canonized by Alexander VII., 1668. His life was written in Spanish by Queveda and translated into French by Maimbourg, Paris, 1666.

Thomas, David, D.D. (Waynesburg College, Pennsylvania, 1862), Congregationalist; b. at Hollybush-Vatson, Pembrokeshire, Wales, Feb. 1, 1813; educated at Cheshunt College, Buckingham; entered the Independent ministry, 1841; was minister of Stockwell Independent Church, London, 1845–74; founded in 1855 the National Newspaper

League Company, and in 1861 the Working Men's Club and Institute Unions; originated the University of Wales in 1862, and the University College, which was opened at Aberystwith in 1877. He is a Broad Churchman, recognizing that as Christ is the only revealer of absolute truth, he is not to be interpreted by the Old Testament writers or by the apostles, but they are all to be interpreted by him. He is best known as the editor of *The Homilist*, London, 1851-82, 50 vols., and of the *Homilistic Library*, 1882, sqq.

Thomasin of Zirklaria, a native of the Tyrol, wrote in 1315 *Der wälsche Gast*, a didactic poem of considerable interest for the true conception of the religious state of the time, edited by Rückert, Leipzig, 1852.

Thomasius, Gottfried, b. at Egenhausen, Württemberg, 1802; d. at Erlangen, Jan. 24, 1875, having been professor of systematic theology there since 1842. His two principal works are *Origines*, Nuremberg, 1837, and *Die christliche Dogmengeschichte*, Erlangen, 1874-76, 2 vols., 2d ed. by Bonwetsch and Seeberg, 1890.

Thomassin, Louis, b. at Aix, 17 m. n. of Marseilles, Aug. 28, 1619; d. in Paris, Dec. 24, 1697; entered the Congregation of the Oratory in 1632, and published in Paris in 1678-79, *Ancienne et Nouvelle Discipline de l'Église touchant les Bénéfices et les Bénéficiaires*, 3 vols. fol., a standard work on its subject.

Thompson, Joseph Parrish, D.D. (Harvard, 1856). LL.D. (University of New York, 1868), Congregationalist; b. in Philadelphia, Aug. 7, 1819; d. in Berlin, Sept. 20, 1879. He graduated at Yale, 1838; was pastor at New Haven, 1840-45, and of the Broadway Tabernacle, New York, 1845-71. He was a founder of the *New Englander*, 1843, and of the *Independent*, New York, 1848, on which he did much editorial work for fourteen years. He was prominent as a preacher, writer, patriot, reformer, and philanthropist. In 1871 his health gave way and he removed to Berlin, hoping to continue researches begun on a visit to Egypt in 1853. Here he became, in Dorner's words, "a living link" between America and Germany, and won honors and influence hardly inferior to Bayard Taylor's. His constant and varied activity helped the progress of American ideas abroad, and the cause of religious liberty. Among his many publications are *The Theology of Christ*, New York, 1870; *Church and State in the United States*, 1873, and *The United States as a Nation*, 1877. He "struck one more blow for liberty" just before his death by the address to the emperor of Austria in behalf of religious liberty. F. M. B.

Thomson, William McClure, D.D. (Wabash College, Crawfordsville, Ind., 1858), Presbyterian; b. at Spring Dale, near Cincinnati, O., Dec. 31, 1806; graduated at Miami College, Oxford, O., 1826; studied at Princeton Theological Seminary, New Jersey, 1826-27; ordained an evangelist by Presbytery of Cincinnati, O., Oct. 12, 1831; was missionary in Syria and Palestine under A. B. C. F. M. and Presbyterian Board of Foreign

Missions, 1833-49, 1850-57, 1859-76, and wrote *The Land and the Book*, New York, 1859, 2 vols., rewritten and adorned with numerous illustrations, 1880-86, 3 vols.

Thorah (*teaching*), the ordinary name for the Mosaic code. In Babylon arose a custom of observing at the close of the Feast of Tabernacles a Feast of the Law, which consisted in reading and chanting and distributing alms and presents. The copying of the Thorah was done by trained men under severe restrictions as to material, ink, stylus, columns, lines, shape and size of the letters, spaces, errors, and blots. The greatest accuracy was thus secured, and all men are greatly indebted to the Jews for their conscientious fidelity in preserving the sacred text. T. W. C.

Thorn, an old Polish city, but a Prussian possession since 1793, was the meeting-place of an important conference, the so-called *Colloquium caritativum*, 1645, and the scene of a horrible massacre, 1724. The conference was convened by Ladislaus IV., consisted of representatives of the Roman Catholics, the Reformed, the Moravian Brethren, and the Lutherans, and sat from Aug. 18 till Nov. 21. Its object was to bring about, if not a union, at least a better *modus vivendi* between the various denominations within the Polish realm. But nothing was achieved, though the members separated with reciprocal courtesies and assurances. The cause of the failure was the arrogance of the Jesuits, and this was also the cause of the massacre of 1724. Some Protestants witnessing the passage of a Roman Catholic procession bared their heads, but neglected to bend their knees. Reproved in an insulting manner by the pupils of the Jesuit college, a commotion arose in the street, and when the Jesuits fired on the people from the windows of the college, the building was stormed and bloody revenge taken. A royal committee was appointed to investigate the case, and the mayor of the city, together with several other prominent Protestants, were sentenced to death and executed. (See Ledderhose, *Das Blutbad von Thorn im 1724*, Basel, 1852.) C. P.

Thorn in the Flesh, Paul's. The nature of this thorn or "stake," R. V. (2 Cor. xii. 7-10), has been greatly questioned. Some suppose it to have been spiritual, either sensual temptations (Romanists) or doubts arising from his sinful past (Luther, Calvin, etc.). Others refer it to his persecutions or adversaries (Chrysostom and the Greek Fathers). But it is more likely to have been a bodily ailment, which can no further be defined than that it was acute, in some way humiliating, a hindrance to the apostle's efficiency, of such a nature that it could not be concealed from others, and was continuous or recurrent. Paul's earnest prayers could not obtain its removal, but he received grace to bear it, even in such measure as to make him glory in infirmities. T. W. C.

Thorndike, Herbert, Church of England; b. about 1598; d. at Chiswick, 7 m. w. by s. of London, 1672. He entered Cambridge, 1618; became canon of Lincoln, 1636; vicar

of Claybrooke, Leicestershire, 1639; rector of Barley, Herts, 1642; master of Sidney College, 1643; ejected under the parliament; canon of Westminster, 1661; member of the Savoy Conference, and of Convocation. He was a learned but obscure writer on the Anglican side. His theological works were collected at Oxford in 6 vols., 1844-57; the chief of them is *An Epilogue to the Tragedy of the Church of England*, London, 1659. Besides these he published a Hebrew, Syriac, and Arabic lexicon, 1635, and helped Walton with his Polyglot, 1634-57. F. M. B.

Thornwell, James Henley, D.D. (Jefferson; Hampden Sidney; Centre College, Kentucky, all 1845), LL.D. (Oglethorpe University, Georgia, 1857), Presbyterian; b. in Marlborough District, S. C., Dec. 9, 1812; d. at Charlotte, N. C., Aug. 1, 1862. He graduated at Columbia, S. C., 1831; was pastor at Lancaster, S. C., 1835-37, and at Columbia, 1840-41; professor at South Carolina College, Columbia, 1838-40, and (in the chair of sacred literature) 1841-51; its president, 1851-55; professor in South Carolina Theological Seminary, 1855-62. He founded and edited the *Southern Quarterly Review*, 1855-57. He was a prominent member of the Old School General Assembly, and its moderator in 1847. His writings were edited by J. B. Adger and J. L. Girardeau in 4 vols., Richmond, 1871-73, and his *Life and Letters* by B. M. Palmer, 1875. F. M. B.

Thorold, Anthony Wilson, D.D. (by diploma, 1877), lord bishop of Rochester, Church of England; b. at Hougham, June 13, 1825; educated at Oxford; was ordained priest in 1850; held various pastoral charges; became bishop of Rochester in 1877; translated to Winchester, 1891. He is the author of the popular devotional volumes *The Presence of Christ*, London, 1869, 16th ed., 1884; *The Gospel of Christ*, 1881, 5th ed., 1884; *The Claim of Christ on the Young*, 1882, 2d ed., 1883; *The Yoke of Christ*, 1883, 7th ed., 1887.

Three Chapter Controversy. See CHAPTERS, THREE.

Thugs, a Hindu sect, which by the very worship of the goddess Kali was led to commit the most outrageous crimes, and finally sank down into a mere gang of criminals. They terrorized a large district of India for many years, until finally put down by the government between 1828 and 1835. (See Meadows Taylor, *The Confessions of a Thug*, London, 1858.)

Thummim. See URIM AND THUMMUM.

Thurificati. See LAPSED, p. 488.

Thy-a-ti'-ra, a city of Lydia, in Asia Minor, near the river Lycus, between Sardis and Pergamos. Dyeing was an important branch of its business from Homer's time, and the first New Testament mention of it (Acts xvi. 14) connects it with the purple-seller, Lydia. It was the seat of one of the seven churches of Asia (Rev. ii. 18, 24). The city on its site, now called Ak-hissar, "the white castle," has 17,000 inhabitants, and is famous for the scarlet cloth dyed there. T. W. C.

Tiara was the name by which the Greeks

designated the head-dress of the great king of Persia, and is now the specific name for the head-dress of the pope on grand occasions. It consists of a cylindrical cap of gold cloth, pointed at the top, and encircled with three crowns, one above the other, of which the first was adopted in the 9th century, the second in the 12th, and the third in the 14th. The exact dates, however, in the history of this peculiar vestment are as uncertain as the meaning of its composition.

Ti-be'-ri-as, a town in Galilee founded by Herod Antipas, and named by him after the Emperor Tiberius. It was on the western shore of the Lake of Gennesaret, to which sometimes it gave its own name (John vi. 1, xxi. 1). It was an important town, but there is no record of our Lord's visiting it. After the fall of Jerusalem it became a famous seat of Jewish learning, where the Mishna was compiled, A.D. 190, and the biblical Massorah. It is still one of the holy cities of the Jews. The modern town, Tabariyeh, was half destroyed by an earthquake in 1837. It has a population of about 3000. T. W. C.

Ti-be'-ri-us, Claudius Nero, was the stepson and successor of Augustus (Luke iii. 1). He began to reign A.D. 14, and continued on the throne twenty-three years. He was at first moderate and just, but soon degenerated into a gloomy despot. T. W. C.

Tiele, Cornelis Petrus, D.D. (hon., Leiden, 1853), Dutch theologian; b. at Leiden, Dec. 16, 1830; studied at the Remonstrants' Seminary and at the Athenæum of Amsterdam; became professor in the former institution, 1873, and professor of history of religions in the University of Leiden, 1877. He has been joint editor with Kuenen and others of *Theologisch Tijdschrift* (Leiden) since its foundation in 1867. Of his works have been translated, *Outlines of the History of Religion to the Spread of the Universal Religions*, London, 1878, 4th ed., 1888; *The History of the Egyptian Religion*, 1882.

Tig'-lath-Pi-le'-ser, the second Assyrian king mentioned as having come in contact with Israel, and the second of the name. He invaded Samaria (2 Kings xv. 29) and carried away many captives. Afterward, being invited by Ahaz to aid him against the allied kings of Syria and Israel, Rezin and Pekah, he came in force, captured Damascus, slew Rezin (2 Kings xvi. 9), ravaged Israel east of the Jordan, and distressed Ahaz by exacting a heavy tribute (1 Chron. v. 26, 2 Chron. xxviii. 16-21). The Nineveh tablets record his capture of Damascus, Samaria, and Tyre. He reigned, B.C. 747-739, and was probably a usurper of the throne. T. W. C.

Tillemont (tel-mon), Louis Sébastien Le Nain de, b. in Paris, Nov. 30, 1637; d. there, Jan. 10, 1698; was educated in Port Royal and ordained priest, and appointed pastor of Tillemont, near Paris, in 1676. Of his *Histoire des Empereurs et . . . des Persecutions*, etc., the first volume appeared in Paris, 1690, three more during his lifetime, and two after his death; and of his *Mémoires pour servir à l'histoire ecclésiastique*, etc., the first three vol-

umes appeared in Paris, 1694, and thirteen more followed, reaching down to 513. Besides these two great historical works, which are still of value on account of the erudition and conscientiousness with which he worked, he wrote several minor sketches and essays.

Tillotson, John, b. at Sowerby, Yorkshire, England, 1630; d. at Lambeth, Nov. 22, 1694; was educated at Cambridge; subscribed to the Act of Uniformity, 1662, and was in 1663 appointed rector of Keddington; rose slowly in the hierarchy, more rapidly after the accession of William III., and was in 1691 made archbishop of Canterbury. His sermons were collected after his death by his chaplain, Dr. Barker, and have been often reprinted and translated into German. (See his *Works*, with his life by Thomas Birch, best ed., London, 1820, 10 vols., and *Select Sermons*, edited by Weldon, 1886.)

Timothy (*honoring God*), a disciple and companion of Paul. He was a native of Derbe or Lystra, in Lycaonia, his father being a Gentile and his mother, Eunice, a Jewess (Acts xvi. 1), distinguished for her piety, as was also his grandmother, Lois (2 Tim. i. 5). By them he was carefully trained in the Scriptures (2 Tim. iii. 15). At Paul's first visit to Lystra, A.D. 48, he was converted, and on his second visit the apostle made him his assistant, circumcising him to disarm the prejudices of the Jews. Afterward he became a companion of Paul, who loved him as his own son. He labored much at Ephesus, and that when he was quite young (1 Tim. i. 3, iv. 12). The post-apostolic tradition makes him bishop of Ephesus.

Epistles of Paul to. These, with that to Titus, are known as the Pastoral Epistles, because they set forth chiefly the duties of church officers. The First seems to have been written about the year 64, after Paul's first imprisonment at Rome. It contains special instructions upon the qualifications and duties of bishops and deacons, and pungent exhortations to fidelity. The Second was written a year or two later, during Paul's second imprisonment, and while he was in constant expectation of martyrdom (2 Tim. iv. 6-8). It is the dying charge of the faithful apostle to his beloved child. It contains a variety of injunctions to activity in work and fortitude under trials, and concludes with the expression of a full and triumphant faith in the Lord Jesus and the anticipation of an unfading crown. (See the commentaries on the *Pastoral Epistles* by P. Fairbairn, Edinburgh, 1874; C. J. Ellicott, London, 5th ed., 1883, and by M. F. Sadler, 1890.)

T. W. C.

Tindal, Matthew, deist; b. at Beer Ferris, Devonshire, 1656; d. at Oxford, Aug. 16, 1733. He studied at Lincoln College, Oxford, and was a fellow of All Soul's from 1677. He entered the Church of Rome, 1685, and left it, 1688. Besides several political tracts, he published *The Rights of the Christian Church*, London, 1706 (an Erastian work, proscribed, 1707); *A Defence Thereof*, 1709, and *Christianity as Old as the Creation*, 1730. This was considered the main treasury and

defence of deism; it was answered by J. Foster, 1730; J. Conybeare, 1732; J. Leland, 1733, and Bishop Butler, 1736, and translated into German by J. L. Schmidt, 1741. A second part never appeared. (See Lechler, *Geschichte des englischen Deismus*, Stuttgart, 1841; Leslie Stephen, *History of English Thought in the 18th Century*, London, 2d ed., 1881, 2 vols.) F. M. B.

Tischendorf, Lobegott Friedrich Konstantin, b. at Lengenfeld, Saxony, Jan. 18, 1815; d. at Leipzig, Dec. 7, 1874; studied theology at Leipzig, and was appointed professor there in 1845, but spent much of his time on extensive travels in Europe and the Orient in behalf of his science. His critical labors on the text of the Bible resulted in twenty editions of the New Testament, of which the eight larger ones are replete with invaluable materials for the establishment of the true reading, 8th ed., Leipzig, 1872, the *Prolegomena* (in Latin) were written by the American, Dr. Caspar René Gregory, pars prior (with Ezra Abbot), 1884, pars altera (1890)—a monument of well-directed industry, containing by far the fullest description of the uncial and cursive mss. of the Greek New Testament, from personal examination; editions of the *Evangelium Palatinum*, 1847; *Codex Amiatinus*, 1850; *Codex Claromontanus*, 1852; *Fragmenta sacra palimpsesta*, 1854; *Codex Sinaiticus*, 1862, 4 vols. fol.; *Novum Testamentum Vaticanum*, 1867; also a critical edition of the Septuagint, often reprinted; *Acta Apostolorum apocrypha*, 1851; *Evangelia apocrypha*, 1854; *Apocalypses apocrypha*, 1866, etc. His *Wann wurden unsere Evangelien verfasst?* 1865, was translated into all European languages.

Tithe (*tenth*), a tax for religious purposes from an early period (Gen. xiv. 20, xxviii. 22). A twofold tithe was paid by all Jews: *first*, a tenth of the yield of fields, herds, etc., which went to the support of the Levites, who in turn paid a tenth of what they received to the priests (Num. xviii. 21-28); and, *secondly*, a tithe of the nine parts left, which was spent in entertaining at the tabernacle or temple his own family and friends and the Levites. Every third year a special provision was made for the poor either out of this tithe or in addition to it (Deut. xiv. 28, 29). The system was renewed after the exile (Neh. x. 37, 38), but not always regularly paid (Mal. iii. 8-12). The Pharisees tithed garden herbs, but neglected weightier matters (Matt. xxiii. 23). Some contend that the law of tithes exists under the Gospel, but the New Testament is silent on the point. T. W. C.

Titular Bishops. See IN PARTIBUS, p. 416.

Titus, a Gentile (Gal. ii. 3) converted under the preaching of Paul (Tit. i. 4), who, however, refused to circumcise him when that was demanded as a matter of necessity. He was Paul's companion on many missionary tours, and was entrusted with several important commissions (2 Cor. xii. 18, 2 Tim. iv. 10, Tit. i. 12).

Epistle to. This was probably written from Ephesus, A.D. 65, when Paul was on his way to Nicopolis, and was designed to instruct

Titus in the right discharge of ministerial offices in Crete, whose people were noted for lying, gluttony, and idleness, and therefore made a difficult field. (See the commentaries mentioned under Timothy; also H. D. M. Spence, *Titus*, London, 1883.) T. W. C.

Tobit. See PSEUDEPIGRAPHIA, p. 775.

Tobler, Titus, b. at Stein, Appenzell, Switzerland, June 25, 1806; d. in Munich, Jan. 21, 1871; studied medicine at Zurich and Vienna, and visited Palestine in 1835-36 for medical purposes, but returned afterward four times and made extensive geographical and topographical researches. His principal works are *Topographie von Jerusalem*, Berlin, 1853-54, 2 vols.; *Planographie von Jerusalem*, Gotha, 1858; *Dritte Wanderung nach Palestina*, 1859; *Nazareth*, Berlin, 1868; *Bibliographia Geographica Palestinae*, Leipzig, 1867; *Palestinae Descriptiones ex Saeculo IV., V. et VI., 1867 . . . ex Saeculo VIII., IX., XII., et XV.*, 1874. His life was written by Heim, Zurich, 1879.

Todd, John, D.D. (Williams, 1845), Congregationalist; b. at Rutland, Vt., Oct. 9, 1800; d. at Pittsfield, Mass., Aug. 24, 1873. He graduated at Yale, 1822, and at Andover, 1825, and was pastor at Groton, Mass., 1827-33; Northampton, 1833-36; Philadelphia, 1836-42, and Pittsfield, 1842-72. He was a founder of the Mount Holyoke Seminary, and a voluminous and popular writer. Collected editions of his books appeared in London, 1853 and 1879; among them were *Lectures to Children*, 1834-58, 2 vols., widely translated, and *Students' Manual*, 1835. His autobiography, edited by his son, appeared, New York, 1876. F. M. B.

Toland, John, deist; b. near Londonderry, Ireland, Nov. 30, 1670; d. at Putney, 4 m. w. of London, May 11, 1722. His name is said to have been originally James Junius. Brought up a Romanist, he became a Protestant in boyhood. He studied at Glasgow, Edinburgh (M.A., 1690), and Leyden, having the dissenting ministry in view. He lived at Oxford, 1694-96, published his *Christianity not Mysterious*, London, 1696; was in consequence driven out of Dublin and his book burnt by the hangman. His *Life of Milton*, 1698, and *Amyntor*, 1699, contained matter of the same kind. From 1701-10 he was mainly abroad, and wrote on the Hanoverian succession. His later books are *Origines Judaicae*, 1709; *Nazarenus*, 1718; *Tetradymus*, 1720, and *Pantheisticon*, 1720; the last, a liturgy from heathen sources, was privately printed. His *Posthumous Works* appeared in 2 vols., 1726, with a life; see another by Huddleston, Montrose, 1814. He was an able and earnest student, poor, persecuted, and embittered. F. M. B.

Toledoth Jesu (Hebrew, *History of Jesus*) is the name of two Jewish pasquils on the life of Jesus, dating from the 12th or 13th century, and principally made up from Talmudic legends. One of them was translated into Latin by Wagenseil in his *Tela Ignea Satanae*, Altdorf, 1681, Eng. trans., New York, 2d ed., 1879; and the other by Huldreich in his *Historia Jeschua a Judaeis corrupta*, Leyden,

1705. (See Baring-Gould, *The Lost and Hostile Gospels*, London, 1874.)

Toleration, in the full sense of the word, is synonymous with freedom of religion, but in accordance with the actual state of affairs in this sphere it simply means that modicum of religious liberty which is conceded to other denominations by the reigning church, the state institution. In the development of the idea of toleration there is a multitude of distinct stages, from the cruel intolerance of the Roman Catholic Church during the Middle Ages, to the religious liberty of America of to-day, a concise account of which, by Rev. Dr. Philip Schaff, will be found in the *Papers of the American Society of Church History*, vol. 1., 1889.

Tombes, John, b. at Beaudley, Worcestershire, England, 1603; d. at Salisbury, May 22, 1676; was educated at Oxford; became preacher at Beaudley in 1647, next neighbor to Richard Baxter at Kidderminster, but retired from pastoral duties in 1658. He was appreciated as a preacher, especially among the Puritans, and wrote much against infant baptism: *Two Treatises*, London, 1645; *Apology*, 1646; *Anti-pædobaptism*, 1652, etc.

Tomline, George, b. at Bury St. Edmund's, 60 m. n.e. of London, Suffolk, England, Oct. 9, 1750; d. at Winchester, Nov. 14, 1827; was educated at Cambridge, and became bishop of Lincoln in 1787, and of Winchester in 1820. Of his *Elements of Christian Theology*, London, 1799, 3 vols., the 14th ed. appeared 1848, and vol. i. was separately printed under the title *Introduction to the Study of the Bible*, 1876.

Tongues. See GIFTS, p. 366.

Tonsure, the shaving of the head of a cleric of the Roman or Greek Church in a circle; the inevitable accompaniment of admission to even the lowest order, that of lector or reader; primarily performed by the bishop, mitred abbot, or cardinal priest. It was not the recognized clerical distinguishing mark until the 6th century. There are three sorts of tonsure: (1) the Roman, which takes in the crown of the head, and widens as the rank of the ecclesiastic is higher; (2) the Greek, which takes in the whole head, and (3) the Celtic, which extends from the front to the line drawn over the head from ear to ear.

Toplady, Augustus Montague, Church of England; b. at Farnham, Surrey, 38 m. w.s.w. of London, Nov. 4, 1740; d. in London, Aug. 11, 1778. He studied at Westminster school and at Trinity College, Dublin; was ordained, 1762; vicar of Blagdon, Somerset, 1762-68; of Broad Hembury, Devonshire, 1768-75, when he removed to London; from 1776 till his death he preached in the French Calvinistic Reformed Chapel, Orange Street, Leicesterfields, London. He was an advanced Calvinist and a fierce denouncer of Wesley. His works, collected in 6 vols., London, 1825, are less valued now than his precocious *Poems on Sacred Subjects*, Dublin, 1759, and completed in D. Sedgwick's edition, London, 1860. After the Wesleys he is the most brilliant and

fiery hymnist of the last century. His greatest lyric, "Rock of Ages," appeared 1776, as did his collection of *Psalms and Hymns*, containing but few of his own. F. M. B.

Torquemada (Turrecremata), Thomas de, the Spanish Inquisitor; b. at Valladolid, 1420; d. at Avila, Sept. 16, 1498. He was a Dominican monk, very zealous for orthodoxy; secured the introduction of the "Holy Office" of the Inquisition in Spain, 1478, and was appointed inquisitor-general, 1482, and so admirably filled his office that he has passed into current speech as a synonyme of heartless cruelty. He is responsible for the expulsion of the Jews from Spain.

Torrey, Joseph, D.D. (Harvard, 1850), Congregationalist; b. at Rowley, Mass., Feb. 2, 1797; d. at Burlington, Vt., Nov. 26, 1867. He graduated at Dartmouth, 1816, and at Andover, 1819; was pastor at Royalton, Vt., 1819-27; professor of classics in the University of Vermont, 1827-42; of intellectual and moral philosophy, 1842-67, and president, 1863-65. He translated Neander's *Church History*, Boston, 1854, 5 vols., and wrote memoirs of his predecessors, J. March (1843) and W. Smith (1861), prefixed to their works, which he edited. F. M. B.

Towianski, Andreas, b. at Antoszwiniac, Lithuania, Jan. 1, 1799; d. at Zurich, May 13, 1878; practised law at Wilna, 1818-26; went to Paris; became a convert of St. Simon, and began in 1841 to preach his own views, a mixture of social revolution and religious mysticism. It was his disciple, however, the great Polish poet, Mickiewicz, rather than he himself, who aroused attention to his ideas. (See Semenka, *Towianski et sa doctrine*, Paris, 1850, and Mickiewicz, *L'église officielle et la Messianisme*, 1842-43, 2 vols.)

Townley, James, b. at Manchester, England, May 11, 1774; d. at Ramsgate, 67 m. s.e. of London, Dec. 12, 1833; became a local preacher at the age of nineteen, and was appointed general secretary to the Wesleyan Missionary Society in 1827. His *Illustrations of Biblical Literature* appeared in London, 1821, 3 vols., and was reprinted in New York, 1842, 2 vols.

Townsend, Luther Tracy, D.D. (Dartmouth College, Hanover, N. H., 1871), Methodist; b. at Orono, Me., Sept. 27, 1838; graduated at Dartmouth College, 1859, and Andover Theological Seminary, Massachusetts, 1862, and was in 1867 appointed professor of theology in Boston University. Among his numerous writings are *Sword and Garment*, Boston, 1871; *God-Man*, 1872; *Credo*, 1873; *Arena and Throne*, 1874; *Lost Forever*, 1875; *Bible Theology and Modern Thought*, 1883; *Faith Works, Christian Science, and Other Cures*, 1885; *The Bible and Other Ancient Literature in the Nineteenth Century*, New York, 1880.

Townson, Thomas, b. at Much Lees, Essex, England, 1715; d. at Richmond, April 15, 1792; was educated at Oxford, and made archdeacon of Richmond in 1780. In 1778 he published at Oxford his *Discourses on the Four*

Gospels. His works appeared in London, 1810, 2 vols.

Toy, Crawford Howell, D.D. (Wake Forest, N. C., 1872), LL.D. (Howard, Ala., 1882; Univ. of N. C., 1889), Baptist; b. at Norfolk, Va., March 23, 1836; graduated at the University of Virginia, 1856; studied at Berlin, 1866-68, and was appointed professor of Old Testament interpretation in Southern Baptist Theological Seminary, Greenville, S. C., 1869, and professor of Hebrew in Harvard University, 1890. He published *History of the Religion of Israel*, Boston, 1882, 3d ed., 1884; *Quotations in the New Testament*, New York, 1884; *Judaism and Christianity: a Sketch of the Progress of Thought from Old Testament to New Testament*, Boston, 1890.

Trach-o-ni'-tis (*rugged region*), one of the five Roman provinces into which the district northeast of the Jordan was divided. It lay between Damascus and Bostra, and included the modern Leyah. Herod Philip was tetrarch of it (Luke iii. 1), and after his death, A.D. 53, Caligula gave it to Herod Agrippa I.

T. W. C.

Tractarianism, a remarkable movement in the English Church, which took its name from the *Tracts for the Times*, a series of papers published at Oxford from 1833 to 1841. It consisted of ninety tracts, of which Newman wrote twenty-four and Keble also a number. The immediate occasion of the movement was the abolition of ten Irish bishoprics, but the writers went on to press apostolic succession, the efficacy of sacraments, priestly absolution, the authority of the church, and the value of tradition, until at length Tract No. 90 showed how it was possible to interpret the Thirty-nine Articles in a Romanizing sense. This excited so much opposition as to cause the discontinuance of the series.

The results of the movement appear in the greater strength of the High Church party in England; the large development of ritual and all accessories of worship; the impulse given to the building and restoration of churches, with improved architecture; the secession of many persons of ability and distinction (Newman, Faber, Manning, Wilberforce, *et al.*) to Rome, amounting to many hundreds of clergy and laity; and, it must be admitted, to a vast increase of activity in all forms of religious life. Yet with the last must be reckoned also an agnostic and rationalistic reaction in the Church of England. Pusey, Williams, Keble, and Perceval, although among the earliest Tractarians, lived and died in the Anglican communion. T. W. C.

Tract Societies. Tract societies, technically speaking, are organizations for the preparation and circulation of a religious literature. The "tract" distinctively is a short treatise on practical religion, but tracts on political and other subjects have at times been largely published and circulated. While tract societies are of comparatively recent origin, the circulation of short treatises for the promotion of religious knowledge is older than the invention of printing. Wiclif, *e.g.*, was a great writer and circulator of tracts, his

friends' being employed to multiply copies. It is said that one of his tracts was the means of the conversion of John Hus, and thus of spreading the Reformation. Luther had the press to aid him, and was diligent in his use of it in multiplying copies of his tractates. As early as 1524 there was at Basel, Switzerland, what was virtually a Bible society, a tract society, and a colporteur association. A forerunner of modern tract societies was the Society for Promoting Christian Knowledge, organized in London in 1701 by members of the Church of England, and having for its object the promotion of charity schools in England and Wales, and to dispense at home and abroad Bibles and tracts of religious knowledge. The different religious denominations abroad and in this country have been diligent in preparing and circulating religious literature having special denominational adaptations. The first tract society in which different Christian denominations united was formed in England in 1750, and was known as the Society for Promoting Religious Knowledge among the Poor. In 1790 Miss Hannah More began to issue her famous *Cheap Repository Tracts*, and their success stimulated further endeavor in tract circulation. In 1793 the Religious Tract and Book Society of Scotland was formed, which, in 1885, following American example, adopted the system of colportage.

This last-named society has, however, been overshadowed by an organization which is the greatest of the tract societies of the world, the model which many of them have copied, and the fruitful parent and efficient helper of others. This is the Religious Tract Society, founded in London in 1799, the Rev. George Burder being the prime mover in it. This society had for its object the circulation of religious books and treatises in foreign countries as well as throughout the British dominions. It had a small beginning, and at first its sphere of labor was much circumscribed. Now its operations are on an extended scale, and reach to nearly every part of the world. Its affairs are administered by a committee annually chosen, consisting of four ministers and eight laymen, the members being equally divided between the Established Church and Protestant Dissenters. The society works by means of direct sales or gifts in different places, or through the agency of local societies or committees. It aids foreign organization on the continent of Europe and in mission fields by grants of money or paper. It has given efficient aid to missionaries in the work of publication, assisting American missions as well as British in this direction. Its affairs are so prudently conducted, and its business is so extensive and remunerative, that it is able to devote a large sum every year from its profits to its benevolent work, besides paying all costs and charges whatsoever. Thus for the year ending March 31, 1890, the total grants in money, paper, and publications were £47,378 5s. 5d. Toward this sum the recipients of grants in part payment contributed £9919 13s. 9d., leaving the net amount £37,458 11s. 8d. The contributions received during the year amounted to £27,938 5s. 1d., of which

amount a legacy of a little more than £10,000 was invested as a permanent provision for missionary purposes. The excess of grants over the available free contributions was £19,670 15s. 1d., provided from the trade receipts. The total receipts of the society from all sources for the year amounted to £211,675 4s. 3d., being an increase of more than £14,000 over the previous year. The expenditure in all departments was £208,756 2s. 10d. The society gave away more than as much again as it received from the public. It does not do its own work of manufacturing, but contracts for the making of its various publications. Its issues for the year in books, tracts, cards, and separate numbers of periodicals amounted to 62,435,130. Of these 25,289,800 were tracts. Counting the publications issued by foreign societies and depots by its aid, the total number of its publications for the year was nearly *seventy-seven and a half millions*, and its total distribution from the beginning has been more than *two thousand seven hundred and fifty millions*—in exact figures, 2,757,521,710. It has printed important books and tracts in 200 languages, dialects, and characters, and its works vary from a handbill to a commentary, and even to complete editions of the Bible itself. It publishes plain books and those which are richly illustrated, and it issues a number of periodicals of different kinds, from the paper for children to the magazines, *The Leisure Hour* and *Sunday at Home*. Its publications suit all classes of readers, from the plain cottager to the learned student.

The earliest undenominational tract society which seems to have been formed in this country was the Massachusetts Society for Promoting Christian Knowledge, which was founded in 1803. It was one of several local organizations whose object was the printing and circulation of tracts and volumes on religious subjects. Among these were the New York Religious Tract Society, organized in 1812, and the New England Tract Society, organized in Boston in 1814. This latter in 1823 changed its name to the American Tract Society, and in 1825 it became a branch of the national society which was then instituted. It separated from that society in after years, pursuing a different policy on the subject of slavery; but after some changes and vicissitudes, while its name and a distinct organization is maintained, it has practically become merged in the larger society of New York. The design of the American Tract Society, which was organized in New York in 1825, and which is the principal tract society in this country, was that of a society for the whole Union, inviting the co-operation of Christians of all denominations and of other tract associations as auxiliaries. Its object, as set forth in its constitution, is to publish and circulate such a literature as will best "diffuse a knowledge of our Lord Jesus Christ as the Redeemer of sinners, and promote the interests of vital godliness and sound morality." It is restricted to the publication of only that which is "calculated to receive the approbation of all evangelical Christians." The affairs of the society are under the con-

trol of three committees : the Publishing Committee, six leading clergymen of as many different denominations, without whose unanimous approval no publication is made, the Distributing Committee, who regulate all grants ; and the Finance Committee, who attend to the raising and expending of funds. The action of these committees is revised monthly by the three sitting as an Executive Committee. The society owns its house and an ample plant for the manufacture of its publications, the house having been given by the liberality of friends very soon after its organization. Beginning solely with tracts, the society soon came to issue volumes as well. A little later it began the publication of periodicals, of which it now issues six, four in English and two in German. It issues a large variety of publications, and in about as many languages and dialects as the Religious Tract Society of London. Many of its issues are handsomely illustrated. The aggregate circulation of the periodicals for the year ending March 31, 1890, was 2,413,600. The whole number of distinct publications issued by the society from the beginning is 7435, of which 1691 are volumes and the remainder tracts of various forms—leaflets, handbills, cards, booklets, etc. The whole number of publications at foreign mission stations approved by the society's committee and published wholly or in part by funds granted for the purpose is 4584, of which 788 are volumes. The total number of tracts and books printed by the society during the year covered by the last report was 3,189,966, numbering 52,190,742 pages. There have been printed by the society from the beginning, of books and tracts 441,201,394, making a total of 9,371,832,882 pages. The society received for the year in donations and legacies \$72,864.85 ; its sales amounted to \$158,418.38 ; the total receipts from all sources were \$398,690.95. In the sixty-five years of its history it has received from gifts and sales a total of \$18,429,907.93. Among its other grants it has given in cash to aid in the work of publication at foreign mission stations a total of \$696,949.33. A feature of the work of the American Tract Society, which distinguishes it from its London prototype, is its system of colportage, which was organized in 1841. The aim of this plan of operation is to reach with Christian truth through both the printed page and the living voice the scattered thousands of people throughout the country who are practically outside the churches. It is eminently adapted to reach the multitudes of immigrants who pour into the country, and is economical, practical, and elastic. During the forty-nine years in which this system has been in operation, the time employed has been equivalent to the work of one man for 5800 years. The colporteurs have addressed 463,208 meetings and have made 13,775,030 family visits, in most of which there has been prayer and religious conversation as well as the sale or gift of books. The results of these labors cannot be tabulated, but there is abundance of convincing proof of their usefulness.

There are other tract societies in various parts of the world. On the continent of

Europe these are as follows : The Paris Tract Society, the Belgium Evangelical Society, the Geneva Evangelical Society, the Lausanne Tract Society, the Italian Evangelical Publication Society (Florence), the German Evangelical Book and Tract Society, the Baden Colportage Association, the Hamburg Tract Society, the Danish Tract Society, the Swedish Evangelical Society, the Stockholm Evangelical Tract Society, and the Luther Society in Christiania.

In India these societies are as follows : Calcutta Book and Tract Society, North India Christian Tract and Book Society (Allahabad), Punjab Religious Book Society, Bombay Book and Tract Society, Madras Religious Tract and Book Society, Bangalore Tract and Book Society, South Travancore Book and Tract Society, Burmah Bible and Tract Society, Ceylon Christian Vernacular Education and Religious Tract Society.

There are societies in China as follows : North China Tract Society, East China Religious Tract Society, Society for the Diffusion of Christian and General Knowledge among the Chinese, Chinese Religious Tract Society, Central China Tract Society, Foochow Religious Tract Committee, Canton Committee of Religious Tract Society.

There is a South African Tract and Book Society, a Mexican Tract Society, a Montreal Tract Society, and the British American Book and Tract Society at Halifax, Nova Scotia.

Many of these societies receive aid from the London Religious Tract Society. They do a work that in the aggregate is very considerable. The methods of the Christian tract societies are followed to some extent by societies existing in different parts of the world for the promulgation of infidel doctrines. It is not believed that these endeavors are meeting with any wide success, or are likely to be permanent.

OLIVER ADDISON KINGSBURY.

Tradition. The original meaning of the word, as used by the early church writers was the entire body of instruction which had been handed down by the apostles. Had there been no written histories and epistles, the church would have had an apostolic doctrine which she would have sought to preserve. As a matter of fact, the books of the New Testament so completely embraced all that the apostles had taught, that by the time of Eusebius there was almost nothing current in the church as oral tradition in the way of narrative about Christ, or of apostolic instruction, which he was able to find and record, when he sought to do this. But already, in the controversies with the Gnostics, there had sprung up another use of the word tradition. It now signified the interpretation of the apostolic writings which had been reached in the church, or the common doctrine of the church, then very simple, but gathered in a "rule of faith" which exhibited remarkable uniformity in widely separated regions, was the foundation of the present Apostles' Creed so called. But no difference was recognized between the oral and the written tradition as to their matter. About the time of Augustine, however, there

arose a disposition to put tradition upon a level with the Scriptures as another source of doctrine. Vincent of Lerinum (434) sought to formulate the meaning of that tradition which he would make the standard of the interpretation of the Scriptures. It was "that which has been believed always, everywhere, and by all." There was in the days of comparative agreement in the church, and when scientific exegesis was unborn, some justification for this use of tradition; but its use soon became perversion. The Roman Church, which demanded uniformity in its own fold, and cast every disagreeing body out of the church, soon made the "always, everywhere, and by all" to mean what it had itself set forth in its decisions. The teaching office of the church was emphasized as the chief thing, and the Bible naturally became of less account. The result was that the solid ground of biblical doctrine was abandoned, and then the tradition itself was so employed that doctrines were promulgated upon the authority of the church which, like the immaculate conception of Mary, or the infallibility of the pope, have no tradition in their favor at all. If tradition is to be defined still in the words of Vincent. In fact, tradition in the Roman Church to-day is the pope himself; and Pius IX. once expressly said, "I am the tradition."

Protestants have always made the Bible the sole authority for appeal in case of doctrinal doubt. And yet there has arisen in the process of time a Protestant tradition, which consists in the commonly received interpretation of the Bible. It is expressed in the great confessions, in which, with all their differences, a striking agreement is to be found upon the principal heads of divinity. If the distinction be made between doctrines and theories of doctrine, as striking an agreement in the former will be found among Protestants as disagreement in some of the latter. (See Collotte, *Rome's Theory of Tradition Examined*, London, 1886.) F. H. F.

Traditores. See LAPSED, p. 488.

Traducianism. See CREATIONISM, p. 204.

Trajan (Marcus Ulpius Trajanus), Roman emperor 98-117, began his reign with one of those extremely rare measures of a purely humane description which are to be found in the history of pagan Rome; immediately after his entrance into Rome, in the latter part of 99, he made provision on a large scale out of his private purse for the support and education of the children of the poor in Italy. Roman civilization aspired to justice. * Roman character could be grandly magnanimous. But the idea of humanity did not exist in antiquity; it is a specifically Christian growth. Curious it looks, therefore, that the first Roman emperor to whom a purely humane measure can be ascribed is also the first to legalize persecution of the Christians. In 110 the younger Pliny was sent as governor to Bithynia, and there he found that about one half of the population, not only in the cities, but also in the country were Christians. Judaism was a *religio licita* ("tolerated religion"), but as the Romans just about this time became fully aware of the difference between the Chris-

tians and the Jews, Christianity became a *religio illicita*, and the perplexing question now arose before the governor of Bithynia, What to do with those people?—perplexing on account of its number only, for the Roman law concerning *religiones illicitæ* was unmistakable, and the practice of the Roman Government was settled once for all, as is shown, for instance, in its relation to Druidism. Pliny addressed himself to the emperor for instruction. In Trajan's answer there is a touch of mildness; he says that the Christians are not to be sought for, nor are denunciations against them to be acted upon. But otherwise he is minded to vindicate the law in its whole inhumanity, for he adds that, when brought into court, they shall be compelled to abandon their religion or be—executed. The result of this edict was the martyrdom of Simeon of Jerusalem and Ignatius of Antioch. An Eng. trans. of Pliny's letters is found in Bohn's Library, London, 1878. C. P.

Transcendentalism, a term of Kantian origin, denoting that which is valid beyond the experience of the senses, though present to the mind. In Germany and France it developed itself in opposition to a crass materialism. In New England in the second quarter of the present century it appeared as a protest against existing faiths and usages, maintaining the inspiration of the individual soul. It rejected all established doctrines and indeed all authority of any kind, and professed to find all needful truth in nature, spontaneity, and the unfettered aspirations of the soul.

T. W. C.

Transfiguration, a wondrous change in the appearance of our Lord, which took place on a certain occasion in the presence of Peter, James, and John (Matt. xvii. 1-9, Mark ix. 1-8, Luke ix. 28-36). Tradition makes Tabor the scene, but most scholars now assign it to the western slope of Hermon. The inward glory of Christ's person burst forth and invested his form and his raiment with supernatural brilliancy. The law and the prophets in the persons of Moses and Elijah did homage to the Saviour, and God himself bore audible witness to the claims of his beloved Son. The design of the majestic manifestation was doubtless to cheer the human heart of our Lord in view of his approaching end, to strengthen the faith of the disciples, to show the harmony between the Old Dispensation and the New, to indicate the importance of Christ's sacrificial death, and to establish in a solemn manner the divinity of the Messiah's person and mission. The impression it made on one of the three witnesses was described long afterward by Peter (2 Ep. i. 16-18), who dwells upon the glory he had seen and the voice he had heard out of heaven. The narrative bears its own testimonial in its simplicity, appropriateness, and grandeur, since no mere man, especially no unlettered fisherman, could have invented it.

T. W. C.

Transmigration of souls from one body after death into another forms an important element in Brahmanism and Buddhism, and was also taught in ancient Egypt, but in

Greece never took root among the people, although it was held by Pythagoras and Plato. Among the Jews it was taught in the mystical system of the Cabala. The Manichæans adhered to it, but in the church it was always regarded as a heresy. It has been revived among the modern Theosophists under the name of *Karma* (reincarnation.)

T. W. C.

Transubstantiation (*conversion of substance*), a term first used by Hildebert of Tours (d. 1134) to express the change supposed to be wrought by the consecrating words of the priest in the elements used in the Lord's Supper. The doctrine had its origin in the strong and emphatic language in which the early Fathers spoke of Christ's presence in the sacrament (Chrysostom calls it a tremendous mystery); and as the ministry came to be called a priesthood, and a real priesthood requires a real sacrifice, men were led to see in the Supper a divine incarnate victim. The present form of the tenet was first put forth by Paschasius Radbertus (831), decreed as an article of faith by the fourth Lateran Council (1215), and fully defined by the Council of Trent—viz., that the bread and wine are changed into the very body and blood of Christ, whose soul and divinity are inseparable from his body and blood, and that only the accidents or sensible qualities of the bread and wine remain.

The only Scripture argument for this view is taken from the words of institution, "This is my body," to which it is replied that the phrase, according to Scripture usage, means only that the bread represents Christ's body, for Christ was present in the body at the time and himself ate the bread. The apostle calls one of the elements bread as well after as before its consecration (1 Cor. x. 16, xi. 26-28). The Roman doctrine destroys the sacrament by confounding two things essentially different—viz., the sign and the thing signified. It contradicts our senses, for the elements even after consecration are still to sight, touch, taste, and smell bread and wine, and our senses exercised in their proper sphere are a trustworthy guide. It contradicts reason, because a body cannot be all in heaven and also in many different places at the same time; nor can we have the sensible qualities of a body while its substance is absent, qualities having no existence apart from the substance to which they belong; and while reason may be and is transcended, it is never contradicted by revelation. Moreover, the doctrine subjects the divinity of our Saviour to the control of his creatures, who according to it can at their own will call him down from heaven, and withhold him or communicate him to the people.

Transubstantiation is part of an anti-Christian system of priestcraft, which includes the sacrifice of the mass and the worship of the host, and in effect substitutes the priest and his work in the place of Christ and his work.

T. W. C.

Trapp, John, Church of England; b. 1601; d. at Weston-on-Avon, 1669. He studied at Christ Church, Oxford, and was vicar of Weston from 1624. He wrote *God's Love-*

Tokens, London, 1637, but his enduring fame rests on his commentary on the whole Bible, 1654-56, 5 vols., which was reprinted, with a Memoir, 1866-68, 5 vols.; characterized by Spurgeon as "incomparably sententious and suggestive."

F. M. B.

Trappists, *The*, is the name of a monastic order of the Roman Catholic Church noted for its extreme austerity. In 1140 a Cistercian abbey was founded by Count Rotrou of Perche in a lonesome and inhospitable place in the present department of Orne, Normandy. The place was so unhealthy that it was called *la trappe*, "the trap," and the inmates soon came to resemble their abode; they were known as the "bandits of La Trappe." In 1636, however, Dominique Armand Jean le Bouthillier de Rancé became abbot of the monastery. He was then ten years old, and in his youth he gave promise of becoming a fit leader of the bandits. But suddenly he was overtaken by repentance, and in spite of the violent resistance of the monks he finally succeeded in remodelling the monastery completely. He compelled them to rise at 2 A.M. and retire at 7 P.M.; to spend eleven hours each day in spiritual exercises and the rest in hard labor; to eat nothing but vegetables, bread, and water, and go digging at their future graves after each meal; never to speak to each other except the passing greeting, *Memento mori*, etc. The order did not become flourishing, but it spread and enjoyed a great reputation. The Revolution drove the Trappists out of France, however, but the Bourbons restored them again in 1817. But in 1829 their houses were again closed, and in 1873 they were formally expelled. A colony of Trappists settled in 1803 at Cone-wago, Pa., and removed in 1813 to Tracadie, N. S. Another Trappist colony emigrated in 1848 to Kentucky, and settled afterward at Dubuque, Ia. (See Rancé, *Traité de la sainteté*, 1683; Gaillardin, *Les Trappistes*, Paris, 1844.)

C. P.

Tregelles, Samuel Prideaux, LL.D. (St. Andrews, 1850), b. near Falmouth, Cornwall, 269 m. w.s.w. of London, Jan. 30, 1813; d. at Plymouth, April 24, 1875. His parents were Quakers, but he was long connected with the Darbyite branch of the Plymouth Brethren, and in later years with the Church of England. From fifteen to twenty-one he was employed in iron works in Wales; in 1836 he took to teaching, and soon devoted himself to biblical study. His plan of a critical edition of the Greek Testament from the earliest manuscripts was conceived in 1837; the first specimen appeared, 1838, and the first part, the Apocalypse, London, 1844. The work grew upon his hands, and was furthered by visits to the continent. His *Prospectus* was issued, 1848, two of the gospels, 1857, and the rest in successive parts, the seventh and last being edited by Dr. Hort and A. W. Streane in 1879. In 1863 he received a pension of £100, afterward doubled. A second paralytic stroke in 1870 disabled him, and prevented his joining the English Revision Company. Apart from his great work he edited Greek and Hebrew concordances, 1839-

48; the *Codex Zacynthius*, 1861, and the *Canon Muratorianus*, 1868; translated Gesenius' *Hebrew Lexicon*, 1847, and wrote on Daniel, 1847-52, and Matthew, 1850; *The Jansoniists*, 1851; *Authorship and Transmission of the Books of the New Testament*, 1851; *Heads of Hebrew Grammar*, 1852; *Printed Text of the Greek New Testament*, 1854; the fourth volume of the 10th ed. (1856) of Horne's *Introduction*, and several hymns. F. M. B.

Tremellius, Emmanuel, b. of Hebrew parents at Ferrara, about 1510; d. at Sedan, 1580. He was converted to Catholicism by Cardinal Pole, but under the influence of Peter Martyr Vermigli turned to Protestantism. He was in England from 1547 to 1553, then in various places in Germany, where he taught Hebrew, his last appointment being that of professor of Hebrew in the University of Sedan. He is the author (assisted by his son-in-law, Francis Junius) of a famous Latin translation of the Bible, Frankfort-on-the-Main, 1575-79, 2 parts, best ed., Hanau, 1624, 2 vols., and of a Latin translation of the Syriac New Testament, Paris, 1569.

Trench, Most Rev. Richard Chenevix, D.D. (Cambridge, 1856; Trinity College, Dublin, 1864), lord archbishop of Dublin, Church of Ireland; b. in Dublin, Sept. 9, 1807; d. in London, March 28, 1886. He was educated at Cambridge; ordained priest in 1833; became dean of Westminster, 1856, and archbishop of Dublin, 1864, and retired, 1884. He published, besides numerous poems, *Notes on the Parables of Our Lord*, London, 1841, 15th ed., 1886; *Notes on the Miracles of Our Lord*, 1846, 13th ed., 1886; *On the Study of Words*, 1851, 18th ed., 1882; *Synonymes of the New Testament*, Cambridge, 1854-63, 2 series, together 1 vol., 10th ed., 1886; *Studies on the Gospels*, London, 1867, 4th ed., 1878; *Lectures on Mediæval Church History*, 1877, 2d ed., 1879.

Trent, The Council of (*Concilium Tridentinum*), was held from Dec. 13, 1545, to Dec. 4, 1563, at Trent, in the southern part of Tyrol, and at that time a free imperial city. It was caused by the Reformation, and fixed the relation between the Roman Catholic and the Protestant evangelical churches on all the most important points of doctrine and discipline. Its course was somewhat checkered; opened at Trent on Dec. 13, 1545, it was transferred to Bologna in March, 1547, and indefinitely prorogued, Sept. 17, 1549; reopened at Trent, May 1, 1551, but broken up suddenly by the victory of Maurice of Saxony over Charles V., April 28, 1552; recalled to Trent, Jan. 18, 1562, and finally closed with a solemn anathema upon all heretics, Dec. 4, 1563. Its attendance varied very much. It opened with only 25 bishops present, but its decrees are signed by 255 members, among whom were 3 patriarchs, 25 archbishops, and 168 bishops, but two thirds of them were Italians. Its canons and decrees were first printed by Paul Manutius, Rome, 1564; the best English edition is that of J. Waterworth, London, 1848. The original acts and debates were first published by Augustin Theiner, *Acta genuina SS. Œcum. Concilii Trident*, Leip-

zig, 1874, 2 vols., to which have been added various collections of *monumenta* by Döllinger, Druffel, etc. The history of the council was written by Paolo Sarpi and Pallavicino (q.v.), and among recent writers by J. A. Buckley, London, 1852, and by F. Bungener, translated into English by D. S. Scott, Edinburgh, 1855, and reprinted in New York. (See Vermeulin, *Die Verlegung des Konzils von Trent*, Regensburg, 1890. Cf. Schaff, *Creeds*, ad loc.)

Tribes. The posterity of each of the 12 sons of Jacob is called a tribe. The sons of Joseph, Ephraim, and Manasseh were each made a tribe, but Levi being set apart for temple service, only 12 shares were made in the distribution of Canaan. The tribes were a confederacy rather than a union, and had considerable independence—several of the judges had only a local jurisdiction—until they were welded together in the monarchy. But after Solomon's death the 10 northern tribes revolted and took the name of Israel, while the two others made a separate kingdom, which was called Judah. The tribal idea reappears in the New Testament. Our Lord appointed 12 apostles, and the Apocalypse tells us that the sealed ones were a multiple of 12 (Rev. vii. 4-8), and the new Jerusalem had 12 foundations and 12 gates (xxi. 14, 21). A detailed account of each tribe here follows in alphabetical order:

ASHER. Jacob's eighth son received this name, "happy," because of Leah's feelings at his birth (Gen. xxx. 12). His father's dying words promised him a fruitful land—"his bread shall be fat, and he shall yield royal dainties" (xlix. 20). The territory of the tribe was along the seaboard between Lebanon on the north and Carmel on the south, and west of Zebulun and Naphtali. It yielded grain, wine, oil, and minerals (Deut. xxxiii. 24, 25). But while outwardly prosperous, the tribe was not distinguished for patriotism (Judges v. 17) nor for mental ability, as it furnished no hero or judge to the nation. The prophetess Anna, however, was an Asherite (Luke ii. 36).

BENJAMIN. Jacob's youngest son was called "son of the right hand," because of the comfort he gave his father in view of the death of the mother, who died in giving him birth (Gen. xxxv. 16-18). The tribe though small at first, and once almost exterminated (Judges xx.), afterward greatly increased (2 Chron. xiv. 8). Its territory, between Ephraim on the north and Judah on the south, stretched from the Jordan to Dan. It was valiant (Gen. xlix. 27), and beloved of Jehovah (Deut. xxxiii. 12). It produced Ehud, one of the earliest judges (Judges iii. 15), Saul, Israel's first king (1 Sam. ix. 1), and the great Apostle Paul (Phil. iii. 5). It was noted for the prevalence of left-handed singers (Judges xx. 16). Its chief towns were Jericho, Ramah, Bethel, Gibeon, and a part of Jerusalem.

DAN. Jacob's son by Bilhah. His descendants were next in numbers to those of Judah (Num. i. 39), but were the last to receive their inheritance, which extended southeast from

the sea-coast near Joppa and bordered on the land of the Philistines, upon whom Dan's only distinguished man, Samson, wrought his exploits (Judges xiii.-xvi.). Their territory being small, a part of the tribe sought and conquered another home in the north (Judges xviii.). Its name does not appear in the list of those sealed by the angel in the Apocalypse (Rev. vii. 5-7), an omission for which it is difficult to account.

EPHRAIM. The younger son of Joseph, he obtained the chief prophetic blessing (Gen. xlviii. 19), and fulfilled the meaning of his name, "double fruitfulness," his tribe being always more distinguished than that of his brother, Manasseh. Their inheritance was large and central, extending from the Jordan to the sea, south of Manasseh and north of Benjamin and Dan, a well-watered and fertile region. The Ephraimites were energetic and ambitious. They acted badly to every leader who did not court them—*e.g.*, toward Gideon, Jephthah, and David (Judges viii., xii., 2 Sam. xix. 41-43). They were the great rival of Judah, the chief fomenter of trouble, and the stanch support of the revolt from Rehoboam. Their name was frequently used for the whole kingdom of Israel (Isa. xl. 13, Hos. xi. 3, 8). Their greatest man was Joshua.

GAD. The seventh son of Jacob has a name indicating good fortune (Gen. xxx. 11, R. V.), and it was fulfilled in the fine pastoral region his descendants held east of the Jordan, between Reuben on the south and Manasseh on the north. Its exposure to incursions compelled the Gadites to be alert and well armed, and they are described as men of war and of might (1 Chron. xii. 8). The tribe produced three famous men, Jephthah, the conqueror and judge (Judges xi.), Barzillai, David's noble friend (2 Sam. xvii. 27), and the extraordinary man of God, Elijah (1 Kings xvii. 1). Tiglath-pileser carried the Gadites away (2 Kings xv. 29), and the Ammonites occupied their cities (Jer. xlix. 1). The "men of Gad" are mentioned on the Moabite stone.

ISSACHAR (*recompense*). The ninth son of Jacob got his name from his mother Leah (Gen. xxx. 18). His descendants numbered over 64,000 on entering Canaan, and received as their portion a large part of the great plain of Esdraelon, the most fertile in the country. It contained many noted cities, and Jezreel stood almost in the exact centre. The people were industrious agriculturists (Gen. xlix. 14, 15), and are mentioned with honor for their brave and wise patriotism (Judges v. 15, 1 Chron. xii. 32). Tola, one of the judges, was of Issachar (Judges x. 1), and so was Baasha, who usurped the throne of Israel (1 Kings xv. 27).

JUDAH (*praise*). The fourth son of Jacob and Leah, whose name was an expression of his mother's gratitude (Gen. xxix. 35), is better known than any of the others save Joseph, whose life he saved (xxxvii. 26-28); and his plea for Benjamin is eloquent and affecting (xlv. 14-34). His tribe was always large, and it remarkably fulfilled the glowing prophecy of Jacob (xlix. 8-12). Their territory was the southern section of Palestine, from the Jordan to the Mediterranean, and as

far north as Benjamin and Dan. They had cities in the extreme south; in the lowland by the sea; in the hill country, and in the wilderness toward the Dead Sea. Most of the region was rich and fertile. It had many towns of note—Hebron, Bethlehem, etc. It gave only one judge, Othniel, to the nation (Judges iii. 9), and little is heard of it in early times, but in David it became famous, and after Solomon's death was merged in the kingdom of Judah.

LEVI (*joining*). The third son of Jacob and Leah, named by his mother (Gen. xxix. 34), united with Simeon to avenge Dinah on the Shechemites (xxxiv. 25), and so incurred Jacob's curse (xlix. 5-7); but the zeal of his descendants on occasion of the golden calf (Ex. xxxii. 26-29) transformed the curse into a blessing. The Levites were scattered in Israel, but it was as ministers of religion. They had 48 cities and suburbs assigned to them, and a tithe of all the produce, animal and vegetable, of the land. See **LEVITES**.

MANASSEH (*forgetting*). The firstborn of Joseph (Gen. xli. 50), of whose personal history nothing is known. The tribe received a double portion in Canaan, one half, whose property was chiefly in cattle, obtaining the rich pastures east of Jordan from Mahanaim to the northern frontier, and the other a tract between Ephraim and Issachar, stretching across the country from the Jordan to the Mediterranean. The western half was slow in expelling the Canaanites (Judges i. 27), but took part in the war with Jabin (v. 14), and furnished the judges Gideon and Jair. The eastern half prospered much and spread widely, but finally, mixing with the Canaanites, fell into their idolatry (1 Chron. iii. 25), and were the first to be carried away to Assyria.

NAPHTALI (*my wrestling*). The sixth son of Jacob, who owed his name to Rachel's earnest prayers for him, was called in Jacob's blessing, "A hind let loose; he giveth goodly words" (Gen. xlix. 21), indicating grace and eloquence. The tribe derived from him was numerous at the Exodus, and obtained a large inheritance between Asher and the Jordan, extending from the Sea of Galilee to the Leontes. It afforded a great variety of soil and climate. The Naphtalim are mentioned with honor in the wars of the Judges (Judges v. 18, vi. 35, vii. 28), but later they became allied with their Gentile neighbors, and kept aloof from the great historical movements of Israel. Barak was their most notable leader (Judges iv. 6). Our Lord spent much time in the region of this tribe (Matt. iv. 15).

REUBEN (*behold! a son*). The firstborn of Jacob and Leah, his name indicates the joy at his appearance (Gen. xxix. 32). Impulsive as bubbling water, he committed a sin (xxv. 32) which cost him his birthright (xlix. 3, 4). His descendants sought and obtained an allotment east of the Dead Sea, which was well adapted for herdsmen. They soon became wealthy, but were averse to war (Judges v. 15, 16), and were among the first to be carried into captivity. The finding of the "Moabite stone" at Dibon indicates rich results to come from further careful explorations in this region.

SIMEON (*hearing*). The second son of Jacob by Leah, who regarded his birth as a token that God *heard* her prayers. His descendants were the smallest tribe that entered Canaan, and they received a district in the southwestern part of Palestine, set off from the territory of Judah. As a punishment for their ancestor's offence in the matter of the Shechemites, they dwindled continually. They were altogether omitted from Moses' blessing. At the disruption of the kingdom they took part with the northern tribes. No eminent person is recorded as of this tribe save Judith, a heroine of the Apocrypha; though there is a tradition that the Simeonites furnished schoolmasters to the rest of the nation.

ZEBULON (*dwelling*). Jacob's tenth son received this name from his mother, Leah's belief that henceforth Jacob would *dwell* with her (Gen. xxx. 20). The exact limits of the tribe's inheritance cannot be determined; they extended west from the Jordan and the Sea of Galilee toward Carmel, having Asher and Naphtali on the north and Issachar on the south. The region was fertile, and access to the waters east and west was a source of wealth (Gen. xlix. 13, Deut. xxxiii. 18, 19). The tribe took part in Barak's conflict (Judges v. 14, 18), assisted Gideon (vi. 35), and helped to make David king (1 Chron. xii. 33, 40). It produced Elon, one of the judges (Judges xii. 12), and also the prophet Jonah (2 Kings xiv. 25). In New Testament times its territory was part of the region honored with Christ's presence and works (Matt. iv. 13-16), in fulfilment of Isaiah's great promise (Isa. ix. 1, 2). Within its limits were Nazareth, Capernaum, and Cana. T. W. C.

Trichotomy and **Dichotomy** denote respectively the division of human nature into three parts—body, soul, and spirit—and into two parts—body and soul. The former seems to be prevalent among German theologians, the latter among English. (See J. B. Heard, *The Tripartite Nature of Man*, Edinburgh, 1870.)

Tridentine Profession of Faith, The (*Professio Fidei Tridentina*, or the *Creed of Pius IV.*), was drawn up in 1564 by a college of cardinals, by the order of Pius IV., and on the suggestion of the Tridentine Council. It is the shortest but practically the most important of the creeds recognized by the Church of Rome, as it must be subscribed and sworn to by all priests, public teachers, and Protestant converts. (See Schaff, *Creeds of Christendom*, New York, 1877, 8 vols.)

Trine Baptism denotes that form of the administration of the ordinance in which the person baptized is immersed, or has the water poured or sprinkled over him thrice, in the name of the three persons of the Godhead. The usage goes back to the 2d century if not earlier, and the first to depart from it was the Arian Eunomius, who introduced single baptism into Spain, where, however, it prevailed for only a short time. Trine baptism represents the symbolical character of the ordinance very strikingly. T. W. C.

Trinitarians, a monastic order of the Church

of Rome, founded in 1197 by John of Matha and Felix of Valois, and confirmed in 1198 by Innocent III. Its purpose was to redeem Christians who had been taken captives by infidels, and it derived its name from the circumstance that all its churches were dedicated to the Holy Trinity. It spent one third of its revenue for its special purpose, and is said to have ransomed 900,000 prisoners who otherwise would have been sold as slaves.

C. P.

Trinity, a term denoting the nature of the Godhead as one in essence, but consisting of three persons, the Father, the Son, and the Holy Ghost. The word does not occur in Scripture, but the doctrine is very plainly taught. It was faintly foreshadowed in the Old Testament in the plural names and utterances of God, in the angel of Jehovah, who is distinct from Jehovah yet divine, and in the prominence given in creation and regeneration to the Spirit of God. But the full revelation of the tenet is given in the New Testament in the formula of baptism (Matt. xxviii. 19) and in that of benediction (2 Cor. xiii. 14), and in the divine words, works, and worship ascribed to the Lord Jesus and to the Holy Ghost.

The doctrine is not a speculative one, belonging merely to the metaphysics of theology, but an essential part of the system of Scripture, which reveals a redemption for lost man provided by the Father out of his mere grace, executed by the divine Son by means of his incarnation and death, and applied to the believer through the immediate agency of the divine Spirit. If any of these factors be omitted, the whole scheme is altered and deranged, and the gospel ceases to be the power of God and the wisdom of God unto salvation.

This doctrine was one of the first to be impeached by errorists. Arianism, which denies the deity of the Son, was condemned by the Council of Nicea, and so in effect was Sabellianism, which holds merely a modal trinity. Controversy raged for a long time, and it was only by slow degrees that the equality of the members of the divine triad was reached. But it was reached, and now for many centuries the historic church has maintained the existence of one God in three persons, holding that, while the tenet is above reason, it is not contrary to reason, and while mysterious in itself, it solves many other mysteries, and furnishes the only solid basis for an intelligent, enduring, and satisfying faith. After the Reformation Socinus headed a troop of opposers of the doctrine, but their success was local and temporary. Modern systems of religious philosophy have almost without exception retained the term and its factors, but often with a serious departure from the sense attached to them by the church (Schleiermacher, Hegel, etc.), yet in truth modern discussion has added nothing to what was gained in the first five centuries of the church, when the whole subject was handled by the acutest minds the world has known. T. W. C.

Trinity-Sunday, the first Sunday after Pentecost, was set apart by Benedict XI., in

1805, as the Festival of the Holy Trinity, and under John XXII., 1334, its celebration became universal throughout the Western Church. In the Church of England as well as in the Danish Church the Sundays between Whitsuntide and Advent are designated as the first, second, etc., Sunday after Trinity.

Trisagion (Greek, *thrice holy*) is the name of an anthem, "Holy God, Holy Mighty, Holy Immortal, have mercy upon us," which was used at an early date in the Eastern Church; legend tells us about its origin, that a boy was caught up into the sky and heard it sung by the angels. Later on it came to play a conspicuous part in the Monophysite controversy, some one having added, "who was crucified for us," which gave the formula a decided patristic import. (See the definition of these terms under the titles respectively).

Tristram, Henry Baker, D.D. (Durham, 1882), LL.D. (Edinburgh, 1868), F.R.S. (18—), Church of England; b. at Englingham, Northumberland, May 11, 1822; educated at Oxford; ordained priest, 1846; canon of Durham since 1874, and dean since 1880. He has travelled much in the East, especially in Syria and Palestine, and has published, *The Great Sahara*, London, 1860; *The Land of Israel*, 1865, 4th ed., 1882; *Natural History of the Bible*, 1867, 5th ed., 1880; *Daughters of Syria*, 1869, 3d ed., 1874; *Bible Places*, 1872, 11th 1000, 1884; *The Land of Moab*, 1873, 2d ed., 1874; *Pathways of Palestine*, 1882, 2 vols.; *Ornithology* (1867), *Fauna and Flora of Palestine*, 1884.

Trithemism (*three gods*). Twice in the history of Christian theology it has happened that in the conception of the Holy Trinity the principle of monotheism seems to have become lost and the doctrine of three gods to be germinating—Philoponus in the 6th century in the Eastern Church and Roscellinus in the Western in the 11th century. In both cases the misunderstanding was easily cleared away.

Trithemius, Johann, b. at Tritenheim, near Treves, Feb. 1, 1462; d. at Würzburg, Dec. 16, 1516; was abbot first of the convent at Spanheim and afterward at Würzburg; was a friend of Reuchlin, Pirkheimer, etc., and wrote a number of books, of which his *Catal. Illustr. Viror. Germ.* and *De Script. Eccles.* are the first works on Church history in Germany. He also deserves mention on quite other grounds. He wrote a work on the shorthand practised among the Romans, *Polygraphia*, Oppenheim, 1518, and invented a system of shorthand, *Steganographia, sive de ratione occulte scribendi*, Frankfurt, 1606.

Tro'-as, a city of Lesser Mysia on the sea-coast, 6 m. s. of the entrance to the Hellespont, and not far from the site of ancient Troy. It had a fine harbor and an extensive commerce. It was visited twice by Paul. Here he saw in vision "the man of Macedonia" (Acts xvi. 9). Here he spent eight days, and restored Eutychus to life (xx. 5-12). Traces of another visit are seen in 2 Tim. iv. 13. T. W. C.

Truce of God, The (*Treuga Dei*), was a

measure inaugurated by the church in the 11th century for the purpose of stopping or at least alleviating the feuds which almost incessantly were carried on between the petty lords of the castles. It forbade all warlike operations—if duels, murder, plunder, etc., can be called so—on the days of church festivals, during the fast, on week days from Thursday evening to Monday morning, and it tried to secure from the brutality of the belligerents certain places—churches, hospitals, etc.—and certain persons—priests while officiating, peasants working in the fields, women, etc. It was invented and first applied by the bishops of Southern France, and highly recommended by the councils of Orleans, 1016, and Limoges, 1031. Afterward it was adopted by the church in general, and recommended by the second and third Lateran Councils, 1139 and 1179. Fines, penance, and finally excommunication were the penalties for breaking the truce.

Trullan Council, The, thus called from the room (*τρουλλος*, "a dome") in the imperial palace in Constantinople in which the meetings were held, are two. The first, which is recognized both in the West and the East as the sixth (Ecumenical) Council, was convened in 680 by the Emperor Constantine Pogonatus against the Monophysites or rather the Monothelites. Pope Honorius I., 625-38, who had accepted the Monothelite doctrine, was solemnly anathematized as a heretic by the council in its sixteenth and eighteenth sittings, and the anathema was recognized by Pope Agatho (678-81), whose letter on the two wills in Christ was adopted as the true, orthodox doctrine. The second Trullan Council, also called *quinisextum*, because it was meant to supplement the fifth and sixth (Ecumenical) Councils, was convened in 692 by the Emperor Justinian. But its 102 canons, mostly of disciplinary import, were rejected by Sergius I., though his legates had signed them, and the council is considered spurious or erratic by the Church of Rome.

Trumbull, Henry Clay, D.D. (Lafayette College, Easton, Pa., 1881; University of the City of New York, 1882), Congregationalist; b. at Stonington, Conn., June 8, 1830; was privately educated; ordained Congregational clergyman, Sept. 10, 1862, in order to go as chaplain to the Tenth Regiment Connecticut Volunteers; was secretary to the American Sunday-school Union, 1865-75, and has since edited the *Sunday-School Times*, Philadelphia. He has written *The Model Superintendent* (life of H. P. Haven), New York, 1880; *Kadesh Barnea*, 1884; *Teaching and Teaching*, Philadelphia, 1885; *The Blood Covenant*, New York, 1885; *The Sunday-school: its Origin, Mission, Methods, and Auxiliaries* (Yale lectures), Philadelphia, 1888; *Principles and Practice*, 1889.

Trumpet. The two trumpets of silver (Num. x. 2) were used only by the priests to call the people together, or to proclaim the approach of festivals, or to give signals of war (Lev. xxiii. 24, xxix. 1).

The Feast of Trumpets was a New Year's festival, kept on the first day of Tisri, the

seventh month of the sacred year, which was the first of the civil year (Lev. xxiii. 24, Num. xxix. 1-6). T. W. C.

Tübingen School, The, is the general designation of two important movements in German theology, the first of which was under the leadership of Gottlob Christian Storr (q.v.) in the last quarter of the 18th century, and stood for the defence of the supernatural origin of Christianity. But the term is better known as applied to the movement headed by Ferdinand Christian Baur and his disciples, Zeller, Schweigler, Köstlin, etc., all at one time connected with the University of Tübingen, who tried to construct Christianity upon purely natural and historical agencies. It found its most widely known expression in D. F. Strauss' *Leben Jesu*.

Tuckerman, Joseph, D.D. (Harvard, 1824), Unitarian; b. in Boston, Jan. 18, 1778; d. in Havana, Cuba, April 20, 1840; was graduated at Harvard, 1798; entered the Unitarian ministry in 1801, but devoted since 1826 his life to the study of pauperism and the administration of charity, and revolutionized in both these fields the then reigning views and methods. He published a great number of discourses, tracts, reports, etc., the principal of which were collected in Boston, 1874, under the title *Elevation of the Poor*. There are memoirs of him by William E. Channing, Boston, 1841, and Mary Carpenter, London, 1849.

Tuckney, Anthony, Puritan; b. at Kirton, Lincolnshire, England, Sept., 1599; d. Feb., 1670. Educated at Emmanuel College, Cambridge, he became M.A., 1622; B.D., 1627; and afterward fellow; minister at Boston and in London; a prominent member of the Westminster Assembly; master of his college, 1645; vice-chancellor of the university, 1648; master of St. John's, 1653, and professor of divinity. Here he had a memorable controversy with Whichcot the "Platonist," who had been his pupil. He was silenced, 1661. His chief works are posthumous: *Forty Sermons*, London, 1676, and *Prælectiones theologicae*, 1679. F. M. B.

Tudela. See BENJAMIN OF TUDELA, p. 98.

Tulloch, John, D.D. (St. Andrew's, 1854), LL.D. (Glasgow and Edinburgh, 1884), Church of Scotland; b. near Tibbermuir, Perthshire, Scotland, June 1, 1823; d. at Torquay, England, Feb. 13, 1885. He was educated at St. Andrew's and Edinburgh; became parish minister at Dundee, 1845, and at Keltins, Forfarshire, 1849; principal and primarius professor of divinity in St. Mary's College, St. Andrew's (on the recommendation of Baron Bunsen), 1854, and senior principal of the university, 1860. In 1859 he was appointed a chaplain-in-ordinary to the queen for Scotland, and frequently preached before her. In 1878 he was elected moderator of the General Assembly. He was a liberal in theology, a broad and many-minded man, an acknowledged leader. His writings, aside from sermons, were *Theism*, Edinburgh, 1855; *Leaders of the Reformation*, 1859, 4th ed., 1888; *English Protestants and their Lead-*

ers, 1861; *Beginning Life*, 1862, 16th 1000, 1888; *Rational Theology and Christian Philosophy in England in the Seventeenth Century*, 1872, 2 vols., 8d ed., 1886; *Pascal*, 1876, 2d ed., 1882; *The Christian Doctrine of Sin*, 1877; *Modern Theories in Philosophy and Religion*, 1884; *Movements in Religious Thought in Britain during the Nineteenth Century*, 1885. (See his memoir by Mrs. Oliphant, 1888, 3d ed., 1889.)

Tunkers. See BAPTISTS, p. 83.

Turlupins is the Parisian nickname of a sect which seems to have arisen in the 13th century among the Beghards, in the Netherlands, and to have disappeared in the 16th among the Brethren of the Free Spirit, in Germany, but which in the 14th century was so numerous in Paris and the vicinity that Pope Gregory XI. asked the French king to aid the Dominicans in their contest with the Turlupins. The word means a maker of co-nundrums.

Turner, Samuel Hulbeart, D.D. (—, 18—), Episcopalian; b. in Philadelphia, Jan. 23, 1790; d. in New York, Dec. 21, 1861. He graduated at the University of Pennsylvania, 1807; was ordained deacon, 1811, and priest, 1814; rector at Chestertown, Md., 1812-17; professor of historic theology in the General Seminary, New York, 1818, and of biblical learning from 1822. He wrote commentaries on Hebrews, New York, 1852; Romans, 1853; Ephesians, 1856, and Galatians, 1856; *Companion to Genesis*, 1841; *Thoughts on Prophecy*, 1852, and other books, besides translating Jahn's *Introduction* (with W. R. Whittingham), 1827, and Planck's *Sacred Philology*, 1834. His *Autobiography* appeared, 1863. F. M. B.

Turretin is the name of several distinguished theologians of the Reformed faith, descending from **Francesco Turretini**, who in 1579 removed from Lucca to Geneva, having embraced the Reformation. **François**, generally called the elder Turretin, b. at Geneva, Oct. 17, 1623; d. there, Sept. 28, 1687; studied theology in Geneva, Leyden, Paris, Montauban, and Nîmes; became pastor of the Italian congregation in Geneva, and in 1653 also professor of theology. He represented the orthodoxy of the Reformed faith in its strictest form; was one of the authors of the Helvetic consensus, and vigorously opposed the milder tendencies of the theology of Saumur, represented in Geneva by Tronchin. His principal work is *Institutio Theologiae Elencticae*, Geneva, 1679-85, n.e., Edinburgh, 1847-48, 2 vols. (See his life in Latin by Pictet, 1688.) **Jean Alphonse**, generally called the younger Turretin, a son of the preceding; b. at Geneva, Aug. 24, 1674; d. there, May 1, 1737; studied theology in Geneva under Tronchin, at Leyden and Oxford; became pastor of the Italian congregation in Geneva, and successively also professor of church history, 1697, and of systematic theology, 1734. He followed another line than that laid down by his father. He made a distinction between fundamental and non-fundamental doctrines—see his *Discourses Con-*

cerning the Fundamental Articles of Religion, which appeared in London, 1720—and took an active part in various exertions to bring about a union between the Reformed and Lutheran churches. His principal work is *Cogitationes et Dissert. Theolog.*, Geneva, 1737, 2 vols. The lives of both were written by Budé, Lausanne, 1880, 2 vols.

Twesten, August Detler Christian, b. at Glückstadt, Holstein, 29 m. n. w. of Hamburg, April 11, 1789; d. in Berlin, Jan. 8, 1876; was appointed professor at Kiel in 1814 and in Berlin in 1834, and published *Vorlesungen über die Dogmatik der evang.-luther Kirche*, Hamburg, 1826, 2 vols., which indicates an interesting transition from the standpoint of Schleiermacher to the strict Lutheran orthodoxy.

Twin or Dwin was made the capital of Armenia by Khosroo II., 314–25, and the seat of the Catholicos by the first council, 452. It thus became the religious centre of the country, and in course of time eight important councils were held there. The second council, 527, ordered a fast of one week every month. The third council, 551, decreed that the Armenian era should begin on July 11th, 553. The seventh council, 719, passed thirty-two canons which, among other things, provided that the altar and the baptismal font should be made of stone; that unleavened bread or unmixed wine should be used in the communion, etc.

Twisse, William, D.D. (Oxford, 1614), Puritan; b. at Speenhamland, near Newbury, Berkshire, 1575; d. in London, July 20, 1646. He passed, in 1593, from Winchester school to New College, Oxford, of which he became a fellow; chaplain to the Princess Elizabeth, queen of Bohemia; vicar of Newbury, Berkshire; first moderator of the Westminster Assembly. He declined other preferments in the church and a chair of divinity in Friesland. He wrote *The Morality of the Fourth Commandment*, London, 1641, and *The Riches of God's Love*, 1653. His Latin works appeared in Amsterdam, 1652, 3 vols.

F. M. B.

Tyana, Apollonius of. See APOLLONIUS OF TYANA, p. 36.

Tyana, The Synod of, was held in 368 at Tyana, Cappadocia, which was of some importance because the Semi-Arians present finally subscribed to the Nicene faith.

Tychonius, a Donatist; d. about 390; wrote a book, *Liber de Septem Regulis*, edited by Gallandi in his *Bibl. Vet. Patr.* viii., which is of great interest as the first attempt to form a theory of Christian hermeneutics.

Tyler, Bennet, D.D. (Middlebury, 1823), Congregationalist; b. at Middlebury, Conn., July 10, 1783; d. at East Windsor, Conn., May 14, 1858. He graduated at Yale, 1804; was pastor at South Britain, Conn., 1808–22; president of Dartmouth College, 1822–28; pastor at Portland, Me., 1828–33. He advocated the views of Edwards, Bellamy, Hopkins, and Dwight against the "New Haven School" of Rev. Dr. N. W. Taylor; their dis-

cussions led the conservative party to establish the Theological Institute at East Windsor, of which Tyler was president, 1834–57. He was an active controversialist, and wrote *A History of the New Haven Theology*, Hartford, Conn., 1837; *Review of Day on the Will*, 1837; *Memoir of Nettleton*, 1844; *Sufferings of Christ*, 1845; *The New England Revivals*, 1846, and *Letters to Dr. H. Bushnell*, 1847–48. After his death appeared a volume of his sermons, and his *Lectures on Theology*, with a memoir by N. Gale, Boston, 1859.

F. M. B.

Tyndale, William, Bible translator and martyr; b. in Gloucestershire about 1484; d. at Vilvorde, near Brussels, Oct. 6, 1536. He studied at Oxford and Cambridge; was ordained about 1520, and for two or three years was chaplain and tutor in the house of Sir John Walsh at Little Sodbury, Gloucestershire. Here his sympathy with the "new learning" roused the suspicions of neighboring clergy; after a year in London, 1523–24, he went to Germany. His movements during the following years have never been traced with certainty, but for a time he was at Cologne and Worms, where his translation of the New Testament was made and printed, 1525–26. After this he seems to have been in hiding, and sought in vain by heresy-hunters from England. His *Pathway into the Holy Scripture*, originally the prologue of his quarto Testament, was separately issued before 1532; *The Parable of the Wicked Mammon* appeared, London, 1527, and *The Obedience of a Christian Man*, 1528. These were attacked by Sir Thomas More, 1529; Tyndale's *Answer* came, 1531, after his *Pentateuch* and *Practise of Prelates*, 1530, and was closely followed by Jonah with a *Prologue*, an *Exposition of the First Epistle of St. John*, and another of Matthew v., vi., and vii.; *A Brief Declaration of the Sacraments* appeared, 1536, perhaps after his death. His versions of the Pentateuch and the other historical books to 1 Chronicles, with Jonah, were included in Matthew's Bible of 1537. From 1534 or earlier he lived at Antwerp, supposing himself safe; but an English emissary procured his arrest and imprisonment in the castle of Vilvorde, 1535. Here, being tried and convicted of heresy and perhaps of treason, he was strangled and his body burned in the prison yard. His last words were, "Lord, open the king of England's eyes."

As a Bible translator he is of the highest merit and importance. His work was done from the originals, which he had diligently studied; so far as it goes—and it covers half the canonical Scriptures—it "is not only the basis of those portions of the Authorized Version, but constitutes nine tenths" of the text thereof. (See the introduction to Dr. Mombert's critical reprint of Tyndale's Pentateuch, New York, 1884, and chapter iv. of his *Hand-book of the English Versions*, 1883. By these translations and his other writings Tyndale is memorable among champions of the Reformation. If the history of his wanderings and perils could be recovered, it would add not a little to our knowledge of those days of transition and of

terror, but most of the facts have thus far eluded research. (See his life by R. Demaus, London [1871]; F. L. Clarke, 1883.)

F. M. B.

Tyng, Stephen Higginson, D.D. (Jefferson College, 1833; Harvard College, 1851). Episcopalian; b. at Newburyport, Mass., March 1, 1800; d. at Irvington-on-the-Hudson, N. Y., Sept. 4, 1885. He graduated at Harvard, 1817; was in business, then studied theology; became rector in Georgetown, D. C., 1821; Queen Anne Parish, Md., 1823; of St. Paul's, Philadelphia, 1829, and then of the Epiphany in the same city, 1833; of St. George's, New York, 1845. He retired as pastor emeritus, 1875. He did a great work; was the leading man among the Low Church clergy, and prominent in evangelical movements of every description. He published many volumes; among them may be mentioned memoirs of Rev. G. T. Bedell (Philadelphia, 1835, 2d ed., 1836), Rev. E. P. J. Messenger (New York, 1857), and D. A. Tyng (1866); expositions of Ruth (*The Rich Kinsman*, 1855) and Esther (*The Captive Queen*, 1859); a novel, *The Spencers* (1870), and a treatise on pastoral theology (*The Office and Duty of a Christian Pastor*, 1874). (See his biography, by his son, New York, 1890.)

Type (*stamp, figure*), a word which, denoting first the mark made by a blow (John xx. 25), came to mean figure (Acts vii. 43), form (Rom. vi. 17), pattern (Acts vii. 44, 1 Cor. x. 6), and finally a prophetic symbol, a shadow of good things to come. The most characteristic feature of the Old Testament is its typical character. The types include not only ritual observances, such as altars, sacrifices, ablutions, etc., but also historical persons—Adam, Melchizedek, Moses, *et al.*—and events, such as the exodus, the brazen serpent, the smitten rock, etc. A type is more than an illustration (as the cities of refuge); it is a designed prefiguration of evangelical truth. Care is to be taken lest a prophetic character be assigned to mere accidental resemblances. T. W. C.

Tyre (*a rock*), a famous city of Phœnicia, on the east coast of the Mediterranean, 20 m. s. of Sidon. First mentioned in Scripture in Joshua (xix. 29) as a fortified city. Under King Hiram it held friendly relations with David and Solomon, and it was from assistance given by the Tyrians, both in artificers and materials, that the temple was built (1 Kings v.). Hiram and Solomon were also associated in commercial enterprises (ix. 27, x. 11). Tyre had immense exports and imports, and was exceedingly prosperous (Isa. xxiii., Ezek. xxvii.). It became proud and wicked. It exulted in the capture of Jerusalem (Ezra xxvi. 3), and was denounced by Joel (iii. 4-8) for selling Jews as slaves to the Greeks, and by Amos (i. 9, 10) for surrendering them as captives to Edom. It was besieged by Nebuchadnezzar, fell under the power of the Persians, and was captured by Alexander (332 B.C.). Under the Seleucids and the Romans it prospered, but never as it had done of old. Paul spent a week there (Acts xxi. 3), and it became the seat of a Christian bishopric, but now for centuries it

has been an utter ruin (Ezek. xxvi. 5, 14), fulfilling a prophecy uttered 2500 years ago. Our Lord visited its "borders" (Mark vii. 24), but whether he entered the city is uncertain. The modern town, called Sûr, is a miserable village, whose shipping consists of a few fishing-boats. T. W. C.

Thanksgiving Day, in the United States is the last Thursday in November of each year, according to the annual appointment by proclamation of the President, and after him of the governor of each state and territory. On this day there are morning religious services in the churches, with a sermon as to which custom allows the minister considerable liberty, so that usually it is upon some national or local topic of a political or social nature. Often the service partakes of a harvest home, and special thanks are offered for the fruits of the earth. The service over the rest of the day is spent in festivities. A feature of the day in cities is the dinner provided for the inmates of charitable institutions.

The idea of such a day is as old as organized political life. It is natural for man on occasion of great deliverances to thank his deity. But the form the day has taken in the United States is peculiar to revealed religion. It is a recognition of the truth that God is good continually, as good in withholding as in giving. Accordingly Thanksgiving Day is appointed annually, irrespective of the events of the year.

The history of the day is instructive. In the early times of New England there is record of numerous specially appointed days for thanksgiving; generally in the autumn, and in November. But there was no uniformity of action among the sister colonies. In some it was nearly annual, in others only on occasion of some specified benefit. During the Revolution Congress appointed a thanksgiving day each year. But there was none from 1784 till 1789, when Washington appointed one for thanksgiving over the adoption of the Constitution. Later in New England and in the Western states, colonized by New Englanders, Thanksgiving Day was appointed by governors and mayors, but not upon the same day in different states. The custom of an annual Thanksgiving Day took a firmer hold on the people as time went on, and so it was generally appointed throughout the Union. It is noteworthy in this connection that in the American Book of Common Prayer there is "a form of prayer and thanksgiving to Almighty God for the fruits of the earth, and all the other blessings of his merciful Providence, to be used yearly on the first Thursday in November, or on such other day as shall be appointed by the civil authority." The credit of the change whereby Thanksgiving Day is an annual national festival, and kept upon the same day throughout the Union, belongs to Mrs. Sarah Josepha Hale (b. 1788; d. 1879), the editress of *Godey's Lady's Book*, published in Philadelphia, who urged the idea upon successive governors and presidents, not only in her magazine, but by personal correspondence during the space of twenty years; and the

first President to put her idea into effect was Abraham Lincoln, who in 1864 issued the first presidential proclamation making Thanksgiving Day a national phenomenon. (See I. N. Tarbox, "Our New England Thanksgiving," in the *New Englander* for March, 1879, and sub. Hale, S. J., in *Appleton's Cyclopædia of American Biography*, iii., 35.)

U.

Ubbonites, a party of Dutch Anabaptists which denied the theory of the earthly reign of Christ, so called from its founder, Ubbo Philippi (or properly Ubbe Philippzoon), 1584. Ubbo, b. at Leeuwarden, Holland, had gone the previous year from the Roman priesthood over to Anabaptism. He left the sect some years prior to his death, 1568.

Ubiquity, a term used to express the doctrine of Luther and his followers concerning the presence of the body of Christ at every celebration of the Lord's Supper. This was deemed possible in consequence of the hypostatic union of the two natures. These are not confused so as to form one essence, but they are so united that what the one is the other is, and what the one does the other does, and hence the human is interpenetrated by the divine, and has its attributes. And so the body of Christ can be and is ubiquitous. Origen and Gregory of Nyssa appear to have held this view, but it was expressly denied by Augustin, with whom agreed Zwingli, Calvin, and the Reformed generally, holding that Christ's body is localized at his Father's right hand in heaven (Eph. i. 20, Col. iii. 1, 1 Peter iii. 22), and therefore cannot be omnipresent.

T. W. C.

Uhlhorn, Johann Gerhard Wilhelm, German Lutheran; b. at Osnabrück, Feb. 17, 1826; studied theology at Göttingen; became court preacher at Hanover, 1855; member of the consistory, 1866, and abbot of Lokkum, 1878. He published *Der Kampf des Christentums mit dem Heidentum*, Stuttgart, 1874, Eng. trans., *The Conflict of Christianity with Heathenism*, by E. Smith and C. J. H. Ropes, New York, 1879; *Die christliche Liebesthätigkeit*, vol. i., *Die alte Kirche*, 1881, Eng. trans., *Christian Charity in the Ancient Church*, Edinburgh, 1883; vol. ii., *Das Mittelalter*, 1884; vol. iii., *Seit der Reformation*, 1890.

Ulfilas (Wulfila, *little-wolf*), b. among the Goths, 313; d. at Constantinople, 383. He was descended from a Christian family which the Goths carried with them as prisoners from Cappadocia, but which afterward seems to have identified itself with the captors. Thus the boy received a Gothic name and was educated in Christianity, in Greek learning, and in the daily use of the Gothic tongue, which he afterward reduced to writing by a curious combination of the Runic and the Greek alphabet. He became bishop, (343) and the apostle of the Goths (q. v., p. 334), and translated probably the whole Bible into Gothic. Of this translation, however, only fragments have come down to us—the four Gospels in the so-

called *Codex Argenteus* in Upsala, written on purple vellum with letters in gold and silver, etc. (See *The Gothic and Anglo-Saxon Gospels in Parallel Columns, with the Versions of Wycliffe and Tyndale*, by Joseph Bosworth, London, 1874; Skeat, *The Gospel of St. Mark in Gothic*, with glossary, grammar, and notes, Oxford, 1882; C. A. Scott, *Ulfilas, the Apostle of the Goths*, London, 1885.)

Ullmann, Karl, b. at Epfenbach, Baden, March 15, 1796; d. at Karlsruhe, Jan. 12, 1865; studied theology at Heidelberg, Tübingen, and Berlin, and was, in 1821, appointed professor at Heidelberg, and in 1853 *Prelat*—an ecclesiastical position somewhat similar to that of a bishop—which office he resigned in 1861. He founded, in 1828, and edited during his lifetime the *Studien und Kritiken*, which was the organ of the evangelical school of theology. His principal work is *The Reformers before the Reformation*, Eng. trans., Edinburgh, 1841-42, 2 vols. Of his other works have been translated *The Worship of Genius*, London, 1840, and *The Essence of Christianity*, 1846. (See his life by W. Beyerslag, Gotha, 1866.)

Ulrich, bishop of Augsburg; b. at Augsburg in 890; d. there in 973; was elected bishop in 923, and was in 993 made a saint by John XV.—the first instance of the exercise of this specific papal power.

Ulrich von Hutten. See HUTTEN, ULRICH VON, p. 889.

Ultramontane (Latin, *ultra montes*, "beyond the mountains"—that is, south of the Alps) denotes a tendency or party within the Roman Catholic Church, which wants all national peculiarities or national rights wiped out, in order that the church may be truly "one" under the foot of the pope.

Uncial Manuscripts are those written throughout in capital letters, *litteræ unciales* or *majuscula*, while cursive manuscripts are written in small or current letters, *litteræ minuscule*. The uncial manuscripts of the New Testament are older than the cursive, ranging from the 4th to the 10th century. Their number is 83.

Uction, Extreme. See EXTREME UNCTION, p. 282.

Uniformity, Acts of, fixing the forms of the worship of the Church of England, were passed in 1549, enforcing the first Service Book; in 1552 the revised Book of Common Prayer; in 1558 the new Prayer-Book, and in 1662 the revision of the Prayer-Book, entailing very severe penalties, consisting in fines and imprisonment, for any deviation from the forms prescribed. On account of the last act of uniformity about 2000 clergymen were deprived of their livings. It was set aside by the Act of Toleration, May 24, 1689.

Unigenitus is the name of the bull of Sept. 8, 1713, designated as the papal bulls always are by its opening words, *Unigenitus Dei Filius*, etc., by which Clement XI. condemned as heretical 101 propositions of Quesnel's annotated translation of the Bible, though most of these propositions are found in the Bible itself, or in the works of the Fathers.

Union of Churches. The Church of Christ is necessarily one, although from the earliest times divisions of one kind or another have existed. The causes of these divisions have been manifold, but with the progress of enlightenment and sanctification we may assuredly look forward to the healing of all divisions, at least so far as they are harmful to the prosperity of the kingdom of Christ. The first division in the church was caused by the effort to impose the ceremonial law upon the Gentiles, and which the Apostolical Council, A.D. 52, only partially healed. The next great division was that of the Greek and Latin churches, caused chiefly by the ambition of men. This yet continues after fifteen centuries. The last attempt at reconciliation (1439) was successful in the negotiations, but practically it failed. The third great division was that of Protestantism from the Romish Church. In 1683 Leibnitz, Moranus, and Spinola attempted to arrange plans for a reunion by receiving the whole Protestant ministry into the priesthood of the Catholic Church, and afterward working out a doctrinal reconciliation; but after ten years of negotiations the effort was abandoned. On the Continent of Europe, Protestantism was quickly divided into Lutherans and Reformed. In 1817 these two divisions were united, so far as Prussia was concerned, and a new Prussian *Agenda* appeared in 1822. In Great Britain divisions took place between the Church of England, as established by Henry VIII., and those who were not satisfied with the Reformation as thus established. These dissenters became known as Puritans, Independents, Congregationalists, Presbyterians, etc. After the Act of Uniformity, 1660, they became known as Nonconformists, and suffered not a little from penal enactments. But these soon began to become partially inoperative, and have been largely repealed. Union with the mother church can hardly be effected before disestablishment is secured. The separation of the Methodist Episcopal Church from the Church of England took place about 1740, because of the decline of piety in the Established Church. Efforts have repeatedly been made to reunite them to the parent church, but hitherto without success. The divisions of Presbyterianism in Great Britain, caused by differences of view in reference to internal management and relations to the state, are gradually being healed. In the United States all the conditions are different, as all denominations are equal before the law. Attempts to establish certain churches in certain localities in colonial times were only imperfectly successful. In 1748 the far-sighted Classis of Amsterdam sought to unite the Dutch, the German, and the Presbyterian churches, but the effort did not succeed. Immediately after independence was assumed by the Dutch and German churches efforts were made to unite them into one body, and have been continued at intervals for a century. Articles of agreement were entered into between the Presbyterian, the Associate Reformed, and the Dutch churches in 1785, which were elaborated more fully in 1800, but a trifling circumstance prevented their final adoption. Corresponding

delegates have, however, gone back and forth between most of the Protestant denominations during all this century, conveying the fraternal regards of one denomination to another, and emphasizing the points of similarity, and minimizing the points of difference, and expressing the hope of closer co-operation, if not of ultimate union. In 1837 the New School Presbyterian Church was separated from the main body on account of questions connected with slavery and certain doctrines, but in 1869 this division was healed. In the mean time, 1861, the Civil War caused the separation of the Southern Presbyterian Church, and all attempts to reunite have hitherto proved unsuccessful. In 1870 the Dutch Church sent a corresponding delegate to the Southern Presbyterian Church, which led in 1873 to committees to consider the possibility of union or federation. Committees were in the same year appointed by the Northern Presbyterian Church and the German Church to confer with the committee of the Dutch Church on the same subject. Articles of co-operation were drawn up between the Dutch Church and the Southern Presbyterian Church on the one side, and the Dutch Church and the German on the other, but practically they amounted to nothing. Now (1890) a scheme of a federal synod for the Dutch and German churches is under discussion, and will probably be adopted. This synod will give advice in reference to mission and educational work. The Protestant Episcopal Church has recently proposed a plan of church unity on the basis of the Bible as the Word of God; the Apostles' and Nicene creeds; the two sacraments, and the historic episcopate. This is now under consideration by committees of different bodies. The great union societies which were established in the early part of the century have done much for practical co-operation in the distribution of Bibles, tracts, and in mission and Sunday-school work; also the Evangelical Alliance (1846) and the other national alliances, and alliances of kindred bodies have shown the unity of Protestantism on a scale as vast as Christendom. It now looks as if federation of all denominations for practical Christian work will be the initial step toward the final unity of the church. (R. Smith, *Reunion among Christians*, London, 1890.)

E. T. CORWIN.

Unitarianism is a general term applied to various forms of Christian theology, which in opposition to Trinitarianism have asserted the unity of the divine existence. Originally the word meant simply Anti-trinitarianism; but, like other names born of controversy, it has grown into a wider range of significance, and represents a movement and tendency of religious thought and a body of principles and doctrines not covered or suggested by the original term. All monotheists, such as Jews and Mohammedans, are Unitarian in the sense of believing in one God; but the term is usually limited to a phase of Christian theism and its outgrowth. It is so used in this article.

In tracing the history of their doctrines,

Unitarians are accustomed to regard the teachings of Jesus as expressing a belief in one God, and interpret the doctrine of the apostles as essentially true to the monotheistic heritage. They regard the doctrine of the trinity as a development of later metaphysical speculation, the consequence of the infusion of Greek philosophy. Traces of this speculation and of Unitarian reactions from it may be found in the Trinitarian controversies of the 2d and 3d century, in the doctrines of Ebionites, Monarchists, Theodotians, Alogians, and Sabellians, and later in the prolonged discussions and voluminous literature of the Arian controversy. See *ARIUS*. Though condemned as heresy, Unitarianism in various forms survived the Arian conflict. It reappeared and became conspicuous again in the era of free inquiry stimulated by the Reformation. In Germany it found a representative in John Denck, the leader of the Anabaptists, who approached modern Unitarian views in teaching that the person of Christ was a natural exhibition of the divine love; that man was naturally inclined to good, and who laid great emphasis upon the observance of the moral law as a condition of salvation. In Spain it was conspicuously represented by Michael Servetus, born in Arragon in 1509. He taught that the ecclesiastical doctrine of the trinity is opposed both to Scripture and reason; he attacked the doctrine of original sin, Luther's doctrine of justification, and the Calvinistic doctrine of predestination. Escaping from prison at Vienne, where his doctrines were condemned, he was arrested at Geneva, and after public disputation with Calvin was condemned and burned to death in 1553.

Italy was also a hotbed of Unitarianism. Seeds there developed were through exile and persecution transplanted to Switzerland, Poland, Hungary, and Transylvania, where they became permanently rooted. Of these seed-sowers may be mentioned Gentilis, beheaded for heresy in Switzerland, Ochinos, Blandrata, and Lælianus and Faustus Socinus. Blandrata secured recognition for Unitarianism in Transylvania, where it was further developed by Francis David, who became its chief exponent. So powerful was his preaching in Kolozsvár in 1566 that the prince and court were converted, and Unitarianism became the established religion. Dissension and reaction followed, and David was condemned as a blasphemer and sentenced to imprisonment for life. Three months later he died in prison, in 1579. Unitarianism in Transylvania, though reduced by persecution, has flourished until the present time. It numbers 108 churches, with nearly 60,000 members. It has several schools, the largest at Kolozsvár having 10 professors and 370 students. In church government it is a form of episcopacy. Friendly intercourse is now maintained between Transylvania Unitarians and those in England and America.

In Poland the Italian refugees also spread Unitarian beliefs. In 1565 the Anti-trinitarians were excluded by the Trinitarians from their synods, and formed a separate church. The different elements made up of Arians, Samosatensians, and others found it difficult to

harmonize their views. Division arose as to whether divine honors should be paid to Christ and also concerning the baptism of infants. Through the influence of Faustus Socinus, who arrived in 1579, the Adorationists secured the victory. Socinian views became generally prevalent, and exerted a wide influence. The Racovian confession, the chief symbol of the Socinians, was published at Racovia in 1605. In the Catholic reaction which followed, Unitarianism was nearly stamped out by rigorous persecution. Its schools were abolished, and in 1658 all Arians and Anabaptists were driven from the country and sought refuge in Germany, Transylvania, and Holland.

In Germany theological discussion has been marked by free and independent inquiry. Liberalism and dissent have taken rationalistic forms, but without formal separation from the Established Church. The *Protestantenverein* is a liberal organization of preachers and churches, essentially Unitarian. It holds Conferences, circulates liberal literature, and sustains a weekly paper, *Das Protestantenblatt*.

Holland has also a large liberal party in the Established Church, and a *Bond* or association similar to the *Protestantenverein*. It maintains a paper, *De Hervorming*. Both Holland and Germany have sent representatives to the National Conference of Unitarians in America. Conspicuous among Dutch Unitarians is Kuenen, the biblical critic.

In France liberalism has developed in the Reformed Church, and has been ably represented by the Coquerels, father and son, Vincent, Colani, and others. Its weekly organ is *La Renaissance*.

In England Unitarianism early had its advocates and martyrs. In the reigns of Edward, Mary, and Elizabeth several were burned to death for denying the trinity. Milton it is now known held Arian views. Long before it became organized, Unitarianism was preached in London and Dublin. John Biddle (1615-62) was a prominent Socinian. The spread of Anti-trinitarian views is shown in the condemnation, in 1640, by the Synod of London and York of Socinianism, and the burning, in 1652, of the English version of the Racovian catechism. Unitarianism slowly permeated many of the Calvinistic churches. In the last century it found an effective leader in Theophilus Lindsey, who in 1774 became pastor of a Unitarian church in London. The same process of dissent revealed itself in various Presbyterian congregations. A notable expositor was Dr. Joseph Priestley, born in 1773, the pastor of a small dissenting congregation, and as widely known for his scientific attainments as for his religious opinions. His political sentiments exposed him to the fury of a mob, who destroyed his books, manuscripts, and instruments. He came to America in 1792, and was influential in stimulating Unitarianism in Philadelphia. In 1813 the English laws against Anti-trinitarianism were repealed, and the act of 1844 secured to Unitarians the chapels received from their Presbyterian ancestry. Unitarianism as held by Priestley was supported by an appeal to

the Bible as an inspired and final authority. It depended largely on textual proofs, but its interpretations of religion were influenced by the philosophy of Locke. A society was formed in England in 1791 for the diffusion of Unitarian literature. The British and Foreign Unitarian Association was formed in 1825, and still has its headquarters in Essex Street, London. A large number of Presbyterian and some Baptist chapels went over to Unitarianism in the religious transitions of the last century, and these names are still retained by many Unitarian congregations in England. One hundred and fifty congregations date their origin to the period between 1662 and 1750. There are now 350 Unitarian congregations in England, about 10 in Scotland, 40 in Ireland, and 34 in Wales. Their institutions for ministerial education are Manchester New College, Oxford, Carmathen College, and the Unitarian Home Missionary Board. Their religious weeklies are *The Inquirer* and the *Christian Life*. Of English Unitarians, no one has had a wider or more continuous influence on the thought of his time than James Martineau.

The same influences which developed Unitarianism in England in the last century caused it to germinate also in the United States. New England Congregationalism was favorable to the growth of free and divergent opinions in theology. Though many of its church covenants were rigidly Calvinistic, those of some of the oldest churches were so simple and undogmatic that they are still retained in their original form by their Unitarian descendants. Unitarian views may be traced in the literature and occasional pulpit utterances of the last century. Arminianism helped to modify Puritan Calvinism. Dr. Gay, of Hingham, and Mayhew, of Boston, were early pioneers. Priestley by his lectures on the *Corruptions of Christianity* helped the quiet transformation of belief. The writings of Belsham and Lindsey were circulated in this country. It was the complaint of certain orthodox writers that there was more Unitarianism in Boston than was publicly acknowledged. The first Episcopal church in New England became the first distinctively Unitarian church in America. James Freeman, its minister in 1783, removed all references to the trinity from the Book of Common Prayer. Separated from Episcopacy, it became congregational in church government. Its liturgy after various revisions is still retained. Smouldering fires of controversy in New England burst into flame by the appointment of Rev. Henry Ware, D.D., as professor of divinity at Harvard College. In the discussion which followed Dr. William Ellery Channing was the most distinguished leader and representative of Unitarianism. Though Channing deplored division, the split which followed in the Congregational body was inevitable at that time. In this separation twenty-eight of the oldest settled churches in New England became Unitarian. The Harvard Divinity School was established in 1816. Unitarianism became in New England almost synonymous with the growth and development of literature and philanthropy. As held

by Channing, the Wares, and Norton, Unitarianism was a rational and ethical movement, with a theology based upon a free interpretation of the New Testament. It accepted the Bible as inspired in a special sense. It appealed to miracles in attestation of the claims of Christianity. Semi-Arian views of the nature and rank of Jesus prevailed. The doctrine of the Trinity was rejected as a metaphysical speculation. The Evangelical theory of the atonement was exchanged for one exhibiting the moral example of Jesus. Later the doctrine of everlasting punishment was abandoned, and the moral argument against Calvinism was strongly urged by Channing. Under the diffusion of German thought, the rise of transcendentalism, and the influence of Ralph Waldo Emerson and Theodore Parker, Unitarianism in America has passed through important transitions. It has ceased to appeal primarily to the Scripture text; it recognizes the Bible rather as a body of sacred literature. It turns less to tradition and more to the individual reason and conscience; it has ceased to refer to miracles for the evidence of Christianity. Truth, it affirms, furnishes its own verification. Arian views of Jesus have gradually given place to those distinctly humanitarian. Sympathetic in its attitude toward science, Unitarianism was among the first forms of Christianity to welcome the philosophy of evolution. It has been hospitable to studies in comparative mythology and comparative religion. Under these influences there is perhaps more uniformity of doctrine and belief among Unitarians to-day than ever before. Christianity is regarded less as a special revelation from God and more as a manifestation of the one great religion.

Unitarians both in England and America have refused to formulate any denominational creed or authoritative doctrinal statement. Their church covenants are religious bonds of union rather than doctrinal declarations. They hold to the congregational order in its most independent form. Their consensus of belief is easily gathered from their voluminous publications. Indeed, Unitarianism has exerted its greatest influence more through literature than through organized effort. The writings of Channing have been widely diffused in this country and in England, 100,000 copies having been circulated in the last twenty years. In England the writings of Thom, Taylor, Martineau, and in America those of Parker, James Freeman Clarke, A. P. Peabody, Bartol, Hedge, Furness, G. E. Ellis, O. B. Frothingham, Edward E. Hale, J. W. Chadwick, W. C. Gannett, and M. J. Savage have been representative and influential.

Outside of the pale of theology Unitarianism has been represented by an array of noble men in literature. Among historical writers may be named Palfrey, Prescott, Sparks, Young, Bancroft, Motley, and Parkman; in science, Agassiz, Pierce, Gould, and many others; in politics, John Adams, John Quincy Adams, Webster, Everett, Charles Francis Adams, Storey, Shaw, and Sumner; in poetry and *belles lettres*, Emerson, Margaret Fuller,

Irving, Hawthorne, Thoreau, Alcott, Felton, George Ripley, George W. Curtis, James Russell Lowell, Longfellow, Holmes, Bryant, Whipple, Higginson, and Parton.

The American Unitarian Organization was organized in 1825. It is the oldest organization in this country bearing the Unitarian name, and shows the organic break with orthodoxy, though four years earlier (1821) *The Christian Register* was established as an organ of Unitarian thought and sentiment. The Unitarian Sunday-school Society was instituted in 1827, but had a feeble existence until reorganized in 1854. The next organization bearing distinctly the Unitarian name was the Western Unitarian Conference, organized at Cincinnati, O., May 7, 1852. Between 1825 and 1860, a period of thirty-five years, Unitarianism made little progress in organization. The ministerial associations and a few charitable bodies were the main centres of association, but the churches did not unite for denominational work. The only surviving organization of that period still in the Year Book is the Benevolent Fraternity of Churches, 1834, one of the most fruitful enterprises, and we might say the pioneer of all Unitarian church associated work. The Children's Mission to the Destitute, Boston, dates back to 1849. A similar organization in Providence was founded in 1857; the Society for the Relief of Aged and Destitute Clergymen was established in 1848. These societies, some of them wholly unsectarian, indicate the humane and philanthropic direction which Unitarian organization took. There were other charitable and educational enterprises established by little groups of Unitarians or founded by individuals which have no place in its Year Book. Meetings and gatherings of the churches were held from time to time for purposes of conference, without definite organization. The first attempt to nationalize the Unitarian body as an association of churches sprang, in 1864, from the American Unitarian Association, which was at that time, and for some years later, only an association of individuals. The National Conference of Unitarian and other Christian churches was organized in New York in 1865. The inspiration of this conference and the organic movement which produced it are both seen in the organization of seven state and county conferences the same year.

In the next decade, 1870-80, nine conferences and associations were formed, most of them in the West, showing the extension of the state conference system. Another important association of ministers, the Ministerial Institute, was founded in 1876. The increased interest in Sunday-school work was shown in the formation of the Western Sunday-school Society in 1873. The impulse to organization set in still stronger in the eighties. No less than twenty-five national state and county associations of Unitarians were formed in the decade from 1880 to 1890. Some of these, such as the National Bureau of Unity Clubs, the National Guild Alliance, and the Women's Auxiliary Conference, represent a large number of tributary organizations.

The last ten years have been especially signalized by the organization of women—namely, in the Women's Auxiliary Conference, the Women's Western Conference, and the more national movement flowing out of these, the National Alliance. These conferences have been productive of great good in the Unitarian body. Another feature of the last decade has been the formation of Unitarian clubs. These are bringing together the men, as the Women's Auxiliary Conference has brought together the women. Active clubs of this kind now exist in Boston and elsewhere in Massachusetts, in New York, Philadelphia, Providence, Chicago, Denver, San Francisco, and at Puget Sound. A Southern Conference, a Pacific Conference, and a Rocky Mountain Conference have also been formed, and state organizations in Kansas, Nebraska, New York, and Minnesota. The National Bureau of Unity Clubs has grown from the need of communication between the large number of church clubs organized for educational, philanthropic, and other church work. The National Guild Alliance represents an earnest endeavor to develop in the young an active experience and expression of the religious sentiment. The Unitarian Church Temperance Society, organized in 1886, is the outcome of an increased interest in the temperance problem and a desire to bring the forces of church life to bear upon its solution.

Thus it will be seen that the movement toward Unitarian organization has been multiplied and developed since the close of the war. No less than thirty-two conferences of Unitarian churches have been organized in that time, and fifteen other organizations, educational, philanthropic, or missionary in character, making nearly fifty associations which have sprung from the co-operative work of Unitarian churches in the last twenty-five years. There are about 400 churches on the Year Book of the American Unitarian Association. Of these 168 have been formed since 1864. All this shows that Unitarianism is growing out of its old-time individualism into a spirit of associated activity. And it has done this without impairing or endangering its freedom, which has been rather enlarged than diminished in the last twenty-five years.

The American Unitarian Association now supports a Scandinavian missionary in the West and two missionaries in Japan. It maintains friendly relations with the Brahmo Somaj in India. The principal Unitarian periodicals are *The Christian Register* and *Unity*, weekly; and the *Unitarian and Unitarian Review*, monthly. A denominational theological school is maintained at Meadville, Pa. The Divinity School of Harvard College, though unsectarian in spirit and administration, was founded by Unitarians, largely endowed by them, and furnishes still the scholastic doorway to the Unitarian ministry. (See James Freeman Clarke, *Modern Unitarianism*, Boston, 1886; *Unitarianism* [16 lectures], Boston [American Unitarian Association], 1889; O. B. Frothingham, *Boston Unitarianism, 1820-1850*, New York, 1890.)

S. J. BARROWS.

Unitas Fratrum. See MORAVIAN CHURCH, p. 610.

United Brethren in Christ, The, form a denomination of evangelical Christians, which was founded in the latter part of the 18th century by Philip William Otterbein. He came to America in 1752 as a missionary of the German Reformed Church, and settled at Lancaster, Pa. From that place he often made journeys in the vicinity, instituting prayer-meetings or attending large open-air assemblies, and the result of this labor of evangelization was the organization of numerous societies of converts, for which he provided ministers and teachers. Conferences of the ministers thus appointed naturally followed, and at one of these conferences, held in 1800, all the scattered societies were formed into one compact church with Mr. Otterbein as their bishop, under the name of "The United Brethren in Christ." The government of this church is vested in Annual Conferences with chiefly executive powers, and of which laymen may be members, and in a General Conference which holds quadrennial sessions, and whose members, though chosen by the church at large, are all ministers. The ministers are appointed by the Annual Conferences through a stationary board on the itinerant plan; the bishops and the officers of the various executive boards are appointed by the General Conference.

United Evangelical Church in Prussia, the union between the Lutheran and Reformed bodies, made, 1817, on order of Frederick William II. It is the existing state church. The doctrinal differences between the Lutherans and Reformed are ignored, with the result that in the eastern parts of Prussia the Reformed type is absorbed by the Lutheran, and in the western the two types gradually approach amalgamation.

United Greeks are Christians who originally belonged to the Greek Church, but who, retaining their church policy and church discipline, the use of the vernacular tongue in worship, and the administration of the eucharist *sub utroque specie* (i.e., both the bread and the wine), have accepted the doctrines of *Alioquo*, the purgatory, and the primacy of the pope, and joined the Church of Rome. They number between four and five millions, and are found in Poland, Transylvania, Hungary, Croatia, Dalmatia, and Turkey.

Universalists. This Christian sect, believing in the reconciliation of all souls to God through the grace that is revealed in the Lord Jesus Christ, is, as to its organization, comparatively modern. The same may also be said of its name. Believers in its distinctive doctrine in the early Greek branch of the church had at first no distinctive appellation. Later they were called "Origenists," and subsequently they were known as "The Merciful Doctors." The four earliest Christian schools at Alexandria, Cesarea, Antioch, and Eastern Syria were established by believers in and presided over by teachers of this result of God's purpose and providence. After the Lutheran Reformation believers in

universal salvation were found among the Anabaptists. In the latter part of the 15th century those who, in opposition to the teachings of Augustine, held to the *possibility* of the salvation of all souls, were called, in derision, Universalists. Early in the 18th century those who held to the *certainty* of the salvation of all were in like spirit given this title, just as the name Christian was first bestowed on the disciples of our Lord in the way of mimicry and ridicule. James Rely, of London, by his preaching and his books gave the occasion for thus naming the believers in his interpretation of the Bible. His theory was that the race lost everything in and by the sin of Adam, and that this loss was retrieved in Christ, the second Adam, by his becoming the substitute for the penalty of the sins of the whole world. All were equally guilty in Adam because united with him; all are equally united to Christ, who, by bearing the penalty, redeems all unto God. Mr. Rely established a church in London about 1750, and from this dates organized Universalism under that distinctive name.

At present there are no organizations bearing the name of Universalist in Europe, except in Scotland, where a mission is sustained by the Universalist women of America. But there are many congregations believing in the doctrines of Universalism, though bearing another name. This is true of all the Unitarian churches, some of which, because of their preference for that form of government, still retain the name Presbyterian, which in Great Britain and Wales denotes not as with us a form of belief and also a polity of government, but only a peculiarity of church polity. In France there is much avowed Universalism in all the Protestant churches. The same is also true of Germany.

Organized churches bearing the Universalist name may be said, therefore, to exist only in the United States. The earliest of these churches dates from 1779, and is located in Gloucester, Mass. It was organized by Rev. John Murray, who had been a member of Rely's church in London, and was a firm believer in and skilful advocate of his doctrines. Mr. Murray came to America in 1770, and was active in the ministry from that time until 1809, when he was laid aside by paralysis. He had been anticipated in the proclamation of the doctrine of the final "restitution of all things" by various defenders of the faith among the Dunkers (or Tunkers—i.e., the German Baptists), the Congregationalists, Episcopalians, and others. But none of these came out from their respective communions to form Universalist churches, and therefore John Murray is called the father of organized Universalism. His earliest associates in proclaiming Universalist doctrines and organizing churches were Caleb Rich, Adams Streeter, Elhanan Winchester, David Evans, and Abel Sarjent. The first two itinerated in New England, the others in New York, New Jersey, and Pennsylvania.

Elhanan Winchester had been an eminent Baptist preacher, and on his conversion to Universalism, which occurred in 1781, while he was pastor of the Baptist church in Phila-

delphia, he brought with him into his changed views the majority of the members of his church. They at once organized as the Society of Universal Baptists. Abel Sargent was a Unitarian Universalist, and organized churches in New Jersey on that basis. Hosea Ballou, the son of a Baptist preacher in New Hampshire, began preaching as a Universalist in 1791, and four years later he, too, had rejected the doctrine of the trinity, and by 1805 had been followed in that theological change by all the Universalist preachers in America except two.

In New England the Universalists first organized societies or parishes, and afterward churches within the societies. In New Jersey and Pennsylvania churches were the only organization. The society in Gloucester, which, as we have said, was the first, early encountered legal difficulties, their members being seized in their persons and property for payment of taxes to the first parish in that town. The Universalists entered suits in the courts in 1783 to establish their right to exemption from taxation for the support of any other than their own minister. After various delays and appeals final decision was reached in 1786, when the rights of the Universalists were established. Meanwhile congregations and societies gathered in other parts of Massachusetts and in Rhode Island, desiring counsel and advice, united with the society in Gloucester in holding an association at Oxford, Mass., in 1785. The Gloucester form of organization was recommended to the societies represented, who were also requested to take on themselves the name of "Independent Christian Society, commonly called Universalists," and to meet annually, by delegates, for conference. The legal rights secured the following year by the decision of the Gloucester suit seem to have accomplished all that the association aimed at, and it ceased to exist in 1787. In 1790 the church at Philadelphia, feeling the need of a more perfect organization of the believers at large, issued a call for a convention, which was held in May of that year, at which time a profession of faith and platform of government for the churches was drawn up and recommended to all those organizations for their adoption. Five churches were represented and seven preachers were in attendance at this convention. The annual meetings of the convention were all held in Philadelphia, but the distance from that city was so great, and the inconveniences of journeying were then so numerous, that in 1792 the Universalists of Boston asked and obtained permission to organize another convention for the Eastern States. This convention held its first session at Oxford, Mass., in 1793, and adopted, the following year, the Philadelphia profession and platform, and recommended the same to all its churches. In 1802 churches and associations of churches having greatly increased, and a "diversity of views prevailing," the New England Convention deemed it best to unite, if possible, on a profession of faith, and to establish well-defined rules of government, ordination, fellowship, and discipline for the use of that body. This was accomplished in 1803 by the adoption at the

session held in Winchester, N. H., of such definite rules, and of the following profession of belief :

" Art. I. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest, and final destination of mankind.

" Art. II. We believe that there is one God, whose nature is love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

" Art. III. We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practise good works ; for these things are good and profitable unto men."

This profession remains unchanged. The Philadelphia Convention was dissolved in 1809, but the New England Convention, though with changes both in form of government and in name, has continued to the present, and is now "The Universalist General Convention." It is composed of clerical and lay delegates from the state conventions, and from the parishes and churches in states and territories where no state organization exists. Every parish, to be counted in the basis of representation, must maintain its legal existence and support public worship ; and every minister must be actually engaged in the work of the ministry unless disabled by age or sickness. Preachers and parishes must assent to the profession of belief, and no parish can settle a minister not in fellowship, nor can a minister settle over a parish not in fellowship. The convention establishes uniform rules for fellowship, ordination and discipline, and is the final court of appeal in all cases of difficulty between conventions, or between conventions and parishes, or ministers not otherwise settled by subordinate bodies ; but it has no power to interfere with the affairs of a parish in the settlement or dismissal of a minister in fellowship ; nor can it, under any circumstances, do more than to withdraw fellowship from those who are convicted of offences.

State conventions are composed of ministers in fellowship and of delegates from parishes or churches. They can make any regulations and adopt any policy not in conflict with the constitution and laws of the General Convention ; provide for the enforcement of the rules on fellowship, ordination, and discipline ; and raise and disburse funds for local missionary work. In several states the old associations still exist, composed of counties or of parishes extending over larger territory, but they now have no ecclesiastical authority, and are only a medium of local conference and encouragement in religious growth. Parishes are local legal organizations for the purpose of holding property and conducting the business necessary to the maintenance of religious worship. Aside from a required assent to the Profession of Faith and their obtaining the fellowship of the State Convention, or, in localities where no such organization exists, the direct fellowship of the General Convention, all parishes are congregational in the management of their

affairs, and are subject only to the civil laws of the state or territory where they are located. Churches, with the exception of those before mentioned, are the religious organizations created within the legal parish. In these the ordinances of the gospel are administered, and the purpose of their existence is the union of believers and the quickening and increase of their religious life, obedient to the command of the Lord and his apostles. Sunday-schools are also established in the parishes.

The General Convention holds funds amounting to nearly \$213,000, the income of which is devoted to aid in the education of candidates for the ministry, church extension, the circulation of denominational literature, and the relief of the families of deceased clergymen. There are twenty-five state conventions, in sixteen of which are permanent funds amounting to \$254,456, the income of which is employed for relief and missionary work. The total number of parishes is 974, with which 40,844 families are connected; 732 churches, with a membership of 42,952; Sunday-schools, 674; teachers and pupils, 56,146; church edifices, 815; total value of parish property above indebtedness, \$8,018,046; ministers, 700. The General Convention has, in the spring of 1890, established a mission in Japan, in charge of Rev. George L. Perin, D.D., with whom teachers and other assistants are associated. Four colleges, three theological schools, and five academies are under the auspices and patronage of the Universalist Church. The assets of these institutions are \$2,778,000; professors and teachers, 112; students, 1162. The periodical literature consists of four papers published weekly, one semi-weekly, and several having only local circulation; one monthly magazine, one monthly Sunday-school magazine, a quarterly review, and the register or statistical year-book, issued annually since 1836. Most of these periodicals are from the press of the Universalist Publishing House, located in Boston, incorporated in 1872, and having assets consisting of periodicals, books, plates, etc., of \$70,000. The general literature of Universalism, *pro and con*, has been quite successfully collected by the Historical Society, organized in 1834, and the American portion numbers over 2000 titles, exclusive of periodicals, which, during the last century, have been numerous.

"The Woman's Centenary Association," organized in 1869, is national in its character and membership, and various state organizations of the women of the church are helpful to the work of the conventions. Numerous Sunday-school associations, conferences, and unions render great service to the cause of religious instruction. The young people's societies for promoting Christian culture and work are numerous, and have just organized as a national body "The Young People's Christian Union of the Universalist Church." (See Richard Eddy, *Universalism in America*, Boston, 1882-84, 2 vols.; J. G. Adams, *Fifty Notable Years: Views of the Ministry of Christian Universalism*, 1882; lives of Ballou, Chapin, Murray, Whittemore, etc.) T. Allin, *Universalism Asserted on the Authority of Rea-*

son, The Fathers and Scripture, London, n. e., 1888.) RICHARD EDDY.

Upham, Thomas Cogswell, D.D. (Wesleyan, 1843), Congregationalist; b. at Deerfield, N. H., Jan. 30, 1799; d. in New York, April 2, 1872. He graduated at Dartmouth, 1818, and at Andover, 1821; was Hebrew tutor there, 1821-23, and translated Jahn's *Biblical Archaeology*; colleague pastor at Rochester, N. H., 1823-25; professor of mental and moral philosophy at Bowdoin, 1825-67, and a voluminous writer. His *Elements of Mental Philosophy*, Portland, 1827, was widely used as a text-book. His leaning toward mystical opinions appeared in the *Life of Mme. Guyon*, New York, 1847, 2 vols., London, 1854; *Hidden Life*, 1848; *Life of Faith*, New York, 1848, Liverpool, 1859; *Divine Union*, Boston, 1851, London, 1858, and in a volume of hymns, *Christ in the Soul*, New York, 1872.

F. M. B.

Ur of the Chaldees, the birthplace of Abraham (Gen. xi. 28). It was formerly identified with Orfa, in Northern Mesopotamia, a little east of the Upper Euphrates. Later geographers place it at Warka, in Southern Mesopotamia, 120 m. s.e. of Babylon. But Rawlinson and others put it at Mugheir, 6 m. w. of the confluence of the Euphrates and Tigris and 125 m. from the Persian Gulf, a place of vast ruins, among which is a temple built of bricks, many of which are inscribed *Uruk*, a Chaldean monarch, who reigned about 2230 B.C. This is the most ancient Chaldean site yet discovered. T. W. C.

Urban is the name of eighth popes. 1. 222-30, the successor of Callistus. Nothing is known about him. 2. **Endes de Lagny**, March 12, 1088-July 29, 1099, was a native of France, a monk of Clugny, thoroughly pervaded by the ideas of Gregory VII., by him called to Rome in 1078, and made cardinal-bishop of Ostia. His reign was an unintermittent struggle against Henry IV. and the anti-pope, Clement III., but he finally overcame both, not because the foul means he employed were particularly clever, but because he had a talent for choosing just that side of a case which was best fitted to become public opinion or popular passion. By the sermon which he preached during the Council of Clermont, 1095, from a platform erected in open air, and which the multitude, weltering around him, answered with a unison, "God will it," he started the first crusade and gave the history of Europe its character for the two next centuries. Measured by its effect, that speech is the greatest ever made by man. 3. **Uberto Orivelli**, Nov. 25, 1185-Oct. 19, 1187, was a native of Milan and its archbishop. His reign was a bitter fight with Friedrich Barbarossa, mostly about money, though also about power. 4. **Jacques Pantaléon**, Aug. 29, 1261-Oct. 2, 1264, was the son of a shoemaker in Troyes; studied law in Paris, and became patriarch of Jerusalem. In the utter confusion of European politics, which he was far from mastering, he was driven in one definite direction by his hatred of the Hohenstaufens. In spite of the humble approaches of Manfred and the earnest intervention of James of Ara-

gon and Baldwin of Jerusalem, he took Naples and Sicily from Manfred and gave it to Charles of Anjou. But then Manfred marched against Rome, and the pope on his flight reached only to Perugia, where he died. There is a life of him by Georges, Paris, 1865. 5. **Guillaume de Grimoard**, Oct. 28, 1362–Nov. 13, 1370, was a native of France, a *doctor decretorum*, and papal legate at Naples, but not a cardinal. He was one of those piteous mediocrities who always mean the right thing and always do the wrong. He excommunicated Bernabo Visconti because he had seized some cities belonging to the papal dominion and then bought them of him for half a million of gold guldens. He left Avignon and returned to Rome, but after receiving congratulatory visits there from the emperor of Germany, the emperor of Constantinople, the queen of Naples, St. Birgetta, etc., he went back again to Avignon. His life has been written by Magnon, Paris, 1862; Albanes, 1872, and Charbonnel, 1872. 6. **Bartolomeo Prignano**, April 8, 1378–Oct. 15, 1389, was a native of Naples and archbishop of Bari. He was a man of violent temper and with a suspicion of insanity hovering about him. The legitimacy of his election was not beyond doubt, and by his insolence he actually drove a majority of the cardinals into rebellion. They assembled at Fondi and chose Clement VII. anti-pope. He was recognized by Naples, Aragon, Castile, France, and Scotland, Urban by Germany, England, and the Scandinavian kingdoms. During the bloody war between the two popes, Urban caught the idea that even those cardinals who had remained with him were conspiring against him, and without hesitation he had them put on the rack, and some of them were killed. (See Thierry de Niem, *Historia de schismate*, Basel, 1560. 7. Sept. 15–27, 1590, died before he was consecrated. 8. **Maffeo Barberini**, Aug. 6, 1623–July 29, 1644, a native of Florence, a pupil of the Jesuits, archbishop of Nazareth, 1604, and cardinal, 1605. He canonized Ignatius Loyola, Francis Xavier, Al. Gonzaga, Filippo Neri, etc.; paraphrased the Psalms, and wrote hymns to the Virgin in Horatian metres (printed at Antwerp, 1634, and in Paris, 1642); looked upon the Thirty Years' War as a merely political affair, and sided with France, the ally of the Protestants, against the emperor and Spain; built a number of strong fortresses in the papal states and formed a huge arsenal below the Vatican Library; enhanced the annual revenue of the Barberini family from 12,000 to 300,000 scudi, and died of chagrin because his costly and brilliant army proved utterly ineffective in his war with Parma. There is no modern biography of him. Very interesting but not fully clear are his relations with Galileo. (See Grisar, *Galileistudien*, Regensburg, 1882.) C. P.

U-ri'-jah, the name of a highpriest in the days of Ahaz, who obeyed the king's order to make an altar after the idolatrous pattern of that at Damascus (2 Kings xvi. 11), and also a faithful prophet in the time of Jehoia-kim, who, having fled to Egypt to escape the

king's wrath, was brought back and wickedly slain (Jer. xxvi. 23). T. W. C.

Urim and Thummim (*light and perfection*), a divinely appointed means of "inquiring of the Lord," put in the highpriest's breastplate to be upon his heart when he went in before Jehovah (Ex. xxviii. 30), but what it was and how answer was given by it we do not know. Moses speaks of it as the crowning glory of the Levites (Deut. xxxiii. 8), and when Joshua was commissioned (Num. xxvii. 21) Eleazar is said to ask counsel for him by Urim. Its successful use is not mentioned after Abiathar's day (1 Sam. xxiii. 6), and Saul sought by it in vain (1 Sam. xxviii. 6). At the era of the captivity it had been for some time forfeited (Ezra ii. 63). T. W. C.

Ursinus was chosen anti-pope to Damasus in 366 by a minority of the Roman clergy, but driven out of Rome and finally banished from Italy by the Council of Aquileia.

Ursinus, Zacharias, b. at Breslau, July 18, 1534; d. at Neustadt-on-the-Hardt, March 6, 1583; studied theology at Wittenberg under Melanchthon, afterward at Geneva under Calvin, and was professor first at Heidelberg, 1561–68, then at Neustadt-on-the-Hardt. Together with Olevianus he drew up the Heidelberg Catechism, and wrote two works in its defence. In 1581 he published a very sharp criticism of the *Formula Concordia* under the title *Admonitio Christiana*. There is a life of him by Sudhoff, *Olevianus und Ursinus*, Elberfeld, 1857, and a translation of one of his works, *Commentary on the Heidelberg Catechism*, by G. W. Willard, Columbus, O., 1851, republished by the Reformed Dutch Church Board of Publication in New York.

Ursula, Ste., was according to legend the daughter of a Christian king in Britain, and started on a pilgrimage to Rome at the head of 11,000 virgins, but was overtaken near Cologne by the Huns, who slew them all. (See Schade, *Die heil. Ursula*, Würzburg, 1854; Stein, *D. h. Ursula*, Cologne, 1879.)

Ursulines is the name of a female monastic order of the Roman Catholic Church, founded in honor of Ste. Ursula in Brescia, 1537, by Angela Merici (q.v., p. 31), and confirmed in 1544 by Paul III. Its object was to teach girls and to take care of the poor and the sick. It enjoyed the patronage of Cardinal Borromeo and spread rapidly, but assumed a more strictly monastic aspect when transplanted to Germany and France. There are several Ursuline convents both in the United States—Morrisania, Cleveland, Toledo, etc.—and in Canada.

Ussher, James, D.D. (Dublin, 1612), primate of Ireland; b. at Dublin, Jan. 4, 1581; d. at Ryegate, Surrey, 21 m. s.w. of London, March 21, 1656. He entered Trinity College, Dublin, 1593, and became a fellow, 1600; professor of divinity, 1607, and vice-chancellor, 1614; bishop of Meath, 1621; archbishop of Armagh, 1625. He probably drew up the 104 Calvinistic articles which were passed by a synod at Dublin, 1615, but never ratified by Parliament. Disagreeing with Wentworth, lord deputy of Ireland (1633–40), as to the in-

introduction of the English Thirty-nine Articles and the toleration of Romanists, he withdrew to England when that official was made earl of Strafford and lord-lieutenant of Ireland; his house was burned by the rebels, 1641, and he never returned. His position was peculiar; strongly Calvinistic, and favoring a modified episcopacy, he was yet a stout royalist and consistently faithful to the king. His *Directions Concerning the Liturgy and Episcopal Government* were inoffensive to the Puritans; but he attended Strafford at the block, and obeyed when Charles II. forbade him to sit in the Westminster Assembly. He was appointed bishop of Carlisle, lived at Oxford, 1642-46, and from 1647 was preacher at Lincoln's Inn. His learning, ability, moderation, and high character won the respect of all parties. Cromwell buried him with magnificence in Westminster Abbey. His *Annales Veteri et Novi Testamenti*, London, 1650-54, 2 parts, Eng. trans., *Annals of the World*, 1658, supplied the chronology generally accepted and followed in the margin of many editions of the Bible. He was the first to publish the epistles of Ignatius and Polycarp. His works were collected in 17 vols., Dublin, 1847-64, with a life by C. R. Elrington. Other lives of him were written by Bernard, London, 1656; R. Parr, 1686, and J. Aikin, 1811. F. M. B.

Usury in Scripture means the taking of any interest for the use of money. The Jews, not being a commercial people, were required to lend to each other without charge, in recognition of their brotherly relation and character. They were, however, allowed to require interest of foreigners (Deut. xxiii. 19, 20), the ordinary principles of trade being observed outside of the family of Israel. Of course the Mosaic statute is not binding now, but its underlying principle is of perpetual and universal authority. T. W. C.

Utilitarianism, the doctrine that actions derive their moral character from their consequences; that virtue consists in such action as tends to good; that the ethical depends upon and is derived from the useful. This view may be either egoistic or altruistic. The former, the utilitarianism of personal interest, is sometimes known as hedonism (*hedonē*, pleasure), and was maintained in both the Cyrenaic and the Epicurean schools of antiquity, as it has been among the moderns by Hobbes, Helvetius, Mandeville, and Paley. But it is opposed to consciousness, which declares that interest and duty are distinct in idea, and to experience, which shows that in fact they may be separated and even opposed to each other. Duty may dictate the sacrifice of health, fortune, and life in direct antagonism to self-interest.

The latter phase, the altruistic, regards the social consequences of actions, and makes the greatest happiness of the greatest number the standard of right. It has been the favorite theory of English writers on ethics. Cumberland, Locke, and Hume favored the view, and Bentham, Austin, the Mills, and Bayne have been its strenuous advocates. Yet it is inadmissible. It mistakes what at best is only a criterion of rightness for its founda-

tion. No doubt virtue is useful, but no one has ever shown that utility is the source of virtue. Its defenders always adduce something else, the will of God, the authority of law, association, etc. Utility and duty are not and cannot be the same. T. W. C.

Utraquists, followers of Hus in Bohemia, who demanded the communion under both (*utroque*) kinds. The beginning of their organization as a party was at the Diet in Prague in 1415, when an alliance was formed for mutual protection in matters of religion. The conservative Catholic party answered by forming a counter alliance. Martin V. after the close of the Council of Constance proceeded against the Bohemians. King Wenzel would have acceded to the pope's demands but for the steadfast resistance of the people. He died in 1419, and in 1420 the Utraquists met at Prague and formulated their demands in four articles, which specified the free preaching of the Word of God in Bohemia, the communion under both kinds, the reform of the clergy by the relinquishment of its worldly possessions, and the prohibition of mortal sins. A division of the party into two portions, of which one was far more radical than the other, had already occurred. The more moderate wing received the name of Utraquists, or Calixtines, and the other that of Taborites (q.v.), from the city and fortress of Tabor, which they built. War was now declared against the Hussites, and from 1420 to 1425 the Germans made crusades against them. The Bohemians defended themselves successfully. Then they adopted in 1427 the offensive. By 1431 they had forced the Catholic Church to the opinion that the only way of subduing them was by negotiation, and accordingly their deputies were invited before the Council of Basel. Repeated efforts led to a final agreement, by which, however, the Hussites secured little more than the permission to partake of the cup at the communion (1433). The more radical Taborites would not accept these small concessions, and war broke out between the two divisions, resulting in the defeat of the Taborites at Bömischbrod in 1434. After this time they exercised no military or political power. The year 1436 marks the reconciliation of Bohemia with the rest of European Christendom. In 1443 a disputation was held in Prague between representatives of the Utraquists and the Taborites, but without result. But little by little the reform principles of Hus were forgotten by the Utraquists, and they were distinguished by little else than their peculiar privilege. But this conflicted so with the Roman ritual that the pope was anxious to bring it to an end. In 1462 Pius II. declared the compact of 1433 null and void; but until long after the beginning of the Reformation the practice of using the cup was maintained. When word came of Luther's doctrine, a large part of the remaining Hussites accepted the new doctrine with joy, and in 1572 the Protestant party set forth a confession of its faith at the diet. The Utraquists who refused to join in this confession had now no alternative to returning to the bosom of the Catholic Church.

F. H. F.

Uyttenbogaert (**Wyttembogard**), Jan, Arminian leader; b. at Utrecht, Feb. 11, 1557; d. at The Hague, Sept. 24, 1644. After studying theology under Beza in Geneva, he became a preacher at Utrecht, 1584; court chaplain at The Hague, 1590; was banished on account of his religious opinions, 1622; secretly returned, 1629; preached again at The Hague, 1631, but ere his death was silenced. His life was first written anonymously (in Dutch), Amsterdam (?), 16—, 2d ed., 1646; see also that by H. C. Rogge.

Us-si'-ah, the tenth king of Judah (2 Chron. xxvi.), called also Azariah (2 Kings xv.). He began to reign at sixteen, and reigned fifty-two years, B.C. 808-756. His career at first was prosperous. He was victorious over his foes. He "loved husbandry," and largely developed the resources of the country. But puffed up by success, he presumed to usurp the priest's office and burn incense in the temple. Notwithstanding the opposition of the priests, he persisted, and at length was smitten with leprosy, when he withdrew in haste. He had to continue during the rest of his life to live apart in a separate house. A great earthquake occurred in his reign (Amos i. 1, Zech. xiv. 5). T. W. C.

V.

Vadian (**Joachim von Watt**), Reformer of St. Gall; b. at St. Gall, Switzerland, Dec. 30, 1484; d. there, April 6, 1551. He was educated at Vienna, matriculating 1502, after Zwingli had left; took in all the learning of his day, including medicine, so that after serving as professor of Latin and Greek languages and literature in his university (1510-18), he became physician to the city of St. Gall. There he introduced the Reformation (1524). (See his life by W. Pressel, Elberfeld, 1861.)

Vagantes (*clerici vagantes*, or *vagi*) were clerics who had obtained ordination without any corresponding office. As long as the church was essentially missionary, such a state of affairs was quite natural; but when the church had developed into a settled social organization, the thing became dangerous. Persons would obtain ordination merely for business purposes, and when business failed they became tramps. Already the Council of Chalcedon, 451, felt compelled to interfere, but without any effect. The prohibition was repeated by council after council, until in the 12th century the bishop was made to maintain, out of his own pocket, any person whom he ordained until he could procure employment for him, a principle which is still in force.

Valdés, **Alonso** and **Juan de**, twin brothers; b. about 1500 at Cuenca, Castile, and noticeable on account of their relations to the Reformation. **Alonso** accompanied Charles V. to Germany in 1520, and was present at the Diet of Worms, and again in 1530, when he was present at the Diet of Augsburg. He after-

ward lived at the court of Brussels, but seems to have died shortly after 1533. In 1527 he wrote a dialogue on the sack of Rome by the constable of Bourbon, which nearly brought him into the clutch of the Spanish Inquisition. It was printed in Madrid, however, in 1529, and is still read; last ed., 1850. He enjoyed the confidence of Melanchthon, and at many occasions showed his sympathy for the Protestants. **Juan** settled at Naples in 1533, and died there in 1540. He conversed intimately with Ochino, Peter Vermigli, etc., and formed the centre of a circle which stood in strong opposition to the principles reigning in the Church of Rome. There are English translations of his *Christian Alphabet*, London, 1860; *Considerations*, his principal work, 1865; *Spiritual Milk*, 1882, and in the same year his *Commentary on St. Matthew*, with lives of him and his brother by Ed. Boehmer.

Valens, Roman emperor, 364-78, a rude, stupid fellow, never roused into anything like cleverness unless by malice. His reign was the triumph of Arianism. In 368 he was baptized by Eudoxius, patriarch of Constantinople, who was an Arian, and consequently he became an Arian himself. Arianism was, indeed, at that moment so predominant in Constantinople that the orthodox had no one single church at their disposal within the walls. A delegation of eighty orthodox presbyters asked for an audience to lay the case before the emperor, but Valens not only declined to receive them, but he ordered the whole delegation to be put on board a vessel and the vessel when out on the open sea to be set on fire and abandoned by the crew. In 371 he made a procession through Asia Minor, and wherever he stopped—Antioch, Edessa, etc.—he delivered up the orthodox bishops to the Arian mobs and gave their offices to Arian theologians. In 373 Athanasius died, and his successor, Lucius, was an Arian. In a short time all the leaders of the orthodox party were swept out of Alexandria, and a detachment of soldiers was sent to the Nitrian desert to handle the monks, who were dispersed or forced into the regiments or killed. C. P.

Valentine, **St.**, was a presbyter of Rome, and beheaded during the persecution of Claudius II., 270. He was then made a saint, and his festival was celebrated on Feb. 14. But originally he had nothing to do with the custom of "choosing valentines." It arose from the old pagan festival of Lupercalia, celebrated on the same day. With reference to the fact that just at that season many birds select their "mate for the year," the Romans used to put the names of the young girls in a box, from which the young man then drew "his love for the year." The coincidence of the date led the clergy to try to remodel the pagan feast, which probably was not without its difficulties; they stuffed the box with names of the saints, and the boys drew their "example for the year." C. P.

Valentinian is the name of three Roman emperors, who all are of interest in the history of the Christian Church. 1. 364-75, established religious liberty in the full, modern

sense of the word throughout the western part of the empire. Professing the Nicæan Creed himself, he gave equal rights to the Arians, to other Christian sects, to the Jews, and to the pagans. It is a striking fact that under the titles *De Paganis*, *De Hereticis*, and *De Judæis*, which used to swarm with laws of persecutions, the *Codex Justiniani* contains not one single edict between 356 and 381. But though Valentinian I. left conviction entirely free, he did not abandon all control of conduct. On the one side he forbade the nocturnal celebration of the pagan mysteries, the employment of magic, etc.; on the other, he rendered illegal all bequests to priests or monks by widows and virgins. 2. 375-92, a son of the preceding and a pupil of Ambrose, declined the petition of the senate to have the statue of Victory restored to the senate-room. (See *Relatio Symmachi Urbis Profecti* given by Migne, *Pat. Lat.* XVI., and Ambrose, *Epp.* xvii. and xviii.) He died before receiving baptism. (See Ambrose, *De Obitu Valentiniani Consolatio*.) 3. 425-55, a weak and vicious character, completely under the sway of the clergy. He expelled all heretics and schismatics from Rome, more especially the followers of Eulalius; deprived apostates of all testamentary power; prohibited Jews from disinheriting their children because they embraced Christianity, and reserved all clerical offenders to the tribunal of the bishops, a privilege which, however, he afterward was compelled to take back as too dangerous.

Valentinus. See Gnosticism, p. 329.

Valerian, Roman emperor, 253-59, belonged to the *pronunciamento* period of the history of the empire, when every successful general made himself emperor or was made emperor by the legions, and his reign designates the darkest moment of that period. From every point wild barbarian hordes or mighty neighboring kings broke across the frontier into the realm, while in the central provinces the plague was decimating the population and paralyzed all concentrated action. It was probably the despair of the situation which suddenly changed his relation to the Christians. There were many Christians in his household and among his nearest friends, and he had always shown them regard and sympathy. But suddenly he caught the idea that, somehow, they were the cause of all the miseries and calamities of the time, and, bold and upright man as he was, he acted upon his conviction. He determined to stamp out Christianity, crushing first the leaders, then the flock. In 256 he forbade the Christians to hold meetings and celebrate service; in 257 he ordered all who disobeyed to be sent to the mines or the galleys; in 258 he finally decreed that all the bishops, presbyters, and deacons should be put to death. But in 259 he was taken prisoner by the Persian king Sapor, who never let him loose again, and his son, Gallienus, saw the mistake and stopped the persecution.

Valesius (Henri de Valois), b. in Paris, Sept. 10, 1603; d. there, May 7, 1676; was educated by the Jesuits; obtained a pension from Louis XIV., and gave out valuable

critical editions of Ammianus Marcellinus, Eusebius, Socrates, Sozomenos, Theodoret, Enagrios, etc.

Valla. See LAURENTIUS VALLA, p. 491.

Vallombrosa, The Order of, forms simply a branch of the Benedictines, and was founded in 1039 by Johannes Gualbertus in a valley of the Apennines, without ever attaining any considerable extension, but was the first monastic order which admitted lay brothers into their community. The valley is alluded to in Milton's famous ode on the Waldenses.

Vandals, The, crossed from Spain over to Africa in 430 under their king, Genseric, at the invitation of the Roman governor, Boniface, who had rebelled against the imperial government. So far as, in the meantime, they had not dispersed themselves in Sicily, Sardinia, Italy—where they took and plundered Rome in 455—and other parts of the empire, they were again driven from Africa in 534 by Justinian's general, Belisarius. But during this rule of 100 years over the Roman province of Africa they made, as the phrase neatly expresses it, clean work; no field was ever eaten off more closely by the grasshoppers than was Africa by the Vandals. Among the precious things they utterly destroyed was also the African Church, at that time under the leadership of Augustine, the most flourishing branch of the Latin Church. They were Arians, and they hated the orthodox. No doubt, they had at times suffered from the fanaticism of the orthodox and they now took their revenge. The church-buildings and all other church property they confiscated and appropriated to their own exclusive use. Of the bishops, presbyters, deacons, and monks they banished some, burned more, and the rest they employed as slaves in the mills and the mines, or they used them for their amusement by throwing them to the wild beasts in the amphitheatre, or crowding them together on feeble rafts and setting them at sea in the Mediterranean. Then they began to search the flock. Such as were rich or supposed to be so, they put on the rack, and when they discovered that a victim had not so much money as, according to their computation, he ought to have, they added to the confiscation of his property by selling himself, his wife, and his children as slaves. Thus the African Church became thoroughly Arianized? No. The Vandals built up nothing, they destroyed only. In the history of mankind they have left absolutely nothing which is positive and unforgettable and effective, but their—name. (See Ruinart, *Hist. persec. Vand.*, Paris, 1694.) C. P.

Van Doren, William Howard, b. in Orange County, N. Y., March 2, 1810; d. at Indianapolis, Sept. 8, 1882; was graduated at Columbia College, and in 1832 at the Western Theological Seminary, Allegheny, Pa.; held various pastoral charges in the Presbyterian Church, and published *Suggestive Commentary on the New Testament*, of which appeared *Luke*, New York, 1868, 2 vols., *John*, 1870, 2 vols., and *Romans*, 1870, 2 vols.

Van Dyck, Cornelius Valen, M. D. (Jeffer-

son Medical College, Philadelphia, 1830), D.D. (Rutgers College, New Brunswick, N. J., 1865), Reformed (Dutch); b. at Kinderhook, N. Y., Aug. 13, 1818; studied medicine at Jefferson Medical College; was appointed missionary of the A. B. C. F. M. for Syria, 1839, and ordained by the Syrian Mission in council, 1846; was principal of the Missionary Seminary, Beirut, 1848-52; missionary in the Sidon field, 1852-57; manager of the Mission Press, Beirut, 1857-80; physician to St. John's Hospital and professor of pathology in the Syrian Protestant College, 1880-82; since physician to St. George's Hospital. He taught Hebrew in Union Theological Seminary, New York, 1866-67, while superintending the printing of his Arabic translation of the Bible.

Van Dyke, Henry Jackson, Jr. (now simply Henry van Dyke), D.D. (College of New Jersey, Princeton, 1884), Presbyterian; b. at Germantown, Pa., Nov. 10, 1852; graduated at the College of New Jersey, Princeton, 1873, and at Princeton Theological Seminary, 1877; studied in Berlin; held pastoral charges at Newport, R. I., and New York, and became in 1884 director of Princeton Theological Seminary. He published *The Reality of Religion*, New York, 1884, 2d ed., 1885; *The Story of the Psalms*, 1887; *God and Little Children*, 1890.

Various Readings. The differences, mostly of trifling moment, noted between the different Bible manuscripts, translations, and quotations in the Fathers. Those in the case of the Old Testament are few, because of the scrupulous care with which the Massoretic text was copied; while in that of the New Testament they are numerous. They affect no doctrine, and are mostly variations in spelling, verbal order, or at worst duplication of words or phrases—just the errors, in fact, as would be expected in documents copied so frequently and often so carelessly.

Vassy, Massacre of. See FRANCE, REFORMED CHURCH OF, p. 300.

Vater, Johannes Severin, b. at Altenburgh, May 27, 1771; d. at Halle, March 15, 1826. Studied at Jena and Halle; became professor at Halle, 1799; at Königsberg, 1810; at Halle, 1820. He is still remembered by his commentary on the Pentateuch, Halle, 1802-5, 3 parts.

Vatican Codex, the famous manuscript of the Bible preserved in the Vatican Library. The New Testament was reproduced in *fac-simile* by phototype in Rome, 1889. One hundred copies only were printed. There are three more volumes of like style to follow, containing the Old Testament part of the manuscript. See VATICAN.

Vatican Council. See Pius IX., p. 726.

Vatican Palace, **The**, the residence of the pope, stands on the Vatican Hill, on the right bank of the Tiber, in that part of Rome which is called the Leonine City. It derived its name from the hill, and that of the hill sprung from the circumstance of the Etruscan prophets *vates*, originally having had their seat

there. The palace consists of a large group of buildings, of which the oldest dates back to Innocent III., 1198-1216. Symmachus, 498-514, first built a palace on the Vatican Hill, but the popes then residing in the Lateran, that building was for centuries only used, when kings or other distinguished persons visited Rome. Having fallen into decay, it was rebuilt by Innocent III. and much enlarged by Nicholas III., 1277-81. After the return from Avignon the popes chose the Vatican for their residence in preference to the Lateran, because, on account of its nearness to St. Angelo, it was safer. The first conclave was held there in 1378. Then began its extension. John XXIII., 1410-17, connected it with St. Angelo by a covered passage. Nicholas V., 1447-55, began and Alexander VI., 1492-1503, finished the *Tor di Borgia*. The Sistine Chapel was built by Sixtus IV., 1471-84, and the library building by Sixtus V., 1585-90. Clement VIII., 1592-1605, built the building which now is the residence proper of the popes. Besides its library, absolutely invaluable and containing 23,580 manuscripts, the Vatican has the greatest collection of statuary in the world, and some of the finest pictures which the art of painting has produced are also there. (See Hare, *Walks in Rome*; L. Batissol, *La Vatican de Paul III. à Paul IV.*, Paris, 1890.)

Vatke, Johann Karl Wilhelm, b. at Behndorf, Prussian Saxony, March 14, 1806; d. in Berlin, April 19, 1882; was in 1837 appointed professor extraordinary of theology in Berlin, and published *Die Religion des Alten Testaments*, Berlin, 1835, which was the first germ of the Wellhausen views of the Old Testament.

Vaudois. See WALDENSES.

Vaughan, Charles John, D.D. (Cambridge, 1845), dean of Llandaff, Church of England; b. at Leicester, Aug. 6, 1816; was educated at Cambridge, and ordained priest, 1841; head master of Harrow School, 1844-59; chaplain in ordinary to the queen, 1851-79; master of the Temple since 1869, and dean of Llandaff since 1879. He was a member of the New Testament Revision Committee, 1870-81, and has published exposition of Romans (London, 1859, 3d ed., 1880), Philipians (1862, 4th ed., 1883, and another in 1885), Revelation (1863, 5th ed., 1882), Acts (1863-65, 3 vols., 4th ed., 1890), and volumes of sermons, etc.

Vaughan, Henry, "the Silurist," poet of the Church of England; b. at Skethiog, in South Wales, 1621; d. there, April 23, 1693. He studied at Jesus College, Oxford; became a physician; practised for a time at Brecon, and then returned to his native place. His prose works, *Mount of Olives*, London, 1652, etc., are unimportant. His *Poems* appeared 1646; *Silex Scintillans*; or, *Sacred Poems and Private Ejaculations*, 1650, 2d ed., 1655, fac-simile ed., 1885; *Thalia Rediviva*, 1678. These were little known till H. F. Lyte edited *Silex Scintillans* (with a memoir), 1847, 4th ed., 1891. Vaughan's *Works in Prose and Verse*, ed. A. B. Grosart, appeared in Edinburgh,

187-7-, 4 vols. Vaughan is very unequal, but sometimes rises to great heights. He followed Herbert, and Archbishop Trench preferred him to his master. F. M. B.

Vaughan Robert, D.D. (——, 18—). Congregationalist; b. in Wales, 1795; d. at Torquay, Devonshire, June 15, 1868. He studied at Bristol, and was pastor at Worcester, 1819-25, and at Kensington, 1825-30; professor of modern history in London University, 1830-42; principal of Lancashire Independent College, Manchester, 1842-57; pastor at Uxbridge, near London, and in 1867 at Torquay. He edited the *British Quarterly*, London, 1845-66, and was an able orator and a voluminous writer. Among his publications are a *Life of Wycliffe*, London, 1828, 2 vols.; a monograph on *Wycliffe*, 1853; *Causes of the Corruption of Christianity*, 1834; *The History of England* (1603-88), 1840; *Revolutions in English History*, 1859-63, 3 vols., and *English Nonconformity*, 1862. (See his *Memorial*, 1869.) F. M. B.

Veda. The original signification of the word is "knowledge, science." It then comes to denote the whole Hindu sacred literature as pre-eminently the science. It designates not a book, but a whole literature. It appears under the forms of *sanhitā*, *brāhmaṇa*, *sūtra*. The *āraṇyakas* and *upanishads* are developments of the *brāhmaṇa*. The *sanhitā* and *brāhmaṇa* together form *cruti*, "hearing, revelation," the *sūtras*, *smṛiti*, "memory, tradition." *Sanhitā* means "collection." The *sanhitās* contain the *mantras*, "songs." There are four: the *Vedas* in contradistinction from the *Veda*, the *Rig-Veda*, *Sāma-Veda*, *Yajur-Veda*, and *Atharva-Veda*. The general form is lyrical poetry. They comprise the songs brought by the Hindus from their ancient home on the Indus, and which they there used for "invoking prosperity on themselves and their flocks, in their adoration of the dawn, in celebration of the struggle between the god who wields the lightning and the power of darkness, and in rendering thanks to the heavenly beings for preservation in battle" (Roth in Weber, *History of Indian Literature*). They are almost exclusively religious and mostly simple invocations and glorifications of the divinity addressed. The metrical form is very simple. The language is an older dialect, varying considerably from the later classical Sanskrit. First in extent and importance is the *Rig-Veda*. It contains 1017 *sūktas*, "hymns," in 10,580 *reṇas*, "verses." *Re* (as *ch* in church), originally "praising," came to mean a verse. The stem *re* alone becomes *rk*, before a sonant letter, *rg*. So *Rg-Veda*, ordinarily printed *Rig-Veda*, the *Veda* of *reṇas*, "verses, songs." It is a historical collection, prompted by a desire to treasure up ancient songs, brought from the earlier seat of the race. The *Sāma-Veda* is a liturgical collection. Its matter is almost all found in the *Rig-Veda*, but it is here transformed into the *sāman*, "chant." The chants of the *Sāma-Veda* were to be sung in the Soma ritual. The *Yajur-Veda* also took shape in connection with the development of the cultus. A body of utterances,

mostly from the *Rig-Veda*, intended to accompany each action, was established. These sacrificial formulas received the name of *yajus*, from the root *yaj*, "sacrifice." A book of these expressions is a *Yajur-Veda*. The *Yajur-Veda* has no internal connection. The actions to which the formulas belong are explained by the commentaries, the *brāhmaṇas* and the *sūtras*. The fourth *Veda*, the *Atharvan*, never came to be universally acknowledged. Like the *Rig-Veda*, it is a historical, not a liturgical collection. *Atharvan* is the half mythical name of an ancient family of *Rishis*, "singers," with whom it was sought to bring the collection into connection. The *Atharvan* comprises nearly 760 hymns and 6000 verses. A sixth, however, is not metrical, but consists of longer or shorter prose pieces. Of the metrical portion, about one sixth is found in the *Rig-Veda*, about five sixths are peculiar to the *Atharvan*. From their internal character the *Atharvan* hymns, as those of the tenth book of the *Rig-Veda*, are generally supposed to be the production of a later period. The *Atharvan* appears (according to Whitney) to be rather of popular than of priestly origin.

The whole range of at least the pre-Buddhist literature does not furnish a single date or thoroughly trustworthy chronological indication. The Hindu mind lacks entirely the historical sense. General considerations, especially inference founded on what may be called literary stratification, seem to refer the Vedic period to B.C. 2000-1500. The oldest hymns may reach back into the Indo-Germanic, or at least the Indo-Persian period, the latest, as also the later recensions of the older, may come from the Buddhistic. When, where, and under whose direction their collection may have taken place is undeterminable. The *brāhmaṇa* sustains to the *mantra* of the *sanhitās* the relation of canonized exposition to canonized text. Its separate treatises are known as *brāhmaṇas*. "Their object is to connect the sacrificial songs and formulas with the sacrificial rite, by pointing out, on the one hand, their direct mutual relation; and, on the other, their symbolical connection with each other. We thus find in them the oldest rituals we have, the oldest linguistic explanations, the oldest traditional narratives, and the oldest philosophical speculations. With respect to age, they all date from the period of transition from Vedic civilization and culture to the Brahmanic mode of thought and social order." (Weber, *History of Indian Literature*, p. 12.) The *Āraṇyakas* are writings supplementary to the *Brāhmaṇas*. These, literally "forest-treatises," were specially designed for the *Hylobiol* of *Megasthenes*, *Brahmans* who had retired to the forest for meditation and prayer. From some of the *Āraṇyakas*, or even from the *Brāhmaṇas*, are extracted the earliest *upanishads*, "sittings, lectures." These, however, are added to until a comparatively modern time. They are the repository of Hindu philosophy.

Sūtra means "line, rule." While the *Brāhmaṇas* uniformly confine themselves to individual instances of ritual, interpretation, tradition, and speculation, subjecting these

to copious dogmatic treatment, the object of the Sûtras is to comprehend everything that had any reference whatever to these subjects. Diffuse discussion had to be replaced by concise collective summaries." (Weber, *History of Indian Literature*.) "In part (grâuta or kalpa-sûtras) they take up the great sacrificial ceremonies with which the Brâhmanas have to do; in part (grhya-sûtras) they teach the minor duties of a pious householder; in some cases (sâmayâcârîka-sûtras) they lay down the general obligations of one whose life is in accordance with prescribed duty. And out of the last two, or especially the last, come by natural development the law books (dharma-çâstras), which make a conspicuous figure in the later literature; the oldest and most noted of them being that called by the name of Manu (an outgrowth, it is believed, of the Mânava Vedic school)." (Whitney, *Sanskrit Grammar*.)

The *Rig-Veda* has been edited by Max Müller and by Aufrecht; the *Sâma-Veda* by Benfey; the *Yajur-Veda* by Weber; the *Atharva-Veda* by Roth and W. D. Whitney. Only the *Rig-Veda* exists in a complete English translation, that of H. H. Wilson, which follows too much the native commentary fairly to represent the original.

On the general subject see Whitney, *Oriental and Linguistic Studies*, first series; Max Müller, *Chips*, vol. i.; Monier Williams, *Indian Wisdom*; Weber, *History of Indian Literature*. For the Upanishads, see *Sacred Books of the East*, vols. i. and xv. For a Brâhmana, see *S. B. E.*, vols. xii. and xxvi. For the Grhya-sûtras, see *S. B. E.*, vols. xxix. and xxx. For çâstras, see *S. B. E.*, vols. ii., xiv., xxv. (Manu xxv.). W. R. MARTIN.

Vehmîc (fa-mic), **Court** (*vehmgericht*), a word of uncertain derivation, was a half secret, wholly unauthorized, but very effective tribunal which was very active in Southwestern Germany during the Middle Ages. It is said to have been instituted by Charlemagne, and it was suppressed by Jerome Bonaparte, 1811.

Veil is in the Authorized Version several times used to render Hebrew words which really mean mantle, shawl, etc. (Gen. xxiv. 65, xxxviii. 14, Ruth iii. 15, Cant. v. 7, Isa. iii. 23). In olden times the Hebrew, Assyrian, and Egyptian women did not use the veil; there is no allusion to it either in the literature or in the monuments of those nations. Where to-day it is generally in those countries, it is wholly due to an influence from Mohammedan civilization.

Veil, Taking the, part of the ceremony of the consecration of a nun. On entering on her novitiate, she takes the white veil; on taking the final vows, the black veil.

Venables, Edmund, Church of England; b. in London, July 5, 1819; was educated at Cambridge, and ordained priest in 1846; held various curacies, and has since 1867 been canon residentiary and precentor of Lincoln cathedral, and for many years has devoted himself to architectural and archaeological researches. His literary work has been mainly editorial and journalistic.

Venantius Fortunatus. See FORTUNATUS, p. 297.

Vence Bible, The (*La Bible de Vence*), is simply the edition of 1748-50 of the Bible of Calmet, 14 vols. quarto, with which were incorporated some essays by Henri François de Vence, b. at Pareid (Department of Meuse, France), about 125 m. e. of Paris, about 1675; d. at Nancy, Nov. 1, 1749.

Venema, Hermann, 1697-1787, professor of theology at the University of Franeker, of whose *Institutes of Theology* an English translation, by A. W. Brown, appeared in Edinburgh, 1850.

Venerable, the title of an archdeacon in the Church of England.

Venerable Bede. See BEDE.

Venn, Henry, Church of England; b. at Barnes, Surrey, March 2, 1724; d. at Yelling, Huntingdonshire, June 24, 1797. He studied at Jesus College, Cambridge, and became fellow of Queen's, 1749; curate of Clapham, 1754; vicar of Huddersfield, Yorkshire, 1759, and of Yelling, 1771. He was a friend of Whitefield and Lady Huntingdon, and a leader of the Evangelical party. He wrote the long popular *Complete Duty of Man*, London, 1763, n.e., with memoir, 1841, and the less known *Mistakes in Religion Exposed*, 1774. (See his *Life and Letters*, edited by his son, London, 1834, 7th ed., 1853, and W. Knight's *Henry Venn*, 1881.) F. M. B.

Vercellonè, Carlo, b. at Sordevolo, Piedmont, Jan. 14, 1814; d. in Rome, Jan. 19, 1869, as president of the college of the Barnabites; published the various readings of the Vulgate, Rome, 1860-64, 2 vols., and prepared, together with Cozza, the edition of the *Codex Vaticanus*, 1868-81, 5 vols.

Vermigli, Peter Martyr. See PETER MARTYR VERMIGLI.

Veronica is the name of the woman who, according to legend, wiped off the blood and the sweat by her head-cloth from the face of Christ when, in the streets of Jerusalem, he passed by her on his way to Golgotha. Ever after his features remained impressed upon the cloth, and it became so famous for its healing power that even the Emperor Tiberius heard about it, and sent for it in his last agonies. Thus Veronica came to Rome, and there she presented the cloth to Bishop Clement, the successor of Peter. Pope John VII., 705-7, asserted that the miraculous portrait was still in the possession of the church of St. Maria Maggiore in Rome, but decreed that it should only be shown to kings and emperors, and only on certain conditions. Unfortunately the cathedral of Milan and the cathedral of Jaen also claim to possess the genuine cloth, and still more unfortunately, when the word Veronica is dissolved into its components, *vera icon* (*εἰκων*), it proves to be no name at all, but to mean "the true picture."

Verses. See CHAPTER AND VERSE, p. 154.

Versions. See BIBLE, p. 104.

Very, Jones, b. at Salem, Mass., Aug. 28, 1813; d. there, May 8, 1880; was graduated at Harvard and licensed as a Unitarian preacher, but lived mostly in retirement in his native city. He has written some very fine hymns. A complete edition of his works was published in Boston, 1886.

Vespers (*vespera* or *officium vespertinum* or *lucernarium*) denotes the service celebrated by the Roman Catholic Church at sunset. It is of very early origin, and is mentioned by Chrysostom, Jerome, in the rules of Benedict, Columban, etc.

Vestments, Ecclesiastical. See CLOTHING, CLERICAL, p. 177.

Vestry means, in the modern terminology of the Episcopal Church, an assembly of the parishioners for the discussion of the affairs of the parish, and the officers of the assembly are called the vestry board. Originally, however, the name was only applied to that part of the church building in which such business meetings took place, the sacristy (q.v.).

Via Dolorosa is the name of a street in Jerusalem running from St. Stephen's Gate to the street of the Gate of the Column, though only a part of it, from Antonia past the *Ecce homo* arch to the Church of the Sepulchre, is supposed to have been actually passed by Jesus on his way to Golgotha.

Viatium means in classical Latin simply provision for a journey, but is by Christian writers from the 4th century to our days applied specifically to the Eucharist as the true provision for the great journey through death.

Vicar (Latin, *vicarius*) means generally any substitute for any officer, but has in hierarchical terminology received a very elaborate application, ranging with various epithets from the pope, who is the vicar of Christ, to the humblest pastor of the smallest flock in some out-of-the-way corner of the country, who is the vicar of the rector.

Vicarious Atonement. See ATONEMENT.

Vicelin, the apostle of Holstein, was educated in the school of Paderborn; studied in Paris under Anselm, and went as a missionary to the pagan Obotrites in Mecklenburg and Holstein, where, in 1149, he was consecrated bishop of Aldenburg, and died, Dec. 12, 1154. His life has been described in the chronicles of Adam of Bremen and Saxo Grammaticus.

Victor is the name of three popes and two anti-popes. 1. 185-97, the successor of Eleutherus and the predecessor of Zephyrinus, but the dates of the succession are uncertain. He was an African by birth. In a letter to Polycrates, the successor of Polycarp, he threatened to excommunicate all those bishops in the East who would not conform to the Roman computation of Easter, a measure which might have proved a fatal feature in the Paschal controversy; but a letter from Irenaeus brought him to retract. 2. **Gebhard**, 1055-57, a native of Germany, a cousin and intimate friend of Henry III., and bishop of Eichstätt. If it be true that his elevation was due to the intrigues of Hildebrand, the

scheme of the wily monk was eminently successful. Bishop Gebhard of Eichstätt had been the leader of the German opposition to the ultramontane tendencies of the Cluniasian party, but Pope Victor II. became at once a zealous advocate of those measures upon which the realization of Hildebrand's ideas depended. (See Höfler, *Geschichte der deutschen Päpste*, Ratisbon, 1839.) 3. **Desiderius**, 1087, a son of Landulf V., prince of Benevento, changed his name, Dauferius, into Desiderius when, in his thirtieth year, he entered the Benedictine order, and soon after became abbot of Monte Casino. The dying Gregory VII. recommended him as his successor, but it was nearly a whole year before he accepted the election, and he died half a year later. In his short reign, however, he proved himself true to the Hildebrandian traditions and very energetic. 4. Two anti-popes have during the 12th century borne the name of **Victor IV.** The first was Cardinal Gregorius Conti, who succeeded Anacletus II. in 1138, but after the lapse of a few months gave way to Innocent II., who was supported by Bernard of Clairvaux. The second was Cardinal Octavianus, who from 1159 was supported by Friedrich Barbarossa against Alexander III., and held on to his death, April 20, 1164, though far inferior to his antagonist both in moral authority and political influence. (See Reuter, *Alexander III.*, Berlin, 1841, 8 vols.)

Vienne, a city of Southeastern France, has been the seat of a number of councils, of which, however, only one is of importance. It was convened by Clement V. in 1311, lasted over half a year, and was attended by 114 bishops. It dissolved the order of the Templars.

Vigilantius, a native of Gaul, visited Alexandria and Jerusalem during the last years of the 4th century, and seems to have played quite a conspicuous part in the ecclesiastical development of his time, but is known to us only through Jerome's *Contra Vigilantium*, according to which he rejected the worship of saints as a relapse into paganism and attacked monasticism as a mere chimera. (See W. S. Gilly, *Vigilantius and his Times*, London, 1844.)

Vigilius, pope 540-55, a native of Rome, was one of those irritating characters who fill the world with confusion and arrest all sound development by promising everything, but paying only with prevarications; by accepting everything and then shirking the responsibility through subterfuges. The sources of his life are all found in Gallandi, *Biblioth.* x. and xii.

Vigils (Latin, *vigiliae*, "night-watch") was originally the name of those meetings during night to which the Christians were confined in periods of persecution, but is now applied to those preparatory services which the Roman Catholic Church celebrates on the eve before a great festival, such as Christmas and Easter.

Villegaignon (vel-gān-yon), **Nicholas Durand de**, vice-admiral of Brittany (1531), am-

bassador of the Knights of Malta to the king of France (1568), and one of the most prominent figures at the French court; b. at Provins, 50 m. s.e. of Paris, 1510; d. at Beauvais, 25 m. n.e. of Orleans, Jan. 10, 1571. He is mentioned here from his connection with the first Huguenot settlement in the New World. He set out from Havre in 1555 for Brazil, to found a colony which, under the auspices of Calvin, Coligny, etc., should be a place of refuge for the Reformed faith. A settlement was made on the island of Coligny, where now Rio Janeiro stands, but in 1557 the founder turned round, declared his Roman Catholic views, and put to death several of the Protestants (1558). In 1559 Villegaignon returned to France. The colonists in 1560 were conquered by the Portuguese, and few escaped with their lives. (See Jean de Léry, *Histoire d'un voyage en Brésil*, Geneva, 1578, n. e. Paris, 1879, 2 vols., and T. E. V. Smith in *Proceedings of the American Society of Church History*, vol. iii., 1890.)

Vilmar, August Friedrich Christian, b. at Solz, in Hesse, Nov. 21, 1800; d. at Marburg, July 30, 1868; was appointed professor of theology at Marburg in 1855, and shortly after a member of the Consistory of Cassel. In these positions he proved himself one of the high-handed and arbitrary representatives of the religious reaction. But he was by no means without talent. (See his *Die Theologie der Thatsachen wider die Theologie der Rhetorik*, 1854, 4th ed., 1876, and his history of German literature, Marburg, 1845, 13th ed. 1870.) His life was written by Leimbach, Hanover, 1875, and Grau, Gütersloh, 1879.

Vincent of Beauvais (Bellovarensis, the Speculator), a Dominican monk who taught in the monastery of Beauvais in the first half of the 13th century; wrote *Speculum majus* in three parts: *naturale, doctrinale, historiale*, a work which is of great interest not only in church history, but also in history in general. It was first printed at Strassburg, 1473.

Vincent of Lerins, a monk of Lerinum (see LERINS ISLES), wrote in 434 his *Commonitorium*, which is a calm and clear exposition of the semi-Pelagianism at that time prevailing in the southern part of Gaul. It was edited by Baluze and often later; several Eng. trans., e.g., London, 1879, and with the Latin text, Oxford, 1886.

Vincent de Paul. See PAUL, VINCENT DE.

Vincent of Saragossa suffered martyrdom under Diocletian about 303. His *passio* in *Act. Sanct.*, Jan. 12, is one of the oldest extant, nearly contemporary with the event.

Vincent, John Heyl, S.T.D. (Ohio Wesleyan University, Delaware, O., 1870), LL.D. (Washington and Jefferson College, Washington, Pa., 1885), Methodist; b. at Tuscaloosa, Ala., Feb. 23, 1832; studied in Newark Wesleyan Institute; held various pastoral charges, and became in 1868 corresponding secretary of the Sunday-school Union of the Methodist Episcopal Church, in 1874 superintendent of instruction at Chautauqua, and in 1884 chancellor of Chautauqua University. He was

elected a bishop in 1888. He has written *Sunday-School Institutes and Normal Classes*, New York, 1866, 2d ed. 1868; *The Church-School and its Officers*, 1868; *The Modern Sunday-School*, 1887.

Vincent, Marvin Richardson, D.D. (Union College, Schenectady, N. Y., 1868), Presbyterian; b. at Poughkeepsie, N. Y., Sept. 11, 1834; graduated at Columbia College, 1854; became professor of Latin in Troy University, N. Y., 1858; pastor of First Presbyterian Church, Troy, 1863; of the Church of the Covenant, New York, 1873, and was then appointed professor of New Testament exegesis in Union Theological Seminary, New York. Besides several volumes of sermons he has published *Word Studies in the New Testament*, New York, vol. i., 1887, vol. ii., 1889, vol. iii., 1890.

Vinet (vee-na'), Alexandre Rodolphe, D.D. (Basel, 1837; Berlin, 1846). b. at Ouchy, near Lausanne, Switzerland, June 17, 1797; d. at Clarens, on Lake Geneva, May 4, 1847; was preacher and professor of the French language and literature at Basel, 1817-37, and then professor of theology at Lausanne; always active for the separation between church and state, and the establishment of true religious liberty. Of his works, the following have been translated into English: *Latitude Recommended to the Christian Minister*, London, 1841; *On the Profession of Personal Religious Confession and the Separation of Church and State*, 1843; *Christian Philosophy*, 1846; *Vital Christianity*, 1846; *Pastoral Theology*, 1852; *Homiletics*, 1853; *Evangelical Meditations*, 1858; *Studies on Pascal*, 1859; *Outlines of Philosophy*, 1865; *Outlines of Theology*, 1865. His life was written by Scherer, Paris, 1853; Rambert, 1875; E. de Pressensé et Henri Luterot, 1890, and Laura M. Lane, Edinburgh, 1890.

Vinton, Francis, S.T.D. (Columbia College, 1848), D.C.L. (William and Mary, 1869), Episcopalian; b. at Providence, R. I., Aug. 29, 1809; d. in Brooklyn, L. I., Sept. 20, 1872; was educated at West Point; admitted to the bar in 1834; left the army and entered the General Theological Seminary of New York in 1836; was ordained a priest in 1839; was pastor of Trinity Church, New York, 1855-72, and professor of ecclesiastical law and polity in the General Seminary since 1869, and published, besides other works, *Manual Commentary on the General Canon Law of the Episcopal Church in the United States*, 1870.

Vishnu. See INDIA, RELIGIONS OF, p. 405.

Viret (ve-rä), Pierre, b. at Orbe, Vaud, Switzerland, May 4, 1511; d. at Orthez, Navarre, April 4, 1571; studied theology in Paris, but embraced the Reformation; was ordained by Farel in 1531; worked for the establishment of the Reformation in Switzerland for thirty years, then for a few years at Nîmes and Lyons, and settled finally at Orthez. He was a very prolific writer.

Visitants or Nuns of the Visitation, formed originally, as founded in 1610, at Annecy by St. Francis of Sales and Madame de Chan-

tal, not strictly a monastic order, but only a congregation, whose purpose was to visit the sick and the poor, and to educate and instruct young girls. In 1618, however, it was found expedient to change the organization into that of a regular monastic order and adopt the rules of Augustine, and in this form the order was confirmed by Urban VIII. in 1626. It spread rapidly through Switzerland, Italy, and France, and did good service as a means of education and instruction.

Vitalianus, pope 657-72, was a native of Campania. He summoned Archbishop Maurus of Ravenna to appear in Rome before the papal tribunal, and when Maurus declined to obey, he was excommunicated. But then the archbishop turned round and excommunicated the pope, and Vitalianus had no means to vindicate the papal authority.

Vitalis, Ordericus, b. at Attengesham, near Shrewsbury, England, Feb. 16, 1075; descended from a French family; was in 1086 sent to Normandy; became monk in the monastery of St. Evroul, and wrote a *Historia Ecclesiastica* from the creation to 1142. The book, which is very important both for Normandy and England, was first edited by Duchesne in his *Hist. Norm. Script.*, Paris, 1619; best by A. le Prevost, Paris, 1838-53, 5 vols., and translated into English by Forester, London, 1853-56, 4 vols.

Vitringa, Campegius, b. at Leeuwarden, Holland, May 16, 1659; d. at Franeker, March 31, 1722; was appointed professor of theology at Franeker in 1683, and published *Comment. in Isaiam*, Leeuwarden, 1714-20, 2 vols., which is still recognized as a work of great value.

Vitus, St., a Sicilian boy who suffered martyrdom under Diocletian. He is the patron saint of actors and dancers, and, for some reason unknown, his name has always been connected with dancing. In the 17th century arose among the peasants of Southern Germany the superstition that one could ensure good health for one year to come by presenting gifts to his image and dancing the whole day and night before it on his festival, June 15; and consequently his chapels at Ulm and Ravensberg were filled that day with fanatic dancers. But long before that time his name had been connected with a peculiar nervous disease, caused by hysteria, and called Chorea St. Viti, St. Vitus's Dance, etc.

Vives, Juan Ludovico de, b. at Valencia, Spain, March, 1492; d. at Bruges, Flanders, May 6, 1540; studied theology and philosophy in Paris; lectured at Louvain and Oxford, and finally settled at Bruges. He was a decided adversary of scholasticism, and leaned conspicuously toward the Reformation. His complete works appeared at Valencia, 1782, 8 vols. quarto. His life was written in Dutch by W. Francken, Rotterdam, 1853.

Voetius (foo'-e-tius), **Gysbertus**, b. at Heusden, Holland, March 3, 1588; d. at Utrecht, Nov. 1, 1676; was appointed professor of theology at Utrecht in 1634. He was a pupil of Gomorrus, a bitter enemy of Arminianism,

and for many years the master spirit of the Dutch Church, but not only his polemical, also his dogmatical works have long ago ceased to have any but an historical interest.

Volney, Constantin François Chassebœuf, Comte de, b. at Craon, Feb. 8, 1757; d. in Paris, April 25, 1820. He made an extensive and eventful tour in the East, which he wrote up in his famous *Voyage en Syrie et en Égypte*, Paris, 1787, 2 vols., Eng. trans., *Travels through Syria and Egypt* in 1783, 1784, and 1785, London, 1787, 2 vols. From this book he published an extract under the title *Les Ruines*, Paris, 1791, Eng. trans., *The Ruins: or, A Survey of the Revolutions of Empires*, London, 1792 (?), 2 parts, n.e., 1878, which is an infidel classic. (See his anonymous life, London, 2d ed., 1840.)

Voltaire, François Marie Arouet de, b. in Paris, Nov. 24, 1694; d. there, May 30, 1778. As a young man he made a forced stay of three years, 1726-29, in London, and with him begins that invasion of English ideas which characterized French civilization during the latter part of the 18th century. Later on he lived for many years, 1734-49, in the house of Madame Châtelet at Cirey, and three years, 1750-53, at the court of Friedrich the Great. The last part of his life he spent at Ferney, in the county of Gex, where he bought a great estate and lived in grand style. His attempts at diplomacy, 1718-19, in Holland, and 1750-53 at Potsdam, covered him with ridicule. But in literature, as a poet, historian, and philosopher, he achieved a fame even beyond that of Erasmus in the 16th century, and never equalled since. As a landlord, neighbor, friend, and citizen in general, he also commands respect. The Swiss watch-making industry, at one time an important item in the household of the people, owed a good deal of its success to his energy and practical sense, and for his tenants he built not only a theatre, but also a church. What interest, however, he may have in church history is due to his philosophy. As a philosopher he represents the deism or atheism of his time in its most superficial form, often on the very verge of blasphemy. So far as his criticism and sarcasms were directed against the Roman Catholic Church, such as it revealed itself just then in France, with the revocation of the Edict of Nantes and the judicial murder of Calas on the one side, and on the other its *abbés galants* writing the *Encyclopédie* and dancing attendance upon the Paris salons, he was not so very far from right; there are occasions at which his *écrasez l'infame* actually has the ring of a cry for justice. But even the best he did, his *Traité sur la Tolérance*, for instance, shows plainly enough that his views, acceptable though they be, did not spring from an elevated idea of liberty, but were simply based upon religious indifference, and the mark he left upon French intellect has, beside its clearness, precision, simplicity, and other admirable qualities, also an element of levity and superciliousness, which is altogether too dear as a joke and altogether too cheap when taken seriously. There is an excellent life of him by James

Parton, Boston, 1881, 2 vols. (Cf. John Morley, *Voltaire*, London, 1886. Also George Horn, *Wilhelmine, Margravine of Baireuth and Voltaire*, London, 1888; *Voltaire and the Margravine of Baireuth* [correspondence edited by Princess Christian], 1888.) C. P.

Voragine. See JACOB OF VIRAGGIO.

Votive Offerings. Among the Greeks and Romans it was quite a common custom to place votive tables, accompanied with valuable offerings, in the temples, in order to perpetuate the remembrance of some signal deliverance from peril, or of some other direct answer to prayer. The Christians adopted this custom, and it finally assumed enormous dimensions as the worship of saints and relics increased. In the Roman Catholic Church it is still alive.

Vow, a solemn religious promise by which one binds himself to do or suffer certain things. The first instance recorded in Scripture is that of Jacob on his way to Padan-Aram (Gen. xxviii. 20). They were not enjoined in the Mosaic law, which only regulated an existing custom. The vows of minors, etc., were not binding without the consent of the head of the family (Num. xxx.). If persons vowed themselves to the Lord's service, they were obliged to perform strictly what they had said, but when it was other persons or things, there might be a redemption on certain terms (Lev. xxvii.). To fulfil a sinful vow was sin, but no consideration of inconvenience or loss could absolve one from a lawful obligation (Ps. xv. 4, Mal. i. 14). Such self-imposed services seem to have been allowed in the early and imperfect dispensation, but are out of place in the fuller light and freedom of the gospel. T. W. C.

Vowel-points. See BUXTORF, CAPELLUS.

Vows. A vow was a voluntary promise made to God or an act by which a man devoted himself or some member of his family, or some portion of his property to the service of religion. Vows sprung up in the earliest times as expressions of gratitude or to avert some calamity, to secure a special blessing, or to express peculiar zeal for God. Under the Mosaic system three kinds of vows are recognized. There were, first, vows of special consecration (*neder*). They consisted of a promise to do something for God's glory in addition to the required sacrifices or tithes. Jacob's vow was of this class. Nothing could be vowed which already legally belonged to God, or which had been acquired by fraud or crime. Vows could be redeemed by money given to the sanctuary, according to the valuation of the priest. Persons or things consecrated to a sacred use were called *corban*, or a gift. Christ rebuked the habit of some who vowed their property to religious uses, and thereby neglected the care of their aged parents.

A second kind of vow (*nezor*) involved a personal separation from common circumstances for a time, in order to enjoy the service of God and to present an example of piety to others. This included all vows of abstinence or renunciation to which a person bound himself. The Nazarites are the prin-

cipal example of this kind of vows. They were the heroes of the faith and piety of their day. Their vows are called "singular"—i.e., special or extraordinary (Num. vi. 2, Lev. xxvii. 2). Married women and minors could not make such vows without permission of the head of the family (Num. xxx.). The rules for the Nazarite are given in Num. vi. He must abstain from wine to avoid unholy fanaticism. His hair must remain uncut, as a living crown or pledge of his separation unto holiness. Like the highpriest, he must not defile himself by touching a dead body, for death was the penalty of sin. At the close of the period he must offer up a burnt-offering, a peace-offering, and a sin-offering, in view of any imperfections in his service, and cut off his living crown of hair and put it on the fire under the peace-offering (Rev. iv. 10). Now, except the last, these rites correspond to those used at the consecration of the highpriest. Hence Nazariteship rose to a life nearer to God and similar to a priestly life. The nation indeed was to be a kingdom of priests (Ex. xix. 6), yet few rose to the high privilege. Nazariteship was also akin to the prophetic order, Nazarites and prophets being classed together and held up as examples of purity (Amos ii. 11, Sam. iv. 7). Occasionally devout parents dedicated their children to a lifelong Nazariteship. There are three remarkable examples, Samson, Samuel, and John the Baptist. God also intended Israel to be the Nazarite among the nations. Samson, in his strength and weakness, was a remarkable type of Israel in this respect. He generally lacked a true and intelligent zeal for God. When true he was invincible, but when dallying with sin he lost his strength. Yet finally, by repentance and prayer, his strength was restored, and he became a very hero of faith (Heb. xi. 32).

The third class of vows (*cherem*) referred to things which were utterly devoted to destruction. This included everything hostile to the Theocracy. But only God could specify what should be put under the ban, and Israel promised to execute his commands in this respect. God ordered the Canaanites to be extirpated, because the cup of their iniquity was full; all enticers to idolatry were to be put to death, and what God declared to be an "accursed thing" was not to be appropriated. Such things, if incapable of destruction, like the metals, were to become the inalienable property of the sanctuary. Now Christ, while not ceremonially a Nazarite, exhibited all the conditions. He was entirely consecrated to God, separate from all sin, and he became a curse for us.

If vows were not enjoined in the Old Testament they would not be in the New. Yet they are not even now forbidden. Paul's assumption of vows on a few occasions was evidently only to disarm the prejudices of his enemies. Monastic vows betray the legal spirit of the mediæval church. The *consilia evangelica* (or vows of celibacy, poverty, and obedience to ecclesiastical superiors) were obligatory only on those who wished to reach perfection. But alas! the system claimed that its devotees could do more than the gos-

pel required, and hence these works of supererogation could be sold to others. See **INDULGENCES**. Vows are now unnecessary, just so far as the Christian intelligently understands his profession, which includes all vows. For with the profession of Christ a man consecrates himself, his family, and his property unto God. He separates himself from sin, renouncing the world, the flesh, and the devil. He regards every evil as under the *divine anathema*, and therefore utterly devoted to destruction. Hence, special vows of consecration, or pledges of abstinence from certain dangers, or vows of hostility to certain evils are unnecessary to the thoroughly intelligent and sincere professor of religion. But believers represent every grade of intelligence and faith, and vows may be useful to certain classes. It is also the privilege of the strong to bear the infirmities of the weak, and the association of the strong with the weak in special vows may be the fulfilling of the law of love.

E. T. CORWIN.

Vulgate. See **BIBLE**, p. 104.

W.

Wace, Henry, D.D. (Oxford, 1883; Edinburgh, 1883), Church of England; b. in London, Dec. 10, 1836; was educated at Oxford, and ordained priest, 1862; professor of ecclesiastical history in King's College, 1875, and its principal since 1883. He wrote *Christianity and Morality* (Boyle Lectures), London, 1876, 7th ed., 1886; *The Foundation of Faith* (Bampton Lectures), 1880, 2d ed., 1881; *The Gospel and its Witnesses*, 1883, 2d ed., 1884; *Some Central Points of Our Lord's Ministry*, 1890. He was joint editor with Dr. William Smith of the *Dictionary of Christian Biography . . . to Charlemagne*, 1880-86, 4 vols.; with Dr. Schaff of second series of the *Nicene and Post-Nicene Library*, New York, Christian Literature Company, and Oxford, Parker, 1890 sqq.; and alone of the *Bible* (Speaker's) *Commentary on the Apocrypha*, London, 1886, 2 vols.

Wackernagel, Karl Eduard Philipp, b. at Berlin, June 28, 1800; d. at Dresden, June 20, 1877; acquired a great name by his hymnological publications, *Das deutsche Kirchenlied von Luther bis Herman*, Stuttgart, 1841; *Das deutsche Kirchenlied von der ältesten Zeit bis d. 17. Jahrhundert*, Leipzig, 1862-77, 5 vols., etc.

Waddel, James, D.D. (Dickinson, 1792), Presbyterian; b. at Newry, Ireland, July, 1739; d. at Hopewell, Louisa County, Va., Sept. 17, 1805. He was brought to Pennsylvania in infancy; held rural charges in Virginia; lost his sight, 1785, and became famous as the "blind preacher," and is sketched in William Wirt's *British Spy*. All his manuscripts were burned by his order. His daughter married Dr. Archibald Alexander.

F. M. B.

Wadding, Luke, Roman Catholic historian;

b. at Waterford, Ireland, Oct. 16, 1588; d. at Rome, Nov. 18, 1657. He was taken to Spain in childhood; studied at Lisbon; entered the order of Cordeliers, 1604; became professor of theology at Salamanca; went to Rome, 1618, with the bishop of Cartagena; received a chair of divinity there; founded the Irish college of St. Isidore, 1625, and was its principal till death; procurator of his order, 1630-34, and vice-commissary, 1645-48. He favored Jansenism till it was condemned by the pope, in 1653. His chief work, a history of the Franciscans, *Annales ordinis Minorum*, Lyons and Rome, 1625-54, 8 vols., extends to 1540; it was continued by De Luca, Ancona, Asculano, and De Correto (vol. xxi. to 1584, 1844).

F. M. B.

Waddington, George, D.D. (Cambridge, 18—), Church of England; b. Sept. 7, 1793; d. at Durham, July 20, 1869. He was fellow of Trinity College, Cambridge; prebendary of Ferring, Chichester; vicar of Masham, Yorkshire; dean of Durham, 1840, and warden of the college there, 1841. His chief works are *A History of the Church to the Reformation*, London, 1833, and *History of the Reformation on the Continent*, 1841.

F. M. B.

Wafer, the form in which the bread is prepared by Romanists and Lutherans for the eucharist. Its use began in the 11th century. It is composed of unleavened bread, and in the Roman Church bears upon it the form of the Saviour or the letters I. H. S. F. H. F.

Wagensell, Johann Christoph, b. at Nuremberg, Nov. 26, 1633; d. at Altdorf, Oct. 9, 1705; was appointed professor at the latter place in 1667, and published *Sota*, Altdorf, 1674, a Latin translation of the Mishna tractate on the treatment of an adulterous wife, and *Tela Ignea Satanae*, 1681, a translation into Latin of some Jewish writings against the Christians.

Wahhabees. See p. 601.

Wainwright, Jonathan Mayhew, D.D. (Union College, 1823; Harvard, 1835), D.C.L. (Oxford, 1852), Episcopalian; b. at Liverpool, England, Feb. 24, 1792; d. in New York, Sept. 21, 1854; was graduated at Harvard, 1812; ordained priest, 1816; was successively rector at Hartford, Boston, and New York, and consecrated provisional bishop of New York, 1852. He published sermons, travels, articles, etc. His controversy with Rev. Dr. George Potts, a Presbyterian divine of New York City, caused by his saying, "There is no church where there is no bishop," attracted much attention. It was published under title *No Church without a Bishop*, New York, 1845.

Wake, William, D.D. (Oxford, 1689), archbishop of Canterbury; b. at Blandford, Dorsetshire, 103 m. w. by s. of London, 1657; d. at Lambeth Palace, Jan. 24, 1737. He studied at Christ Church, Oxford; became canon and king's chaplain, 1689; rector of St. James', Westminster, 1693; dean of Exeter, 1701; bishop of Lincoln, 1705, and primate, 1716. He was a man of learning, moderation,

and high character. The most noted of his many works is his translation of *The Genuine Epistles of the Apostolical Fathers*, London, 1693. F. M. B.

Wakefield, Gilbert, b. at Nottingham, Feb. 22, 1756; d. in London, Sept. 9, 1801. He entered Jesus College, Cambridge, 1772, and became a fellow, 1776; took orders, 1778, and was curate at Stockport and Liverpool, but left the church, 1779; was classical tutor in the dissenting academy at Warrington, 1779-83, and at Hackney, 1790-91. His *Enquiry into the Expediency and Propriety of Public or Social Worship* (London, 1791) did him much injury, and his attack on Bishop Watson's *Address* (1798) procured him two years' imprisonment for seditious libel. He was "one of the most honest of men, but precipitate, narrow-minded, presumptuous," and very acrimonious in controversy, attacking with equal zeal Bishop Horsley (1788), Thomas Paine (1794), and Wilberforce (1798). (See his memoirs [partly autobiographic], 1804, 2 vols.) F. M. B.

Walahfrid Strabo. See STRABO.

Walch, Christian Wilhelm Franz, b. at Jena, Dec. 25, 1726; d. at Göttingen, March 10, 1784; was appointed professor at Jena in 1750, and at Göttingen, 1753. He was a very prolific writer, and his *Historie der Ketzereien*, Leipzig, 1762-85, 11 vols., is still used.

Waldenses, the native Free Church of Italy. The origin of the Waldenses has been traced by some to the Henricians (q.v.), the Cathari (q.v.), and others, but there is no reliable evidence that they had an existence before Peter Waldo (Valdez), a merchant of Lyons, France, in the 12th century, who is said to have acquired his property by questionable means, and to have resolved, when he was converted in consequence of a startling event, which happened in his own history, to distribute it among the poor. A friend is said to have fallen suddenly dead by his side, and when he applied to a theologian for spiritual counsel, he was directed to "go and sell all that he had." He also remembered the remaining portion of the passage, and sought to follow Christ. He thus accepted for himself the principle of voluntary poverty, without, however, taking the monastic position in reference to it, and it became characteristic of his followers, though they were never enjoined to gain their livelihood by begging, as has been maintained. Peter also had portions, at least, of the Bible translated for his own use, and sought to spread the knowledge of the truth thus obtained among the people by preaching. He is said to have visited the pope (Alexander III.) and to have been affectionately received by him. His voluntary poverty was approved, but he was not encouraged to preach except upon consent of the clergy of the city where he was.

Waldo's followers multiplied and spread, preaching as they went. At a council in Rome, in 1179, certain Waldenses appeared, and asked that the privilege of preaching might be formally granted to them. Their ignorance

of technical theology caused some amusement among the bishops, and they were forbidden to preach. But their call was from God, and they refused to submit to the commands of the hierarchy. They soon fell out with the bishop of Lyons, and the Council of Verona (1183-84) pronounced the anathema upon them. But they maintained the universal priesthood of believers, and the right of private judgment, and perceiving that they were in fundamental opposition to the church, they consented, for the most part, to take the consequences, and separated from Rome. This occurred at the disputation of Pamiers (France, 40 m. s. of Toulouse) in 1207. Those of the Waldenses who remained in the Roman Church, or soon returned to it, formed a number of small sects; but in general the Waldenses left it. They were soon condemned again and commands given for their persecution. And at the Lateran Council (1215) Rome spoke again formally against them.

Now began the dispersion of the Waldenses, seeking asylum and opportunity for labor throughout Europe. We hear of them in different parts of France, in the Netherlands, in Germany, particularly in Bohemia, in connection with the Hussites when the latter had arisen, in Austria, and in Switzerland. But all these groups of individuals led to no organizations which perpetuated the name and influence of the church; they soon were absorbed and disappeared in the church life of the different countries. Not so with the colonies which sought refuge in the obscurity of the French and Italian Alps. The French Alps were a natural refuge, and the Italian Alps were occupied with people in some senses prepared for their pure gospel. Here they settled, cultivated the barren and forsaken valleys, made themselves useful, and gained a permanent home. Gradually they increased in numbers, till they finally were compelled to seek new quarters. In 1382 they must have numbered about 50,000 souls. So the colony in Calabria was founded, which, though exterminated in the period of the Reformation, has left traces of its existence even to our own day. The proper home of the Waldenses remained, however, the Cottian Alps.

The persecutions of the Waldenses began as soon as they had fairly settled in their new home. In 1209 was the decree of Otto IV. against them. Eleven years later the city of Pinerolo (21 m. s. w. of Turin) forbade its citizens to harbor them under penalty of a heavy fine. Bloody persecutions began about the end of the 13th century. In 1297 an Inquisitor was directed to remain at Perosa and arrest all heretics. In 1312 a Waldensian preacher was burned at Perosa (18 m. s. w. of Turin). And so at various dates down to 1500, with longer or shorter intervals of peace, the Waldenses were exposed to the bitterest trials. The same history is to be given of the settlements within the French territories, till in 1503 a decree of Louis XII. gave them rest for a time.

The doctrines of the Waldenses in this early period are to be reduced to one, so far as they

differ from those of the Roman Church, and that is the doctrine of the Bible. They read the Bible, and such practices as gathered about the unbiblical belief in purgatory were rejected by them, along with this belief. They denied the necessity of the intervention of the priest between the soul and God. Proper creeds they did not have. The Bible was their creed, but they laid special emphasis upon the Sermon upon the Mount. The influence of neighboring Cathari is to be observed in their objections to begging, to the taking of oaths, and to recognizing the power of the state over life and death. They distinguished between bishops, priests, and deacons, but their bishops were not an especial order. The dogmatic side of the Waldensian movement was, therefore, not of a schismatic tendency, except so far as the abuses of the administration of Rome called for a separation.

When the Reformation took place the Waldenses at once took measures to bring themselves into communication with the leaders of the new movement. The Reformers gave them a statement of the Reformed doctrine, which was considered at a synod at Chanforans in 1532. The doctrine of predestination gave some trouble, but the following year the statement was accepted, and connection definitely made with the Swiss Reformers. The next problem was the practical reformation of the customs and doctrine of the churches. This was accomplished with little difficulty. The churches were organized upon the presbyterian model. The Bible as translated by Olivetan was largely introduced. Colporteurs carried the writings of the reformers throughout the church. The French valleys were soon thoroughly reformed, and in 1535 gave in their confession of faith to Francis I. Then came persecution. Twenty villages were burned; thousands were slain. Only about 4000 survived, and these fled into the higher Alps for safety. In 1560 persecution broke out again. The process was slower in the Italian Alps. Preaching began in 1555, and in the same year persecution began. In 1561 a certain toleration was granted the Waldenses, and a confession having been prepared in French in 1559, it was published in 1563 in Italian.

Thus the first contact of the Waldenses with the Reformation cost them much, but worse times were to follow. In 1630 a plague killed nearly all the pastors of the Italian churches, so that they were obliged to call in the services of French pastors. The French language was therefore made the language of the public services. The organization of the churches became also more perfectly Presbyterian. In 1655 came the severest period of persecution. So dreadful were the cruelties that Cromwell threatened armed intervention, and Milton called out in impassioned verse, "Avenge, O Lord, thy slaughtered saints." In 1686-87 they were compelled to emigrate, but in 1689 they returned to their homes. (See ARNAUD.) At the end of the 18th century they were still in an oppressed and sad condition, but Napoleon manifested an interest in them, and they lived on till the day of their liberation, with that of all Italy, came.

This was ushered in by the revolutionary year of 1848. The edict of emancipation was signed Feb. 17, 1848. The Waldenses had been prepared for this event by the visit of Felix Neff (1826), who reawakened the fire of evangelical piety among them, and by the work of Antoine Blanc, who had established meetings for the cultivation of practical piety among them. Other Protestant efforts in Italy at large had been made and certain foreign churches built, but the field was still uncultivated, and Milton's prayer, with which he closed his sonnet, was unfulfilled. But now the Waldenses seized upon their opportunity and began the work of evangelical missions in Italy. Slowly, as circumstances allowed here and there, the work of missions was pushed forward. In 1854 the Waldensian Theological School was established; in 1860 the conduct of the mission entrusted to a special commission. The results of the work may be seen by the following statistical statements: In 1848 the Waldensian churches had 18 clergymen, 15 congregations, and a few schools. In 1885 the state of things in the valleys was about the same, 24 clergymen taking the place of the former 18; but there were 43 new congregations, with 4000 communicants, and with occasional and regular church attendants numbering from 30,000 to 40,000. On Nov. 25, 1883, the persecuted Waldensian Church dedicated its first church in the city of Rome! It has developed an extensive literary activity, has journals of all sorts, and independent works in every department of theological science.

A full and valuable bibliography, by Comba, is to be found in Herzog's *Realencyclopædie*, 2d ed., vol. xvi., p. 610. (See also Lea, *History of the Inquisition in the Middle Ages*, New York, 1888, 3 vols.; Melia, *Origin, Persecution, and Doctrines of the Waldenses*, —, 18—, —vols.; É. Montet, *Histoire littéraire des Vaudois du Piémont*, Genève, Paris, 1885; E. Comba, *History of the Waldenses*, Eng. trans., London, 1888; Louis Brunel, *Les Vaudois des Alpes Françaises*, Paris, 18—, 2d ed., 1890; Jules Chevalier, *Mémoire historique sur les hérésies en Dauphiné (Vaudois)*, Valence, 1890; Hermann Haupt, *Waldenserthum und Inquisition im süd-öst. Deutschland*, Freiburg i. Br., 1890; Wilhelm Preger, *Die Verfassung der franz. Waldenser in der älteren Zeit*, München, 1890.) F. H. F.

Waldenström, Paul Petter, Swedish Lutheran; b. at Luleå, Sweden, July 20, 1838; studied theology at Upsala; was ordained in 1864, and became in the same year head master of the gymnasium at Nuceå, and in 1874 at Gefle. He is leader of the free church movement in Sweden, and the representative of a widespread revival of a somewhat aggressive character. He was one of the founders of "Svenska Missionsförbundet," which has developed a considerable energy both in home and foreign missions. Among his writings are a translation of the New Testament, with notes, 1883; several collections of sermons; translated are *The Lord is Right: Meditations on the Twenty-fifth Psalm*, Chicago, 1889; *The Blood of Jesus*, 1889; *The Reconciliation*, 1889.

Waldo. See WALDENSES.

Walker, James, D.D. (Harvard, 1835), LL.D. (Yale, 1860), Unitarian; b. at Burlington, Mass., Aug. 16, 1794; d. at Cambridge, Mass., Dec. 23, 1874; was pastor of the Unitarian church in Charlestown, 1818-39; editor of the *Christian Examiner*, 1831-39; professor of philosophy in Harvard, 1839-53, and president, 1853-60, when he retired. He published several sermons, memoirs, *Natural Religion*, *The Philosophy of Religion*, etc.

Walker, James Barr, D.D. (Western Reserve College, 18—), Congregationalist; b. in Philadelphia, Pa., July 29, 1805; d. at Wheaton, Ill., March 6, 1887. He graduated at Western Reserve College, 1831; edited religious newspapers; was licensed, 1841, but was never a settled pastor. He wrote the widely circulated *Philosophy of the Plan of Salvation*, Boston, 1855 (published anonymously), and other works.

Wall, William, D.D. (Oxford, 17—), Church of England; b. 1646; d. at Shoreham, Kent, 56 m. s. by w. of London, 1728. Here he was vicar from 1676. His monumental *History of Infant Baptism* appeared, London, 1705, 2 vols.; was translated into Latin, and reprinted 1836 and 1862, with *Reflections* on it by the Baptist, John Gale, 1711, and Wall's *Defence*, 1720. He wrote also *Critical Notes on the Old Testament*, 1734, etc. F. M. B.

Walther, Carl Ferdinand Wilhelm, D.D. (Capital University, Columbus, O., 1877), Lutheran; b. at Langenchursdorf, Saxony, Oct. 25, 1811; d. in St. Louis, Mo., May 7, 1887. He studied theology at Leipzig; came to America in 1838, and became in 1849 professor of theology and president of Concordia Seminary in St. Louis. He was the founder and leader of the Missouri Synod, the most orthodox branch of the Lutheran Church in America. He wrote a number of works in German. (See *Encyclopædia of Living Divines*, s.v.)

Wallis, John, D.D. (Cambridge, 16—), F.R.S. (16—), b. at Ashford, Kent, England, Nov. 23, 1616; d. at Oxford, Oct. 28, 1703; was educated at Cambridge; became Savilian professor of geometry at Oxford in 1658, and was made one of the royal chaplains after the Restoration. Besides mathematical works he published *A Brief and Easy Explanation of the Shorter Catechism*, London, 1663, which ran through many editions; *The Doctrine of the Blessed Trinity*, 1690; *A Defence of the Christian Sabbath*, Oxford, 1692; sermons, etc.

Walloon Church, The, numbers in the Netherlands 17 congregations, with 26 ministers, and about 10,000 members, descendants from French Reformed refugees from France and Flanders, and speaking French or the Walloon patois.

Walpurgis, or Walpurga, St., the sister of Willibald (q.v.), who became abbess of the convent at Heidenheim, where her brother, Wunnebold, also exercised supervision. She died in 776 or 778, and May 1 is observed in her honor as the day of her canonization.

The night of Walpurgis, May 1, is the time when witches are supposed to begin their operations. F. H. F.

Walter of St. Victor, pupil of Hugo of St. Victor (q.v.), sub-prior of the same monastery till 1173, and then prior; d. about 1180. He is known by extracts from an unpublished work, in which he condemns the philosophic treatment of theology as heresy. F. H. F.

Walther von der Vogelweide, a minnesinger of rare delicacy and beauty; b. in the Tyrol, 1165-70; d. about 1230 in Würzburg, near which a small fief had been given him by Frederick II. He spent his life at the courts of various royal personages engaged in the cultivation of poetry. In the conflicts of the times between the papacy and the empire, he was found upon the side of the empire, and did much to influence opinion.

F. H. F.

Walton, Brian, D.D. (Cambridge, 1639), Church of England; b. at Seymour, in the Cleveland district of Yorkshire, 1600; d. in London, Nov. 29, 1661. He studied at Magdalen and Peterhouse, Cambridge; B.A., 1619; M.A., 1623; rector of St. Martin's Ongar, London, 1626, and of Sandon, Essex, 1636; prebendary of St. Paul's. Deprived of these preferments, in consequence of the Civil War, he retired to Oxford, 1642, and planned his great Polyglott Bible, in which he was assisted by various scholars and facilitated by Cromwell. The proposals appeared 1652, and the six folio volumes, London, 1654-57. His *Introductio ad lectionem Lingarum Orientalium*, 1654, was subsidiary to the Polyglott. He lived in London from 1646, and was consecrated bishop of Chester, Dec. 2, 1660. (See his memoirs by H. J. Todd, London, 1821; vol. ii. contains his answer to Owen.) F. M. B.

Wandering Jew. See JEW, THE WANDERING.

Wandering, The. See WILDERNESS.

War is certainly a great evil, alike in the suffering it causes and the sins it occasions, yet neither Scripture nor reason justify those who condemn it as always wicked. In this imperfect world a nation has the same right, and, we may add, duty of self-defence that an individual has in cases where life can be preserved in no other way. Peace may be bought at too dear a price. The sore discipline of war works out what is to be gained in no other way. In the Old Testament Jehovah is called "a man of war" (Ex. xv. 3), and David again and again asks divine guidance in his military concerns (Ps. ix., xviii., lx., cxliv., etc.). Nor is the tone of the New Testament different. John the Baptist did not demand of the soldiers (Luke iii. 14), nor Jesus of the centurion of Capernaum (Matt. viii. 5), nor Peter of Cornelius (Acts x.) that they should abandon their profession. God has given the powers that be the sword to punish evil doers (Rom. xiii. 3, 4, 1 Peter ii. 14), and it is surely as much a duty to defend the state against external as against internal transgressors. The opposition of the primi-

tive church to military service rested not so much upon its intrinsic character as upon the idolatry involved in the oath by the standards.

T. W. C.

Warburton, William, D.D. (Cambridge [?], 1755), bishop of Gloucester; b. at Newark, 120 m. n. by w. of London, Dec. 24, 1698; d. at Gloucester, June 7, 1779. He attended grammar schools only, and was bred to the law, but took orders, 1723-26, and became rector of Griesly, 1726, and of Brant Broughton, Lincolnshire, 1728. Here he studied hard, and produced *The Alliance between Church and State*, London, 1736, and *The Divine Legation of Moses*, 1738-41, 2 vols. The latter was directed against the Deists; it won great fame, and provoked many attacks, which he answered in *Remarks*, 1745. His *Vindication of Pope's Essay on Man*, 1739, was the means of advancing his fortunes and helping him to a wealthy marriage. He published an edition of Shakespeare, 1747, and *Julian*, 1750. In 1757 he was made dean of Durham, and in 1760 bishop of Gloucester. He attacked the Methodists in *The Doctrine of Grace*, 1762; engaged in controversy with Bishop Lowth, and founded the Warburton Lecture (1768), to prove the truth of revealed religion from the prophecies. He was a man of brilliant talents and generous nature, an intellectual athlete, a ready, "rude and arrogant" disputant, who (however sincerely) argued rather for victory than for truth, and accomplished rather the display of mental power than any solid and permanent result. His works, edited by Bishop Hurd, and containing more of *The Divine Legation*, appeared in 7 vols., 1788, and in 12 vols., 1811. (See also *Tracts*, 1789; *Letters*, 1808, and *Selection from Unpublished Papers*, 1841. His life was written by Bishop Hurd, 1794 [enlarged, 1860], and by J. S. Watson, 1863.)

F. M. B.

Ward, William Hayes, D.D. (University of New York and College of New Jersey, 1873), LL.D. (Amherst College, Massachusetts, 1885), Congregationalist; b. at Abington, Mass., June 25, 1835; studied in Union Theological Seminary of New York, 1856-57; held various pastoral charges; was professor of Latin in Ripon College, Wisconsin, 1865-67, and became associate editor of the *New York Independent* in 1868, and in 1871 superintending editor. He was director of the Wolfe Exploration to Babylonia, 1884-85.

Wardlaw, Ralph, D.D. (Yale, 1818), Scotch Congregationalist; b. at Dalkeith, 6 m. s.e. of Edinburgh, Dec. 22, 1779; d. at Glasgow, Dec. 17, 1853. He studied at Glasgow University, and was pastor in that city from 1803, and professor of theology from 1811. He published a *Selection of Hymns*, Glasgow, 1803, 6th ed., 1820, and books on *The Socinian Controversy*, 1814, 2d ed., 1815; *Unitarianism*, London, 1816; *Ecclesiastes*, Edinburgh, 1821; *Infant Baptism*, 1825; *Assurance of Faith*, Glasgow, 1830; *The Sabbath*, London, 1832; *Civil Establishments of Christianity*, Glasgow, 1832; *Christian Ethics*, London, 1833; *The Atonement*, Glasgow, 1844; *Congregational Independency*, 1848, and *The Miracles*, Edinburgh, 1852. His lectures on theology (Edin-

burgh, 1856-57, 3 vols.), *Proverbs* (Edinburgh, 1861, 3 vols.), *Romans* (London, 1861, 3 vols.), *James* (1862), and *Zechariah* (Edinburgh, 1862), appeared posthumously. Some of his twelve hymns have been much used. (See his life by Dr. W. L. Alexander, Edinburgh, 1856.)

F. M. B.

Ware, Henry, D.D. (Harvard, 1806), Unitarian; b. at Sherburne, Mass., April 1, 1764; d. at Cambridge, July 12, 1845. He graduated at Harvard, 1785; was pastor at Hingham, 1787-1805, and Hollis professor of divinity in Harvard, 1805-45. His election to this post was earnestly opposed as denoting a transition in the doctrinal position of the college, and caused the beginning of the Unitarian controversy. Ware published *Letters to Trinitarians and Calvinists*, Cambridge, Mass., 1820, in answer to L. Woods' *Letters to Unitarians*, and an *Inquiry into the Foundation, Evidences, and Truths of Religion*, Cambridge, Mass., and London, 1842, 2 vols. His son, **Henry Ware, Jr., D.D.** (Harvard, 1834), b. at Hingham, Mass., April 21, 1794; d. at Framingham, Mass., Sept. 22, 1843; graduated at Harvard, 1812; was pastor of the Second Church in Boston, 1817-30, and Parkman professor of pulpit eloquence in Cambridge Divinity School, 1830-42. He edited the *Christian Disciple* and wrote *Hints on Extemporaneous Preaching*, Boston, 1824; *Formation of the Christian Character*, 1831, and sundry memoirs, poems, etc. A few of his hymns have been much used. Four volumes of selections from his writings were edited by C. Robbins, 1846-47, and a memoir by his brother, J. Ware, 1845, 2 vols. His wife, Mary Lovell Ware (d. 1849), was the subject of a well-known memoir by E. B. Hall, 1852. His brother, **William Ware** (1797-1852), the most brilliant member of this family, wrote the historical romances *Zenobia*, New York, 1837; *Aurelian*, 1838, and *Julian*, 1841.

F. M. B.

Warfield, Benjamin Brockinridge, D.D. (College of New Jersey, 1880), Presbyterian; b. at Lexington, Ky., Nov. 5, 1851; graduated at Princeton College, 1871, and Theological Seminary, 1876, and was appointed professor of New Testament language and literature at Western Theological Seminary, Allegheny, Pa., in 1879, and professor of systematic theology in Princeton, 1887. He is the author of *An Introduction to the Textual Criticism of the New Testament*, New York, 1887.

Warneck, Gustav, Ph.D. (Jena, 1870), D.D. (hon., Halle, 1883), German Protestant; b. at Naumburg, Prussian Saxony, March 6, 1834; studied theology at Halle; held various pastoral charges, and edits since 1874 the *Allgemeine Missions Zeitschrift*, Gütersloh. Of his many books and pamphlets on missions (for list see *Encyclopædia of Living Divines*, now incorporated with the *Schaff-Herzog Encyclopædia*) may be mentioned in Eng. trans., *Modern Missions and Culture*, Edinburgh, 1883; *Outline of the History of Protestant Missions*, 1884; and in the original, *Missionsstunden*, Gütersloh, 1878 sqq.; *Protestantische Beleuchtung der römischen Angriffe auf die*

evangelischen Heidenmission, 1884-1885, 2 parts; *Ultramontane Fechterkünste*, 1889.

Warren, William Fairfield, D.D. (Ohio Wesleyan University, Delaware, O., 1862), LL.D. (Wesleyan University, Middletown, Conn., 1874), Methodist; b. at Williamsburg, Mass., March 13, 1833; graduated at Middletown Wesleyan University, 1853; entered the Methodist ministry, 1854; studied at Berlin and Halle, and travelled in the East, 1856-58; was acting president of Boston Theological Seminary, 1866-71, and president of Boston University since 1873. He is the author of *Paradise Found*; *The Cradle of the Human Race at the North Pole*, Boston, 1885, 5th ed., same year; *In the Footsteps of Arminius: A Delightful Pilgrimage*, New York, 1888.

Watch-Night, Keeping. The name for the Methodist practice of holding a service on the last hours of the old year to midnight is so called. There were formerly meetings of this character held at night on other days.

Water, Holy. See HOLY WATER, p. 375.

Water of Jealousy. See JEALOUSY, p. 434.

Waterland, Daniel, D.D. (Cambridge, 17—). Church of England; b. at Wasely, Lincolnshire, England, Feb. 14, 1683; d. in London, Dec. 23, 1740. He became a fellow of Magdalen College, Cambridge, 1704, and its master, 1713; chaplain to George I., 1714; rector of Ellingham, 1713, and of St. Austin and St. Faith, London, 1720; chancellor of York, 1723; canon of Windsor, 1727; vicar of Twickenham and archdeacon of Middlesex, 1730. He is eminent as a patristic scholar, a champion of orthodoxy, and a fair-minded and unembittered controversialist. Besides much against Dr. Samuel Clarke, Whitby, Middleton, Tindal, and others, he wrote a *Critical History of the Athanasian Creed*, Cambridge, 1724, n. e. Oxford, 1870, and a *Review of the Doctrine of the Eucharist*, 1737, n. e. Oxford, 1868. His works, with a memoir by Bishop Van Mildert, were collected in 11 vols., Oxford, 1823-28, and in 6 vols., 1843 and 1856. F. M. B.

Watson, Richard, D.D. (Cambridge, 1771), F.R.S. (17—), bishop of Llandaff; b. at Heversham, near Kendal, Westmoreland, England, Aug. 1737; d. at Calgarth Park, Westmoreland, July 2, 1816. He entered Trinity College, Cambridge, 1754; became a fellow, 1760; professor of chemistry (of which he then knew nothing), 1764, and of divinity, 1771; gained various other preferments, which he was allowed to retain when appointed to a poor Welsh bishopric, 1782. A liberal in politics and religion, with ideas far ahead of his age, he lost the favor of the ruling powers, and withdrew, 1789, to a farm in his native county. His character was an extraordinary combination of manly virtues, with almost cynical indifference to duties and inordinate worldly ambition. His *Apology for Christianity*, Cambridge, 1776, and *Apology for the Bible*, London, 1796, in answer to Gibbon and Paine respectively, were highly valued, as was his *Collection of Theological Tracts*, Cambridge, 1785, 6 vols., 2d ed., 1791.

His autobiography was published by his son in 2 vols., London, 1817. F. M. B.

Watson, Richard, Wesleyan; b. at Burton-upon-Humber, Lincolnshire, Feb. 22, 1781; d. in London, Jan. 8, 1833. He was apprenticed to a carpenter at fourteen, but soon after began to preach, and published in 1800 an *Apology for the People called Methodists* (London). From 1801-12 he was in the Methodist New Connection. Returning to the Wesleyans, he helped organize their missionary society, 1813, and was one of its secretaries, 1816-30. By his *Defence of the Wesleyan Methodist Missions in the West Indies*, London, 1817, and otherwise, he furthered the anti-slavery cause. His *Conversations for the Young*, 1830; *Life of John Wesley*, 1831; *Biblical and Theological Dictionary*, 1832, 10th ed., 1850, rep. in New York, 1853; *Exposition of Matthew and Mark*, 1833, and *Sermons and Sketches of Sermons*, 1834, 3 vols., have all been popular and useful in his denomination. His most important work, *Theological Institutes*, 1823-24, 3 vols., "has been the moral and scientific standard of Methodism." (See the *Analysis* of it by Dr. McClintock, 1842, included in the New York edition of 1850.) His works, with a life by T. Jackson, were collected in 12 vols., London, 1834-37.

F. M. B.

Watts, Isaac, D.D. (Edinburgh, 1728; Aberdeen, 1728), father of English hymnody; b. at Southampton, July 17, 1674; d. at Abney Park, near London, Nov. 25, 1748. He was a precocious student, and probably undermined his health by overwork. In 1698 he became assistant minister, and in 1702 pastor of the Independent congregation in Mark Lane, London; the next year he had an assistant, and from 1712 lived with Sir T. Abney. His first book, *Horæ Lyricæ*, London, 1706, supplied several pieces to later collections; but his *Hymns and Spiritual Songs*, 1707, and *Psalms of David Imitated in the Language of the New Testament*, 1719, revolutionized a most important part of public worship, and exerted a mighty influence on the religious thought and feeling of most Englishmen and Americans for the century succeeding. Their strength, simplicity, and directness commended them to the public mind, and they were quite poetical enough for that day, though modern taste has found much in them to reject or disapprove. No one who made a business of writing English hymns before Watts (except John Mason, who produced comparatively few) had approached him in talent, and no one had furnished sacred songs nearly as well fitted for general use; so the *Psalms and Hymns* went through innumerable editions, and held the field almost unrivalled, except among the Methodists, throughout the century, supplements to them being put forth as late as 1836. His *Divine and Moral Songs for Children*, 1720, were long extremely popular. Other hymns were added in his *Reliquiæ Juveniles* and *Sermons*. His *Logic*, 1725, for a time highly esteemed and much used, is now set aside, and his numerous essays, treatises, etc., are comparatively unimportant. His character was wholly es-

timable and lovable, and his doctrinal opinions moderate for that day. His works were collected in 6 vols., 1754. His life has been written by Dr. Johnson (*Lives of the Poets*), Gibbons (London, 1780), T. Milner (1834), Southey, and S. Palmer. F. M. B.

Wayland, Francis, D.D. (Union, 1827; Harvard, 1829), LL.D. (Harvard, 1852), Baptist; b. in New York City, March 11, 1796; d. at Providence, R. I., Sept. 30, 1865. He was of English parentage, his father being a self-educated minister who came to this country in 1793, and was pastor of several Baptist churches. His early training was strict to austerity. Though not precocious, he was a good student, and at seventeen was graduated from Union College, Schenectady, N. Y. He studied medicine, completing his course three years later, but in the last year was converted and baptized. Feeling called to the ministry, he entered Andover Theological Seminary in 1816, but after a year accepted an appointment as tutor in Union College. In 1821 he became pastor of the First Baptist Church, Boston, where he became at once a leader of men. His sermons on *The Moral Dignity of the Missionary Enterprise* (Boston, 1823) and *The Duties of an American Citizen* (1825) were widely circulated, and had a profound influence. In 1826 he was elected professor in Union College, and the following year was called to the presidency of Brown University, Providence, R. I., where he did the great work of his life. No educator of his generation had greater power to mould the mind and character of young men. Others may have been more learned, more eloquent, more polished; none were greater teachers. He led the way in all educational and moral reforms, and left his impress on all the movements of his day. A firm believer in the distinctive principles of his denomination, he was a broad-minded man, a catholic Christian, a friend of every good work. In every way he was a great man—greater, perhaps, in the simplicity of his character and the strength of his Christian faith than in mental power, learning, or the capacity of leadership. In 1855 he resigned the presidency of Brown University, and after serving eighteen months as pastor of the First Baptist Church, Providence, spent his remaining years in philanthropic work and in authorship. (See his *Moral Science*, New York, 1835; *Political Economy*, 1837, and *Intellectual Philosophy*, 1854, text-books that still hold their place in schools and colleges; also the memoir by his sons, New York, 1868, 2 vols., and by J. O. Murray, Boston, 1891.)

HENRY C. VEDDER.

Wayland, Heman Lincoln, D.D. (Brown University, Providence, R. I., 1869), Baptist; son of the preceding, b. at Providence, April 23, 1830; graduated at Brown University, 1849, and at Newton Theological Institution, 1850; held various pastoral charges; was professor of rhetoric and logic in Kalamazoo College, Michigan, 1865-70, and president of Franklin College, Indiana, 1870-72, and became in the latter year editor of *The National Baptist*, Philadelphia.

Weaver, Jonathan, D.D. (Otterbein University, Westerville, O., 1873), United Brethren; b. in Carroll County, O., Feb. 23, 1824; became pastor, 1847; presiding elder, 1852; general agent of Otterbein University, 1857; bishop, 1865. He wrote *The Resurrection*, Dayton, O., 1871; *Ministerial Salary*, 1873; *Divine Providence*, 1873; *Universal Restoration not Sustained by the Word of God*, 1878.

Week, the division of time into seven days, found among nations remote from each other—Chinese, Peruvians, etc.—and hence to be attributed to the order of creation. The Jews had only numeral names for the days of the week, except the Sabbath. Besides the week of days they had a week of years or seven years; and a week of seven times seven years, or forty-nine years, brought round the year of jubilee. T. W. C.

Wegscheider, Julius August Ludwig, b. at Kübbeligen, Brunswick, Sept. 17, 1771; d. at Halle, Jan. 27, 1849; was appointed professor of theology at Rinteln, Hesse, in 1806, and removed to Halle in 1810. He was one of the leaders of the Rationalists, and his *Institutiones theologicae Christianae dogmaticae*, Halle, 1815, 8th ed., 1844, is considered the representative exposition of rationalistic dogmatics. In Halle, where he worked in perfect unison with Gesenius, he achieved an immense success; he had often 300 students in his lecture-room. But in the beginning of 1830 he was denounced as a blasphemer by the *Evangelische Kirchenzeitung*, and he and Gesenius were placed before a committee of investigation. Meanwhile the July revolution broke out in Paris, and the Wegscheider case was dropped. But from that time his leadership, his influence, was gone.

Weigel, Valentin, b. at Grossenhain, Saxony, 1533; d. June 10, 1588, at Zschapau, Saxony, where he had been appointed pastor of a Lutheran congregation in 1557. During his lifetime nothing was heard about his heresy, but some years after his death his *cantor*, Weikert, published his writings, which teach a mystic pantheism, a blending of Paracelsus and Tauler. Weikert was expelled from his office and the books were publicly burned, but a sect had nevertheless been formed. (See Hilliger, *Fata et scripta Valentini Weigelii*, Wittenberg, 1721; Opel, *Val. Weigel*, Leipzig, 1864.)

Weights and Measures. The ancient Hebrews weighed all the gold and silver used in trade. The shekel, the mineh, the talent, were all originally names of weights. The "shekel of the sanctuary" (Ex. xxx. 13) denoted not one different from the common shekel, but the standard weight, preserved in some apartment of the sanctuary. The weights of the Jews were the *shekel* (Amos viii. 5), half an ounce avoirdupois; the *mineh* or *mina* (Ezek. xlv. 12), 100 shekels or 50 ounces = 3 pounds, 2 ounces avoirdupois; and the *talent* (3 Sam. xii. 30), 8000 shekels, 80 maneh, 1500 ounces = 93 pounds, 12 ounces avoirdupois. The Roman money mentioned in the New Testament is thus valued in U. S. coinage—*mite* = 1.87 cts.; 2 mites = 1 far-

thing = 3.75 cts.; 4 farthings = 1 penny = 15 cts.; 100 pence = 1 pound = \$15.00.

MEASURES OF LENGTH were derived from the human body, i.e., from the finger, hand, and arm, not the foot or pace. The *hand-breadth* (1 Kings vii. 26) was the breadth of four fingers, from 3 to 3½ inches. The *span* (Lam. ii. 20) was the distance from the extremity of the thumb to that of the little finger, stretched as far apart as possible, say 9 to 10 inches. The *cubit*, the distance from the elbow to the end of the middle finger, about 18 inches. The different expressions about this, such as "the cubit of a man" (Deut. iii. 11), "the first measure" (2 Chron. iii. 3), "a great cubit" (Ezek. xli. 8), show that it varied. The *fathom* (Acts xxvii. 28) was from 6 to 6½ feet. The *measuring reed* (Ezek. xlii. 16) was 6 cubits, or from 10 to 11 feet, and the *measuring line* (Zech. ii. 1) was 146 feet. The *furlong* (Luke xxiv. 13) was a Greek measure = one eighth of a mile or 40 rods. The *mile*, mentioned only once (Matt. v. 41), was the Roman miliarium, which contained 1000 paces = 1618 yards; but the Jewish mile was longer or shorter according to the pace in use in the various parts of the country. The *Sabbath Day's journey* (Acts i. 12) was the distance tradition said one might travel on the rest-day without breaking the law, about seven eighths of a mile. A *day's journey* (Num. xi. 31, Luke ii. 44) indicated the distance which a person ordinarily accomplishes on foot or on a camel, about 20 miles.

MEASURES OF CAPACITY. The dry measures were the *cab* or *kab* (*hollow*) (2 Kings vi. 25), one third of an omer or 2 pints; the *omer* (a *sheaf*), the tenth of an ephah or 6 pints (Ex. xvi. 36); the *seah* (*measure*), one third of an ephah or 20 pints (Gen. xviii. 6, Matt. xlii. 33, Luke xlii. 21), the ordinary measure for household purposes; the *ephah* (Num. v. 15, Judges vi. 19, Ruth ii. 17), 10 omers or 3 seahs = 60 pints; the *homer* or *cor* (Isa. v. 10), the largest dry measure of the Hebrews, 100 omers or 600 pints, about 8 of our bushels. The Roman *modius*, translated "bushel" (Matt. v. 15), was nearly the same as the English peck.

The liquid measures were the *log* (basin), which was the smallest, and contained one twelfth of a hin or about five sixths of a pint (Lev. xiv. 10); the *hin*, one sixth of a bath or 10 pints (Ex. xxix. 40); the *bath*, the largest, and containing one tenth of a homer, 7½ gallons or 60 pints (1 Kings vii. 26, Isa. v. 10). The *firkin* (John ii. 6) was a Greek measure containing 7½ gallons. T. W. C.

Weiss, Bernhard, D.D. (Halle [?], 1863 [?]), German Protestant; b. at Königsberg, June 20, 1827; studied there, at Halle, and in Berlin, and was appointed professor of theology at Kiel in 1857, and in Berlin in 1877. He has written, among other learned and able works, *Lehrbuch der biblischen Theologie des N. T.*, Berlin, 1868, 5th ed., 1888, Eng. trans., *Biblical Theology of the New Testament*, Edinburgh, 1882-83, 2 vols.; *Das Marcusevangelium und seine synoptischen Parallelen*, Berlin, 1872; *Das Matthäusevangelium und seine Lucas-Parallelen*, Halle, 1876; *Das Leben Jesu*, Berlin,

1882, 2 vols., 3d ed., 1888, Eng. trans., *The Life of Jesus*, Edinburgh, 1883-84, 3 vols.; *Lehrbuch der Einleitung in das Neue Testament*, 1886, 2d ed., 1889, Eng. trans., *Introduction to the New Testament*, London and New York, 1889, 2 vols. Besides he has written in the so-called new edition of Meyer's Commentary the vols. on Matthew, Mark, Luke, John, Romans, Timothy, and Titus.

Weisse, Christian Hermann, b. at Leipzig, Aug. 10, 1801; d. there, Sept. 19, 1866; was professor of philosophy in the university of his native city, but has exercised some influence also on theology by his *Philosophische Dogmatik*, Leipzig, 1855-62, 3 vols.; *Die evangelische Geschichte*, 1838; *Die Zukunft der evangelisch. Kirche*, 1849, etc.

Wells, Edward, b. about 1665; d. 1727, at Cottesbush, Leicestershire, England, where he was rector since 1717; published *An Help for the more Easy and Clear Understanding of the Holy Scriptures*, 1709-28, 21 parts, including an edition of the Greek New Testament, an English translation, notes, etc.

Welsh Calvinistic Methodist Church. See PRESBYTERIAN CHURCHES, WALES, p. 748.

Wellhausen, Julius, b. at Hameln-on-the-Weser, May 17, 1844; studied at Göttingen, 1862-65; was appointed professor in the theological faculty of Greifswald, 1872; professor in the philosophical faculty of Halle, 1882; in that of Marburg, 1885. He is the foremost representative in Germany of destructive biblical criticism; particularly known for his analysis of the Pentateuch. He wrote *Text der Bücher Samuels*, Göttingen, 1871; *Pharisäer und Sadduceer*, Greifswald, 1874; *Prolegomena zur Geschichte Israels*, Berlin, 1878, 3d ed., 1886, Eng. trans., *History of Israel*, Edinburgh and London, 1885; *Skizzen und Vorarbeiten*, I., 1884; II., 1885; III., 1887; IV., 1889; *Die Composition des Hexateuchs und der historischen Bücher des Alten Testaments*, 1889.

Werkmeister, Benedikt Maria von, b. at Allgau, Upper Suabia, Oct. 22, 1745; d. at Steinbach, near Stuttgart, July 16, 1823; entered the Benedictine order in 1764; studied theology, and was in 1796 appointed pastor of Steinbach, though he was suspected of Josephinism, (q.v.) His *Beweis dass die bei den Protestanten üblichen Ehescheidungen auch nach katholischen Grundsätzen gültig sind*, 1804, made a great sensation.

Wernsdorf, Gottlieb, b. at Schönewalde, Feb. 25, 1668; d. at Wittenberg, July 1, 1729; was successively professor of theology, provost at the cathedral church, and superintendent-general at Wittenberg. In his *De auctoritate librorum symbolicorum* he claims a kind of mediate inspiration for the symbolical books of the Lutheran Church.

Wertheim, The Bible of, is a German translation of the Pentateuch by J. L. Schmidt, published at Wertheim, 1735, as the first instalment of a translation of the whole Bible. If the work had been completed, it would have been the Bible translation of the Rationalists, but, vehemently denounced by the theologians, the work was stopped by the

police, and the part issued was seized and confiscated.

Wesel, Johann von, one of the men who in the 15th century performed work preparatory for the Reformation of the 16th; died as an old man in prison in 1481. But little is known of his life. He was a teacher in the University of Erfurt in the decade between 1445 and 1456, in the last of these years being made Doctor of Theology. The humanistic spirit was controlling at Erfurt in this period, and Wesel exercised an influence which was felt later by Martin Luther. During his residence at Erfurt he composed the tract upon indulgences which was subsequently the cause of his accusation and condemnation. In 1458 we find him vice-rector of the university, and about 1460 he was called to some place upon the Rhine as preacher. His trial occurred in 1479, and he recanted his "errors" and submitted to the church, though not procuring release thereby.

The work upon indulgences begins with denying that the punishments inflicted by the church upon the penitent are identical with the temporal punishments prescribed by God. The canon law has nothing to do with the matter of the divine forgiveness of sins. God alone forgives sins upon true repentance. The priest is simply the minister of the sacrament of penance. The divine forgiveness removes only the eternal, not the temporal consequences of sin. The power of the keys cannot suspend the divinely imposed temporal penalty. Hence indulgences are to be rejected. So also the doctrine of a "treasure of the church," consisting in the supererogatory works of the saints. If there were such a treasure, God alone could bestow anything of it upon any soul. Indulgences are *pia fraudes*.

In the doctrine of salvation Wesel occupied the position of the theology of the Middle Ages, and taught the infusion of grace and the validity of human merit. For the best account of his life see *Ulmann's Reformers before the Reformation*. F. H. F.

Wesley. The Wesley family, made famous by the religious reformation wrought in England through the labors of one of its members, is of honorable descent. Its origin is traced back to Guy de Wellesley, who was made a thane in 938 by Athelstan, and whose home was at Welswe, Somerset. The duke of Wellington (of whose connection with the family of the reformer see further notice under Charles Wesley) spelled his name Wesley until 1790, when he adopted the form of Wellesley. The immediate ancestors of John Wesley called the name Westley until his father, Samuel, some time after entering Oxford, changed it to its present form.

SAMUEL WESLEY, the father of the reformer, was born at Winterborn, Whitchurch, Dorsetshire, Dec., 1662; d. at Epworth, April 25, 1735. He was the son of John Westley and grandson of Bartholomew Westley, two learned divines, both of whom were ejected from their livings by the Act of Uniformity (1662). The grandfather, Bartholomew, after this supported himself as a physician, a prac-

tice so common among the ejected ministers that one wittily said to the commissioner who turned him out, "I perceive that this is like to occasion the death of many." John after his ejection led a precarious life as a dissenting preacher until his early death, about 1678. Samuel Wesley was designed by his family for the dissenting ministry, and was educated in several dissenting academies, but being led by a controversy to examine into the reasons for the separation of the Nonconformists from the state church, he secretly resolved to join the Church of England. He went to Oxford without the knowledge of his family in 1683, and entered Exeter College as a "poor student." This step gave his relatives great offence. During his college life he published *Maggots; or, Poems on Several Subjects Never before Handled* (1685). He graduated June, 1688, and was ordained deacon a few weeks after. About 1689 he married Susanna Annesley, the daughter of a distinguished Nonconformist minister. In 1691 he received the living of South Ormsby, Lincolnshire. While here he wrote for Dunton's *Athenian Gazette*, an occupation which brought him the acquaintance of many literary men. In 1697 he was made rector of Epworth, Lincolnshire, by order of Queen Mary, to whom he had, in 1693, dedicated his *Life of Christ* in verse. Samuel Wesley reversed the tradition of his family by showing himself a strong Churchman and Tory, but he was learned, laborious, and godly, a contrast in these respects to most of the state clergy of the day. The nearly forty years of his life at Epworth were full of trouble. His living, nominally of £200 value, rarely yielded over £160 a year. The small living of Wroote, added in 1726 to his cure, brought him but a trifle. He had nineteen children, ten of whom (three sons and seven daughters) lived to be men and women. In Dec., 1716, and Jan., 1717, his family were disturbed by mysterious noises, which they believed to be supernatural. Twice his house was burned, once to the ground. Three times he attended convocation as representative of the diocese of Lincoln, at great expense to himself. His natural unpracticalness added to misfortune kept him constantly in debt. He was once sent to jail by enemies for a small debt, but was released by his faithful friend, Dr. Sharpe, archbishop of York. Notwithstanding his troubles, he was devoted to learned studies; he unceasingly toiled for the spiritual improvement of his people, encouraged his sons to persevere in the "Holy Club" at Oxford, and said, when dying, to his son Charles, "The Christian faith will surely revive in this kingdom; you shall see it, though I shall not." He was buried "very frugally yet decently" in Epworth churchyard. Among his many writings, besides those already noticed, are *The Pious Communicant Rightly Prepared*, 1700; *History of the Old and New Testament in Verse*, 1701; *Dissertations on the Book of Job* in Latin. This last work was published after his death.

SUSANNA WESLEY, wife of the above and mother of John Wesley; b. in London, Jan. 20, 1669; d. there, July 28, 1742. She was

the daughter of Dr. Samuel Annesley, a learned Nonconformist minister, and her education was much above that commonly then received by women. While yet a child she joined the Church of England from conviction. She was a great help to her husband in his parish work, but her chief claim to fame rests upon the religious training she gave her large family. A woman of strong, good sense, firm will, and real piety, she devoted herself to the education of her children, pursuing a system which would seem to us severe, but which certainly produced great results in her sons, who loved and consulted her until the end of her life. She kept school for her children six hours a day. Each child entered this school when five years old, and was expected to learn the alphabet on the first day of school life, a feat accomplished by eight of them, the other two failing. During her husband's absence at convocation, in 1712, she held religious meetings at the rectory, reading prayers and sermons to sometimes over 200 persons. Her letters to her husband in defence of this proceeding are very interesting, and show her character. Many of her letters to her sons after they left home are models of religious advice and fine specimens of English. It was through her counsel that John Wesley accepted lay preachers. She died while living in London with her son John, and was buried at Bunhill Fields. Her daughters showed talent as well as her sons, but they married poorly, some of them unhappily.

SAMUEL WESLEY, Jr., oldest son of the rector of Epworth; b. in London, where his father for a time had a curacy, Feb. 10, 1690; d. at Tiverton, Nov. 6, 1739. He went to Westminster School, London, 1704; was nominated king's scholar, 1707, and entered Christ Church College, Oxford, 1711. On receiving the degree of M.A. he took orders, and was made usher at Westminster School, where he remained twenty years. While thus teaching he became the friend of many of the literary Tories of the day, being well acquainted with Lord Oxford, Pope, Swift, and Prior, as well as with Addison and others of the opposite party. His friendship with Bishop Atterbury, in whose defence he wrote epigrams on Sir Robert Walpole and other Whigs, is said to have ruined his prospects of preferment. He was learned, good, and charitable. He gave all he could to his father, and helped his brothers John and Charles through college. He was one of the founders of what is now St. George's Hospital, London. He had the family talent for poetry, and published a volume of poems in 1736. A second edition of it appeared after his death, in 1743, and in 1862 another edition, with a life of him by William Nichols. Some of his hymns are still sung. In 1732 he was made head master of Blundell's free grammar school at Tiverton, a position he retained until his death. Being a High Churchman, he was distrustful of the new ideas promulgated by his brothers. He complains in a letter to his mother, "They leave off the liturgy in the fields. Though Mr. Whitefield expresses his value for it, he

never once read it to his tatterdemalions on a common." At the same time he urged his brothers to good works. Shortly after writing the above-mentioned letter he died quite suddenly, and was buried at Tiverton. His wife was a daughter of the Rev. John Berry, a Church of England clergyman.

JOHN WESLEY, the founder of Methodism and the son of Samuel and Susanna Wesley, b. at Epworth, June 17, 1703 (N. S., June 28); d. in London, March 2, 1791. He is said to have been christened John Benjamin. In 1709, when his father's rectory burned down, he narrowly escaped death. In 1714 he was admitted a pupil in the Charterhouse School, London, through the kindness of the duke of Buckingham. He attributed the foundation of his good health in after years to his father's command to run around the Charterhouse garden three times every morning. In 1720 he entered Christ Church College, Oxford, as a Charterhouse scholar, receiving £40 a year. He was ordained deacon, Sept. 19, 1725, his father by a great effort raising the money to pay the charges; and priest, Sept. 22, 1728. All his life he had a great respect for Bishop Potter, by whom he was ordained to both offices. His first sermon was preached at the village of South Leigh, near Witney, in 1725. On March 17, 1726, he was elected fellow of Lincoln College, where his rooms are still shown. The payment of the fees caused the usual pinch at home, but in a letter to "Dear Mr. Fellow-Elect of Lincoln," sending him the needed money, his father says, "Wherever I am, my Jack is fellow of Lincoln." He spent that summer at home to save expense, acting as his father's curate; he was his father's curate a second time from Aug., 1727, to Nov., 1729. On his return to Oxford, in 1729, he found that his brother Charles, now at Christ Church, was, with two friends, Robert Kirkham and William Morgan, endeavoring to lead a strict Christian life according to the rules of the church. He joined them, became their leader; the number of members of the society increased, and they speedily became objects of ridicule, being called the "Holy Club," and "Methodists." Their "method" was this: They attended the sacrament at Christ Church once a week, they met together every evening for religious conversation and prayer, they every day urged others to a religious life, they visited the prisoners in the jail, supplying their needs and releasing those who were imprisoned for small debts. Old Samuel Wesley, as usual, encouraged his sons. He wrote John, "I have the highest reason to bless God that he has given me two sons together at Oxford, to whom he has granted grace and courage to turn the war against the world and the devil." In 1733 Wesley published his first book, *A Collection of Forms of Prayer for every Day in the Week*. He grew continually more of a High Churchman, and was unwilling to ask for the next presentation to Epworth, because he thought he could be holier "at Oxford than at any other place." Just before his father's death, however, he applied for the living, and failed to secure it. Notwithstanding this

preference for Oxford, he sailed, Oct. 14, 1735, as a missionary to Georgia. The founder of the colony, General Oglethorpe, had been a kind friend to his father. Charles Wesley, who accompanied his brother, soon returned home, and Wesley went back in 1738 after an unfruitful though toilsome pastorate. The extreme rigidity of the rules of discipline he endeavored to enforce upon the colonists would have gotten any man into trouble. His trip, however, produced for him two good results: practical experience, even if disagreeable, and a knowledge of the Moravians. Immediately on landing in England he made the acquaintance of Peter Böhler (Feb. 7, 1738), a Moravian preacher, from whom he learned the doctrine of justification by faith alone. On the night of May 24, 1738, at a Moravian society meeting in Aldersgate street, London, while a person read Luther's preface to the Epistle to the Romans, Wesley says of himself, "I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death." The conviction which at this humble service flashed upon the powerful mind of Wesley was the beginning of the evangelical reformation of England, and the beginning also of Methodism. Three weeks after this meeting Wesley started for Germany to visit the Moravians at home, returning in Sept. He then, with his brother Charles and Whitefield, began preaching immediate justification by faith with such vigor and with such wonderful results in the conversion of hearers, that by the end of the year nearly all of the churches of London were closed against them. Thereupon Whitefield began preaching in the open air to the colliers near Bristol. His audiences rapidly arose to 10,000 persons. Wesley, at his entreaty, with much hesitation, followed his example, preaching out-of-doors for the first time near Bristol, April 2, 1739, to 3000 persons. Describing his reluctance, Wesley says, "I could scarce reconcile myself at first to this strange way of preaching in the fields; . . . till very lately I should have thought the saving of souls almost a sin if it had not been done in a church." His good sense speedily overcame his scruples, and he not only became a great open-air preacher himself, but insisted that all his itinerants should follow in his footsteps. At Bristol he employed his first lay preacher, John Cennick, June, 1739. The money difficulties encountered during the building of a chapel at Bristol this same year led him to vest the title in himself, a practice he followed for a long time. This secured the organic unity of his societies. By a deed of declaration, Feb. 28, 1784, he transferred his rights in the chapels after his death to a conference of 100 of his preachers and their successors forever. The original 100 men were chosen by himself. In this body, called "The Legal Hundred," all the church property of the Wesleys is still vested. He withdrew from the Moravians in London on account of their mystical notions, and formed a separate society at the Foundery, July 23, 1740. Here

his second lay preacher, Thomas Maxfield, began preaching. The proposal made by a member of his Bristol society, Feb. 15, 1742, to divide the society into bands, in order to facilitate the raising of money, suggested to Wesley the idea of class meetings. In 1741 Wesley and Whitefield separated entirely, owing to Whitefield's adherence to the doctrines of Calvinism. The difference between them began with the publication of Wesley's sermon on Free Grace in 1740. After a short estrangement the two men, in 1742, became personal friends again. Throughout the rest of his life Wesley was involved in incessant controversies with both Churchmen and Calvinists. In 1742 he began the long preaching tours on which he went every year until his death. In 1742 one of the best known incidents of Wesley's career occurred. He was at Epworth, his father's old parish, the first Sunday of June. Romley, the curate in charge, refused his aid in the church service, and himself preached against enthusiasts. At six o'clock that evening Wesley, standing on his father's tomb in the churchyard, preached to a great congregation with wonderful effect. This he continued to do for eight evenings. A bas-relief commemorating this event was placed in Westminster Abbey by Dean Sturley as a memorial of Wesley. Wesley says, "There were scarce any in the town on whom either my father or I had taken any pains formerly, but the seed sown so long since now sprung up." The first edition of the *General Rules of the United Societies* was issued by John Wesley, at Newcastle-on-Tyne, Feb. 28, 1748. The second edition, signed by both brothers, appeared shortly after. On June 25, 1744, Wesley held his first conference at the Foundery Church, London. It consisted of ten persons, John and Charles Wesley, four other clergymen who held their views, and four lay preachers. In 1747 he went to Ireland, landing in Dublin, Aug. 9. This was the first of forty-two trips to Ireland. In 1775 Wesley issued *A Calm Address to our American Colonies*, a pamphlet which was an abridgment of Samuel Johnson's *Taxation no Tyranny*, published a short time before. The address, which was on the king's side, caused a great uproar in England and much angry feeling in America. On Jan. 1, 1778, appeared the first number of his *Arminian Magazine*. Sept. 2, 1784, he ordained Thomas Coke, already a clergyman of the Church of England, to be a superintendent or bishop of the Methodist societies in North America. In the same year he issued *The Sunday Services of the Methodists in America*, an abridgment of the Church of England liturgy, and also an abridgment of the English Articles, which he reduced in number to twenty-four. The articles of this book and most of its liturgical forms have been incorporated by American Methodists in their Discipline. Aug. 1, 1785, he ordained three lay preachers to be ministers for Scotland. In Nov., 1787, the Toleration Act, not covering their position, Wesley directed his itinerants to take out licenses for their places of worship when necessary. Feb. 23, 1791, Wesley preached his last sermon at Leatherhead, near London.

Feb. 24 he wrote to Wilberforce on "that execrable villainy," the slave trade, his last letter. He died at his rooms in City Road Chapel, March 2, and was buried behind the chapel, March 9. To avoid the collection of too great a throng, his funeral took place at five o'clock in the morning.

Wesley's career derives its extraordinary character from the fact that he was a man of great mental power and fine scholarship, who at a time when the poor of England were utterly neglected devoted himself to the relief of their spiritual and physical needs. He enforced cleanliness among them, established dispensaries, organized loan societies, homes for strangers and orphans, led the way in city and foreign mission work, and developed the Sunday-school system. He also was among the first, if not the first to found tract and Bible societies, and was one of the most outspoken opposers of the slave trade. This singleness of purpose added to great administrative ability gave him unbounded influence over all with whom he came into contact, and made his personal will law to his followers. His labors were prodigious; in the fifty years of his tours through Great Britain he travelled over 250,000 miles, chiefly on horseback, and preached over 40,000 sermons. His printed works, including the compilations made for the education of his people, are over 200. In person he was below medium height, with healthy complexion and long, flowing hair. His manners were unaffected and courteous; his conversation was agreeable and often witty; his preaching, like his writing, clear, direct, and incisive. During his many persecutions and encounters with mobs he never lost either his head or his courage. He lived on the smallest possible sum of money, in order to have more for his charities. In his old age he was revered throughout Great Britain by all classes of men.

He was married, Feb., 1751, to a widow, Mrs. Vazeille, who died, Oct. 8, 1781. The marriage was made unhappy by the jealousy and violent temper of his wife.

His best original works are his sermons and journals. They are published in seven octavo volumes by the Methodist Book Concern, New York.

CHARLES WESLEY, the brother of John Wesley; b. at Epworth, Dec. 18, 1708 (some authorities say 1707); d. in London, March 29, 1788. In 1716 he entered Westminster School, London, where his brother Samuel was a teacher; he was made a king's scholar, by which election the school bore his expenses, in 1721, and entered Christ Church College, Oxford, in 1726. He was the founder of the Oxford "Holy Club." About 1726 he refused the request of a kinsman, Garrett Wesley, of County Meath, Ireland, to live in Ireland as his expected heir. Garrett Wesley consequently adopted Richard Colley, a more distant connection; this Richard was the grandfather of the Duke of Wellington. In 1735 Charles accompanied his brother John to Georgia, being ordained just before sailing. He was not successful either as secretary to General Oglethorpe or as a preacher to the

colonists. July 26, 1736, sick and disappointed, he sailed for home. He arrived in England, Dec. 3, 1736, having stopped at Boston, Mass., on the way. In 1738 he received, with his brother, the instructions of Peter Böhler, and on May 21 felt he had received the assurance of divine pardon. This same year he had his only church preferment, being curate of St. Mary's, Islington, London. Here he labored until his preaching of justification by faith caused his expulsion. From 1739 to 1757 he itinerated through England and Wales, preaching with great courage and success. On April 8, 1749, he married Sarah Gwynne, a Welsh lady. The marriage, unlike those of most of the members of the Wesley family, was a very happy one. From about 1757 to 1768 he divided his time chiefly between the societies formed in Bristol and London. In 1768 he settled in London, where he lived until his death. He was buried in the churchyard of St. Marylebone. This was a great trial to his brother, who desired when their end came that they should both be buried at City Road Chapel; but Charles wished his remains to lie in consecrated ground.

Charles Wesley had not the administrative ability nor the breadth of mind of John. He opposed his brother's ordination of preachers, and was in theory a strong Churchman. His fame rests on his hymns, of which he published over 4000, and left at his death more than 2000 in manuscript. He is by many considered the finest hymn-writer in the English language. His best known hymn is "Jesus, Lover of my Soul." This and many of his others are sung by all Christians. His finest lyric poem, sometimes used as a hymn, is "Wrestling Jacob." Two sons, Charles and Samuel, and a grandson, Samuel, were noted organists and musical composers. The grandson, Samuel Wesley, died in 1870.

LITERATURE.—The most copious life of Charles Wesley is Jackson's, London, 1841, 2 vols.; the most readable of John Wesley is Southey's, London, 1820, 2 vols. Luke Tyerman has written the fullest account of John Wesley's life, and enriched it with much new and original matter, London and New York, 1870, 8 vols. The same author has written a work on the life and times of Samuel Wesley (London, 1866), the father of John and Charles.
GEORGE R. CROOKS.

Wessel, Johann, surnamed **Gansfort** or **Gösevort**, b. at Gröningen about 1419; d. there, Oct. 4, 1489; was educated at Zwolle by the Brethren of the Common Life, under Thomas à Kempis, and became a teacher there; studied and taught in Cologne, Louvain, and Paris; visited Rome (1470); taught in Paris, Basel, and Heidelberg, but retired finally to his native city, and there lived in honor and safety, although afraid of the Inquisition. He published nothing during his lifetime; but many years after his death his manuscripts were sent to Luther, who published them in 1522 in Wittenberg, under the title *Farrago rerum theologicarum uberrima*, and with the remark that it was well he had already published a good deal himself, as otherwise people might have said that he had stolen everything from

Gansfort. There are later and more complete editions : Gröningen, 1614, and Giessen, 1617. (See his life by Ullmann, Hamburg, 1834 ; J. Friedrich, Regensburg, 1862 ; T. Jacobi [Latin], Jena, 1878.)

Wessenberg, Ignaz Heinrich, b. in Dresden, Nov. 4, 1774 ; d. at Constance, Aug. 6, 1860 ; was educated at Dillingen under Sailer ; studied theology at Würzburg and Vienna ; was, in 1800, appointed vicar-general to Dalberg, and after his death, in 1817, unanimously elected his successor by the Chapter of Constance. But the pope absolutely refused to confirm him, and when the refusal had been repeated a second and third time, he retired into private life. Not only had Wessenberg during his vicariate introduced the German language in the liturgy of his diocesan churches, but in his book, *Die deutsche Kirche*, Constance, 1814, he had spoken in favor of the establishment of a national church of Germany. He also published *Die grossen Kirchenversammlungen des 15. und 16. Jahrhunderts*, Constance, 1840, 4 vols. (See his life by J. Beck, Freiburg, 1862.)

West-Goths. See GOTHs, p. 334.

West, Stephen, D.D. (Dartmouth, 1792), minister at Stockbridge, Mass., from June 15, 1759, to Aug., 1818 ; was born at Tolland, Conn., Nov. 13, 1735, and died at Stockbridge, May 15, 1819. He was the son of Judge Zebulon West, of Hartford, a man of extensive influence, and was educated at Yale College, graduating in 1755. After teaching he studied theology for a time in Hatfield, Mass., and was licensed to preach, and appointed chaplain at Hoosack Fort. Upon the departure of Jonathan Edwards to the presidency of Princeton College (1758), West was called to succeed him in the Indian Mission at Stockbridge, where he labored for a time with both the Indians and the English settlers. After several years the Indian Mission was relinquished. It was about the same time that a great change passed over Mr. West's theological views, in consequence of his intimacy with Rev. Samuel Hopkins, then settled at Great Barrington. He had formerly been of Arminian sentiments, but was now led to accept the Calvinistic theology of Edwards. He experienced at the same time what he believed to be his conversion. His preaching became different, not at first to the pleasure of his congregation ; but a revival of religion united pastor and people in their religious experiences and theological views. The first public fruit of this crisis was the publication of West's *Essay on Moral Agency* (New Haven, Conn., 1772, 2d ed., Salem, Mass., 1774), in which he defended Edwards' views, though under the influence of the Berkeleyan philosophy he denied the existence of second causes, and ascribed all man's volitions to the immediate agency of God. At the same time he made all moral agency to consist in exercises. He thus promoted the tendency which, begun by Hopkins, was to culminate in the "exercise scheme" of the will and of regeneration. The Universalist controversy and the signs of incipient Unitarianism also led him to write

An Essay on the Scripture Doctrine of Atonement (1785), which was issued the same year with the sermons of Dr. Jonathan Edwards upon the same topic, and differ from them only in greater fulness and in the clearness of the connection which they trace between the character of God and the provision of the atonement. In his last years he also published *Evidence of the Divinity of the Lord Jesus Christ, Collected from the Scriptures* (1816). His principal other general service to the churches was rendered by teaching a number of young men in theology in preparation for the ministry. His local influence was great. He was one of the founders of Williams College, and prominent in every good work. (See Sprague's *Annals, Trinitarian Congregationalist*, vol. i., p. 548.)

F. H. F.

Westcott, Brooke Foss, D.D. (Cambridge, 1870 ; hon., Edinburgh, 1884) ; D.C.L. (hon., Oxford, 1881), Church of England ; b. near Birmingham, Jan. 12, 1825 ; was educated at Cambridge and ordained priest, 1851 ; assistant master of Harrow School, 1852-69 ; canon residentiary of Peterborough, 1869-83 ; became canon of Westminster, 1884, regius professor of divinity at Cambridge, 1870 ; bishop of Durham, 1890. He was a member of the New Testament Revision Company, 1870-81. With Hort he edited the *New Testament in the Original Greek*, London, 1881, 2 vols. Among his books may be mentioned, *History of the Canon of the New Testament during the first Four Centuries*, London, 1855, 5th ed., 1881 ; *Introduction to the Study of the Gospels*, 1860, 6th ed., 1882 ; *The Bible in the Church*, 1864, 9th ed., 1885 ; *The Gospel of the Resurrection*, 1866, 5th ed., 1884 ; *History of the English Bible*, 1868 ; commentaries on John's Gospel, 1882, 2d ed., 1884 ; John's Epistles, 1883, 2d ed., 1886, and Hebrews, 1889.

Westen, Thomas von, b. at Trondhjem, Norway, 1682 ; d. there, April 9, 1727 ; studied theology in the University of Copenhagen, and was in 1710 appointed pastor of Wedäen, and in 1716 director of the missionary seminary in Trondhjem. This institution was one of the first moves of the Mission Department of the royal government in Copenhagen, established in 1714, and had for its purpose to convert the Finns living in Norway to Christianity. It cannot be said to have fulfilled its object, but Westen himself was a man of great enthusiasm and untiring energy. He made personally three missionary journeys among the Finns—1716, 1718-19, and 1722. He was perfectly master of the Finnish language, wrote a *Grammatica Lapponica*, a specimen *Vocabularii Lapponici*, etc., and educated some devoted disciples. C. P.

Westminster Assembly was convoked by the Long Parliament and opened, July 1, 1643. It was composed of 121 English clergymen, 5 Scotch commissioners, and 30 lay assessors, of whom 10 were peers and 20 commoners, all appointed by Parliament. It held daily sessions from 9 o'clock to 2, except Saturday and Sunday, and sat in Westminster Abbey, first in the chapel of Henry VII.,

afterward in the so-called Jerusalem Chamber. Its purpose was to form a complete creed with corresponding systems of church polity and worship for the three united kingdoms of England, Scotland, and Ireland, on a Calvinistic and Puritan basis. When this was done, with the completion of the so-called *Westminster Standards* (q.v.) in the 1163d session, Feb. 22, 1648, the assembly assumed the functions of an executive body, examining candidates, etc. But its authority waned away. It was never dissolved. It only "disappeared with the Parliament." It held its last session, March 25, 1652. Its official records were long supposed to have been destroyed by the London fire of 1666, but were discovered, not many years ago, in Dr. Williams' library in London, 3 vols. fol. The minutes of the doctrinal debates were edited by Professor Alexander F. Mitchell, of St. Andrews, and Rev. John Struthers, Edinburgh, 1874; cf. A. F. Mitchell, *The Westminster Assembly and Standards*, London, 1883.

Westminster Standards is the name of a complete set of church books relating to doctrine, discipline, polity, and worship, which was drawn up by the Westminster Assembly and ratified by the Long Parliament. They are:

1. *The Westminster Confession*, completed by the assembly Dec. 4, 1646, and approved, with the omission of chapters 30 and 31 and parts of chapters 20 and 24, by Parliament in 1648 under the title of *Articles of Faith*. It consists of thirty-three chapters, and is to a large extent based upon the so-called Irish Articles, which probably were drawn up by Archbishop Ussher, 1615, and which form a transition between the Thirty-nine Articles and the Westminster Confession. It was completely set aside by the Church of England, but adopted, without the omissions, by the Church of Scotland and the Presbyterian Church of America. See PRESBYTERIANISM and Schaff, *Creeds of Christendom*.

2. *The Westminster Catechisms*, one larger, for explanation from the pulpit, and another, smaller, for the instruction of children. They were prepared at the same time as the confession, approved by Parliament, Sept. 15, 1648, and adopted by the Church of Scotland.

3. *The Directory of Public Worship*, a substitute for the Anglican Book of Common Prayer, prepared, 1644, approved, 1645, and

4. *The Directory for Church Polity and Discipline*, setting forth the principles of Presbyterian church polity. See PRESBYTERIANISM.

Westphal, Joachim, a Lutheran controversialist; b. in Hamburg, 1510 or 1511; d. at the same place, Jan. 16, 1574. He was educated at Wittenberg, matriculating there in 1529, and after an absence of two years returning there, with a stipendium from the city of Hamburg for further study, in 1534. In 1541 he was called to Rostock as professor of philosophy, but preferred to go to Hamburg as preacher, where he remained till death. He began his controversial labors early, connecting himself with the extreme Lutheran and anti-Melanchthon party. His most im-

portant controversy was that with Calvin upon the Lord's Supper. He published, at Magdeburg, in 1552, a *Farrago* of the confused and discordant opinions of the Sacramentarians upon the Supper, in which he exhibited twenty-eight different methods of explaining the words of institution, charging the opponents of Luther with agreement in nothing but rejection of the Lutheran view. In 1558 he issued a tract upon the right view of the sacrament. These tracts were at first neglected by the Lutherans, and not deemed important enough by the Reformed to require an answer. But the treatment which Calvinistic refugees from England in Mary's reign received in Germany stirred up Calvin to an answer, and a lively controversy ensued, which was conducted with much acrimony on both sides. Calvin wrote three tracts against Westphal, the last appearing in 1557. The later years of Westphal's life passed more quietly, though he continued to take a part in the synergistic controversies and the efforts against the Philippists. (See G. Frank, *Geschichte der prot. Theol.*, 1., p. 95 ff.)

F. H. F.

Westphalia, The Peace of, ending the Thirty Years' War, was signed at Münster, Oct. 14, 1648, having been prepared by two simultaneous congresses, one sitting at Osnabrück, and consisting of deputies from the emperor, Sweden, and the princes of the empire, and another sitting at Münster, and consisting of deputies from the emperor, France, and other foreign powers. It finally settled the relations between the Protestants and the Roman Catholics within the boundaries of the empire, and also the relations between the two Protestant churches, the Lutheran and the Reformed, fixing upon Jan. 1, 1624, as the dividing line both in questions of denomination and in question of property. (See C. L. von Woltmann, *Geschichte d. Westphälischen Friedens*, Leipzig, 1808-09, 2 parts.)

Wetstein, Johann Jakob, b. at Basel, March 5, 1693; d. in Amsterdam, March 22, 1754; began very early his critical researches concerning the Greek text of the New Testament, and made extensive travels in Europe, collating manuscripts; settled in 1720 at Basel as assistant pastor of St. Leonard's church, but was in 1730 summoned before a committee of investigation, accused of Socinianism, found guilty, and deposed; published in the same year the prolegomena to his edition of the New Testament; accepted, in 1733, a place in the Remonstrants College in Amsterdam, and published finally his celebrated edition of the New Testament, Amsterdam, 1751-52, 2 vols., which, on account of its wealth of textual illustrations, is still of great use to commentators.

Whately, Richard, D.D. (Oxford, 1825), archbishop of Dublin; b. in London, Feb. 1, 1787; d. in Dublin, Oct. 8, 1863. In 1805 he entered Oriel College, Oxford, where he was strongly influenced by Copleston, and in turn influenced Arnold. He was elected fellow, 1811; took orders, 1814, and in 1819 published, in Oxford and London, his famous tract, *His-*

toric *Doubts Relative to Napoleon Bonaparte*, to expose the folly of excessive skepticism as to the gospel history. His *Bampton Lectures, On the Use and Abuse of Party Spirit in Matters of Religion*, appeared 1822, and *Five Sermons*, 1823. He became rector of Halesworth, Suffolk, 1823, but in 1825 returned to Oxford as principal of St. Alban's Hall, and put forth *Essays on Some of the Peculiarities of the Christian Religion* (1825). His *Elements of Logic*, 1826, was long unrivalled as a text-book, and still has authority. This and *Elements of Rhetoric*, 1828, were part of the *Encyclopædia Metropolitana*. Next came *Some of the Difficulties in the Writings of the Apostle Paul*, etc., 1828; *Scripture Revelations Concerning a Future State*, 1829, and *Errors of Romanism Traced to their Origin in Human Nature*, 1830. His *Thoughts on the Sabbath*, 1830, alarmed many, expressing views then novel, though now familiar. He was professor of political economy at Oxford, 1829-31, and in 1831 published *Introductory Lectures* on that science, and *Essay on the Omission of Creeds, Liturgies, and Codes of Ecclesiastical Canons in the New Testament*.

His appointment by Earl Grey, 1831, to the see of Dublin—which he styled “a call to the helm of a crazy ship in a storm”—caused vast surprise and no little opposition, for he was neither courtier nor partisan, but an independent liberal, as far from Tractarianism as from Evangelicalism; blunt in his manners, careless of appearances and opinions, free in the indulgence of his abundant wit. By consequence he was far from popular; loved and revered by a few, he was disliked and dreaded, if not detested, by most. His position was thus, perhaps, the most difficult one in the British Isles; he had to meet the new condition (including a general refusal to pay tithes) produced by the Catholic Emancipation Act, and to reform his diocese, where discipline was almost unknown. But he proved a wise, faithful, and most efficient prelate. His scheme for national and unsectarian education, tried till 1852, was then unhappily overthrown. His generosity was princely, his rule firm, impartial, and consistent to its principles.

His later works were *Charges and Tracts*, 1836; an admirable manual of *Christian Evidences*, 1837; *Dangers to Christian Faith*, 1839; *Kingdom of Christ*, 1841; *Study of St. Paul's Epistles*, 1849; *Scripture Revelations*, 1851; *Cautions for the Times*, 1853; *Easy Lessons on Morals, Mind, and the British Constitution*, *Lectures on the Parables and on Prayer*, 1859-60 (several small volumes); *Revision of the Liturgy*, 1860; *Rise, Progress, and Corruption of Christianity*, 1860; *Lectures and Reviews*, 1861, and editions of Bacon and Paley. A volume of *Remains* appeared, 1864.

Whately's intellect was practical, “clear and massive, though in no sense fruitful or suggestive.” A firm believer in Christianity as he understood it, his mind was not profoundly spiritual, but took the “common-sense” view of the 18th century. Essentially a logician, he was rather a follower of Paley than a leader of modern thought. Yet he has his share, though probably a smaller one

than those of Coleridge and Arnold, in founding the “Broad” school and preparing the way for Maurice, Robertson, Stanley, and Jowett. His *Life and Correspondence* was edited by his daughter, London, 1866, 2 vols., and *Anecdotal Memoirs* by W. J. Fitzpatrick, 1864, 2 vols. F. M. B.

Whedon, Daniel Denison, D.D. (Emory and Henry College, Emory, Va., 1847), LL.D. (Wesleyan University, Middletown, Conn., 1868), b. at Onondaga, N. Y., March 20, 1808; d. at Atlantic Highlands, N. J., June 8, 1885. He studied law at Rochester, N. Y.; became a teacher in Oneida Conference Seminary; professor of rhetoric, logic, and history in the University of Michigan, Ann Arbor, 1845, and was editor of *The Methodist Quarterly Review* from 1856 till 1884. He edited a commentary on the Bible, New York; New Testament part, 1860-75, 5 vols.; Old Testament part, 1880 sqq., vol. vii., Jeremiah, 1886; wrote on *The Freedom of the Will*, 1864, 3d ed., same year; *Essays* (posthumous, with biographical sketch), 1887; *Statements, Theological and Critical*, 1887.

Whewell, William, D.D. (Cambridge, 18—), F.R.S. (1820), Church of England; b. at Lancaster, England, May 24, 1794; d. at Cambridge, March 6, 1866. He entered Trinity College, Cambridge, 1812; became a fellow, 1817, and soon tutor; professor of mineralogy, 1828-32, and of moral philosophy, 1838-55; master of his college, 1841; vice-chancellor of the university, 1855. Here his entire life was spent, chiefly in scientific study. His most important works are *History* (London, 1837) and *Philosophy* (1840) of the *Inductive Sciences*. Among his other books are *Lectures on Systematic Morality*, 1846; *Lectures on the History of Moral Philosophy*, 1852; *Plurality of Worlds*, 1853, and *Platonic Dialogues*, 1859-61. His *Elements of Morality*, 1845, 2 vols., was widely used as a text-book. An *Account of his Writings*, by L. Todhunter, appeared, London, 1876, and his life, by Mrs. S. Douglas, 1881.

Whichcot, Benjamin, D.D. (Cambridge, 16—), one of the “Cambridge Platonists”; b. in Shropshire, England, March 11, 1610; d. at Cambridge, May, 1683. He entered Emmanuel College, Cambridge, 1626; became fellow, 1633; provost of King's College, 1644-61; rector of Milton, 1649, and of St. Anne's, Blackfriars, 1662-66; vicar of St. Lawrence, Jewry, from 1668. Baxter placed him among “the best and ablest of the Conformists”; Shaftesbury called him “the preacher of good nature.” He was prominent in that singular band of philosophic rationalists, or “latitudinarians,” who cared little for modes of government in church or state, but devoted themselves to abstract truth, and anticipated many of the positions of modern thought. His *Select Sermons* appeared, London, 1698; his *Discourses* in 4 vols., 1701-7 (rep. 1751 with a life), and his *Aphorisms*, 1703 and 1753. One of his sayings was, “Christ is not so little as a name or notion, but is a nature, and spirit, and life in us.” F. M. B.

Whiston, William, seceder from the Church of England; b. at Norton, Leicestershire, Dec. 9, 1667; d. in London, Aug. 22, 1752. He graduated at Clare Hall, Cambridge, 1690; became fellow, 1693; chaplain to Bishop Moore, of Norwich, 1694-98; vicar of Lowestoft, 1698-1701; then deputy to Sir Isaac Newton, whom he succeeded, 1708, as Lucasian professor of mathematics at Cambridge; expelled, 1710, for Arianism, avowed in an essay on the *Apostolical Constitutions*, London, 1708, and persistently maintained by him as the faith of the early church. This essay he reprinted in his *Primitive Christianity Revived*, 1711-12, 5 vols. The rest of his life was spent in London, writing, lecturing, and preaching in his own house. He imbibed Baptist and Millenarian tenets, but did not leave the church till 1747, and then as a protest against the Athanasian Creed. He was a model of honesty and disinterestedness, but wayward, erratic, obstinate, intolerant, and violently prejudiced, especially against the memory of Athanasius, whom one of his books (1712) held *Convicted of Forgery*. "Paradoxical to the verge of craziness," he spent his life in constant controversy and industrious efforts to propagate his peculiar opinions. His most valuable works are the translation of Josephus, 1737, and a *Life of Dr. Samuel Clarke*, 1730. His autobiography appeared in 3 vols., 1749-50. F. M. B.

Whitby, The Council of, was convened in 664 by King Oswy, of Northumbria, in order to settle certain differences between the Roman and the Iro-Scottish clergy concerning the celebration of Easter, the shape of the tonsure, etc. Wilfrith spoke on the Roman side, Colman on the Iro-Scottish; but, according to Oswy's verdict, the former came out victorious, and thereby the influence of the Iro-Scottish Church was weakened forever.

Whitby, Daniel, D.D. (Oxford, 16—), Church of England; b. at Rushden, Northamptonshire, 1638; d. at Salisbury, March 24, 1726. He studied at Trinity College, Oxford; became fellow, 1664; prebendary and precentor of Salisbury, 1668-72, and rector of St. Edmund's there. His first book, *Absurdity and Idolatry of Host Worship*, London, 1679, attacked the Roman Catholics; his next, *The Protestant Reconciler*, 1683, was publicly burned at Oxford, and its author compelled by his bishop to retract two heresies, which he did in a second part, 1684. More important is *A Paraphrase and Commentary on the New Testament*, 1703, 2 vols., incorporated with Patrick, Lowth, and Arnold. His *Four Discourses*, 1710, is Arminian. A Latin treatise, *Dissertatio de S. Scripturarum interpretatione secundum Patrum commentarios*, 1714, rejects the Fathers as doctrinal guides, and *Last Thoughts*, edited with a memoir by Dr. Sykes, 1727, avows Arian tenets, developed in a controversy with Waterland. F. M. B.

White, Henry Kirke, poet of the Church of England; b. at Nottingham, England, March 21, 1785; d. at Cambridge, Oct. 19, 1806. He prepared himself for college while

apprenticed to an attorney, and published in London, *Clifton Grove*, etc., at eighteen. Entering St. John's College, Cambridge, 1804, he made rapid progress, but excessive study brought on consumption. Southey published his *Remains* in 2 vols., London, 1807; vol. iii. appeared 1822. His few hymns have been widely used. F. M. B.

White, William, D.D. (Philadelphia, 1783), first bishop of Pennsylvania; b. in Philadelphia, April 4, 1748; d. there, July 17, 1836. Having graduated at the local college, 1765, and studied divinity at home, he sailed for England, 1770; was ordained deacon in London, Dec. 23, and priest, June, 1772. Returning to Philadelphia, he became assistant minister of the united parishes of Christ Church and St. Peter's, and rector, 1779. He promptly embraced the cause of independence, left the city on the approach of the British, and was chaplain of Congress at York, 1777, and long after. At the end of the war he was the only Episcopal clergyman in the state. His *Case of the Episcopal Churches in the United States Considered*, Philadelphia, 1782, urged the equality of all parishes, with the admission of laymen to ecclesiastical councils, and proposed a plan of temporary administration in the lack of bishops. The acknowledgment of American independence, in 1783, made the latter scheme unnecessary, but the other suggestions were carried out. Elected bishop, Sept. 14, 1786, he went to England with Dr. Provost, of New York, and they were consecrated at Lambeth, Feb. 4, 1787, two years after Seabury's Scottish consecration. Returning in April, he resumed his efforts, begun after the war, to bring together the few and scattered clergy and parishes throughout the land. At the convention of 1789 he bore a leading part, and drafted the constitution of his church, in which he bore through life a sort of informal primacy. For forty years, from 1796, he was the senior and presiding bishop. He founded, in 1812, a society for the advancement of Christianity, and in 1816 the Episcopal Missionary Society, which sent a missionary to travel over Ohio. He lived to consecrate 26 bishops, and to see his diocese contain 86 clergy and 91 congregations. Besides the care of these, he retained the rectorship of his original parishes, and of St. James, organized 1809. He was to his church what Washington was to the country. His wise moderation, his patient gentleness, exercised a profound and controlling influence; the symmetry, purity, and beauty of his character won general respect and affection. Wordsworth justly called him "saintly White, patriarch of a wide-spreading family."

He published *Lectures on the Catechism*, 1812; *Comparative Views of the Controversy between Calvinists and Arminians*, 1817, and *Memoirs of the Protestant Episcopal Church in the United States*, 1820, enlarged, 1836, and rep., 1880. The chief defect of this last is its omission of the author's most important share in the matters of which it treats. (See his memoir, by Bird Wilson, Philadelphia, 1839.) F. M. B.

White Cross Movement, The. This remarkable movement was inaugurated by the late bishop of Durham, Dr. Lightfoot, at Bishop-Auckland, Durham, England, Feb. 14, 1883, Miss Ellice Hopkins being present and taking part. Dr. Lightfoot was led to this action by a study of the moral condition of those northern counties of England that came under especial notice, in connection with the reform work prosecuted by Miss Hopkins. Ere long it was found necessary to draw up a brief statement of principles, and this was mainly accomplished at a conference held at St. Peter's, Eaton square, London, Colonel Everett Poole being the chief author of this moral creed which, apparently, is destined to be as extended as the human race :

1. To treat all women with respect, and endeavor to protect them from wrong and degradation.

2. To endeavor to put down all indecent language and coarse jests.

3. To maintain the law of purity as equally binding upon men and women.

4. To endeavor to spread these principles among my companions, and to try and help my younger brothers.

5. To use every possible means to fulfil the command, "Keep thyself pure."

The movement soon began to spread, and in due time it reached seats of learning like those at Oxford, Cambridge, Edinburgh, and Dublin, and then began to find its way to India, Africa, Australia, and Canada. Soon after it was begun in England, it attracted the attention of the young men of the church of St. John the Evangelist, New York City, and, through their rector [B. F. De Costa], they put themselves in connection with the leaders of the movement in England, receiving authority to proceed in the work of organization and to republish the White Cross literature. "Branch Number One" was thus organized. After long and careful preparation the society held its first public meeting, Sunday evening, Feb. 8, 1885, in the parish church, the bishop of Iowa [W. S. Perry] taking the place of the bishop of New York [H. Potter] among the speakers. Accounts of this meeting were published the next morning in the leading newspapers throughout the United States, and from that day the White Cross Movement found itself one of the recognized institutions. The movement was at once taken up by many young men's Christian associations, and the president of Branch Number One was called to visit remote regions of the country to aid in organization. Though the White Cross Society is distinctly a society for men, all classes are invited to co-operate, and the National Woman's Christian Temperance Union at once organized a "Department of Social Purity, co-operating with the White Cross," in which work they have been followed by the Non-Partisan Union. Oct. 25, 1886, several bishops of the Protestant Episcopal Church, at Chicago, set forth a "declaration" in favor of the White Cross Movement, which subsequently received the endorsement of nearly every member of the House of Bishops, saying that "the object of the White Cross Society is to elevate opin-

ion respecting the nature and claims of morality, with its equal obligation upon men and women, and to secure a proper practical recognition of its precepts on the part of the individual, the family, and the nation." This strikes a severe blow at the double standard of morality, which allows that what is sin in a woman is to be tolerated in man. This platform was offered for the acceptance of Christian people of all denominations, and it has been widely adopted, both in the United States and Canada, where it has been carefully prosecuted in connection with the work of the Good Templars, the White Cross being associated with the highest degree. The White Cross Movement is co-operative, and associates itself with churches, temperance societies, Christian Endeavor societies, Sunday-schools, Bible classes, and guilds. Societies are now at work in every part of the land, and probably not less than one million of men are now individually, or through some society, committed to the work of the White Cross with a future of vast usefulness before it.

Under the direction of a publication committee, composed of bishops and others, twenty of the White Cross papers, together with a manual of the White Cross, have been published by E. P. Dutton & Co., New York City, the papers having been carefully revised by Miss Hopkins and published with her approval. To the White Cross Society there has been added a junior branch for boys, entitled "The Silver Cross," suggested by the bishop of Central New York [F. D. Huntington], together with "The White Shield for Women," organized by Miss Frances E. Willard, and "The Daughters of the Temple for Girls," suggested by the undersigned.

B. F. DE COSTA.

Whitefield, George, evangelist; b. at Gloucester, Dec. 16, 1714; d. at Newburyport, Mass., Sept. 30, 1770. His father, an innkeeper, but the son and grandson of clergymen, died when George was two years old. At fifteen, being the youngest of seven children, he served in the tap-room. Entering Pembroke College, Oxford, as a servitor in 1733, he met the Wesleys, joined their "Holy Club," and was the first to profess conversion. In 1736 he was ordained deacon; took his degree of B.A., and began to get fame as a preacher. Urged by the Wesleys to join them in Georgia, he spent three months there, May-Aug., 1738. Returning to receive priest's orders and raise money for the orphanage, he found himself coldly received, and some churches closed to him. The Wesleys, who had had their own experience meanwhile, impressed him with the importance of justification by faith, and he now added this doctrine to his favorite topic of the new birth. In Feb., 1739, he went to Bristol and preached to crowds of colliers on Kingswood Hill, who showed the effect of his eloquence by "the white gutters made by their tears, which plentifully fell down their black cheeks." Here he had audiences of ten to twenty thousand, and began the work carried on so long by the Wesleys, who resorted to open-air preaching at his instance. Thence he went to Wales,

Scotland, and through various parts of England, everywhere moving multitudes. This year (1739) he published his *Journal* (London) in several parts, three volumes of sermons, *A Preservative against Unsettled Notions*, in answer to J. Trapp, and one or two tracts attacking the clergy as "blind guides," which did not improve his relations with them. In turn, or in advance, he was assailed in over forty books and pamphlets.

In Aug., 1739, he sailed again, remaining in America over a year, preaching from New England to Georgia. His *Three Letters*, 1741, accused Archbishop Tillotson of knowing no more of Christ than did Mohammed. Impatient of opposition, and even of differences of opinion in what he considered vital truth, he withdrew from communion with Wesley. In 1741 he built the Tabernacle in London, visited Scotland and Wales, and made an ill-assorted marriage. From 1744-48 he was in America. Returning, he found his London congregation scattered and himself financially embarrassed; from these difficulties he was rescued by the powerful accession of Lady Huntingdon, who made him one of her chaplains, built and endowed Calvinistic Methodist chapels throughout the land, and started a training school at Trevecca, in Wales. Thus reinforced, he continued his labors with unabated zeal and efficiency, preaching sometimes forty to sixty hours in a week. He visited the American colonies in all seven times, and influenced their religious history as powerfully as that of Great Britain. Indifferent to forms of government or worship, he gave his services alike to all communions, and their immediate effect was greater among dissenters than in the Established Church. He was no organizer. His rival, Wesley, founded an immense and ever-growing denomination on both sides of the sea; but Whitefield's power was personal, and, beyond a certain connection in Wales, is linked with no sect or party.

He had little intellectual power; his sermons are flat in the reading. But as he delivered them, they carried away even Chesterfield and Franklin. His natural gift of oratory was improved in childhood by reading plays, and he was always intensely dramatic in manner. His voice was a marvellous organ, powerful, penetrating, capable of infinite modulation, and perfectly under command. His temperament was sympathetic, impetuous, ardent, "a creature of impulse and emotion." His confidence in his doctrines was absolute, his sincerity unquestionable, his courage unchecked by thoughts of self, his evangelical zeal as firm and fiery as that of any primitive apostle. The combination of these qualities made him the most magnetic and powerful preacher of modern times, and secured, as he and his disciples believed, the especial accompanying presence of the illumining and converting Spirit. Though no sect bears his name or follows an order of his making, his converts were tens of thousands, and his memory is cherished by millions.

His *Collection of Hymns*, 1753 (chiefly from Wesley and Watts), is perhaps still used, in a

revised and enlarged edition, by one London congregation. His works, including sermons, journals, and letters, with a memoir by J. Gillies, were collected in 7 vols., London, 1771-72. Other lives are by R. Philip, 1837; J. R. Andrews, 1864; D. A. Harsha, Albany, N. Y., 1866, and L. Tyerman, London, 1876-77, 2 vols., repub. New York, J. B. Wakeley, London, 18—, n.e., 1883, n.e., 1889.

F. M. B.

Whitgift, John, D.D. (Cambridge, 1563 [?]), archbishop of Canterbury; b. at Great Grimsby, Lincolnshire, 168 m. n. of London, 1530 or 1533; d. at Lambeth, London, Feb. 29, 1604. He entered Queen's College, Cambridge, 1549; changed in 1550 to Pembroke Hall, where the martyr, Bradford, was his tutor, and became a fellow of Peterhouse, 1555; Lady Margaret professor of divinity, 1563; regius professor, and master of Trinity, 1567. Being worsted in a pulpit discussion with Cartwright, he unworthily deprived that eminent man of his chair and fellowship, 1570-71. The controversy was transferred to the press, on Whitgift's side in an *Answer*, London, 1571, and *Defence*, 1574. He was made dean of Lincoln, 1571; bishop of Worcester, 1577, and primate, 1583. In this high position he enjoyed the queen's especial confidence, and had much to do with shaping the Established Church. His severity toward the Puritans seems to have been in accordance both with royal commands and with his own views. He enforced the subscription tests, procured a Star Chamber decree against liberty of printing, and in some measure anticipated the Laudian persecution. The result was much suffering and only partial success; the authors of the Martin Marprelate tracts might be punished, but not wholly silenced; Puritanism was not uprooted, and the settlement was postponed to a later reign; but meantime the church was steered on its middle course between Geneva and Rome. Whitgift's life was written by Sir G. Paule, 1612, and by J. Strype, 1718; his works were collected in 8 vols. by the Parker Society, 1851-53.

F. M. B.

Whitsunday is the English name of Pentecost (q.v., p. 702). The etymology of the word is uncertain. The general derivation from White-Sunday, with reference to the white garment worn on that day by the catechumens, is not very probable; the transition in the spelling could be easily accepted, but the transition in the pronunciation would be something unique.

C. P.

Whittemore, Thomas, D.D. (Tufts College, 1858), Universalist; b. in Boston, Mass., Jan. 1, 1800; d. at Cambridge, Mass., March 21, 1861. He became pastor of the Universalist church at Milford, Mass., 1821; at Cambridgeport, 1822; resigned, 1831; from 1828 till 1858 was editor of *The Trumpet*, a denominational paper of Boston. He published *Modern History of Universalism, from the Era of the Reformation to the Present Time*, Boston, 1830, enlarged ed., 1860; commentaries on the Parables (1832), Revelation (1838), Daniel (1840); *Guide to Universalism*, 1839;

Life of Hosea Ballou, 1854-55, 4 vols.; *Autobiography*, 1859. (See his life by J. G. Adams, 1877.)

Whittingham, William Rollinson, S.T.D. (Columbia, 1837); b. in New York City, Dec. 2, 1805; d. at Orange, N. J., Oct. 17, 1879. He graduated at the General (P. E.) Theological Seminary, New York, 1825; became rector of St. Mark's, Orange, N. J., 1829; of St. Luke's, New York, 1831; professor of ecclesiastical history in the General Theological Seminary, 1835; bishop of Maryland, 1840. He was a vigorous and highly successful bishop. He edited William Palmer's *Treatise on the Church of Christ*, New York, 1841, 2 vols., and new annotated translations of the *Commonitorium* of Vincent of Lerins, 1847, and of *Ratramnus on the Lord's Supper*, 1848.

Wichern, Johann Heinrich, D.D. (hon., Berlin [?], 18—); b. at Hamburg, April 21, 1808; d. there, April 7, 1881; studied theology in Göttingen and Berlin; established in his native city a free Sunday-school for poor and neglected children, in which he soon had 500 pupils on his hands; founded, in 1833, at Horn, a suburb of Hamburg, *Das rauhe Haus* ("The rough house") for juvenile offenders, which became the model for numerous other establishments of the same kind; gave at the Wittenberg *Kirchentag*, 1848, the first impulse to the establishment of what is called the "Inner Mission;" was in 1851 commissioned by the Prussian Government to visit all correctional institutions of the country and suggest reforms, continuing active in the service of philanthropy to his death. He published *Die innere Mission*, Hamburg, 1849; *Die Behandlung der Verbrecher*, 1853; *Der Dienst der Frauen in der Kirche*, 1858, 3d ed., 1880. His life was written by Oldenburg, Hamburg, 1882, and Krummacher, Gotha, 1882.

Wiclif, John, the "morning star of the Reformation;" b. 1324 (?) in north Yorkshire, in the valley of the Tees; d. at Lutterworth, 100 m. n. w. of London, Dec. 31, 1384. Nothing is known of his early education except that he was a scholar at Oxford, probably in Balliol College, where he took his Master's degree; was made fellow, and finally master of the college. This was not later than 1360. In 1361 he received the living of Fillingham, in Lincolnshire, for which he resigned the mastership. But in Dec., 1365, he was put at the head of a new foundation, "Canterbury Hall," from which position he was removed by the next archbishop (1366 [?]). In his early lectures at the university, Wiclif had treated the subjects of logic, metaphysics, psychology, etc., upon which manuscripts of his still survive. But when he became master, he turned his attention to theology. After taking the degree of Bachelor of Theology, he was permitted to lecture upon exegetical topics. He gained the Doctor's degree probably a little after the year 1365, and thereupon began the independent treatment of theology, not commenting, as was the custom frequently, upon the Sentences of Peter Lombard.

His first public work was in the character

of a patriot. In 1365 Urban V. had demanded the payment of the 1000 marks quit-rent which the king of England owed him as his suzerain. Parliament refused to make the payment, and it is probable that Wiclif was ecclesiastical counsellor, and advised the step. In 1374 negotiations for peace between France and England were conducted at Bruges, and at the same time it was arranged that commissioners from England should meet papal commissioners and discuss the ecclesiastical grievances of England. Wiclif was one of the commissioners. Little was accomplished, but a similar impression was left upon Wiclif's mind as upon Luther's at Rome in 1510. Upon his return he entered upon his duties in his new parish of Lutterworth, to which he had been transferred from Ludgershall, to which he had gone from Fillingham. But his public career was not yet ended. His brave stand for the liberties of the country had brought him into ill repute with the prelates, and in 1377 he was summoned before the court of the Bishop of London. But he was accompanied by his friends, the Duke of Lancaster and others of high rank, and the bishop found himself unable to accomplish anything. Gregory XI. sent out five bulls against him, and he was again summoned in 1378, but again escaped.

Wiclif was from this time onward chiefly occupied with theological matters. His faithfulness in his parish to the work of preaching the gospel is witnessed to-day by the 294 English sermons of his which have been published. He also began about 1378 the more vigorous prosecution of his work in raising up and sending out his "poor priests," or travelling evangelists, who were at first probably ordained priests, since they are called "trew" priests, but subsequently mere lay preachers. Their work was the proclamation of the simple message of the gospel. Soon the course of events began which ended in Wiclif's deprivation of his academic privileges. He had come by the year 1381 to reject the Romish doctrine of transubstantiation, and he had attacked it as unbiblical and misleading. The chancellor of the university condemned his doctrine and forbade it to be taught; whereupon Wiclif appealed to the king. The course of events was broken in upon by the peasants' insurrection in 1381, which has often been ascribed to the influence of Wiclif's teaching, but which has no historical connection with his work. Various steps were taken against Wiclif, when this trouble had passed over; his doctrine was condemned by the synod which met in London in 1382, and orders given out to proceed against those who held such sentiments. But these measures resulted in nothing, and it was not till the summer of the same year that certain followers of Wiclif were apprehended and put under the ban, and he himself prohibited the exercising of any academic functions; yet even now Wiclif's person was untouched. He retired therefore peacefully to his parish and engaged in his ordinary duties.

One of the principal of these was his translation of the Bible. The Psalter had been translated into English already, and extracts

from other books; but no translation of the whole Bible had been undertaken, and what had been done had not been intended for the common people. Wiclif now attempted to prepare a translation of the whole Bible, which should be intelligible to the mass of the people. He translated the New Testament himself, and intrusted the translation of the Old Testament to a friend, Nicholas of Hereford. The translation was made from the Vulgate, not from the original tongues. The whole Bible was finished certainly as early as 1382. It was immediately seen to need a revision, which was performed by a follower of Wiclif, John Purvey, and completed about 1388. It was extensively copied in whole or in part, and widely circulated. There still survive 150 manuscripts, complete or partial. But the work had to wait long for the printer, the first printed copy being issued in 1731 (the New Testament), and the whole Bible, with the original and revised forms in parallel columns, in 1850.

Wiclif's teaching may now be comprehensively presented. In his *Triologus*, the most mature of his works, we find him distinguishing between two sources of doctrine in matters of religion—the reason and authority. By “reason” is meant not only the power of thought, but a certain natural fund of religious knowledge. The only positive rule of doctrine, however, are the Scriptures, and it is at this point that he departs most distinctly from the conception of the Roman Church of the Middle Ages. According to that conception, the Scriptures, the bulls of popes, the decrees of councils, etc., were placed upon one level as parts of one tradition. But Wiclif distinguished sharply between the Scriptures as the only final appeal, and all the conclusions of men, however venerable. Thus Wiclif came clearly upon the ground of the later Reformers, and not only vindicated the right of the people theoretically to the Scriptures, but acted in accordance with this teaching by translating the Bible.

Philosophically, Wiclif was a Realist. He thought the view that the idea of the Godhead is a mere general notion as impossible as the idea that the personal God is an individual. He applies the theory also to the Logos, as the sum and substance of all ideas. In his theory of man he lays great emphasis upon the freedom of the will. This is the foundation of the praise or blameworthiness of an act. He opposes the doctrine of Bradwardine, that the will of God precedes the will of man and determines its decision. But he also holds with Augustine, as he supposes, that sin is a defect, not something positive. In the doctrine of the person of Christ, he holds the common church doctrine, only he emphasizes what Romanism had lost sight of, that Christ is the only mediator between God and man, and he exalts him as the exemplar of mankind, and the sole source of salvation. He comes near to the evangelical doctrine of justification by faith alone, but does not give perfect expression to it. His doctrine of the church is that it is the whole assembly of the elect, by which he includes some whom Rome would exclude, and excludes some who hold

high office in the earthly church. His rejection of transubstantiation has already been mentioned. He objects to it philosophically, since the change of substance while the “accidents” remain the same is inconceivable. He also styles the worship of the host idolatry. What his own theory was it is not easy precisely to determine. The sacrament of the altar is at the same time true bread and wine, and the body and blood of the Lord. That body is not materially present, for materially it is in heaven. But it is present in three ways: actively, as conferring grace, spiritually, as taking its abode in the souls of the saints, and sacramentally—that is, in a mysterious manner—by miracle. Of the various views of the Reformers, this seems to approach nearest to Calvin's. In respect to the papacy, Wiclif was at first only desirous of removing abuses, particularly those which threatened the integrity of the state. But finally he assumed a position of decided hostility, and attacked the papacy as such.

Mention should also be made of his attacks upon the monks. In his earliest attacks he seems to have had the older orders, which held property, in mind, since he inveighs against their riches. But about 1381 he began to attack the mendicant orders, for whom he had at first some sympathy. In his own “poor priests” he sought to gain in a more purely spiritual way the same end as had been sought with so little success by the founders of these preaching orders.

In 1881 a “Wyclif Society” was formed to reprint his Latin works from the original manuscripts which exist in large numbers, particularly in Vienna. This society issued volumes up to 1891. His *English Works* (including the sermons mentioned above), edited by Thomas Arnold, were published, Oxford, 1869–71, 2 vols. For his life and writings, see John Lewis, London, 1720; Lechler, Leipzig, 1873, 2 vols., vol. i., the life of Wyclif proper, trans. by Lorimer, 1878, n.e., enlarged by summary of vol. ii., which contains an account of the Lollards, 1884 (this is the best book); A. R. Remington (1884), W. L. Wilkinson (1884), Thomson (1884); see also Loserth, *Wyclif and His*, 1884; M. Burrows, *Wyclif's Place in History*, 1884; R. L. Poole, *Wycliffe and Movements for Reform*, 1889.

F. H. F.

Wigglesworth, Michael, b. in England, Oct. 18, 1631; d. at Malden, Mass., June 10, 1705; was brought to America in 1638, and graduated at Harvard in 1651; studied theology and settled at Malden as pastor in 1657. His poem, *The Day of Doom*, appeared in 1682, was twice reprinted in England—London, 1671, and Newcastle, 1711—and ran through many editions in the United States, the last by W. H. Burr, New York, 1867. Another poem by him, *Meat out of the Eater, or Meditations concerning the Necessity, End, and Usefulness of Affliction*, appeared, 1690, 6th ed., 1770.

Wilberforce, Samuel, D.D. (Oxford, 18—), Church of England, bishop of Winchester, son of the philanthropist mentioned below; b. at Clapham, near London, Sept. 7, 1805; d.

near Dorking, Surrey, 23 m. s.s.w. of London, July 19, 1873; son of William Wilberforce (q.v.). He entered Oriel College, Oxford, 1823, and graduated, 1826; was curate of Checkendon, 1826-30; rector of Brightstone, Isle of Wight, 1830-39, and rural dean, 1836; archdeacon of Surrey, 1839; canon of Winchester and rector of Alverstoke, Hampshire, 1840; dean of Westminster, March, 1845; bishop of Oxford, Oct., 1845, and of Winchester, 1869. He was noted for eloquence, wit, organizing power, and social gifts: a High Churchman, but not in sympathy with the Tractarians; an active, prominent, and influential prelate. He published a life of his father (with his brother Robert), London, 1838; a *History of the Protestant Episcopal Church in America*, 1844; *Eucharistica*, 1839; *Henry Martyn's Letters and Journals*, 1837; *Sermons*, 1839-62, and some stories for the young. His life appeared in 3 vols., London, 1881-82, and in an abridged American edition, New York, 1883. He was killed by a fall from his horse while riding with Earl Granville.

F. M. B.

Wilberforce, William, layman of the Church of England; b. at Hull, 38 m. s.e. of York, Aug. 24, 1759; d. in London, July 29, 1833. He entered St. John's College, Cambridge, 1776; graduated, 1780; inherited wealth, and was in Parliament, 1780-1825. The religious impressions of his youth were revived by Isaac Milner during a journey on the Continent, 1784-85; he "could not look back without unfeigned remorse" on the comparative levity of his youth, and took the most earnest view of his opportunities and duties. He founded a society for the reformation of manners, 1787; joined Hannah Moore in establishing schools for poor children, and actively interested himself in many plans for the benefit of humanity at home and abroad. Chiefly notable were his labors for the suppression of the slave trade, conducted in a sort of partnership with Clarkson; after twenty years' agitation they attained success in 1807. Aiming now at the abolition of slavery in the colonies, they continued to labor with unfaltering zeal, and became vice-presidents of the Anti-Slavery Society on its formation in 1823. The Emancipation Bill was passed a few weeks after the death of Wilberforce. This was only the main chapter in a good man's life. He was "the Wesley of the upper circles," a leader of the Evangelical party, and an active philanthropist in and out of Parliament. Of his *Practical View of the Prevailing Religious System of Professed Christians in the Higher and Middle Classes of this Country Contrasted with Real Christianity*, London, 1797, 7500 copies were sold in six months, and it has been translated into French, Italian, German, Dutch, and Spanish. He was prominent in founding *The Christian Observer*, 1801, and the British and Foreign Bible Society, 1804. He supported parliamentary reform and Catholic emancipation, introduced a bill for the better support of curates, and strove to commit the government to the Christianization of India. Long infirm, he retired from

public life in 1825. He was buried in Westminster Abbey, where a statue of him was raised. Three of his sons, by a curious reaction from his opinions, became Romanists. His life, by his sons, Robert Isaac and Samuel, appeared in 5 vols., London, 1838, and abridged in 1 vol., 1868; his *Correspondence*, in 2 vols., 1840. (See also J. J. Gurney's *Sketch*, Norwich, 1838; J. S. Harford's *Recollections*, London, 1864, and J. C. Colquhoun's *Wilberforce*, 1866.)

F. M. B.

Wilbrod, or Willbrod, missionary to the Frisians; b. in Northumberland, England, 658; d. in the monastery Epternac, in Friesland, Nov. 6, 739. He began his labors about 690; connected himself with Rome; was finally made archbishop of Utrecht. (See his life, London, 1877.)

F. H. F.

Wilderness in Scripture does not mean a mere waste, but rather a tract not under cultivation. Sometimes the region was entirely dry and barren, as in the case of the wilderness of Judah, the mountainous region west of the Dead Sea (1 Sam. xvii. 28, Matt. iii. 3), which has only patches of grass. In other cases the soil was fertile and yielded fine pastures (Ps. lxx. 12, 13, Joel ii. 22). Mention is made of the wilderness of Jericho, of Sin, of En-gedi, etc., but the chief one is "the great and terrible wilderness" (Deut. viii. 15) in the Sinaitic peninsula, now known as Badiet et-Tih, the Wilderness of the Wandering, in which the Israelites spent forty years on their way from Egypt to Canaan. This region has now become well known through the explorations of travellers and the British Ordnance Survey. Parts of it are howling wastes, sun-scorched and dry, but others are well-watered and fertile, capable, with cultivation, of yielding abundant support. The Israelites no doubt lived a nomad life, as do the Bedouins of our own day, moving from place to place, and pitching their tents wherever they could find pasture, and it was only in occasional instances that there was an absolute want of water. Traces of former cultivation are still to be seen, and every visitor feels, like the members of the British Survey, that the natural features of this peculiar region illustrate and confirm the narrative given in the sacred history. (See E. H. Palmer, *The Desert of the Exodus*, New York, 1871.)

T. W. C.

Wilfrid, archbishop of York, though scarcely ever in undisputed possession of his see; b. in Northumberland, 634; trained at Lindisfarne; went to Rome, was made abbot of the monastery at Ripon, 658, was prominent in the overthrow of the Celtic discipline in the great debate at Whitby, on the coast, 40 m. n. e. of York, and became archbishop of York, 664. He is memorable for establishing the custom of appeal to Rome, and for his services to learning and church architecture. (See his life by S. W., London, 1878.)

F. H. F.

Will, The. A theme of endless debate alike in philosophy and theology. Formerly mental phenomena were distributed into two classes—understanding and will, but now a triple division is preferred, viz., intellect, feeling, will, the last-mentioned including both

desire and volition, which, however, require to be carefully distinguished, since desire may be vague and undecided, while volition is deliberate and definite.

The freedom of the will was first treated as a theological question, the point being how sin has affected man's ability to keep God's commands; and Augustin and the Reformers maintained the bondage of the will. This, however, is quite distinct from the philosophical necessity advocated by Hobbes, Leibnitz, and Priestley, who claimed that volitions come under the law of causality. The ablest advocate of determinism was Jonathan Edwards, whose treatise, while it has faults admitted even by those who accept its main positions, has never been refuted.

Man is certainly the cause of his own volitions, but how does he come to have one volition rather than another? Some say that each volition is unconditioned by antecedents, and in this sense, before it comes into existence, is contingent. Others hold that each volition was antecedently determined, and therefore certain. The objection to the former answer is that it puts an end to character, moral accountability, and unity of life, since it represents the mind as acting blindly, without motive, without reference to the past or the future. The latter answer is not to be confounded with the determinism of Priestley and Huxley, who apply the doctrine of physical causation to the phenomena of mind, and do, in fact, set forth materialism. They make man an automaton, and interpret history in the terms of matter and motion. The determinism of Edwards and Chalmers, on the contrary, is the determinism of character. The cause of any given volition is the Ego, the man himself. He does not act at random or without reason, nor is his course fortuitous, but his character determines his conduct.

Nevertheless he is a free agent, and responsible. The certain connection between his nature and his volitions does not take away the moral quality of the latter, for indeed they would have no moral quality unless they expressed his nature. Calvinists say that they can hold any theory of the will that Arminians can hold, because while foreordination makes all events and therefore all volitions certain, it does not make them a whit more certain than the doctrine of the divine foreknowledge does.

T. W. C.

Willehad, first bishop of Bremen; b. in Northumberland, England, about 730; began missionary labors among the Frisians about 770. He was summoned by Charlemagne to undertake the conversion of the region about the mouth of the Weser in 780, and labored here with interruptions the remainder of his life. The opposition of Widukind compelled him to flee, but after Widukind's conversion (785) the work of extending and organizing the diocese could go on. He was consecrated bishop in 787, and died, Nov. 8, 789.

F. H. F.

William of Champeaux, named from his birthplace, near Melun, 27 m. s. e. of Paris, where he was born about 1070, and died in 1121. He was a pupil of Roscellin, and

himself taught in the cathedral school of Notre Dame, where he became canon in 1103. Abelard, his later antagonist, was a pupil here. In 1108, after vain attempts to silence Abelard, William retired to the abbey of St. Victor, where he afterward resumed his lectures. He was bishop of Châlons-sur-Marne, and took the papal side in the dispute about investitures. His philosophical works are few. He taught that unbaptized children must be lost. He was a realist, and at first taught that the universal is the essence of all the individual things comprised under it; but afterward, having conceded to Abelard that there is a difference in the essences of different individuals, he was suspected of abandoning realism, and lost popularity.

F. H. F.

William of Malmesbury, a pioneer of English history; b. about 1096 (?); d. 1143 (?). He became an inmate of the monastery at Malmesbury at an early age, and remained there till death as librarian and chorister. He wrote a history of the English kings from the Conquest to the year 1129, in connected discourse instead of the chronicle form. Later he wrote a continuation of this under the name of *Historia novella*, and his remaining principal work was his history of the English pontiffs from the Christianization of England to the year 1123. His works are in Migne, *Pat. Lat.* CLXXIX.; Eng. trans. of his *Chronicle* in Bohn's *Antiquarian Library*. (See W. de G. Burch, *On the Life and Writings of W. of M.*, London, 1874.)

F. H. F.

William of Nassau, generally called **William the Silent**, prince of Orange, count of Nassau; b. in the castle of Dillenburg, Nassau, April 16, 1533; d. at Delft, Holland, July 10, 1584. He was educated at the court of Brussels in the Roman Catholic faith, and was treated with extraordinary confidence by Charles V. and with distinction even by Philip II. But when the latter sent the duke of Alva with a large Spanish army to the Netherlands in 1566, William, who knew what was coming, threw up his position in the service of the king, left the country, and openly embraced Calvinism, and when the bloody carnival began with the execution of Egmont and Horn, he raised an army at his own expense and did everything in his power to rouse the provinces to resistance. His military successes were not great, though great enough to make the Spanish king furious and to create confidence among the Dutch Protestants. In 1576 the Pacification of Ghent was signed, and in 1579 the Union of Utrecht, which means the fall of the Spanish hegemony in Europe and the rise of the Dutch Republic. The weapons which Philip II. employed against him were a little surprising even to those days; he put a prize of 25,000 gold gulden on his head, and then Balthazar Gerard shot him dead. Various collections of his correspondence have been issued by Gachard, Groen van Prinsterer, and Juste; see also Motley, *The Rise of the Dutch Republic*.

C. P.

William of St. Amour, Doctor of Theology at the University of Paris in the 18th century,

b. probably at St. Amour, 223 m. s.e. of Paris; d. in Paris about 1272. He sought to protect the university from the aggressions of the two orders of mendicant monks. Innocent IV., in 1254, put an end to their efforts, and in 1256 William wrote upon the *Perils of the Times*, a work directed against the monks, in which he attacked the mendicant principle itself. Thomas Aquinas entered the lists against him, the pope was gained over, William's book condemned, and the university reduced to subjection. In 1263 he returned to Paris and resumed his lectures. F. H. F.

William of Tyre, archbishop of that city, statesman and historian in the time of the crusades, b. in Syria about 1130, was reared in the vicinity of Jerusalem, educated in the West (Paris), and found favor with King Amalric when he returned home about 1163. He was made tutor of the king's son, Baldwin, and engaged in many public offices. He is remembered for his history of the Oriental princes from Mohammed to the year 1184, and for that of the crusades, extending to the year 1188, French trans. Paris, 1879, 2 vols. (See Migne, *Pat. Lat.* CCI.) F. H. F.

William of Wykeham, bishop of Winchester and twice chancellor of England; b. at Wykeham, in Hampshire, 1324; d. at Waltham, Sept. 27, 1404. He was employed in the service of the king from the year 1347 as an architect, and built the great quadrangle to the east of the keep at Windsor, and afterward at Winchester remodelled the nave of the cathedral. As a bishop (1366) he was faithful to his duties, and in the contest with the papacy took the side of the nation. Yet he was no friend of Wiclifite opinions, and sat upon the court which tried Crumpe in 1392. (See life by Moberly, Winchester, 1887.) F. H. F.

Williams, Daniel, D.D. (Edinburgh, 1709; Glasgow, 1709), Presbyterian; b. at Wrexham, North Wales, 180 m. n.w. of London, about 1644; d. in London, Jan. 26, 1716. He was pastor in Dublin, 1668-87, and then in Hand alley, Bishopsgate street, London. Acquiring wealth by a second marriage, by his will he founded the Red Cross Street Library, which was opened, 1729, and now contains 30,000 volumes of theology and 1000 manuscripts, among them the minutes of the Westminster Assembly and other valuable papers. Dr. Williams's works were collected in 5 vols., London, 1739-50. (See W. D. Jeremy, *Dr. Williams's Trust*, London, 1885.) F. M. B.

Williams, George, Church of England layman, the founder of the Young Men's Christian Association; b. at a farmhouse in the parish of Dulverton, Somersetshire, England, Oct. 11, 1821. He began his business life at Bridgewater; was converted in 1837, and having become a junior assistant in the dry-goods establishment of Hitchcock & Co., London, in 1841, he organized there in 1843, together with a few others among the assistants, regular prayer-meetings for the conversion of his fellow-clerks. In the following year the organization was extended to other establishments and other trades, and on July 4, 1844,

was founded the Young Men's Christian Association (q.v.), which now is spreading throughout the world. Mr. Williams was its secretary from 1863 to 1885, and became in that year its president, succeeding the earl of Shaftesbury. He is also president of the Commercial Travellers' Christian Association, the Christian Community, and the Young Men's Foreign Mission, and takes an active interest in the London City Mission, the Sunday-school Union, etc.

Williams, Isaac, Church of England; b. in Wales, 1802; d. at Stinchcombe, Gloucestershire, May 1, 1865. He graduated at Trinity College, Oxford, 1826; became fellow, 1832, and was curate of Windrush, St. Mary's, Oxford, and Bisley. He was a friend of Keble and Newman, was early in the Oxford movement, and wrote three of the *Tracts for the Times*, and eight poems in *Lyra Apostolica* (1836). He published in prose a *Harmony and Commentary on the whole Gospel Narrative*, London, 1842-45, 8 vols.; *The Psalms Interpreted of Christ*, 1864-65, 3 vols., and others; and in verse, *The Cathedral*, Oxford, 1838; *Thoughts in Past Years*, 1838; *The Baptistery*, 1842-44, 4 parts; *The Altar*, London, 1847, and *The Christian Scholar*, Oxford, 1849; besides *Hymns from the Parisian Breviary*, 1839, and *Hymns from the Catechism*, London, 1843, rep. in New York, 1847. F. M. B.

Williams, John, D.D. (Cambridge, 16—), archbishop of York; b. at Aberconway, Wales, March 25, 1582; d. at Glodded, in Wales, March 25, 1650. He studied at St. John's College, Cambridge; became a fellow; received three prebends, two deaneries, and the bishopric of Lincoln, 1621; succeeded Bacon as lord keeper of the great seal, July 10, 1621, and was dismissed by Charles I., Oct. 25, 1626. Having opposed Laud, he was prosecuted on three charges in the Star Chamber, suspended, fined £18,000, and imprisoned in the Tower, 1636-40. The Long Parliament released him, and the king made him archbishop of York, Dec., 1641. With other prelates he was again imprisoned, 1642-43. He was a moderate, conscientious, and forgiving man, and liked by the Puritans, though a stout loyalist. Grief at the king's death is said to have killed him. His life, by Bishop Hacket, appeared, London, 1693, and was abridged, 1700. F. M. B.

Williams, John, the "Apostle of Polynesia;" b. at Tottenham, London, England, June 29, 1796; murdered at Erromanga, New Hebrides, Nov. 20, 1839. He went out as missionary to the Society Islands, under the auspices of the London Missionary Society in 1816, and with the exception of four years (1834-38), when on a visit home, he was continuously engaged in evangelizing the islanders. He reduced the language of the island of Raratonga to writing, and with Messrs. Pitman and Buzacot translated the New Testament into it. He published his famous *Narrative of Missionary Enterprises in the South Sea Islands*, London, 1837, 56th 1000, 1865; repub., New York, 1837. (See his memoirs by Ebenezer Prout, London, 1843.)

Williams, Roger, Baptist; b. about 1600; d. at Providence, R. I., April, 1683. His parentage and birthplace, as well as date of birth, are uncertain. The latest researches seem to favor an English birth, of Welsh stock. A graduate of Cambridge and a priest of the Church of England, he had from the first a strong bent toward Puritanism. He emigrated to America in 1630, but he was by no means satisfied with the half-way reformation that the New England Puritans were disposed to make. He saw the inconsistency of the Puritan theocracy, in which the functions of church and state were so interblended that the identity of each was in danger of being lost. He had grasped the principle that the church and the state should be entirely separate and independent of each other. It is not at all certain that Williams had imbibed these notions from the English Baptists, or that he even knew of their holding such doctrines. At this time he was not, at any rate, an Anabaptist, but a Puritan Separatist. He found no fault with the Congregational doctrine or discipline, but denounced the principle of a state church, and upheld the right of soul-liberty on natural and scriptural grounds alike. In spite of his heterodoxy, he was called to be minister to the church at Salem, where he was highly esteemed for his zeal and eloquence. In Oct., 1635, he was banished from the colony for holding that "the civil magistrate's power extends only to the bodies and goods and outward state of men." Other charges, it is true, were made against him, but the evidence is complete that this was the real grievance. The plea that he was banished for civil causes alone, and because he made himself a disturber of the peace of the commonwealth, was never made by any reputable historian until late years, and is so manifest an afterthought as to be scarcely worth considering.

Williams made his way to Narragansett Bay, and in June, 1636, he settled at what is now Providence, founding a colony that developed into the State of Rhode Island. The corner-stone of this colony was the principle of religious liberty. The compact entered into by the original settlers reads thus: "We whose names are underwritten, being desirous to inhabit in the town of Providence, do promise to submit ourselves in active and passive obedience, to all such orders or agencies as shall be made for the public good of the body in an orderly way, by the major consent of the present inhabitants, masters of families, incorporated together into a township, and such others whom they shall admit into the same, only in civil things." A few other countries had before this, and for periods more or less brief, tolerated what they regarded as heresy; this was the first government organized on the principle of absolute liberty to all, in matters of belief and practice that did not conflict with the peace and order of society or with ordinary good morals. And though this government was insignificant in point of numbers and power, it was the pioneer in a great revolution, its principle having since become the fundamental law of every American state, and influenced strongly even

the most conservative European states. Though he did not originate the idea of soul-liberty, it was given to Roger Williams in the providence of God to be its standard-bearer in a new world, where it should have full opportunity to work itself out and afford by its fruits a demonstration that it is of God and not of man.

Up to this time Williams was not a Baptist, but his continued study of the Scriptures led him to the belief that the sprinkling of water on an unconscious babe does not constitute obedience to the demand of our Lord, "Be baptized." Having arrived at this conviction he wished to be baptized, but in this little colony, separated from other civilized countries by an ocean or a wilderness, where was a qualified administrator to be found? In the mean time, other converts to the same idea had been made, whether by his agency or by independent study of the Word. Some time about March, 1639, therefore, Williams immersed Ezekiel Holliman, who had been a member of his church at Salem, and thereupon Holliman immersed Williams. Eleven others were immersed, and the first Baptist church on American soil was formed. Soon after Williams arrived at the conclusion that this baptism by one who had not himself been baptized in an orderly manner was not valid. He withdrew himself from the church, and for the rest of his life was unconnected with any religious body, calling himself a "seeker."

Concerning the rest of his life we know little. In 1643 he sailed for England and obtained a charter from the Commonwealth for Rhode Island, returning in 1651 to secure its confirmation by Charles II. On the reorganization of the government under this second charter, in 1654, he was chosen governor, filling the office until May, 1658. The exact date of his death, as of his birth, is unknown.

LITERATURE.—The chief authority is the edition of his works in the *Publications of the Narragansett Club*, Providence, 1866-75, 7 vols. (Cf. *Letters from Roger Williams to John Winthrop, and John Winthrop, Jr.*, Boston, 1863; see also Arnold, *History of Rhode Island*, New York, 1859-60, vol. 1., and Tyler's *American Literature*, vol. 1., pp. 241-63, for estimates of his political and literary labors.) The biographies by Knowles (Boston, 1834) and Gammell (Boston, 1845) are valuable, though somewhat in need of revision. The chief hostile monograph is Dexter's *As to Roger Williams*, Boston, 1876.

HENRY C. VEDDER.

Williams, Samuel Wells, LL.D. (Union College, Schenectady, N. Y., 1850). Congregationalist, layman; b. at Utica, N. Y., Sept., 1812; d. at New Haven, Conn., Feb. 17, 1884. He went in 1833 to China as printer for the A. B. C. F. M. Mission Board at Canton; visited Japan in 1837 and translated Genesis and Matthew into Japanese; assisted in editing *The Chinese Repertory*, Canton, 1838-51; was interpreter to Commodore Perry's Japan expedition, 1853-54, and to the American Legation at Peking, 1855-56, and, after his return to the United States, in 1876, he was

appointed lecturer on Chinese in Yale College. He was president of the American Bible Society, 1881-83. Aside from his monumental *Syllabic Dictionary of the Chinese Language*, Shanghai, 1874, and other linguistic publications, he is the author of *The Middle Kingdom* (a standard work on China), New York, 1848, n.e., rev., 1883, 2 vols. His life, by his son, appeared, New York, 1888.

Williams, William, "the Watts of Wales;" b. in Carmarthenshire, 1717; d. at Pontyccelyn, Jan. 11, 1791. Converted under Howell Harris, he joined the Calvinistic Methodists; he preached as an evangelist for nearly half a century. Besides sundry Welsh books in prose and verse, he published in English *Hosannah to the Son of David*, London, 1759, 2 parts, and *Gloria in Excelsis*, 1772, reprinted together by D. Sedgwick, 1859. The noble hymn, "Guide me, O Thou great Jehovah," is supposed to have been completed by him in 1778, after one Peter Williams had written half of it.

F. M. B.

Willibald, first bishop of Eichstätt, 42 m. w.s.w. of Ratisbon, Bavaria; b. in England in 700; educated in a monastery; undertook extensive pilgrimages in his youth, penetrating even to Palestine; spent ten years at Monte Cassino in Italy, and was ordained bishop, Oct. 23, 741. Of his episcopal labors little is known. His death occurred probably about 787. (See J. E. Wulff's *St. Willibald*, Breslau, 1890.)

F. H. F.

Willbrod. See WILBROD.

Wilson, Daniel, D.D. (Oxford [?], 18—), bishop of Calcutta; b. in London, July 2, 1778; d. in Calcutta, Jan. 2, 1858. He studied at St. Edmund's Hall, Oxford, and was tutor and vice-principal there, 1807-12; curate of Worton, 1803-09, and of Bloomsbury, 1812-24; vicar of Islington, 1824-32; bishop of Calcutta and metropolitan of India, 1832-58. He was an Evangelical and an efficient prelate. The most popular of his books were *Sermons on Christian Doctrine and Practice*, London, 1818, and *Lectures on the Evidences of Christianity*, 1828-30, 2 vols., 4th ed., 1860. His life by his son-in-law, J. Bateman, appeared in 2 vols., 1860, 2d ed. abridged, 1861, 1 vol., rep. Boston, 1860, 1 vol.

F. M. B.

Wilson, John, D.D. (Edinburgh [?], 18—), F.R.S. (18—), missionary; b. near Laner, Scotland, Dec. 11, 1804; d. in Bombay, Dec. 1, 1875. He was educated at Edinburgh University, and sent by the Scottish Missionary Society to India, where he labored long and faithfully, becoming head of the mission college of Bombay, vice-chancellor of the university there, president of the local branch of the Royal Asiatic Society, and a person of much repute and influence. He belonged to the Free Church of Scotland, and was moderator of its General Assembly in 1870. Among his works are *Parsi Religion*, Bombay, 1843; *Lands of the Bible*, Edinburgh, 1847; *Evangelization of India*, 1849, and *History of the Suppression of Infanticide*, Bombay, 1855. (See his life by G. Smith, London, 1878.)

F. M. B.

Wilson, Thomas, D.D. (Oxford, 1707; Cambridge, 17—), LL.D. (Trinity College [?], 1698), bishop of Sodor and Man; b. at Burton, Cheshire, Dec. 20, 1663; d. in the Isle of Man, March 7, 1755. He studied at Trinity College, Dublin; took orders, 1686-89; held a curacy in Lancashire, 1686-92; became chaplain to the earl of Derby, 1692; travelled on the Continent as tutor to that nobleman's son, 1694-97, and Jan. 16, 1698, was consecrated bishop of Sodor and Man. Here he labored for fifty-seven years, accomplishing civil and ecclesiastical reforms in the island, declining higher preferment, and gaining "the most exalted reputation for apostolic piety and unquenchable zeal in good works." His memory is revered by men of all creeds and parties as that of a rare saint; see Matthew Arnold's preface to *Culture and Anarchy*, 1869.

As to his local work, Lord Chancellor King said that if the church's ancient discipline were lost, it might be found in all its purity in the Isle of Man. His *Principles and Duties of Christianity*, London, 1699-1707, 2 parts, was the first book printed in Manx. His *Essay towards an Instruction for the Indians*, written, 1735, appeared, 1740, reached a 5th ed., 1744, and was translated into French and Italian. His *Short and Plain Instructions for the Better Understanding of the Lord's Supper*, 1736, has often been reprinted. Several of his books were posthumous, as *Parochialia*, 1788; *Maxims of Piety*, 1789, and the celebrated *Sacra Privata*, Bath, 1786, many later editions. His works were collected in 2 vols., with a life, by C. Cruttwell, Bath, 1781, and again edited, with a life, by Keble, Oxford, 1847-63, 7 vols.

F. M. B.

Wimpheling, Jakob, b. at Schettstadt, Alsace, July 26, 1450; d. there, Nov. 17, 1528; was educated by the Brethren of the Common Life; studied at Freiburg and Heidelberg; was preacher at the cathedral of Spire; lectured at Heidelberg and Strassburg, but spent the last part of his life in his native town in literary retirement. He was a prolific writer, the author of eighty-three different works, and a striking type of that kind of humanists who wanted reform; indeed, who wanted everything reformed, but who, nevertheless, shrank back, disgusted and indignant, when the Reformation really began. (See his life by Schwartz, Gotha, 1875.)

C. P.

Winckler, Johann, b. at Götzern, Saxony, July 13, 1643; d. at Hamburg, April 5, 1705; studied theology at Leipzig and Jena; became pastor of St. Michael's in Hamburg, 1684, and was one of Spener's most intimate friends and nearest disciples, which circumstance involved him in long and extremely bitter controversy with Mayer concerning the theatre, the ministerial oath, etc. (See his life by J. Geffcken, Hamburg, 1861.)

Wine. The vine grew luxuriantly in Palestine, and various kinds of wine made from its fruit were remarkable for excellence, such as the wine of Lebanon (Hos. xiv. 7) and that of Helbon (Ezek. xxvii. 18). Often mentioned

with corn and oil as one of nature's best gifts (Gen. xxvii. 28, Deut. xxxiii. 28, Ps. iv. 7, civ. 15), it was kept in every household and produced on occasions of hospitality and at festivals (Gen. xiv. 18, John ii. 3). Its misuse is severely condemned (Prov. xx. 1, xxiii. 30, Isa. v. 22, Hos. iv. 11, Eph. v. 18). In the Mosaic ritual it was the usual drink offering at the daily sacrifices (Ex. xxix. 40), at the presentation of the firstfruits (Lev. xxiii. 13), and at other offerings (Num. xv. 5), and a tithe was paid of it (Deut. xii. 17, xviii. 4). The Nazarite was forbidden to drink wine during the continuance of his vow (Num. vi. 3), and the priests before performing services in the temple (Lev. x. 9). It is made a symbol of spiritual blessing (Isa. xxv. 6, lv. 1). Our Saviour used it (Luke vii. 33-34), and miraculously made it (John ii. 1-10).

The Hebrew *yayin* and its Greek equivalent, *oinos*, are general terms for all sorts of wine, i.e., the fermented juice of the grape. The word *tirosh*, commonly rendered "new wine," or "sweet wine," was as strong as other wine, if not stronger (Isa. xlix. 26, Hos. iv. 11, Acts ii. 13). "Mixed wine" (Ps. lxxv. 8, Prov. xxiii. 30) was not diluted with water, but strengthened by herbs or spices (Cant. viii. 2).

T. W. C.

Winebrennerians. See BAPTISTS, p. 83.

Winer (wee'-ner), **Georg Benedikt**, b. at Leipzig, April 13, 1789; d. there, May 12, 1858; studied theology in the university of his native city, and was appointed professor extraordinary there in 1819; ordinary professor at Erlangen, 1823, and ordinary professor at Leipzig, 1832. Of his works have been translated into English, *A Grammar of the Chaldee Language as Contained in the Bible and the Targums*, by H. B. Hackett, Andover, 1845, and *A Grammar of New Testament Greek*, by Moses Stuart and Edward Robinson, Andover, 1825, several times afterward, the last time by W. F. Moulton, Edinburgh, 1870, 2d ed., 1877. Among his other works are *Biblisches Realwörterbuch*, 1820, 3d ed., 1847, 2 vols.; *Handbuch der theologischen Literatur*, Leipzig, 1821, 3d ed., 1838-40, 2 vols.; *Comparative Darstellung des Lehrbegriffs der verschiedenen Kirchenparteien*, 1824, 4th ed., by P. Ewald, 1892, Eng. trans., *The Doctrines and Confessions of Christendom*, Edinburgh, 1873.

Wines, Enoch Cobb, D.D. (Middlebury, 1853), LL.D. (Washington, 1857), Presbyterian; b. at Hanover, N. J., Feb. 17, 1806; d. at Cambridge, Mass., Dec. 10, 1879. He graduated at Middlebury, 1827, and after teaching for thirty-five years, chiefly in Pennsylvania and New Jersey, devoted himself in 1862 to prison reform. He arranged for and took a leading part in the International Congresses at London, 1872, and at Stockholm, 1877. Besides sundry reports, and the work which occupied his last hours, *The State of Prisons and Child-saving Institutions Throughout the World*, Cambridge, Mass., 1880, he wrote several educational and religious books, accounts of travel, and *Commentaries on the Laws of the Ancient Hebrews*, New York, 1852, 6th ed., Philadelphia, 1869.

F. M. B.

Winfrid. See BONIFACE, p. 114.

Winslow, Gordon, D.D. (St. John's College, Annapolis, 1854), M.D. (hon., New York University, 1863); b. at Williston, Vt., Sept. 12, 1803; drowned in Potomac River, June 7, 1864, while bringing his wounded son, Colonel Cleveland Winslow (Fifth New York Duryea Zouaves), from Mechanicsville to Alexandria. Graduated at Yale, 1830; at Yale Theological Seminary, 1833; settled over Congregational Church, Medford, Mass., 1834-35; was rector of St. John's, Troy, N. Y., 1836-39; Trinity Church, Elmira, N. Y., 1839-41; St. Ann's, Annapolis, 1841-45; St. Paul's, Staten Island, and chaplain of Quarantine till outbreak of rebellion, when with both his sons he aided to form the Fifth New York Volunteers, one of them going as a captain, afterward its colonel; the other, Gordon, Jr., as private, subsequently captain in the regular army. He was in every important battle from Big Bethel to Mechanicsville as its chaplain, and often as aide to the division general. With Dr. Bellows and others he aided in establishing the Sanitary Commission, and became its inspector for the Army of the Potomac. At Fredericksburgh he selected the hospital site and superintended the transportation of the wounded across the river.

W. C. WINSLOW.

Winslow, Hubbard, D.D. (Hamilton, 1857), Presbyterian; b. at Williston, Vt., Oct. 30, 1799; d. there, Aug. 13, 1864. He graduated at Yale College, 1825, and at Yale Theological Department, 1828; was Congregational pastor at Dover, N. H., 1828-32; successor of Lyman Beecher over the Bowdoin street church, Boston, 1832-44; principal of the Mt. Vernon Institute (for young ladies), Boston, 1844-54; pastor of the First Presbyterian Church, Geneva, N. Y., 1857-69; teacher in New York City, 1860-61; in charge of the Fiftieth street Presbyterian church, 1861-62; afterward lived without a charge in Brooklyn. From 1837 till 1840 he edited with Jacob Abbott and Rev. Dr. Nehemiah Adams, the *Religious Magazine*, Boston. While popular as a preacher, successful as a pastor, and esteemed as a man, it was as an author that he won an extensive reputation. His first book, *Doctrine of the Trinity* (Boston, 1831), called out a letter from Rev. Dr. Thomas Chalmers, of Edinburgh, saying that it was the best treatise published upon that subject. *Young Man's Aid*, Boston, 1836, twice repub. in England, had a sale of over 100,000 copies. The little manual, *Are You a Christian?* Boston, 1837, pub. and repub. in New York, Cincinnati, London, Edinburgh, Paris, etc., circulated over 250,000 copies in the English language alone. *Intellectual Philosophy*, Boston, 1852, has had 15 ed., and *Moral Philosophy*, New York, 1856, 9 ed. Other books are *History of First Church, Dover, N. H.*, 1831; *Controversial Theology*, Boston, 1832; *Philosophical Tracts*, Boston, 1833; *Christianity Applied to Our Civil and Social Relations*, Boston, 1835; *Aids to Self-Examination*, Boston, 1837; *Appropriate Sphere of Woman*, Boston, 1837, also repub. as *Woman as She Should Be*; *Mental Cultivation*, Boston, 1839;

Lectures to Sunday-school Teachers, Boston, 1839; *Relation of Natural Sciences to Revelation*, Boston, 1839; *Design and Mode of Baptism*, Boston, 1842; *Christian Doctrines*, Boston, 1844; *Hidden Life*, American Tract Society, 1863. He issued besides some minor publications.

W. C. WINSLOW.

Winslow, Miron, D.D. (Harvard, 1858), I.L.D. (Middlebury, Vt., 1864), missionary of the A. B. C. F. M., 1819-64; b. at Williston, Vt., Dec. 11, 1789; d. and was buried at Cape of Good Hope, Oct. 22, 1864; an elder brother of Rev. Dr. Hubbard Winslow. While a merchant at Norwich, Conn., deeply impressed with the obligation to preach the gospel to the heathen, he entered the Junior Class of Middlebury College, graduating in 1815; studied languages at Yale, receiving A.M. in 1818, the year of his graduation at Andover Theological Seminary; then devoting six months to preaching and raising funds for the A. B. C. F. M. He published the *History of Missions*, Andover, 1819, long a standard in missionary literature. He was ordained, Nov. 4, 1818, at Salem, Mass., with Messrs. Spaulding, Woodward, and Fisk—Professor Moses Stuart preaching the sermon, which was published—and on Jan. 11, 1819, m. Harriet Wadsworth Lathrop, and with Messrs. Spaulding, Woodward, and Scudder sailed for Calcutta on June 8. He reached Oodooville, Ceylon, July 4, 1820, there conducting (with his wife) the boarding and day school, preaching, and doing much literary work as translator and correspondent. His contributions to the *Missionary Herald*, down to the last year of his life, equal in amount several large volumes and are historically valuable. His interest in the Batticotta Seminary, established 1823, was great, the Rev. Dr. Duff and his colleagues adopting its plan at Calcutta seven years later, the Madras University conferring its first degrees of B.A. on the seminary graduates. From the first he maintained that education and preaching, particularly in India, must go hand in hand. As late as 1856 he advocated it at the meeting of the A. B. C. F. M. in Albany. In Oct., 1834, he sailed for the United States, where he awakened deep interest in missions to India. His *Memoir of Harriet L. Winslow*, New York, 1835, largely a history of the Ceylon Mission, was adopted as a standard of the American Tract Society, twice pub. in England, once in France, and issued in Turkey. On April 23, 1835, he m. Mrs. Catherine Waterbury Carman; sailed on Nov. 16 for Madras, proceeding thence to Oodooville. On Aug. 18, 1836, he founded the A. B. C. F. M. mission in Madras, where he spent the remaining twenty-eight years of his life. Mrs. Winslow d. of cholera, Sept. 23, 1837; on Sept. 12, 1838, he m. Annie Spiers, daughter of Hon. Archibald Spiers, of the East India Board, granddaughter of Lord Dundas; she d. June 20, 1843. Soon after his arrival at Madras he was engaged in translating the Bible into Tamil; later, as executive secretary of the Madras Bible Society, he was engaged in its revision, and in Nov., 1850, announced that the new version was finished.

He published *Occasional Reports of the Madras Mission*. Eleven vernacular schools and an English high school (sometimes classed as a native college) had been established; 431 pupils attending at one time the former, and over 200, including Brahmans and high caste natives, the latter. The printing-press, established 1838, did a mighty work; from 1838 to 1864 were printed 228,417,018 pages of Scripture, 105,993,626 pages of tracts, 110,206,376 pages of other publications—a total of 444,617,020 pages. On March 12, 1845, he m. Mrs. Mary W. Dwight, widow of Rev. Robert O. Dwight, D.D., of the Madras Mission; she d. April 20, 1852. In 1856-57, while stirring up fresh interest in the United States in the missions to India, by his discourses and addresses on memorable occasions, he published *Missions to India*, "with notices of some proceedings of a deputation from the American Board, and of reports to it from the missions," M. W. Dodd, New York, 1856. On May 20, 1857, he m. at Boston, Ellen Augusta Reed, who still (1891) survives him. They sailed for Madras on Aug. 12 (7), 1857.

Dr. Winslow's great literary achievement was the publication, in 1862, at the mission press of *A Comprehensive Tamil and English Dictionary of High and Low Tamil*, upon which he had labored much of his time for twenty years, and which was in press from 1853 to 1862. Aside from other matter the quarto contains 976 pages, three columns to a page, costing to publish \$15,000 to \$20,000; priced by Trübner, London, at £3 13s. 6d. per copy. Excepting Wilson's Sanskrit lexicon it is the most complete of all the dictionaries of the Indian languages, containing 67,452 words with definitions, of which 30,551 for the first time appear in Tamil-English lexicography. It embraces both the common and poetic dialects, mythological, astronomical, astrological, botanical, and other scientific terms, names of authors, poets, heroes, and gods, and versions of numerous idioms and phrases. It initiates the learner, not only into the language, but largely into the philosophies, sciences, customs, traditions, and superstitions of the Hindus. Scholars, missionaries, government officials in India, and Orientalists deeply appreciated Dr. Winslow's labors and his dictionary as "a work of national importance." The Arcot Mission of the Reformed (Dutch) Church echoed their voice in saying, "We regard this work as a noble contribution to Oriental literature, a boon to all students and laborers in the Tamil field, and a crown of honor to its author." Dr. Winslow and his wife left Madras for the United States on Aug. 29, 1864; owing to prostration he was landed at Cape of Good Hope on Oct. 20; his remains lie in the cemetery near those of Dr. Scudder, his associate for many years in missionary work. As he was about to die he said, as his last words, "God calls—heaven is near—my peace is full."

W. C. WINSLOW.

Winslow, William Copley, M.A. (Hobart, 1865), Ph.D. (Hamilton, 1886), LL.D. (St. Andrew's University, Scotland, 1886), D.D. (Amherst, 1887), L.H.D. (Columbia [New York] College, centenary, 1887), S.T.D. (Gris-

wold College, Iowa, 1887), Sc.D. (St. John's College [Annapolis, Md.], centenary, 1888), D.C.L. (King's College University, Canada, 1888), Episcopalian, son of Hubbard, archaeologist and popular Egyptologist; b. in Boston, Mass., Jan. 13, 1840; graduated at Hamilton College, New York, 1862; at the General Theological Seminary, New York City, 1865; was rector of St. George's Church, Lee, Mass., 1867-70; since has resided in Boston. His time and strength have been freely given to the Egyptian Exploration Fund since its organization in 1883, first as honorary treasurer for the United States, and since 1885 as vice-president. Its success is due in large measure to his enthusiasm and zeal. Through his instrumentality many splendid gifts from the Fund were secured for the Boston Museum of Fine Arts, including a colossal statue of Rameses II., and the only piece of gold plate of the temple service of the Pharaohs in any European or American museum. He is honorary fellow of the Royal Archaeological Society, and correspondent of various foreign bodies. He has written many articles and delivered many lectures upon archaeological subjects, and has in these ways done a great work in popularizing them, especially Egyptology.

Wisdom of Solomon. See PSEUDEPIGRAPHA AND APOCRYPHA, p. 775.

Wiseman, Nicholas Patrick Stephen, S.T.D. (Rome, 1824), Roman Catholic cardinal; b. at Seville, Spain, of Irish parents, Aug. 2, 1802; d. in London, Feb. 15, 1865. He was educated at Waterford, at Durham, and in the English college at Rome, of which he became rector, 1828. Graduating, 1824, he took priest's orders, 1825, and was for some years professor of Oriental languages in the Roman University. Returning to England, 1835, he founded the *Dublin Review*; won repute as a preacher, writer, and disputant; was made bishop of Melipotamos *in partibus*; coadjutor of the Midland district, and president of St. Mary's College, Oscott, 1840; labored for the restoration of the Roman hierarchy in England; became pro-vicar apostolic of the London district, 1848, and vicar, 1849; archbishop of Westminster, Sept. 30, 1850, and cardinal Oct. 1. The last appointments caused much excitement, and called forth the Ecclesiastical Titles Act, which was repealed, 1872. Dr. Wiseman was able and active in his official duties and in authorship. Besides his most important work, *Lectures on the Connection between Science and Revealed Religion*, London, 1836, 2 vols., 5th ed., 1853, reprinted twice in America, he wrote *Horæ Syriacæ*, Rome, 1828; *Doctrines and Practices of the Catholic Church*, London, 1836, latest ed., 1888; *The Real Presence*, 1836; *The Catholic Hierarchy*, 1850; *Essays*, 1853, 3 vols., latest ed., 1888, 1 vol.; *Recollections of the Last Four Popes*, 1858; *Daily Meditations*, 1868; some plays (*The Hidden Gem* [drama in 2 acts], 1859; *The Witch of Rosenburg*, 1866, etc.), and a novel of merit, *Fabiola*, 1855, later ed. and reprints. His works were collected in a New York edition, 1872-74, 14 vols.; his life was written by George White, London, 1865. F. M. B.

Wishart, George, martyr of the Scottish Reformation; b. about 1513, perhaps at Pittarow, Forfarshire; d. at St. Andrew's, March 1, 1546. Nothing is certainly known of his early life, and too little of his later years. In 1538, being master of a grammar school at Montrose, he was summoned by Hepburn, bishop of Brechin, to account for teaching his pupils the Greek Testament, and escaped to England. For preaching against Mariolatry at Bristol, 1539, he was forced to recant and do public penance. The next few years were probably spent abroad, but in 1543-44 he was at Corpus Christi College, Cambridge. Thence he returned to Scotland, and preached in Montrose, Dundee, Ayrshire, Perth, and finally in East Lothian, where he found a ready hearer in John Knox, then a private tutor in the neighborhood. Arrested at Ormiston, and defended vainly by Knox, he was tried for heresy in Cardinal Beaton's court, and burned at the stake. During his agony he predicted Beaton's death "within a few days." This fact, connected with the cardinal's assassination some three months later, gave rise to the charge that Wishart was privy to the plot; but this has been refuted by D. Laing, in his edition of Knox, vol. i., p. 536. (See Wishart's life, by C. Rogers, Edinburgh, 1866.) F. M. B.

Witchcraft. The belief that certain persons by compact with evil spirits possess supernatural or magical powers, has been prevalent in all ages down to our own, and has not yet disappeared from all portions of the earth. Laws against witchcraft were found in the Twelve Tables, and passed thence into mediæval and ecclesiastical law. In England laws were enacted in the reigns of even Elizabeth and James I. against witchcraft, and trials continued till 1712, when a conviction was secured, but was not followed by execution. The great historic example of trials for witchcraft in America is that of Salem, Mass. It began in excitement over the subject in Boston in 1688. In 1692 cases of supposed witchcraft occurred in Salem, and great excitement was created. Many old and defenceless women were executed. The most distinguished victim was the Rev. George Burroughs, who was executed, though he disproved his guilt according to the theory of the times by repeating the Lord's Prayer without a mistake at the foot of the scaffold. On the whole, 20 persons were put to death, 55 had been tortured or terrified into confession, 150 prisoners were in jail awaiting trial, when the sound sense of the people was at last roused, and in 1693 so far prevailed that strong efforts made to convict a certain Sarah Daston resulted in her acquittal, and in the end of the witchcraft delusion. (See Soldan, *Geschichte der Hexenprozesse*, Stuttgart, 1843, n.e.; H. Heppe, 1880, 2 vols.; C. W. Upham, *The Salem Witchcraft*, Boston, 1867, 2 vols.) F. H. F.

Witherspoon, John, D.D. (Aberdeen, 1764), LL.D. (—, 17—), Presbyterian; b. at Yester, near Edinburgh, Feb. 5, 1722; d. near Princeton, N. J., Nov. 15, 1794. He graduated at Edinburgh University; became

minister at Beith, 1744; Paisley, 1757; president of the College of New Jersey, 1768. He took the conservative side in Scottish controversies of the time. He raised the college from a low to a high estate, and powerfully influenced Presbyterian ideas and practice. As an American patriot his services in Congress (1776-82) and out of it were great. He was one of the signers of the Declaration of Independence. Of his writings may be mentioned *Ecclesiastical Characteristics; or, the Arcana of Church Policy; being a Humble Attempt to Open the Mystery of Moderation*, Glasgow, 1753; an able *Essay on the Connection between the Doctrine of Justification by the Imputed Righteousness of Christ, and Holiness of Life*, 1756; *A Serious Inquiry into the Nature and Effects of the Stage; being an Attempt to Show that Contributing to the Support of a Public Theatre is Inconsistent with the Character of a Christian*, 1757 (apropos of Rev. John Home's *Tragedy of Douglas*, 1756); and *A Practical Treatise on Regeneration*, London, 1764. His collected works appeared in New York, 1800-01, 4 vols., 2d ed., Philadelphia, 1802; and in Edinburgh, 1815, 9 vols.; his *Select Works*, London, 1804, 2 vols. (See his life by S. S. Smith, New York, 1795.) A colossal statue of him was unveiled in Fairmount Park, Philadelphia, Pa., Oct. 20, 1876; see *Proceedings and Addresses*, edited by W. P. Breed, Philadelphia (Presbyterian Board), 1877.

Witness, one who testifies. The Mosaic law required two witnesses or three to convict a person charged with a capital crime (Num. xxxv. 30), and if the criminal were stoned, they must cast the first stones (Deut. xvii. 7). A false witness was to suffer the penalty his testimony might have brought on the accused (Deut. xix. 19).

John frequently presents the gospel as "witness" (1 John v. 9), and our Lord is called "the faithful witness" (Rev. i. 5, iii. 14). The chief function of the apostles was that of "witnesses" (Acts i. 8. 22, ii. 32). The "witness of the Spirit with our spirit" (Rom. viii. 16) is the concurrent testimony with the believer's consciousness which the Holy Ghost gives him that he is a child of God.

T. W. C.

Witsius, Hermann, b. at Enkhuysen, Holland, Feb. 12, 1636; d. at Leyden, Oct. 22, 1708; was appointed professor of theology at Franeker, 1675; at Utrecht, 1680, and at Leyden, 1698, and published *De aconomia fœderum Dei cum hominibus*, Leeuwarden, 1677, 4th ed., Basel, 1739, Eng. trans., *The Economy of the Covenants between God and Man*, London, 1763, new trans., Edinburgh, 1771-72, 3 vols., 2d ed., 1803, 2 vols., n.e., London, 1840, 2 vols., which is an attempt to reconcile the orthodox and the federalists. Other works translated are, *A Treatise on Christian Faith*, London, 1761; *Conciliatory . . . Animadversions on . . . Antinomians and Neonomians*, Glasgow, 1807; *Sacred Dissertations on . . . the Apostles' Creed*, 1823, 2 vols.; *Sacred Dissertations on the Lord's Prayer*, Edinburgh, 1839; *An Essay on the Efficacy of Baptism*, Edinburgh, 1852; *On the Character*

of a True Theologian, 1877; *The Question: Was Moses the Author of the Pentateuch?* 1877. There is a life of Witsius prefixed to the trans. of his *Economy*.

Wodrow, Robert, Church of Scotland; b. at Glasgow, 1679; d. at Eastwood, near Glasgow, March 21, 1734. He studied at Glasgow University; was librarian there for a time, and minister of Eastwood, 1703-34. His *History of the Sufferings of the Church of Scotland from the Restoration to the Revolution*, Edinburgh, 1721-22, 2 vols. (rep., 1829-30), is a work of high value. His *Collections upon the Lives of the Reformers*, etc., appeared, Glasgow, 1834-45, in 3 vols., and *Anecdota* in 4 vols., 1842-43. (See his life, by his son, Edinburgh, 1828, and *Correspondence*, edited by McCrie, and published in 3 vols. by the Wodrow Society, 1842-43.) F. M. B.

Wolf, Edmund Jacob, D.D. (Franklin and Marshall College, Lancaster, Pa., 1876), Lutheran (General Synod); b. near Rebersburg, Centre County, Pa., Dec. 8, 1840; studied theology in Gettysburg Theological Seminary; at Tübingen and Erlangen; had various pastoral charges, and became, in 1873, professor of church history and New Testament exegesis at Gettysburg. He is the author of *The Drama of Providence on the Eve of the Reformation*, Gettysburg, 1884; *The Lutherans in America*, New York, 1890.

Wolf, Johann Christoph, b. at Wernigerode, Prussian Saxony, Feb. 21, 1683; d. at Hamburg, July 25, 1739; was appointed professor of Oriental languages at the gymnasium in Hamburg, 1712, and published *Bibliotheca Hebræa*, Hamburg, 1715-33, 4 vols., an excellent work of Hebrew bibliography.

Wolfenbüttel Fragments is the name of a series of critical essays on the gospel history, written from a purely deistical standpoint, and published by Lessing in his *Zur Geschichte und Literatur. Aus den Schätzen der herzoglichen Bibliothek zu Wolfenbüttel*, Brunswick, 1773-81, 3 vols. As this publication was exempted from the supervision of the ducal censor, it was possible to issue the essays, but the indignation they created among the orthodox party and the violent attacks they called forth caused the duke to deprive Lessing of the privilege. After Lessing's death collected editions of the fragments appeared in Berlin, 1784 and 1787, and have been several times reprinted. The author was at first not known, but it has now been established beyond doubt that he was Reimarus (q.v.).

Wolff, Christian, b. at Breslau, Jan. 24, 1679; d. at Halle, April 9, 1754; was appointed professor of philosophy at Halle in 1706; summarily dismissed and ordered out of the Prussian dominion in 1723, but recalled in 1740 and again installed with great pomp. Though professor of philosophy and principally lecturing on metaphysics, logic, etc., he has by his *Vernünfftige Gedanken von der Menschen Thun und Lassen*, 1719, and *Vernünfftige Gedanken von Gott, der Welt, und der Seele*, Halle, 1720, exercised great influence on Protestant theology. It was from him that Rationalism borrowed its leading

ideas about natural religion ; its principle, that reason is the arbiter in any conflict between revelation and experience, its method, and a number of its catch-words. C. P.

Wolff, Joseph, D.D. (——, 18—), LL.D. (——, 18—), missionary ; b. at Wellersbach, near Bamberg, Germany, 1795 ; d. at Isle Brewers, Somersetshire, May 2, 1862. The son of a rabbi, he was baptized by a monk at Prague, 1812 ; studied at Vienna and Tübingen, and spent three years at Rome ; but entered the Church of England, 1819 ; studied Oriental tongues at Cambridge, and in 1821 was sent as a missionary to the Jews. The record of his travels and perils is contained in his *Missionary Journal and Memoir*, London, 1824, 2d ed., 1827–29, 3 vols. ; *Researches and Missionary Labors*, Malta, 1835, 2d ed., London, 1835 ; *Journal*, London, 1839 ; *Narrative of a Mission to Bokhara*, 1845, 2 vols., 7th ed., Edinburgh, 1852 ; *Travels and Adventures*, London, 1860, 2 vols. The fourth describes a dangerous expedition, undertaken at the desire of the government, wherein Wolff nearly lost his life. He was ordained deacon by Bishop Doane during a visit to America, 1837, and priest in Dublin, 1838. After this he held two curacies in Yorkshire, and from 1845 was vicar of Isle Brewers. (See his life, by H. M. Sengelmann, Hamburg, 1863.)

F. M. B.

Wollaston, William, Church of England ; b. at Coton Clanford, Staffordshire, March 26, 1659 ; d. in London, Oct. 22, 1724. He studied at Sidney College, Cambridge ; taught at Birmingham, 1681–88 ; was ordained, 1686 ; inherited a large fortune, 1688, and gave himself to philosophic pursuits in London. His *Religion of Nature Delineated*, privately printed, London, 1722, anonymously published, 1724, was highly valued by Bishop Butler and Queen Caroline, and reached an 8th ed., 1759, with a life prefixed. It held truth to be the supreme good and the basis of virtue. Wollaston also wrote, but soon suppressed, a poem on *Ecclesiastes*, 1691.

F. M. B.

Wolsey, Thomas, cardinal and lord chancellor ; b. at Ipswich, 60 m. n.e. of London, 1471 or later ; d. at Leicester, Nov. 29, 1530. He was a student and fellow of Magdalen College, Oxford, and rector of Lymington, Somerset, 1500 ; chaplain to Henry VII., 1505. A skilfully executed embassy to the Emperor Maximilian, 1507, was followed by other missions, and he became dean of Lincoln, Feb., 1509. Under Henry VIII. he rose with unexampled rapidity, and preferments civil and ecclesiastical were heaped upon him, especially after he had organized the expedition against France in 1518. He became king's almoner, 1509 ; privy councillor, 1511, and lord chancellor, 1515 ; bishop of Lincoln and archbishop of York, 1514, to which was added the see of Bath, 1518, exchanged for Durham, 1523, and that for Winchester, 1529 ; cardinal, 1515, and papal legate, 1519 ; abbot of St. Alban's, 1521 ; ambassador to Charles V., 1521, and to Francis I., 1527. His wealth and pomp were hardly inferior to

the king's, and with these two "there was no distinction between public and private money." He was a royal patron of learning ; as prime minister he raised England from a third to a first-class power. But his statesmanship and his reforms, no less than his riches and dignities, roused general hatred, from which only the royal favor defended him. His failure to gain the pope's assent to the divorce from Queen Katherine (which he disapproved, but sought with desperate zeal and by the basest means to procure) caused his ruin. In Oct., 1529, he was deprived of the great seal with his property and places, and found guilty in *praemunire*. In Feb., 1530, he was pardoned and restored to the archbishopric of York, but in Nov. he was arrested for high treason, and died on his way to the Tower. (See the lives of him by George Cavendish, London, 1641 ; best ed. in vol. i. of *Ecclesiastical Biography*, 1810 ; rep., 1885 ; R. Fiddes, 1724 ; J. Grove, 1742–44 ; J. Galt, 1812 ; G. Howard, 1824, and C. Martin, Oxford, 1862 ; M. Creighton, 1888.)

F. M. B.

Woman is spoken of in Scripture as the companion and helpmeet, not the servant, of man, created as his necessary complement (Gen. ii. 18–24), and though subordinate in sphere (Gen. iii. 16, 1 Cor. xi. 3, 8, 9, xiv. 34, 35, 1 Tim. ii. 11–14), yet as necessary in her sphere as man is in his. The Bible raised the Jewish woman high above the women of heathenism, and Christianity emphasizes the contrast, forbidding polygamy, and, save for one cause, divorce, declaring that male and female are one in Christ and requiring a husband to love and cherish his wife as himself.

The Hebrew women sat at table with the men (Ruth ii. 14, 1 Sam. i. 7–9), and are often mentioned as interested in national affairs (Judges xi. 34, xxi. 21, 1 Sam. ii. 18), sometimes in places of authority (Judges iv. 4, 2 Kings xi. 3), at others as prophetesses (Ex. xv. 20, 2 Kings xxii. 14, Neh. vi. 14, Luke ii. 36). But they were chiefly employed in domestic duties, bringing water from the well (Gen. xxiv. 15), preparing meals (2 Sam. xiii. 8), making clothes (Prov. xxxi. 21), etc.

The New Testament foreshadows the activity of the sex in Christian service, as shown in the experience of the church (Luke xxiii. 55, Acts xvi. 15, Rom. xvi. 1–3, 6, 12, Phil. iv. 3, 1 Tim. v. 10) ; and they seem to fulfil the Revised Version of Ps. lxxviii. 11, "The Lord giveth the Word ; the women that publish the tidings are a great host." T. W. C.

Woods, Leonard, D.D. (Dartmouth, 1810), Congregationalist ; b. at Princeton, Mass., June 19, 1774 ; d. at Amherst, Aug. 24, 1854. He graduated at Harvard, 1796, and was pastor at Newbury, Mass., 1798–1808, and professor of theology at Andover, 1808–46. Rev. Dr. H. B. Smith, one of his pupils, called him "emphatically the judicious divine of later New England theology." He was a founder of the American Tract, Education, and Temperance Societies and of the A. B. C. F. M. He defended Calvinism against Dr. Ware, 1821–22, and attacked Mahan's doctrine of perfection, 1841. Besides these he

wrote *Letters to Unitarians*, Andover, 1820; *The Objection to the Inspiration of the Evangelists and Apostles from their Manner of quoting Texts from the Old Testament*, 1824; *Baptism*, 1829; *Letters to N. W. Taylor*, 1830; *Church Government*, New York, 1844; *Sveedenborgianism*, 1846, and *Theology of the Puritans*, 1851. His class lectures appeared in Andover, 1849-50, 5 vols. His history of Andover was never completed, but was issued, Boston, 1884. His son, **Leonard Woods, Jr.**, D.D. (Harvard, 1846), LL.D. (Bowdoin, 1866); b. at Newbury, Mass., Nov. 24, 1807; d. in Boston, Dec. 24, 1878. He graduated at Union, 1827, and at Andover, 1830; was ordained, 1833, and edited the *New York Literary and Theological Review*, 1833-36; was professor of sacred literature at Bangor, 1836-39, and president of Bowdoin College, 1839-66, after which he went abroad to gather materials for a documentary history of Maine; much of these were destroyed by fire, 1874. He translated Knapp's *Lectures on Theology*, Andover and New York, 1831-33, 2 vols., and had a high reputation for eloquence and varied accomplishments, but wrote nothing on a large scale. F. M. B.

Wolsey, Theodore Dwight, D.D. (Harvard, 1847), LL.D. (Wesleyan University, Middletown, Conn., 1845; Harvard, 1886), Congregationalist; b. in New York, Oct. 31, 1801; d. at New Haven, July 1, 1889; graduated at Yale College, 1820; studied law in New York, 1820-21, and theology at Princeton Theological Seminary, 1821-23; spent several years in France and Germany, and was in 1831 appointed professor of Greek in Yale College, and in 1846 chosen its president, from which position he retired into private life in 1871. He was a member of the American Company of Revision of the New Testament, 1871-81. Besides editions of the classics he wrote *Introduction to the Study of International Law*, Boston, 1860, 6th ed., New York, 1891; *Divorce*, New York, 1869, 2d ed., 1882; *Political Science*, 1877, 2 vols.; *Communism and Socialism in their History and Theory*, 1880.

Woolston, Thomas, b. at Northampton, England, 1669; d. in London, 1732; was educated at Cambridge, and obtained a fellowship there. After attracting an unenviable attention by some other writings, he published, London, 1727-29, six discourses *On the Miracles of Our Saviour*, which, on account of their tone of ridicule, gave so much offence that he was prosecuted by the attorney-general, tried, found guilty, and sentenced to one year's imprisonment and to pay a fine of £100. Being unable to pay the fine, he remained in prison and died there shortly after. There is some reason, however, for believing that his mind was diseased. (See his life, London, 1733.)

Worcester, Samuel, D.D. (—, 18—), b. at Hollis, N. H., Nov. 1, 1770; d. at Brainard, Tenn., June 7, 1821; was graduated at Dartmouth College, 1795, and licensed to preach, 1796; held various pastoral charges, and became, in 1810, corresponding secretary of the American Board, which arduous task he fulfilled to his death. Among his writings

the most notable are his three letters to the Rev. William E. Channing on Unitarianism, Boston, 1815. (See his memoir, by his son, Boston, 1852, 2 vols.)

Word, The (Logos), is one of the titles of Jesus Christ. Just as we express ourselves by words, so does God express himself through his Word. The phrase was used with significance in the Old Testament (1 Sam. iii. 1, 21, Ps. xxxiii. 6, 9), but in the New is employed by John (i. 1-14, 1 John i. 1, Rev. xix. 13) to set forth the co-existent Son of the Father, who created all things and in the fulness of time became incarnate. This conception was not borrowed from Philo, because Philo's Word is an impersonal abstraction, specifically and widely different from the profound thought of the beloved disciple.

T. W. C.

Wordsworth, Christopher, the youngest brother of the poet; b. at Cockermouth, Cumberland, England, June 9, 1774; d. at Buxted, Sussex, Feb. 2, 1846; was graduated at Trinity College, Cambridge, and became its master and rector of Buxted in 1820. He published *Ecclesiastical Biography*, London, 1810, 6 vols., 4th ed., 1858, 4 vols.

Wordsworth, Christopher, Church of England; b. at Bocking, Oct. 30, 1807; d. at Lincoln, March 21, 1885. He graduated at Cambridge, 1830; was fellow of Trinity College, 1830-36; became head master of Harrow School, 1836; canon of Westminster, 1844; bishop, 1869. A list of his works will be found in the *Encyclopædia of Living Divines*, now incorporated with the *Schaff-Herzog*. His principal work is *The Greek Testament, with Prefaces, Introductions, and Notes*, London, 1856-60, 4 parts, 2d ed., 1872. His son **John** (b. at Harrow, Sept. 21, 1843; educated at Oxford; Oriel professor of the interpretation of Holy Scripture there, 1883-85) became bishop of Salisbury, 1885.

Worms, a city of Hesse, stands on the Rhine and has about 15,000 inhabitants. It is one of the oldest cities of Germany, flourishing long before the arrival of the Romans. During the Middle Ages it was a free city of the empire, and had in the 12th century more than 50,000 inhabitants. Before the Diet, held there in 1521, Luther appeared, April 17, and the next day he delivered the famous speech in which he refused to retract one single word of what he had written, and which he wound up with the words: "Here I stand. I can do no otherwise. So help me God. Amen." In 1541 a colloquy took place here between the Roman Catholics and the Protestants, presided over by Cardinal Granvella, but nothing came out of it. Another colloquy, in 1557, under the presidency of the bishop of Naumburg, showed the world that the dissension between the Protestant parties was more bitter than that between the Protestants and the Roman Catholics. The scenes at the Diet are described in any life of Luther. The acts of the two colloquies are found in *Corpus Reformatorum*, vols. iii., iv., and ix.

Worship in old English meant the honor

paid to one who was worthy, but is now used only in the sense of religious reverence. This is due to God alone (Ex. xx. 3, 4, John iv. 24), and to offer it to any other is idolatry (Dan. iii. 5, 12, 14, Acts xix. 27). It includes adoration, praise, and thanksgiving, confession of sin, petition, and intercession, and the study of God's Word. Such worship belongs to the individual, the household, and the congregation. The latter is implied in the very name "church," meaning *assembly*; and believers are required not to forsake the assembling of themselves together. Public worship is taught in many of the Psalms, and is seen in the "holy convocations" of the Old Testament (Lev. xxiii. 3), in the synagogue worship of later days, and in the practice of all Christian churches without exception. Family worship is implied in numerous passages of Scripture (Josh. xxiv. 15, 2 Sam. vi. 20). Private worship is essential to the believer's spiritual life, and is enforced by our Lord's directions (Matt. vi. 5, 6), by his example (Matt. xiv. 23, Luke v. 16), and by that of the apostles (Acts x. 9).

"Will worship" (Col. ii. 23) means such forms of adoration and service as are not prescribed in God's Word, but are offensive in his sight. T. W. C.

Wotton, William, D.D. (Cambridge, 1707), Church of England; b. at Wrentham, Suffolk, Aug. 13, 1666; d. at Buxted, Essex, Feb. 13, 1726. A marvel of precocity, he entered Catharine Hall, Cambridge, at ten, and became fellow of St. John's, 1685; rector of Middleton Keynes, Bucks, 1693; prebendary of Salisbury, 1705. His scholarship was notably wide and various; the chief fruit of it was *Reflections upon Ancient and Modern Learning*, London, 1694, 3d ed., 1705. Among his other books was one on the *Traditions and Usages of the Scribes and Pharisees in . . . Christ's Time*, 1710, 2 vols. F. M. B.

Wright, Charles Henry Hamilton, Ph.D. (Leipzig, 1875), D.D. (Trinity College, Dublin, 1879), Church of Ireland; b. in Dublin, March 11, 1836; educated in Trinity College; devoted himself to the study of the Shemitic languages, and is a member of the German Oriental Society; held various pastoral charges, and has been since 1885 incumbent of Bethesda Church, Dublin. For a complete list of his numerous writings, mostly biblical, see *Encyclopedia of Living Divines*, now part of the *Schaff-Herzog Encyclopedia*, of them may be mentioned *Zechariah and his Prophecies Considered in Relation to Modern Criticism* (Bampton Lectures), London, 1st and 2d ed., 1879; *The Book of Koheleth, Commonly called Ecclesiastes, Considered in Relation to Modern Criticism and to the Doctrines of Modern Pessimism* (Donnellan Lectures for 1880-81), 1883; *Biblical Essays*, Edinburgh, 1886; *An Introduction to the Old Testament*, London, 1891.

Writing among the Hebrews. The Hebrew word *katab* denotes to "engrave" whether on stone (Ex. xxxi. 18), or metal (xxxix. 30), or wood (Num. xvii. 3), then to "write." The art is as old as Abraham, but there are no certain traces of it prior to the

stay in Egypt where certain officers got their name (*sholeirim*) from "writing." In the time of Moses the knowledge of the art is presupposed (Ex. xvii. 14, xxiv. 4). Hebrew was developed from a primitive Shemitic alphabet, which at first was written in straight, stiff, down-strokes in Phœnician monuments, then assumed a cursive form among the Aramæans, and finally became the square calligraphy of the Jews, though it cannot be determined when this last was introduced. It was probably in Ezra's time, but may have been two or three centuries later. The question whether the Jews simply wrote consonants or not is still *sub judice*, but the presumption is that they did, as we find that the *scriptio plena* was a gradual development, not completed till the time of the Talmud.

According to Herodotus skins were the most ancient writing material in Western Asia. Later, the Egyptian papyrus came into use among the Jews, and afterward, parchment, on which the original form of the law was written with ink (Num. v. 23), and which Josephus says was always employed for this purpose, as it is to day. In David's time parchment was used in the form of a roll (Ps. xl. 7). Compare Jer. xxxvi. 14, Ezek. ii. 9, 10, Zech. v. 1-4. The writing instruments for hard materials were of iron, the stylus, and the chisel (Job. xix. 24, Jer. viii. 8, xvii. 1, Isa. viii. 1). For papyrus or parchment a pen of reed with ink was used, as it still is in the East (3 Macc. iv. 20, 3 John 13). In Jeremiah (xxxvi. 23) mention is made of a penknife, and in Ezekiel (ix. 2) of the inkhorn.

T. W. C.

Wulfram, St., apostle to the Frisians; b. at Milly, 60 m. n.n.w. of Paris, 650; became abbot at Fontanelle; was at the French court, and afterward bishop of Sens, 61 m. s.s.e. of Paris. In 684 or 685 he went to the Frisians as missionary. It is related of him that as he was about to baptize Radbod, the Frisian king, he was asked by him whether his unbaptized ancestors were to be found in heaven or hell. He replied in hell. Whereupon the king refused to be baptized. Wulfram returned to Fontanelle about 689, and d. 695 (or 720, or 740). F. H. F.

Wuttke, Karl Friedrich Adolf, b. at Breslau, Nov. 10, 1819; d. at Halle, April 12, 1870; was appointed professor extraordinary in Berlin, 1854, and ordinary professor at Halle, 1861. His principal work is his *Handbuch der christlichen Sittenlehre*, Leipzig, 1860-62, 2 vols., 4th ed., 1885; Eng. trans. by J. L. Lacroix, *Christian Ethics*, New York, 1873, 2 vols. He also wrote *Die Geschichte des Heidenthums*, Breslau, 1852-53, 2 parts.

Wylie, Samuel Brown, D.D. (Dickinson College, 1816); Reformed Presbyterian; b. at Moylart, County Antrim, Ireland, May 21, 1773; d. in Philadelphia, Oct. 13, 1852; was graduated at the University of Glasgow, 1797, and emigrated in the same year to America; was ordained in 1801, and was pastor of the First Reformed Presbyterian Church in Philadelphia, 1801-52, and professor in the theological seminary of the denomination, 1809-51. He published *The Faithful Witness*

for *Magistracy and Ministry upon a Scriptural Basis*, Philadelphia, 1804, and *Life of Rev. Alexander McLeod*, New York, 1855.

Wytenbach, Thomas, D.D. (Basel, 1515); b. at Biel, Switzerland, 1472; d. there, 1526. He studied at Basel and Tübingen; became professor of theology at Basel, 1505; where he had great influence on Zwingli and Leo Jud, who were his pupils; priest at Biel, 1507, and later was also canon at Bern, 1515. In 1524 he married and thus lost caste and was compelled to give up his position. He was a reformer before the Reformation. (See his life in C. A. Blösch, *Geschichte der Stadt Biel*, Biel, 1855-56, 3 vols. l.c.)

X.

Xavier, Francis, b. at Xavier, Navarre, April 7, 1506; d. in Canton, China, Dec. 2, 1552; was one of the founders of the Society of Jesu; went in 1541 to the East Indies as missionary; visited also Japan, and was made a saint in 1623, and in 1747 the patron saint of India. Some marvellous stories are told about him. Thus he is said to have defeated an army by a sermon, converted 20,000 heathens in one month, and written catechisms, liturgies, and confessions in Hindu, Malabar, Japanese, etc., which languages he never learned to understand. But in sober fact he did much for Roman Catholic missions in the way of administration and organization, and diplomatically by opening new paths for them. He has left some letters in Spanish and Latin, printed at Bologna, 1795. His life was written by the Roman Catholics, W. Reithmaier, Regensburg, 1846, n.e. 1881, B. Bartoli and G. P. Maffei, Eng. trans., London, 1858, and by the Protestant, H. Venn, London, 1862.

C. P.

Ximenes de Cisneros (he-mā'-nes da thes-nā-ro's), **Francisco**, b. at Torrelaguna, Castile, Spain, 1436; d. at Roa, Nov. 8, 1517; was educated in the school of Alcalá; studied at Salamanca; visited Rome, and evinced throughout life a great interest and esteem for scholarship, though he was not exactly a learned man himself. Some years after finishing his education, 1484, he retired into a Franciscan monastery, lived for a long time in austere solitude as a hermit, and continued practising asceticism through his whole life, though he never aspired to saintship. In 1492 he was made confessor to Queen Isabella of Castile; in 1495 archbishop of Toledo and grand-inquisitor of Spain; in 1507 cardinal, and in 1516, after the death of Ferdinand the Catholic, regent of Spain during the minority of Charles V. Thus occupying for many years a place in the government of his native country, second only to that of the king, he realized with great energy both sides of his spiritual nature—its reverent appreciation of intellectual development and its religious fanaticism. On the one side he expanded the school of Alcalá into one of the most complete and best equipped universities of that time, and paid for the compilation and publication

of the Complutensian Polyglot, so called from the Latin name of Alcalá. See **POLYGLOT**. On the other, he expelled the Jews and the Moors from Spain with extreme harshness and for reasons of vulgar bigotry. His life has often been written in Spanish and Latin; in English by B. Barrett, London, 1813; in German by C. J. Hefele, Tübingen, 1844, 2d ed., 1851, Eng. trans by John Dalton, London, 1860.

Y.

Yates, William, D.D. (—, 18—), Baptist missionary; b. at Loughborough, 11 m. n. of Leicester, Dec. 15, 1792; d. on the Red Sea, July 3, 1845. Sent to Calcutta, 1815, he settled at Serampore, and occupied himself chiefly with the native languages, translating the Bible into Bengali (completing Carey's work), and the New Testament into Hindi, Hindustani, and Sanskrit. His Sanskrit grammar and vocabulary appeared, Calcutta, 1820, 2 vols.; *Introduction to the Hindoostanee Language*, 1827, 3d ed., 1843; *Hindustani and English Dictionary*, 1830; *A Dictionary in Sanskrit and English*, 1846, and *Introduction to the Bengali*, 1847. His memoir was written by James Hoby, London, 1847.

F. M. B.

Year, The Church, arose by historical development from the observance of the paschal and pentecostal seasons, which were the natural Christian equivalents of the festival system of the Jewish Church. These two festivals appear about the middle of the 2d century, and were times respectively of sorrow and rejoicing. The introduction of Christmas made a threefold division of the year, and two periods of preparation were added, that of Lent before Easter, and of Advent before Christmas, which also embraced among the Greeks forty days. Other events in the life of Christ, such as his manifestation to the Gentiles (Epiphany), and in the life of Mary, memorial days for the apostles, etc., were gradually added, together with fabulous and dogmatic elements, such as saints' days, the festival of the immaculate conception, etc. The Reformation produced a natural modification in the practice of the Reformed churches. The Lutheran Church retained the festivals which had a basis in the Scripture narrative, including the days of the apostles, and the annunciation and other festivals pertaining to the Virgin Mary (not the immaculate conception). The Reformed churches generally restricted the festivals of the church to Sundays, and the church year, in countries where they obtained full sway, disappeared almost entirely. Among the rigid Puritans even Christmas was neglected. The English Church followed the same path here as in ritual in general. The full year, without the superstitious elements, was retained, and, with some modification of terminology, is identical with that of the Catholic Church.

F. H. F.

Year, The Hebrew. This had two commencements, one, the civil year, in Tisri (Oc-

tober); the other, the religious, in Abib (April). The year was solar. Two seasons are mentioned, summer and winter (Ps. lxxiv. 17, Amos iii. 15, Jer. xxxvi. 22, Zech. xiv. 8). The months were lunar, of thirty days each, and twelve in number, but at intervals in order to complete the year, a month was intercalated. This month was called Ve-adar, and was added about seven times in nineteen years. See MONTH.

The festivals, etc., of the year were: 1. The Passover, the 14th day of the first month. 2. The Feast of Unleavened Bread, from the 15th to the 21st of the same month. 3. Pentecost, called also Feast of Harvest, and Day of Firstfruits, on the day which made seven weeks from the second day of the Passover. 4. The Feast of Trumpets on the 1st day of the 7th month. 5. The Day of Atonement, a fast, on the 10th day of the same month, and 6. The Feast of Tabernacles or of Ingathering, from the 18th to the 22d inclusive, of the same month.

The post-Mosaic festivals are Purim in the 12th month, Adar, from the 13th to 15th, and Dedication, on the 25th day of the 9th month.

The Hebrews had no formal era, but dated from the most memorable events of their history; as from the Exodus (Num. xxxiii. 38, 1 Kings vi. 1); from the building of Solomon's temple (1 Kings ix. 10), and from the Babylonish Captivity (Ezek. xxxiii. 21, xl. 1).

T. W. C.

Yezidees or Devil-worshippers form a small and obscure sect in the interior of Asiatic Turkey, near Mosul, described by Layard in his *Nineveh and its Remains*. They accept both the Bible and the Koran, but what there is in them of awe and reverence seems to have been wholly surrendered to Satan, and their worship is almost exclusively directed toward the sun.

York, See of, is almost contemporaneous with the introduction of Christianity into Saxon England. The first archbishop was Paulinus, who had baptized King Edwin in 627, and received the pallium in 634. His successors exercised jurisdiction over the Scottish bishops till in the latter part of the 15th century the see of St. Andrew's was raised to metropolitan rank. The province of York now consists of the bishoprics of Carlisle, Chester, Liverpool, Durham, Manchester, Ripon, York, and Man. It possesses a convocation, of which the archbishop is president. York itself is a city of mediæval appearance, and its cathedral is upon the whole the finest specimen of early architecture in England. It is in the form of a Latin cross, and incorporated portions of earlier structures extending as far back as the Saxon kingdom before the Conquest.

F. H. F.

Young, Brigham, president of the Mormon Church; b. at Whittingham, Windham County, Vt., June 1, 1801, the ninth of a family of eleven children; d. at Salt Lake City, Aug. 27, 1877. An amount of obscurity rests upon the records of his early years. The family seems to have belonged originally to Massachusetts. In 1803 they quitted Vermont

and began their second residence in New York, this time in Chenango County. In 1814 they left Chenango for Cayuga County. In 1817 Brigham began life in the trade of carpenter and painter. The family were all Methodists of a vulgar and highly enthusiastic fashion. All the five sons, with perhaps a single exception, were in one or other grade of the Methodist ministry. Brigham joined the Methodist Church in 1822 or 1823. He is said by one who often heard him to have been "a powerful exhorter." In 1829 he was residing in Canandaigua, Ontario County, close to Joseph Smith's family. Possibly it was here that his favor was first gained for the Mormon movement. As the whole family had been Methodists, they likewise all became Mormons, and were among the earliest converts. A brother-in-law, Rev. John P. Greene, who was a Methodist minister of some prominence, carried about a subscription paper for the sale of the *Book of Mormon* as early as July, 1830. It is likely that the Youngs had enjoyed much previous acquaintance with the scheme of Smith. Brigham was converted in the autumn of 1830; he went on a Mormon mission to Columbia, Pa., in Jan. or Feb., 1831, and shortly afterward undertook a journey to Canada to convert his brother Joseph, who was stationed there in the character of a Methodist minister. After his return from Canada he got himself baptized on April 14, 1831. Mr. Young places his conversion and baptism in April, 1832, but his memory was at fault. In Nov., 1832, he paid his first visit to Kirtland, O. In the spring of 1831 Smith had a violent conflict with persons who exercised the "gift of tongues" at Kirtland, and succeeded in putting a stop to the practice. Brigham brought with him the "gift of tongues" in Nov., 1832, and as the dangers that threatened the prophet in the earlier months of 1831 had now blown over, he favored Mr. Young's "gift" and affirmed that it was of God. Speaking in tongues was henceforth a striking peculiarity of the Mormons. There was an amount of unity and loyalty in the Young family, and most of them attained to distinguished position in the Mormon community. Possibly his nephew-in-law, Mr. Heber C. Kimball, was more fortunate than any other. Brigham took part in the military expedition to relieve the Saints of Missouri in 1834. He was conspicuous for his zeal and efficiency in supporting Joseph under the trials that caused him to desert Kirtland in Jan., 1838. In the expulsion of the Mormons from Missouri during the winter of 1838-39 his influence was much promoted. He took charge of the fleeing brethren and befriended them while Joseph and the other heads of the church were confined in prison. At an early moment he entered heartily with Mr. Smith into the policy and practice of polygamy, while Sidney Rigdon was bitterly opposed to both. As the representative of "Joseph's measures" it was, therefore, a comparatively easy task for him to defeat Rigdon in the conflict for succession in 1844, shortly after the death of the Prophet. When it became necessary to quit Illinois in 1846, he organized the famous expedition

across the plains, and led them to Salt Lake. This also was one of "Joseph's measures;" it would have been adopted by him, perhaps, upon the expulsion from Missouri in 1839, but for misplaced sympathy that came to the theocracy from Illinois. In Utah Mr. Young ran a notable career. Under President Fillmore he figured as governor of the territory. In 1852 he concluded that he was sufficiently powerful to defy the laws of the United States Government and the sentiment of the civilized world by formally issuing the Prophet's revelation on plural marriage. The entire history of the theocracy in Utah has been marked by conflicts with the civil authorities. Salt Lake City was long the wonder of the Western country, but of recent years it has been far outstripped by other cities. Mr. Young added only a single one to the list of revelations given by Joseph in the *Book of Doctrine and Covenants*; it was dated near Council Bluffs, Jan. 14, 1847, and related to the order of march across the plains.

WILLIAM H. WHITSITT.

Young, Edward, LL.D. (Oxford, 1719), Church of England; b. at Upham, near Winchester, June, 1681; d. at Welwyn, Hertfordshire, April 12, 1765. He was educated at Winchester and Oxford, and became fellow of All Souls, 1708. He published *A Poem on the Last Day*, Oxford, 1713, 5th ed., London, 1741; *Force of Religion, or Vanquished*, London, 1714, three plays and several satires (1725-28), collected as *Love of Fame*, 1728. In 1727 he took orders, and became rector of Welwyn, 1730. His character was a "mixture of piety and worldliness;" but the sombre tone of his poetry partly antedates his disappointments, which sprang from his failure to secure church emoluments and positions. The famous *Night Thoughts* appeared, 1742-46. *Resignation* was his last piece. His poems were collected in 3 vols. (See his life, by H. Croft, in Johnson's *English Poets*.)

F. M. B.

Young, Patrick, b. at Seaton, 9 m. e. of Edinburgh, Aug. 29, 1584; d. at Bromfield, Essex, Sept. 7, 1652. He studied at St. Andrew's and Oxford; was librarian to James I., 1620, and then rector of Hayes and Llanine till 1649. He edited Clement of Rome, 1633, and wrote *Annotations* on the Codex Alexandrinus, in the 6th vol. of Walton's *Polyglot*.

F. M. B.

Young, Robert, LL.D. (—, 18—), F.E.S.L. (18—), layman; b. at Edinburgh, Sept. 10, 1823; d. there, Oct. 14, 1888; served apprenticeship to the printing business, 1838-45; became a communicant in 1842; joined the Free Church and became a Sabbath-school teacher in 1843; commenced bookselling and printing in 1847; went to India in 1856, and stayed there till 1861 as superintendent of the Mission Press at Surat; conducted the Missionary Institute in Edinburgh, 1864-74; visited America in 1867; carried the *Analytical Concordance* through the press, 1876-79, and took a special interest in the "Aberdeen" attacks on the Bible, 1875-80, and in the "Presbyterian Union," 1884-85. His great work

is the *Analytical Concordance to the Bible*, Edinburgh and New York, 1880.

Young Men's Christian Associations.

There were organizations of Christian young men for Christian work existing in Great Britain and Ireland more than 200 years ago. These organizations extended into Germany and Switzerland. In 1710 Cotton Mather addressed kindred societies in New England under the title of "Young Men Associated." The idea of these associations is not, therefore, an entirely new one. We find societies of a similar nature in Germany between 1834 and 1842, and a larger movement in that country in 1849, from which sprang the German associations of the present day. But the Young Men's Christian Association as we know it now had its beginning, June 6, 1844, in London, when Mr. George Williams (q.v.) called a meeting of his fellow-clerks engaged in a mercantile house. These young men formed the first association. Its possibilities of usefulness were so apparent that there were soon imitators of it in different cities in Great Britain. An association after the London model was formed in 1851 in Montreal, Canada, and shortly after that one was organized in Boston. Associations then multiplied rapidly through this country until the breaking out of the Civil War, which of course checked their progress, but in 1866 a new period of growth began which has since continued.

The present basis of the organization of these associations was adopted by the World's Conference in Paris, in 1855. Active members are "young men, who, regarding Jesus Christ as their God and Saviour according to the Holy Scriptures, desire to be his disciples in their doctrine and in their life." In this country and in Canada the practical test is communicant membership in some evangelical church. Older men are admitted as counselling members with restricted privileges. Young men of good moral character, not communicants, can become associate members, enjoying the privileges of the association, but having no controlling voice in its affairs. The associations carry on their operations along many lines, seeking to aid young men spiritually, intellectually, socially, and physically. It is a special aim with them to meet the needs of young men who are without homes or real friends. Religious meetings, including classes for general and special Bible study, help in spiritual culture. There are educational classes in many useful branches, with reading-rooms and libraries to appeal to the intellectual nature. The gymnasium is made a prominent and helpful feature in many associations. Social gatherings, entertainments, courses of lectures, have their respective places. In multitudes of cases employment is obtained for young men desiring positions, boarding houses are recommended, and attention is given in case of sickness. Many of the associations employ a paid secretary who devotes his whole time to the work; indeed, such an officer is essential to the highest efficiency of the institution. There are more than 1100 such secretaries and assistants in this country alone. Besides the regular asso-

ciations the work has developed in several important branches which have grown naturally under the impulse of circumstances. Thus a mission among railroad men in Cleveland, O., was organized in 1872 into a branch of the Y. M. C. A. Similar organizations have been formed at other railway centres, until now there are 82 of these railroad branches. The work in colleges, though of comparatively recent origin, has been very successful, and there are now 302 college associations. There are 10 associations for Germans, 36 for colored young men, and 11 for Indians.

The international work of the Young Men's Christian Associations of the English-speaking world has continually grown in importance. The first International Conference was held at Buffalo, N. Y., in 1854, and resulted in the organization of "The North American Confederation of Young Men's Christian Associations." Similar conventions were held annually (except in 1861 and 1862) up to 1877, since which time they have been held biennially. The first of the biennial conventions, held in Baltimore in 1879, changed the name of the gathering to "The International Convention of Young Men's Christian Associations." A "Central Committee" was appointed by each annual convention, and was located in one of the larger cities of the country. In 1866 this was made an International Committee with headquarters at New York. This committee consists of 33 regular and 10 advisory members, representing all parts of this country and Canada. It was incorporated in 1883 with a board of 15 trustees. The object of the committee is to establish and assist Young Men's Christian Associations and to promote the spiritual, intellectual, physical, and social well-being of young men. It fosters state and provincial conventions; has the supervision of the college, railroad, colored, and German departments of association work; helps associations to find general secretaries, assistants, physical directors, etc., and counsels and directs suitable young men looking for such employment. It has prepared and published numerous periodicals and pamphlets concerning the work, and has maintained correspondence with associations throughout the world. The committee received in donations, subscriptions, etc., during the year covered by the last report (1890), \$50,721.03 and expended \$50,682.75.

Some statistics are as follows: Number of associations in this country and Canada, 1341, with a membership of 212,676. Of these 205 own buildings of an aggregate value of \$8,352,910, and 100 own other real estate valued at \$1,796,500, making a total of \$10,149,410. Deducting debts, and adding building funds, endowment funds, value of furniture and libraries, the value of and total net property is \$10,483,647. A total average daily attendance of 50,970 at their rooms is reported by 611 associations: 349 report 487 Bible-classes with a total average attendance of 6000; 628 report 684 gospel meetings with a total average attendance of 33,000. The Young Men's Christian Associations of the world are summarized as follows:

COUNTRIES.	ASSOCIATIONS.	MEMBERS.
United States, }	1,341	212,676
Canada, }		
Great Britain, }	671	90,000
Ireland, }		
South America, }	11	300
France, }	64	1,300
Germany, }	844	88,275
Holland, }	458	7,842
Switzerland, }	340	4,460
Sweden, }	70	2,000
Belgium, }	26	645
Denmark, }	90	3,000
Spain, }	12	150
Italy, }	35	575
Turkey, }	1	25
Austro-Hungary, }	9	95
Russia, }	9	250
Norway, }	44	6,000
Asia, }	48	450
Africa, }	12	580
Oceania, }	25	7,250
	4,110	375,163

OLIVER ADDISON KINGSBURY.

Young People's Societies.

I. LEND-A-HAND CLUBS.

In the last twenty-five years a large number of young people's societies have grown up in the churches of different communions, with a desire, on the part of those who formed them, to enter into the missionary and philanthropic work of the world. In many instances these societies are affiliated with each other, so that they keep up a mutual acquaintance by correspondence and by meetings through local organizations and at national congresses. As early as the year 1874 Miss Mary A. Lathbury, then directing the children's department of the *Christian Advocate*, founded the Look-up Legion. It was based upon what are generally known among the societies as the "four mottoes,"

"Look up and not down,
Look forward and not backward,
Look out and not in,
Lend a hand."

Such societies were formed generally among the older children of Sunday-schools, each with its own officers, under the direction, however, of some older person. The Look-up Legion extended so far that it was divided into several groups, and its membership extended to fifty or one hundred thousand persons. Each of the members wore a Maltese cross with a rising sun behind it.

Following the example of the Look-up Legion, the Excel Bands were formed. The movement attracted the attention of Rev. Francis E. Clark, of Portland, who formed the Christian Endeavor Society in 1881 in the Williston church of that city. It now consists of more than 11,000 different organizations, and meets in an annual congress. At the last meeting 660,000 members were reported at the date of June, 1890. (See next art.)

The earliest society formed under the "four mottoes" was established by Miss Ella Russell in the city of New York in the year 1871. The boys who formed it were members of a mission school in which she was a teacher. They took the name of the "Harry Wadsworth Helpers" from the hero of Mr. E. E.

Hale's story of *Ten Times One is Ten*, in which the "four mottoes" first appeared. Various other Harry Wadsworth Clubs, Ten Times One Clubs, Lend-a-Hand Clubs, Look-out Clubs, etc., exist in various parts of the world. The United Society of these clubs, at Boston, receives communications from Japan, from China, from the countries on the east of the Mediterranean, from various island groups of the Pacific, from South America, and from every part of the United States. In the year 1886 the largest of these societies, known as the "King's Daughters," was formed by Mrs. Bottome, Mrs. Dickenson, and other ladies in New York. They called a meeting of ten ladies who were willing to associate in this Christian work, and each of these ten enlisted another ten, each of whom was instructed or requested to do the same. The membership of the "King's Daughters" now numbers nearly 200,000 persons. These are by no means children only; a "ten" of the King's Daughters may be ladies of whatever age, if only they be enlisted in the King's service. (See below.)

The Epworth League was founded at a conference of representatives of all the young people's societies of the Methodist Episcopal Church, held in Cleveland, O., May 14, 1889. Its organ is the *Epworth Herald*, published in Chicago. (See below.)

All these societies, while they attempt to maintain mutual good-fellowship, and while members are pledged to help each other in sympathy and Christian union, have at the same time some duty each in bringing in the kingdom of God. It is understood in their organization that the members must not live for themselves alone, but must bear each other's burdens.

EDWARD E. HALE.

II. THE YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR.

The first Young People's Society of Christian Endeavor was started in Williston Church, Portland, Me., Feb. 2, 1881, by Rev. F. E. Clark, D.D., who was then the pastor of the church. The immediate cause of the formation of the first society was a revival of religion among the young people of the congregation and the evident need of some method of training the young convert for future service. It was felt that they must be bound closer to the church and set at work for the church. The outcome of this effort for these young converts was the first Christian Endeavor Society. The growth of the movement was at first comparatively slow, only one other society being formed during 1881 so far as is known, but as the principles and method of the society became known it spread with surprising rapidity, as the following figures will show:

In 1882 there were 481 members; in 1883, 2870; in 1884, 8905; in 1885, 10,964; in 1886, 50,000; in 1887, 140,000; in 1888, 300,000; in 1889, 500,000, and in June, 1890, over 660,000. As many societies were formed during the eleven months previous to and ending with June, 1890, as during the first seven

years of the society's existence. During the eleven months last named about 16,000 were added each month; every week 4000 enlisted, and every day ten new societies were formed.

There are now, Nov., 1890, over 12,000 societies with over 800,000 members. The society has spread into England, Australia, and into all lands where American missionaries have gone, and the Constitution has been translated into German, Swedish, Norwegian, Dutch, Chinese, Japanese, Tamil, and other languages.

If the reasons for this rapid growth are inquired into, it will be found in the simplicity of the organization and in the singleness of aim which has characterized the movement.

The Young People's Society of Christian Endeavor is simply an organized effort to lead the young people to Christ and into his church, to establish them firmly in the faith, and to set them at work for the church. The main point upon which the Constitution insists is the weekly prayer-meeting, which each active member pledges himself or herself to attend (unless detained by some absolute necessity), and to participate in, in some way, if only by the repetition of a verse of Scripture.

Once each month a special meeting of re-consecration to Christ is held, at which special pains are taken to see whether every active member is faithful to his pledge and true to Christ. The society may, and as an actual fact often does, branch off into many other departments of Christian effort, adapting itself to the local needs of each church, but these rules concerning the prayer-meeting are imperative; without them there cannot be a true Society of Christian Endeavor.

The prayer-meeting pledge, which is so strongly insisted on, reads as follows, though any society is at liberty to word the pledge in its own way, provided the idea is retained:

"Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would like to have me do; that I will make it the rule of my life to pray and to read the Bible every day, and to support my own church in every way, especially by attending all her regular Sunday and mid-week services, unless prevented by some reason which I can conscientiously give to my Saviour, and that, just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life.

"As an active member, I promise to be true to all my duties, to be present at, and to take some part, aside from singing, in every Christian Endeavor prayer-meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration meeting of the society I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll-call."

Connected with this devotional idea thus made so prominent there is much practical work provided for, and each society has a number of committees.

The following are the leading committees:

The Lookout, Prayer-meeting, Social, Missionary, Sunday-school, Flower, Music, Relief, Calling, Temperance, Good Literature, and White Cross committees. Any society can have more or fewer committees, according to the needs of the church with which it is connected, and in other respects the society is entirely flexible and always adapts itself to the needs of the local church.

The following definitions of the three committees which are essential to every society, will tell the scope and design of this important feature of the work :

1. *Lookout Committee*.—It shall be the duty of this committee to bring new members into the society, to introduce them to the work and to the other members, and to affectionately look after and reclaim any that seem indifferent to their duties as outlined in the pledge. This committee shall also by personal investigation satisfy itself of the fitness of young persons to become members of this society, and shall propose their names at least one week before their election to membership.

2. *Prayer-meeting Committee*.—It shall be the duty of this committee to have in charge the prayer-meeting, and to see that a topic is assigned and a leader appointed for every meeting, and to do what it can to secure faithfulness to the prayer-meeting pledge.

3. *Social Committee*.—It shall be the duty of this committee to promote the social interests of the society by welcoming strangers to the meetings, and by providing for the mutual acquaintance of the members by occasional sociables, for which any appropriate entertainment, of which the church approves, may be provided.

The original purpose of the society, a training school for the young people of the church, has been very strenuously adhered to.

There is no central authority or board of control. Every society is under the direct and immediate control of its own church and denomination. The United Society of Christian Endeavor, whose headquarters are at 50 Bromfield street, Boston, Mass., is simply a bureau of information. It sends out sample constitutions and other leaflets, and seeks to give the information that is asked for. It also provides for an annual international convention, and does a small publishing business which provides funds for its very limited expenses. [*The Golden Rule*, published in Boston, is the organ of the United Society.]

The affairs are managed by a Board of Trustees representing the different evangelical denominations, and it supports one general secretary. The societies in almost every state in the Union are now organized into state Christian Endeavor Unions, which hold annual conventions that are productive of great good. There are also district and local unions in most sections of the country, embracing the Christian Endeavor Societies in a given city or county. The society in all parts of the United States and Canada was never growing so rapidly and healthfully as at present, and the British and Australian sections are reported to be in a most flourishing condition.

F. E. CLARK (*Founder*).

III. THE BROTHERHOOD OF ST. ANDREW.

The Brotherhood of St. Andrew is an organization of men in the Episcopal Church, whose sole object is the spread of Christ's kingdom among young men. In fulfilment of this object every member of the Brotherhood pledges himself to pray each day for the spread of Christ's kingdom, and to make an earnest effort each week to bring at least one young man within hearing of the gospel of Jesus Christ. This earnest effort is understood to be nothing more nor less than an endeavor, consciously and conscientiously made, to bring some one man nearer the church or the church nearer the man ; and it is understood that such an effort each week is the minimum work which should rightly be expected of a Christian believer.

In any parish or mission of the Protestant Episcopal Church any number of men may, with the approval of the rector of the parish, organize themselves as a chapter of the Brotherhood, which, upon ratification of the Constitution, is formally admitted into union with the general organization. A convention is held annually at which each chapter is entitled to be represented and at which legislative business is transacted, conferences on practical methods of work are held, and stirring addresses are delivered on topics connected with practical Christian life and organized religious activity. The convention elects a council of twenty-one members, who are entrusted with the general oversight of the Brotherhood. Chapters in the same locality are encouraged to form local organizations for united work and mutual assistance. By means of union meetings, regular reports, and territorial assignment of chapters to the different council members, the members of the Brotherhood in different parishes are kept in touch with one another and the organization solidified.

The first organization bearing this name was formed in St. James' Church, Chicago, on Nov. 30, 1883. The work of this parochial Brotherhood was so successful that other parishes formed similar organizations, and in Oct., 1886, delegates from twenty Brotherhoods of St. Andrew in different parts of the country met in Chicago and united on the basis of a constitution which has never been materially changed. During the following year the Brotherhood grew very rapidly, especially in the West, and at the second convention, which was held in Chicago in 1887, 80 delegates were present from 38 chapters representing a total enrolment of 115 chapters and 2300 members. The remarkable growth of the order continued ; new methods were employed in new chapters : parish after parish recognized the significance of this movement among the younger laymen of the church, and when the third annual convention met in New York City, in Oct., 1888, 160 delegates were present, representing 82 chapters and a total enrolment of 206 chapters and 3700 members. With this convention began the extension of the Brotherhood in the East, corresponding to its former growth in the West, and at the fourth annual convention in Cleveland, Sept., 1889, 245 delegates were present

from 112 chapters, and a total enrolment was reported of 812 chapters and 4500 members. This convention witnessed a remarkable change in the spirit of the Brotherhood, which was a direct result of the principles that had been proclaimed by its leaders from the start. It was seen more clearly than ever that the work of the order is a purely spiritual work, and that for its fulfilment the main thing necessary is personal Christian character. Zeal, devotion, and efficiency thus greatly increased among the whole membership. The fifth convention met in Philadelphia from Oct. 16 to 19, 1890, and brought together 500 delegates and visitors. Four hundred and thirty-three chapters were reported with a membership of over 6500. This convention developed more interest than any of its predecessors, and bore witness to the fact that the laity were thoroughly aroused to the necessity for active and energetic work and thought on their part. The central office was removed from Chicago, where it had always been maintained, to New York, and it was decided to hold the next convention in St. Louis. The history of the Brotherhood is briefly given in this review of its annual conventions. They were all remarkable meetings, and have illustrated admirably the growth of the Brotherhood from a mere parochial society into an institution of recognized importance in the Episcopal Church.

The Brotherhood takes its name from the Apostle Andrew, who when called first went and brought his brother to the Messiah. Its work is done on the basis of individual responsibility and entire consecration. It was founded by a layman and has always been managed by laymen. It is essentially an organization of young men, and has naturally been characterized by an abundance of zeal and enthusiasm. It has received hearty encouragement and support from the bishops and clergy of the Episcopal Church and from older laymen. Its parochial chapters are steadily at work endeavoring each in its own small field and necessarily imperfect way to bring to pass the kingdom of God. Its motives and methods are thus of a high character and its work has been energetically executed. Its organ is *St. Andrew's Cross*, a monthly paper published in New-York

HENRY A. SILL,
(Editor "*St. Andrew's Cross*").

IV. THE KING'S DAUGHTERS.

Very wide acquaintance with Christian women of all denominations had impressed Mrs. Margaret Bottome with the need of some simple plan of co-operation along all lines of Christian endeavor, which, while antagonizing no one, should be helpful to all, as well as independent in itself in its multiplied suggestiveness. Accordingly, about the last of Dec., 1885, she invited to her residence four lady friends and laid her thoughts on the subject before them. That meeting resulted in a second one at her house on Jan. 13, 1886, of the same ladies and five others, who had been personally invited by one of the former number. At that meeting, after much consultation and prayer, it was resolved to form them-

selves into a "central ten," as the nucleus round which other tens might form, who would recognize their simple platform of union and their method of work. As they represented most of the different denominations of the Christian Church, it was at once recognized that their basis of union must be thoroughly catholic in spirit and non-sectarian in character. Accordingly they called themselves a Sisterhood of service, having for its special object the deepening of spiritual life in their own hearts, and the quickening of Christian activities in all ways that might suggest themselves in the expansion of the idea. The new order was called the Order of the King's Daughters, choosing for its badge a ribbon of the royal color, and a little Maltese cross of silver, on which is engraved the letters I. H. N., signifying "In His Name," which was made the watchword of the order, and on the obverse 1886, denoting the year of its commencement.

As rapidly as the existence and character of the order became known "tens," or as they soon came to be called, "circles," sprung up in every direction, calling for more formal consolidation and personal supervision. Accordingly the order was incorporated under a regular constitution with the Central Council as its head and representative. This council has its present headquarters at 47 West Twenty-second street, New York City. An organ of the order, known as *The Silver Cross*, edited by Mrs. M. L. Dickenson, is published by the Central Council, and issued monthly from these headquarters.

The constitution provides for "circles" and "chapters of circles" and state secretaryships, under the general direction and advice of the Central Council, with which they are expected to keep in closest correspondence. Every branch or circle may choose its own special work, adopting its own circle name and motto and its own plan of operation, providing only that it is in accord with the principles of the order in loyalty to the King and Master, our Lord and Saviour Jesus Christ. Branches of the King's Sons have been admitted into the order under precisely the same conditions as the Daughters, and have been equally effective as they in their different fields of operation. In the development of the idea the direction specially emphasized is, first the heart, next the home, then the church, and after that the great outside! Let the full meaning of the watchword of the order—"In His Name," as signified by the initials I. H. N., on the little Maltese cross—be allowed to control the heart and all the rest follows as the needle follows the magnet.

(Mrs.) MARGARET BOTTOME (Pres.)

V. THE EPWORTH LEAGUE

of the Methodist Episcopal Church was organized to promote an earnest, intelligent, practical, and loyal spiritual life in the young people of that church. It was instituted in a conference of representatives of several societies of young people held in Cleveland, O., on Tuesday and Wednesday, May 14 and 15,

1880. These societies were all strictly denominational; some, like the Methodist Alliance, being evangelistic and revivalistic in aims and method; others, like the Oxford League, being more intellectual and literary in character. After thorough discussion, these societies were merged into one new society for the entire church, to be called the Epworth League. Immediately the young people of the various Methodist churches in all parts of the land began to withdraw from interdenominational associations, and the Epworth League became the one representative young people's organization of the church. Few events have been hailed with such unanimous delight by the Methodist Church. The bishops, then in session in Delaware, O., received the representatives of the Cleveland Conference with great cordiality, and indorsed the League with emphasis, and the press of the church greeted the new organization heartily. The Book Committee established an organ for it entitled the *Epworth Herald*, published in Chicago, which in the first year of its history reached a circulation of 20,000.

The delegates who constituted the new society in May, 1889, represented about 1250 local societies. There were in Feb. 1, 1891, 4606 leagues in all parts of the country, and they are increasing at the rate of nine a day. These are distributed as follows: Alabama, 5; Arizona, 1; Arkansas, 7; California, 71; Colorado, 23; Connecticut, 53; Delaware, 16; District of Columbia, 6; Florida, 3; Georgia, 7; Illinois, 471; Indiana, 247; Indian Territory, 1; Oklahoma Territory, 6; Iowa, 855; Kansas, 249; Kentucky, 17; Louisiana, 5; Maine, 79; Maryland, 65; Massachusetts, 256; Michigan, 297; Minnesota, 93; Missouri, 89; Montana, 10; Nebraska, 117; Nevada, 2; New Hampshire, 44; New Jersey, 191; New Mexico, 3; New York, 617; North Carolina, 4; North Dakota, 28; Ohio, 437; Oregon, 15; Pennsylvania, 316; Rhode Island, 26; South Carolina, 3; South Dakota, 69; Tennessee, 16; Texas, 8; Utah, 6; Vermont, 56; Virginia, 3; Washington, 30; West Virginia, 23; Wisconsin, 151; Wyoming, 3; foreign, 6. The average membership of the local leagues is 50, and the total membership 230,000.

The Canada Methodist Church, and the Methodist Episcopal Church South organized societies on the model of the Epworth League in the winter of 1890-91, and the Methodist Church of Ireland and the Wesleyan Church of England are now, in their highest legislative bodies, discussing the propriety of also following the example.

The work of the League represents every department of Christian activity—Christian, devotional, works of mercy and help, literary, social, and business. An annual course of reading is followed. Pledges, transfer-cards, etc., keep up a close connection between distant societies and travelling members. The chief officers of the League of the Methodist Episcopal Church are Bishop James N. Fitzgerald, president; Jesse L. Hurlbut, corresponding secretary; Robert R. Doherty, recording secretary; James M. Freeman, treasurer, and Joseph F. Berry, editor of the *Ep-*

worth Herald. A Board of Control, which meets annually, exercises general oversight.

ROBERT R. DOHERTY

(Recording Secretary).

Young Women's Christian Associations.

These differ somewhat in their form of organization from the Young Men's Christian Associations, but their objects are parallel—namely, to promote the temporal, social, mental, moral, and religious welfare of young women, particularly those dependent upon their own exertions for support. The first organization of the kind in this country was made in New York City, Nov., 1858. It grew out of a union prayer circle which had been formed by Mrs. Marshal O. Roberts a few months previously, and was called the "Ladies' Christian Association." It started with thirty-five members. The name was changed a few years later to the "Ladies' Christian Union," under which it still continues. The first work of the Union was holding religious meetings among factory girls and visiting among the sick poor, either in person or by a paid missionary. The question of securing a safe, comfortable boarding-house at a price a young woman working for self-support could pay, was providentially brought to the attention of the association, and after much labor and discouragement it opened a home in Amity Place in the spring of 1860, the first home for self-supporting women in our land. The Union has now three such homes. The weekly Union prayer-meeting (held in the Broadway Tabernacle) has been supplemented at times by smaller parlor prayer-circles, from one of which came the suggestion which resulted in the organization of the Young Women's Christian Association of New York, April, 1873. This is perhaps the best equipped of any of the associations in this country or in Canada. It owns a fine building specially adapted to its work, with parlors, offices, class-rooms, library, and assembly hall, and in January, 1891, it became the possessor, by the gift of one of its officers, of a home (the "Margaret Louise Home") admirably fitted up for the temporary entertainment of young women who may be seeking employment in the city.

The Young Women's Christian Associations are, as a rule, organized with two classes of members: active members are those who, in addition to at least a small annual contribution, can give personal services in extending the work of the organization; associate members are those who are interested in the objects of the association, and who pledge themselves to a larger annual contribution, but who cannot engage in personal work. Only active members have a right to vote. Many of the associations, following the example of the first society, provide homes for working girls, while others have a Board Directory, through which these girls are directed to boarding places of a suitable nature. A number of the associations have established classes in which young women can be trained in various pursuits with a view to their own support. Employment is found for those who need opportunity to work.

Libraries, reading-rooms, lecture courses and the like contribute to the mental training of these working young women. Provision is made for social entertainments. Bible-classes and prayer-meetings minister to spiritual needs, while warm-hearted Christian women take personal interest in individual cases as circumstances require.

There are about sixty of these associations in this country and the British provinces, united together in an International Conference which meets biennially. They own property of an aggregate value of nearly a million and three-quarters of dollars. There are also a number of these associations in Great Britain.

OLIVER ADDISON KINGSBURY.

Yule, the old Scandinavian pagan name for Christmas, of uncertain derivation, not found outside of Scandinavia and England.

Z.

Zac-chae-us (Hebrew, *righteous*), a Jew, but converted to Christianity (Luke xxix. 2). was Roman tax-gatherer at Jericho, where a half-ruined tower, now occupied by the Turkish garrison, is still pointed out as his house.

Zacharias, pope from Dec. 3, 741, to March, 752. He prepared the way for that union of the papacy with the Frankish House which resulted in the creation of the Holy Roman Empire. He was also instrumental in bringing about a degree of temporary harmony with the Lombards in Italy. F. H. F.

Zahn (tsân), **Theodor**, Lic. Theol. (Göttingen, 1867), D.D. (hon., Göttingen, 1872), German Protestant; b. at Mörs, Rhenish Prussia, Oct. 10, 1838; studied theology at Basel, Erlangen, and Berlin, 1854-58, and became professor at Göttingen, 1871; Kiel, 1877; Erlangen, 1878; Leipzig, 1888. With Gebhardt and Harnack he edited the *Apostolic Fathers*, in Greek, Leipzig, 1875-77, 3 vols. His most important work has been done upon the Canon, *Geschichte des neutestamentlichen Kanons*, Erlangen, 1888 sqq.

Zanchi (dzân kee), **Hieronimus**, b. at Alzano, near Bergamo, Italy, 1516; d. at Heidelberg, Nov. 19, 1590; entered the order of St. Augustine in 1531, but embraced the Reformation and was compelled to flee; visited Geneva and England, and was appointed professor of the Old Testament at Strassburg in 1553, and professor of theology at Heidelberg in 1568. He wrote against the Lutherans, the Antitrinitarians, etc. His collected works appeared at Heidelberg, 1613, 8 vols.; Geneva, 1619, 3 vols. His *Spiritual Marriage between Christ and the Church* was translated into English, Cambridge, 1592; his *Confession of the Christian Religion*, 1599; his *Whole Body of Christian Religion*, London, 1659.

Zar'-e-phath (*smelting place*), a Phœnician seaport between Tyre and Sidon. During the long drought in Israel Elijah found shel-

ter here with a widow whose flour and oil were supplied and her son restored to life, by miracle (1 Kings xvii. 8-24). To this incident our Lord made reference, as recorded by Luke (iv. 26), who employs the Greek form of the name, Sarepta. The place is now marked only by ruins, but on the slope of a hill a mile back from the coast is the modern village of Sûrafeud. T. W. C.

Zealots, the name of a party among the Jews, half religious and half political, founded by Judas of Galilee (Acts v. 37), and after his death led by Eleazar, one of his descendants. After having been dispersed by the Roman authority they sank into bands of brigands called Sicarii. One of the apostles, Simon the Cananean, or, as the margin of the Revised Version has it (Matt. x. 4), the Zealot, is supposed to have belonged to this party. T. W. C.

Zebulon. See TRIBES.

Zech-a-ri'-ah (*Jehovah remembers*), a name borne by twenty-eight different persons mentioned in Scripture, the most important of whom was the eleventh of the minor prophets. He was born in Babylon and came from exile with Zerubbabel (Ezra v. 1), being a priest (Neh. xii. 16) as well as a prophet. Scarcely anything is known of his life. He was a contemporary of Haggai, and prophesied between B.C. 520 and 518.

His prophetic utterances fall into two divisions, one containing the first eight chapters, the other the rest of the book. The former is mainly occupied with a series of night visions of a highly symbolical character, intended to warn the people against sin and to animate their faith and zeal in the service of God. In chapters 7 and 8 the prophet, in reply to a question about continuing the commemorative fasts appointed during the captivity, after a short rebuke promises that these fasts shall be turned into festivals. The latter division treats of the future fortunes of the covenant people, the conquests of Alexander (ix. 1-10), the heroic struggles of the Maccabees, the triumphs of the Messiah, and the final glorification of the kingdom of God. About the authorship of this portion of the book grave doubts have been raised, all, however, drawn from internal evidence, all the testimony of history and tradition being in favor of its genuineness as the work of Zechariah. Nor is there sufficient reason for considering the book as a piece of patchwork incorporating much older predictions with the oracles of a post-exilic prophet.

The book is in parts obscure and difficult of interpretation, owing to the conciseness of the diction, the abundance of symbols, and the peculiar character of its Messianic references. The last are unusually particular and express. They represent the coming deliverer as a branch or root-shoot and not a stately tree (iii. 8), as a priest and king who builds the temple of Jehovah (vi. 12), as a monarch meek and lowly, yet reigning from the river to the ends of the earth (ix. 9, 10), as a shepherd betrayed for the price of a slave, thirty pieces of silver (xi. 13), as a pierced one, the sight of whom leads to widespread and bitter

repentance (xii. 10), and finally as a man who yet is the fellow of Jehovah and as such is smitten by Jehovah himself (xiii. 7). Mysterious as many of these representations are, their general purport is not to be mistaken.

LITERATURE.—Lange, New York, 1874; C. H. H. Wright, *Zechariah and his Prophecies*, London, 1879; J. Denham Smith, 1885; W. L. Alexander, 1885; T. T. Perowne, in *Cambridge Bible for Schools*, Cambridge, 1890.

T. W. C.

Zed-e-ki'-ah (*righteousness of Jehovah*), the nineteenth and last king of Judah. His proper name was Mattaniah, but Nebuchadnezzar changed it when he put him on the throne (2 Kings xxiv. 17). He began to reign at twenty-one, and reigned eleven years, 598–588 B.C. He was a weak man, and as sinful as his predecessors. In the ninth year of his reign he revolted, and two years after the city was taken by storm. He was seized and carried to Riblah where his eyes were put out, and he was then sent in chains to Babylon, thus fulfilling the prophecy that he should be taken to Babylon, but never see it (Jer. xxxii. 4, 5, xxxiv. 3, Ezek. xii. 13).

T. W. C.

Zeisberger (tsis-berg-er), David, b. at Zauchtenthal, Moravia, April 11, 1721; d. at Goshen, O., Nov. 17, 1808; was educated by the Bohemian Brethren at Herrnhut, Saxony, and Herrendyk, Holland, and joined, in 1740, his parents who, in 1735, had emigrated to America and settled in Pennsylvania. In 1745 he began his missionary work among the Indians, and continued it for over sixty years. He spoke the Delaware, Mohawk, and Onondaga languages with perfect fluency, and conquered the confidence of the Indians to a larger extent than probably any other white man. He became their leader in their most important undertakings and established thirteen Christian Indian towns in various parts of the country. He published a great number of books for his converts, English spelling-books, Indian hymn-books, etc., but some of his most important, as, for instance, his *German and Onondaga Lexicon* in 7 vols., still remain in manuscript. (See his life by Bishop E. de Schweinitz, Philadelphia, 1870.)

Zell, Matthäus, b. at Kayzersberg, Upper Elsass, Sept. 21, 1477; d. at Strassburg, Jan. 10, 1548. He studied at Mainz and Erfurt; became cathedral preacher at Strassburg, and pastor of St. Lawrence. Upheld by the magistracy he introduced the Reformation, 1523. He married in that year and found in his wife a vigorous defender against all comers, e.g., *Entschuldigung Katharine Schützinn*, Strassburg, 1524. (See his life by E. Lehr [Strassburg, 1861], J. Walther [1866], A. Erickson [1878].)

Zend Avesta. See PERSIA, p. 708.

Zeno, bishop of Verona, according to the legend, in Gallienus' reign (260–68), to whom were ascribed a number of sermons published first in 1508. Of these eleven were soon perceived to be spurious, and after much study it appears certain only that the ninety-three genuine ones come from the same author or editor, and that they have always been as-

cribed in Verona to Zeno. But how they remained so long unknown, and to what date they and Zeno himself are to be assigned, is uncertain.

F. H. F.

Ze-pha-ni'-ah (*Jehovah hides*), the ninth of the minor prophets. He began to prophesy about B.C. 680, in the early part of Josiah's reign before the reforms of that good king were completed (2 Chron. xxxiv. 3, Zeph. i. 4, 5). The destruction of Nineveh, foretold in plain words (ii. 13–15), probably occurred about B.C. 606; and the threats against the remnant of Baal, the Chemarim, etc. (i. 4–6), were fulfilled by Josiah (2 Kings xxiii. 4, 5). His oracles combine threatenings against idolaters in Judah (i. 1–ii. 3) with denunciations of surrounding wicked nations—the Philistines, Moab, Ammon, Ethiopia, and Assyria (ii. 4–15). In the concluding chapter the prophet warns rulers, priests, and prophets in Jerusalem of coming judgments, yet closes with cheering promises of deliverance and blessing to the remnant that shall be left. The dread description of wrath to come in the fourteenth verse of the first chapter, "the great day of Jehovah is near," which in the Vulgate is rendered *Dies ira, dies illa*, furnished the key-note of the sublime hymn of the Middle Ages, the *Dies Ira* of Thomas of Celano (1250), which brings before the reader's mind the awful impending reality of the final judgment as has nowhere else been done before or since. (See Lange, New York, 1874.)

T. W. C.

Zephyrinus, pope, 190–218, between Victor and Callistus, but the exact dates of his reign are uncertain. Nothing in particular is known of him.

Zerbolt, Gerhard, b. at Zutphen, Holland, 1667; d. at Windesheim, 1698; was one of the leaders of the Brethren of the Common Life. Of his writings only fragments have come down to us.

Zerotin, Charles von, Moravian noble, and prominent member of the ancient *Unitas Fratrum* (see MORAVIAN CHURCH); b. Sept. 14, 1564, at Brandeis, son of John von Zerotin, through whose liberality was published the Kralitz Bible, 1579–93, the first Bohemian Bible translated from the original; d. at Pre-rau, Oct. 9, 1636. Educated in the schools of his church and at Basel and Geneva, he served the Protestant cause under Henry of Navarre, and engaged in a campaign against the Turks. Appointed assessor of the Supreme Court of Moravia; prominent in the revolt against Rudolph II., he was appointed governor of Moravia in 1608. Resigning in 1615, he refused to join in the revolt against Ferdinand II. For a time able to shelter the banished bishops and ministers of his church during the Counter-Reformation, he was at length compelled to sell his estates at a great loss to his brother-in-law, Wallenstein, and also to go into exile, 1627.

J. TAYLOR HAMILTON.

Ze-rub'-ba-bel (*begotten in Babylon*), the leader of the first colony of Jews that returned from the Captivity (Ezra ii. 2). He was the son of Salathiel or Shealtiel (Hag. i. 1, Matt.

i. 12), and of the royal race of David. He held an official position in Babylon, and to him Cyrus committed the sacred vessels that were restored to Jerusalem. He laid the foundations of the temple (Zech. iv. 6-10, and restored the religious rites of the nation. The intrigues of the mixed population of Samaria procured an order from Persia to stop the work, but after years of delay the order was reversed, and he succeeded in completing the building (Ezra v. 2). He was the governor of Judæa (Neh. xii. 47). To him the genealogy of both Joseph and Mary is traced (Matt. i. 13, Luke iii. 27).

T. W. C.

Zi'-don (*fish-town*), a rich and ancient Phœnician city, the name of which is given in the Greek form, Sidon, in Gen. x. 15, 19, in the Apocrypha generally and in the New Testament. It was on the northern slope of a small promontory which juts out from a narrow plain between Lebanon and the Mediterranean, 40 m. s. of Beirut, 20 n. of Tyre, and 123 n.w. of Jerusalem.

It was one of the oldest cities in the world, its founder having been apparently a great-grandson of Noah (Gen. x. 15, 19). At the division of Canaan "great Zidon" was allotted to Asher (Josh. xix. 28), but was never subdued by the Hebrews (Judges i. 31, iii. 8). In fact the Zidonians oppressed Israel (Judges x. 12); but friendly relations subsisted under David and his successors (2 Sam. xxiv. 2-6). The people were famous for commerce, manufactures, and arts (Isa. xxiii. 2, Ezek. xxvii. 8). They assisted in building Solomon's temple (1 Kings v. 6), and in rebuilding it under Zerubbabel (Ezra iii. 7). For much of their food supply they depended on Palestine (1 Kings v. 9, 11, Ezek. xxvii. 17, Acts xii. 20). From Zidon came idolatrous abominations to corrupt Israel (1 Kings xi. 5, 83, 2 Kings xxiii. 18). The city was frequently threatened by the prophets, but less severely than Tyre. It joined Tyre in selling inhabitants of Judah into slavery (Joel iii. 4-7, cf. Amos i. 9).

Homer celebrates the skill of Zidonian workmen and mentions the presence of Zidonian ships at the siege of Troy. Herodotus says that these ships were the best in the fleet Xerxes led against Greece, and the king of Zidon sat next to Xerxes in council. Under Artaxerxes III. Ochus, it revolted, but was subdued and burned. Afterward it recovered its prosperity, opened its gates to Alexander the Great and aided him against Tyre. After his death it fell to Egypt and then to the Seleucidae, and in B.C. 65 yielded to the Romans, under whom it became wealthy and flourishing.

People from Zidon attended upon Christ's preaching (Mark iii. 8, Luke vi. 17), and our Lord visited the neighborhood, if not the city itself (Matt. xv. 21, Mark vii. 24, R.V.). Paul touched at Zidon on his way to Rome, and visited the Christians there. A bishop of Zidon attended the Council of Nicæa.

The city surrendered to the Moslems, A.D. 636. It suffered greatly during the Crusades, being repeatedly taken and lost, but in 1291 became a permanent possession of the Moslems, who destroyed it. But it gradually re-

covered, and the modern Salda is now a prosperous town of 10,000 people, of whom 7000 are Moslems. The American Presbyterian Board has a flourishing mission there.

T. W. C.

Zin (*a low palm-tree*), a wilderness on the south border of Canaan (Josh. xv. 1-3) and on the west border of Edom (Num. xxxiv. 8). In it was Kadesh-barnea, memorable for the death of Miriam, the mission of the spies, the water out of the rock, and the passion of Moses (Num. xiii. 21, xxvii. 14). The wilderness of Zin was the northeastern part of the wilderness of Paran, and was a wild and dreary mountainous region sloping to the Ghor.

T. W. C.

Zinzendorf, Nicholas Lewis, count of Zinzendorf and Pottendorf; b. in Dresden, May 26, 1700; d. at Herrnhut, Saxony, May 9, 1760, the founder of the Renewed Moravian Church (q.v.). The Zinzendorf family belonged originally to the nobility of Lower Austria. Having embraced the Protestant cause, the grandfather of our count, Max Erastus, had abandoned his estates and settled near Nuremberg. The father of Nicholas, George Lewis, was a member of the Saxon cabinet, but died six weeks after the birth of his son. His wife, Charlotte Justine, daughter of Nicholas and Catherine von Gersdorf, eminent friends of Spener, the Pietist, in a few years remarried, her second husband being the Prussian field-marshal, Von Natzmer. Young Nicholas was therefore indebted for his early training to his grandmother, the Baroness Catherine von Gersdorf and his aunt, Henrietta von Gersdorf. A precocious child, especially in respect to religion, his young character was greatly moulded by the Spenerian *ecclesiola* which Lady Gersdorf had organized in her castle at Hennersdorf. At the age of ten he entered Francke's celebrated Pädagogium at Halle, and in 1716 was sent to the University of Wittenberg, his relatives destining him for a legal and diplomatic career. This proved distasteful to the young count, who used his spare time for the study of theology, having already as a schoolboy at Halle manifested a chivalrous devotion to the cause of Christ, in his organizing a religious fraternity among his comrades, known as "The Order of the Mustard Seed," the purpose of which was the conversion of the world. In 1719, according to the custom of the times, young Nicholas set about finishing his education by undertaking a foreign tour, travelling through Holland, France, Switzerland, and various parts of Germany. It was now that an *Ecce Homo* in the picture galleries at Düsseldorf made a deep and permanent impression upon him with its inscription, "This I did for thee, what dost thou for me?" (*Hoc feci pro te, quid facis pro me?*) In Paris he formed the acquaintance of Cardinal de Noailles, an acquaintance which later ripened into a warm friendship. On his return home he communicated to his mother and grandmother his earnest desire to devote himself to the ministry in spite of his rank. To this they would not listen. In deference to their wishes he therefore accepted a po-

sition at Dresden as an aulic councillor and justiciary. When he became of age he determined to carry out his desires to be useful in the cause of Christ by settling down as a Christian landowner devoted to the good of his tenantry, and founding and supporting institutions similar to those at Halle. His wife, the Countess Erdmuth Dorothea von Reuss, whom he married in 1722, shared his aspirations. Just at this juncture a band of Moravians, exiles and refugees for their faith (see MORAVIAN CHURCH), sought permission to settle on the domain of Berthelsdorf, in Upper Lusatia, which Zinzendorf had purchased in order to carry out his Pietistic purposes. He had no intention in granting their request of founding a church distinct from the Lutheran to which he belonged. Bent upon reviving vital religion within the Lutheran communion, by means of an association which he founded for evangelistic efforts and book and tract distribution, he did not identify himself with the Moravians until 1727, when the rapid growth of Herrnhut, the town they had founded, and the study of the discipline of the ancient *Unitas Fratrum*, together with a remarkable religious revival of which Herrnhut was the centre, convinced him that he was providentially destined to cast in his lot with this people, and that Herrnhut was his parish foreordained for him from all eternity. Even yet, however, he still wanted to make the Moravian a church within the Lutheran Church. Misunderstood and maligned, he was banished from Saxony in 1736, but with the result of extending, rather than curbing, his Christian activity. On May 25, 1737, having repeatedly passed successful examinations in theology before Lutheran divines, on the recommendation of the king of Prussia and with the cordial congratulations of the archbishop of Canterbury, Zinzendorf was consecrated a bishop of the Moravian Church by Jablonski (q.v.) and Nitschmann (q.v.). After extensive evangelistic journeys in various parts of Germany, Switzerland, Holland, and England, and a visit to the mission among the negroes of St. Thomas, West Indies, he sailed for America, arriving in New York in Dec., 1741. Proceeding to Philadelphia and leasing a house in Germantown, he visited the Moravian tract on the Lehigh, to which he gave the name of Bethlehem. The first half of the year 1742 was spent by him in the effort to organize an evangelical alliance among the various German denominations and sects of Pennsylvania, but he lived a century or more too soon, and though various conferences and synods were held, little more than fresh controversy came of his efforts. During the latter part of the summer and the fall of the year he made three missionary journeys to the Indian country, to the Delawares of Pennsylvania, the Mohicans of New York and Connecticut, and the Shawnees of the Wyoming Valley. Returning to Europe in Jan., 1743, for the next twelve years he was occupied with journeys through Great Britain, Holland, Germany, and Livonia, much of the time living at Chelsea, England. In 1747 he was permitted to revisit Saxony, and the result of investigations made by Saxon commis-

sioners into his affairs and those of Herrnhut proved favorable, so that he was enabled to return permanently in 1753, the Saxon Government acknowledging the Renewed Church of the Brethren. In 1749 he had secured an act of Parliament whereby this church was recognized as an ancient Protestant episcopalian church and was encouraged to form settlements in British dominions. The Prussian Government had also granted valuable concessions in Silesia. A severe blow, however, was the loss of his only son, Christian Renatus, at Chelsea in 1752. The countess followed in 1756. The last years of Zinzendorf were also attended with considerable perplexity, owing to the embarrassed state of his financial affairs. He had placed his entire fortune at the service of Christ in the furtherance of the missionary operations and educational work of the Moravian Church, and had heavily mortgaged his estates for the cause. The plans inaugurated by a financial board, at whose head stood John Frederick Köber, a Saxon lawyer, afforded considerable relief. In 1757 Zinzendorf contracted a second marriage, namely, with Anna Nitschmann, one of the most active and devoted women in the Moravian Church. She did not long survive him.

Zinzendorf was a very voluminous writer, his productions being of unequal merit, sometimes beautiful, often barbarous in style, but rarely lacking in edification. Besides sermons, controversial tracts, offices of worship, and catechisms, etc., his hymns, many of which have become standards, entitle him to recognition in the Christian Church. The best collection is that of Albert Knapp, *Geistliche Lieder des Grafen von Zinzendorf*, Stuttgart and Tübingen, 1845.

(See Spangenberg, *Leben des Grafen von Zinzendorf*, Barby, 1772-75; an abridged translation by Jackson, London, 1838; Verbeek, *Leben von Zinzendorf*, Gnadau, 1845; Schrautenbach's *Zinzendorf und die Brüdergemeine*, Gnadau, 1851; Bovet, *Le Comte de Zinzendorf*, Paris, 1865, Eng. trans., entitled *The Banished Count*, London, 1865; Burkhardt's *Zinzendorf und die Brüdergemeine*, Gotha, 1866; Plitt's *Zinzendorf's Theologie*, Gotha, 1869-74, and Becker, *Zinzendorf im Verhältniss zu Philosophie und Kirchentum seiner Zeit*, Leipzig, 1886.)

J. TAYLOR HAMILTON.

Zi'-on (*sunny*), in the New Testament, A. V., Sion, is sometimes used to denote the whole of Jerusalem, but literally was only its southwestern hill, 2500 feet above the sea and 100 feet above Mt. Moriah. First a stronghold of the Jebusites (Josh. xv. 63), it was captured by David (2 Sam. v. 7) who made it his capital, building there a citadel, a palace, and a place for the ark of God. The name occurs 148 times in the prophetic and poetical books and seven times in the New Testament, but came to denote not only the fortified hill, but also Jerusalem in general (Ps. lxxxvii. 2, cxlix. 2, Isa. xxxiii. 14, Joel ii. 2, etc.), or God's chosen people (Ps. lxxxvii. 5), or the church (Heb. xii. 22), and even the heavenly city (Rev. xiv. 1). At present a con-

siderable part of the hill lies outside the city, and according to prophecy (Micah iii. 12, Jer. xxvi. 18) is "ploughed like a field."

T. W. C.

Ziska, John, Hussite leader; b. about 1754, at Trocznow, near Budweis, in Bohemia; d. at Przibislaw, Oct. 11, 1424. He was of noble descent, and was brought up as a page at the court of King Wenzel, till he sought adventures abroad, serving with credit in the English army against the French. Later he was engaged as commander of Bohemian and Moravian auxiliaries under King Wladislaw II. of Poland, against the Teutonic Knights, and served against the Turks in Hungary. His foreign service was completed by distinguishing himself on the side of the English at Agincourt in 1415, from which campaign he returned to Bohemia to accept a position as chamberlain at the court of King Wenzel. A warm admirer of John Hus (q.v.), Ziska considered the burning of Hus and Jerome at Constance an insult to both his faith and his fatherland. After the episode of the hurling of the councillors out of the windows of the Rathhaus in Prague, July, 1419 (see HUSSITES), Ziska became nominally what he had already been in fact, the commander-in-chief of the Hussites. His biography is henceforth the record of the history of the Hussites. Although blind of one eye from boyhood, and losing the other at the siege of Raby in 1421, Ziska's consummate generalship, thorough knowledge of the country, and novel military tactics, gave his followers victory after victory. He made use of artillery and small firearms, and reintroduced an ancient kind of barricade made of baggage-wagons. (He was victorious in thirteen pitched battles against the flower of Christendom marshalled by the emperor and the pope, and won more than a hundred lesser engagements and sieges, being only once beaten in fair fight, at Kremsir, when his retreat was so masterly as to deprive his foes of material advantages.) He met his death from the plague, and was buried first at Königsgrätz and then at Caslau. His tomb was dishonored in the Counter-Reformation, by order of Ferdinand II.

J. TAYLOR HAMILTON.

Zo'-an (*place of departure*), a very old city of Lower Egypt, built seven years after Hebron, called by the Greeks Tanis, now San. It gave its name to the great plain ("field of Zoan," Ps. lxxxviii. 12, 43) which extended eastward, and was the scene of God's mighty works in the time of Moses. Isaiah speaks "of the princes of Zoan" (xix. 11, 13, xxx. 4), and Ezekiel (xxx. 14) foretells its capture and burning by Nebuchadnezzar. Huge mounds of ruins now attest the ancient grandeur of the city.

T. W. C.

Zo'-ar (*smallness*), one of "the cities of the plain" (Gen. xiii. 10), and apparently included at first in the awful doom which befell the rest, but spared as "a little city" at the earnest request of Lot (Gen. xix. 20-23). Its precise site has not yet been agreed upon by modern investigators.

T. W. C.

Zo'-bah (*station*), a powerful Syrian king-

dom, lying east of Lebanon and stretching toward the Euphrates, whose kings were engaged in frequent wars with Israel during the reigns of Saul (1 Sam. xiv. 47), David (2 Sam. viii. 3, x. 6), and Solomon (2 Chron. viii. 3). Its cities are now forsaken.

T. W. C.

Zoeckler, Otto, Ph.D. (Giessen, 1854), Lic. Theol. (Giessen, 1856), D.D. (hon., Giessen, 1866), Lutheran; b. at Grünberg, Hesse, May 27, 1833; studied at Giessen, Erlangen, and Berlin, and was appointed professor at Giessen, 1863, and at Greifswald, 1866. He edited the *Allgemeine literarische Anzeiger für d. evangl. Deutschland*, 1867-74, and *Evangelische Kirchenzeitung* since 1882. Besides commentaries on Chronicles, Job, Proverbs, Ecclesiastes, Canticles, and Daniel in Lange, he has written *Das Kreuz Christi*, Gütersloh, 1875, Eng. trans., *The Cross of Christ; Studies in the History of Religion and the Inner Life of the Church*, London, 1877; *Gotteszeugen im Reich der Natur-Biographien und Bekenntnisse grosser Naturforscher aus alten und neuer Zeit*, 1881, 2 parts; edits the *Handbuch der Theologischen Wissenschaften*, Nördlingen, 1883-84, 3 vols., later edd., and with Strack the *Kurzgefasster Kommentar*, 1886 sqq. (in which he has written on Acts, Romans, Corinthians, Galatians, Thessalonians, and on the Apocrypha).

Zoepffel, Richard Otto, Ph.D., D.D. (Göttingen, 1871 and 1878), Protestant theologian; b. at Arensburg, Livonia, Russia, June 14, 1843; studied at Dorpat and Göttingen, became professor extraordinary at Strassburg, 1879; ordinary, 1877; d. there Jan. 7, 1891. With Holtzmann he edited *Lexikon für Theologie und Kirchengeschichte*, Leipzig, 1882, 2d ed., enlarged, Braunschweig, 1888, 9th part, 1890.

Zollkofer, Georg Joachim, b. at St. Gall, Switzerland, Aug. 5, 1730; d. at Leipzig, Jan. 22, 1788; studied theology at Utrecht, and was in 1758 appointed pastor of the Reformed congregation in Leipzig, where he acquired the reputation of being one of the greatest preachers of his time. There is an English translation of his collected sermons, London, 1803-12, 10 vols., and also of *Exercises of Piety*, London, 1796. He was a Rationalist, but of the milder type.

Zoroaster (properly *Zarathushtra*). See PERSIA, p. 709.

Zosimus, bishop of Rome 417 to 418; by birth a Greek, principally known for his part in the Pelagian controversy. He was inclined to take the part of Pelagius and was satisfied with his creed, but when he saw the firmness of the opposition of the African bishops, and after the edict of the emperor, he decided in a synod against them.

F. H. F.

Zuph, The Land of. The farthest point of the journey of Saul, a region south of Benjamin, in an unnamed city of which the future king met the prophet Samuel (1 Sam. ix. 5-10), and learned the exaltation that awaited him. The name does not occur elsewhere, and the identification of the site is still a geographical puzzle.

T. W. C.

Zwingli, Huldreich, the Reformer of Switzerland; b. at Wildhaus, 15 m. s. of St. Gall,

or 40 m. e. by n. of Zurich, Jan. 1, 1484; d. at Kappel, 10 m. s. of Zurich, in battle, Oct. 11, 1531. He was born in humble circumstances, but was well educated at Wesen, 80 m. s. e. of Zurich, Basel, Bern, and Vienna, in the course of which time he was introduced to the new learning of the day. In his twenty-second year he was called to the parish of Glarus, and after ordination entered upon the office (1506). Here he displayed great faithfulness to all his parochial duties, but pursued his studies, including the acquisition of the Greek language and the study of the Fathers. After the appearance of Erasmus' Greek Testament he devoted much time to this, and copied in his own hand the Epistles of Paul. He soon began to gain light from its perusal, and his general progress and increasing influence was so great that the papal party in Switzerland thought it worth their while to attach him to themselves by the payment of a pension ostensibly to assist him in his studies, which he afterward relinquished. Thus he was already preparing for the great reformatory work in matters of religion, which was to be his distinguishing service to the world. The Glarus period of his life also prepared him for his political career. He was repeatedly absent as chaplain when members of his parish went out as mercenaries to war, and conceived a lively idea of the demoralization wrought in the nation by this custom. The system of foreign pensions, which rendered so many important personages the agents of foreign powers to the detriment of the interests of the Swiss Federation, attracted his attention. It was to the arraignment of these two evils that his first treatise was devoted. It won him enemies among those affected by it, and he soon found it convenient to accept a post as assistant in Einsiedeln, whither he went in 1516.

Einsiedeln was a place of common resort for multitudes of pilgrims from all quarters. It therefore offered Zwingli an opportunity not only to spread his views, but also to become acquainted with the prevailing type of piety in large portions of Switzerland. He continued privately his study of the church Fathers and the Scriptures, and soon came to the conviction that a reform of the church from within was a practical impossibility.

Thus ripe for his work, Zwingli was transferred to Zurich in December, 1518, and began his preaching January 1, 1519. He had already conceived it the chief duty of a pastor to instruct his people in the Word of God, and began accordingly with the continuous exposition from the pulpit of the Gospel of Matthew. Zurich, a town of about 7000 souls, was a small republic, and in the end public opinion determined the decision of every great question. Zwingli had been trained under the influence of the free institutions of his native country, and was thus prepared to adapt himself to this peculiarity of the city where he found himself. The whole Swiss Reformation was therefore conducted upon the general plan of an open and full preaching of the gospel, the formation in the community of ripe and settled opinions upon each impor-

tant point, and then deliberate final action such as the nature of the case demanded. The early preaching at Zurich immediately attracted great audiences, established Zwingli's influence in the city, and brought the matter so far that, in 1520, the council was ready to direct the preachers to preach everywhere by the Spirit of God and according to the text of the New Testament. Zwingli developed increasing tact in every department of his work. He selected such portions of Scripture for the continuous expositions as should gradually lead the people to a clear knowledge of all the principles of the gospel, and displayed equal power of adaptation in his intercourse with all classes of the community. As Lent of the year 1522 approached he preached a sermon against the obligatory force of the church rules upon fasting, with the natural effect that certain of the citizens violated those rules. A visitation by episcopal authority was the result, and the demand was made that the fasts should be thereafter observed. Zwingli answered at first with moderation, but finally replied in a tract, which gave the signal for a practical separation from Rome. A clerical conference soon held led to a petition to the Council to liberate the preaching of the gospel from all remaining restrictions, and to permit clerical marriage. In preparation for the reply to the petition, Zwingli composed a treatise, which he immediately issued, upon the clearness and certainty of the Word of God. The waves of passion seemed to rise higher and higher, and when an evangelical pastor near Baden, in Switzerland, 14 m. n. w. of Zurich, had been imprisoned, and all efforts with the bishop to secure the legalization of the reform had failed, Zwingli turned to the Council and requested a public disputation at which it should be determined which of the two opposing systems was founded in the Word of God. This was held Jan. 29, 1523. Zwingli had prepared for it by setting forth in sixty-seven theses the fundamental propositions which he wished to defend. After laying down the authority of the Scriptures as the foundation of all religion, the headship of the Redeemer in the church, and his sole mediatorship, he proceeded to declare the whole papal system, with its pope, its mass, its invocation of the saints, fasts, etc., as unfounded in the Scripture, and so worthy only of destruction. The disputation was a triumph for Zwingli, with scarcely any opposition from his adversaries, and the Council directed that he should continue to preach the gospel according to the Spirit of God and his best ability. This was the formal adoption of the Reformation, and all subsequent action was only necessary for the complete carrying out of the principle here laid down.

Over the gradual perfection of the reforms which were now to be introduced it is not necessary to linger. Monasteries and convents were broken up by the voluntary departure of their inmates. The funds which had been expended upon the sinecures in connection with the cathedral, were devoted to the foundation of an institution of learning. Zwingli himself married, privately in 1522,

and now publicly in 1524. Violence was repressed, but slowly as opinion ripened, the crucifixes were removed, other objectionable things terminated, and after a second disputation (1523) the mass suspended (1525).

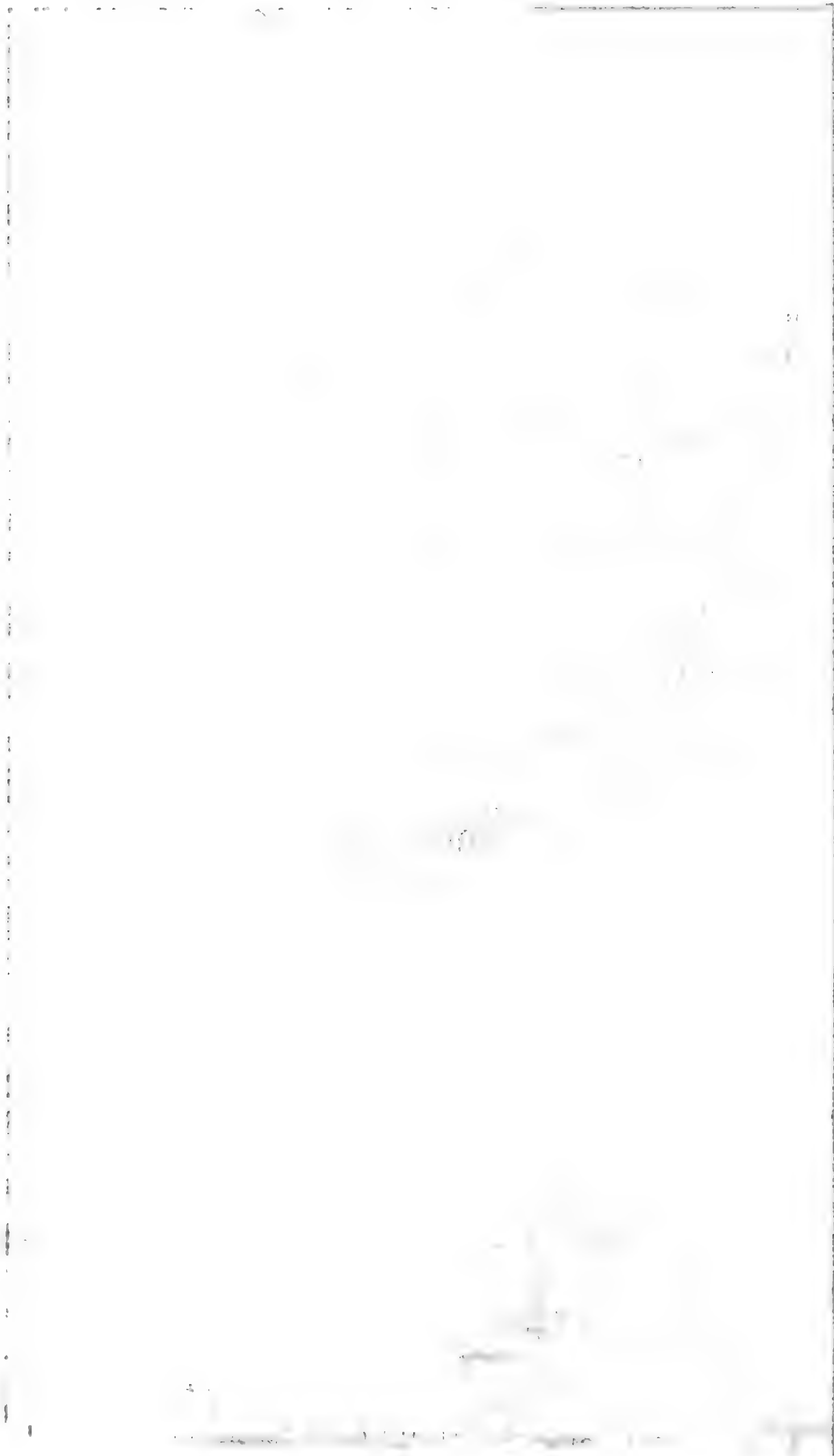
But now political influences began to mingle in the controversy and to attract Zwingli's attention. The estates in Switzerland had hitherto seen the changes in Zurich without interference, but now they sent a remonstrance (1524). The Anabaptists appeared upon the borders of Switzerland about this time, and Zwingli devoted much attention to their refutation. The disagreement between Zwingli and Luther upon the sacrament of the Lord's Supper was also now slowly developing. While Luther, in his desire to hold as fast as possible to historic Christianity, and to the forms which church life had assumed even under the Romish Church, had come to view the sacrament as a real means of grace in almost the Catholic sense, and therefore to insist upon the real presence of the body and blood of the Lord in a mysterious manner in the elements, Zwingli had taken quite another path. He began with a complete rejection of the doctrine of transubstantiation, defined the eating and drinking as a purely spiritual act, and dependent upon faith, but did not express himself distinctly as to the manner in which Christ under the species of bread and wine, gives himself to the believer as the food of his soul. At last it became clear to him that the word "is," in the words "This is my body," is to be taken in the sense of "signifies." The bread and wine are therefore symbols and instruments of the covenant which Christ makes with his disciples, and the sacrament a memorial observance of the establishment of the new covenant which is designed to strengthen the faith of the church and to give it an opportunity for the open confession of its faith. Zwingli began the statement of his views in the *Commentary* (1525) and in 1526 in a special treatise. Luther attacked the Swiss view in his *Sermon upon the Sacrament*, etc. (1526), to which Zwingli answered in a friendly manner in his *Amica Ezegesis* (1527). But when Luther re-

plied in sharper tone, Zwingli rejoined in somewhat more direct language. Thus some embitterment arose between the German and Swiss leaders, and Luther, without sufficient acquaintance with Zwingli's writings, got a very unfavorable conception of his whole doctrinal position. When the Colloquy of Marburg was held (1529), it was too late for quiet discussion on Luther's part, and he was scarcely the man to learn of another. If a larger degree of agreement was attained upon other points of doctrine than Luther had supposed possible, no approach to an agreement upon the sacrament was effected.

The adoption of the Reformation by Bern in 1528 led the Catholic estates to more strenuous measures to prevent the extension of the new views. The five forest cantons formed an alliance between themselves, and then with their hereditary enemy Austria. War supervened, which would have resulted in the complete subjection of the Catholic party, but for the jealousy which Zurich's increasing influence excited. A peace was patched up, which was soon broken, and retaliatory measures against the forest cantons, by which the import of provisions from the fertile lowlands was rendered impossible, soon starved them into desperation. Suddenly they appeared before Zurich, a small army of 2000 men was hastily gathered to meet their 8000, and at the disastrous battle of Kappel, Zurich was completely defeated, and Zwingli killed. He had sent in a confession of faith to Charles V. at the Diet of Augsburg, he was just occupied with large plans for the union of all Protestant interests in Europe when, in the providence of God, he was thus snatched away. His complete works have been collected by Schuler and Schulthess, Zurich, 1828-43, 8 vols., with a supplement, 1861. For life see Mörikofer, Leipzig, 1867-69, 2 parts, and the lecture by R. Stähelin, *Huldreich Zwingli und sein Reformationswerk*, Basel, 1884. For his theology, with long and valuable extracts from his works, translated into German, see A. Baur, *Zwingli's Theologie, Ihr Werden und Ihr System*, Halle, 1885-89, 2 vols.

F. H. F.

CONCISE DICTIONARY GAZETTEER.





I

Index to Map of the Lands of the Holy Scriptures.

ABBREVIATION : R. for River.

Abydos, ...	F. d.	Bagradas R., ...	A. b.
Adiabene, ...	H. b.	Ballab, Lacus, ...	F. c.
Adramyttium, ...	E. b.	Barsipa (Borsippa), ...	H. c.
Adriaticum, Mare, ...	C. a.	Barsua, ...	J. c.
Ægyptus, ...	F. d.	Beneventum, ...	B. a.
Africa procons, ...	A. b.	Berenice, ...	D. c.
Alexandria, ...	E. c.	Berrhœa, ...	D. a.
Amasia, ...	G. a.	Berytus, ...	G. c.
Amida, ...	G. b.	Bitter Lakes (Lacus amarus), ...	F. c.
"	H. b.	Bithynia, ...	F. a.
Ammonium, ...	E. d.	Borsippa, ...	H. c.
Amphipolis, ...	D. a.	Brundisium, ...	C. a.
Anatho, ...	H. c.	Busiris, ...	F. c.
Ancyra, ...	F. b.	Buto, ...	F. c.
Antinoë, ...	F. d.	Byzantium, ...	E. a.
Antiochia, ...	F. b.		
"	G. b.	Cæsarea, ...	F. c.
Antipatrio, ...	F. c.	"	G. b.
Apamea, ...	F. b.	Canopi Ostium, ...	F. c.
Apames, ...	G. b.	Canusium, ...	C. a.
Aphroditopolis, ...	F. d.	Capua, ...	B. a.
Appolonia, ...	C. a.	Cappadocia, ...	G. b.
"	D. a.	Carales, ...	A. b.
"	D. c.	Caramania, ...	J. d.
Arabia Deserta, ...	G. c.	Caria, ...	E. b.
" Petraea, ...	F. and G. c.	Carrhæ, ...	G. b.
Aradus, ...	G. c.	Caspium Mare, ...	I. a. and b.
Aræ Philænorum, ...	C. c.	Cenechreæ, ...	D. b.
Araxes R., ...	I. b.	Charax Spacinu, ...	I. c.
Arbella (Arballu), ...	H. b.	Chios, ...	E. b.
Argos, ...	D. b.	Chorasmia, ...	J. and K. a. and b.
Armenia, ...	H. b.	Cibyra, ...	E. b.
Arsania R., ...	H. b.	Cilicia, ...	F. b.
Assur, ...	H. b.	Cnidus, ...	E. b.
Assus, ...	E. b.	Cnossus, ...	E. b.
Assyria, ...	H. b.	Cœlesyria, ...	G. c.
Athenæ, ...	D. b.	Colchis, ...	H. a.
Attalia, ...	F. b.	Colossæ, ...	E. b.
Attribis, ...	F. c.	Comagene, ...	G. b.
Axius R., ...	D. a.	Consentia, ...	C. b.
		Coreyra, ...	C. b.
Babylon, ...	F. c.	Corinthus, ...	D. b.
"	H. c.	Cortinium, ...	B. a.
Babylonia, ...	H. c.	Cossyra, ...	B. b.

I. The Lands of the Holy Scriptures.

Cotyaïum, ...	E. b.	Iris R., ...	G. a.
Creta, ...	D. b.	Izan, ...	H. c.
Croton, ...	C. b.		
Cyclades, ...	D. b.	Jerusalem, ...	G. c.
Cyrenaica, ...	D. c.	Joppa, ...	F. c.
Cyrene, ...	D. c.	Judea, ...	G. c.
		Julia Carthago, ...	B. b.
Dalmatia, ...	C. a.		
Damascus, ...	G. c.	Kaluchim, ...	F. c.
Damietta (Thamiatis Ostium), ...	F. c.	Kassi, ...	I. c.
Derbe, ...	F. b.	Kelath, ...	H. b.
Dorylatum, ...	F. b.	Kirruri, ...	I. b.
Driton R., ...	D. a.	Koptos, ...	F. d.
Dyrrhachium, ...	C. a.	Kur R., ...	I. a.
		Kutu, ...	I. c.
Edessa, ...	G. b.		
Ekbatana, ...	J. c.	Lacus amarus, ...	F. c.
Elam, ...	I. c.	“ Ballah, ...	F. c.
Ephesus, ...	E. b.	“ Mareotis, ...	F. c.
Epirus, ...	D. b.	Laodicea, ...	E. b.
Eubœa, ...	D. b.	Larissa, ...	D. b.
Euphrates, ...	I. c.	Larsam, ...	I. c.
		Lasœa, ...	D. c.
Fayum, ...	F. d.	Lemnos, ...	E. b.
Forat, ...	I. c.	Leptis, ...	B. c.
Forum Apil, ...	B. a.	Lesbos, ...	E. b.
		Libia, ...	E. d.
Gaudus, ...	D. c.	Lilybacum, ...	B. b.
Gaza, ...	F. c.	Lycæonia, ...	F. b.
Girba (Jerba), ...	B. c.	Lycopolis, ...	F. d.
Gortyna, ...	D. b.	Lydia, ...	E. b.
Goshen, ...	F. c.	Lystra, ...	F. b.
Hadrumetum, ...	B. b.	Macedonia, ...	D. a.
Halys R., ...	F. b.	Madal, ...	I. b.
Hasihar, ...	I. b.	Mæander, ...	E. b.
Hebrus R., ...	E. a.	Mantuanus Lacus, ...	I. b.
Heliopolis, ...	F. c.	Mare Adriaticum, ...	C. a.
Hellespont, ...	E. a.	Mare Ionium (et Siculum), ...	C. b.
Hemes, ...	G. c.	Mareotis Lacus, ...	F. c.
Heracleopolis, ...	F. d.	Marmarica, ...	E. c.
Heraclea Pontica, ...	F. a.	Media, ...	I. b.
Hieracopolis, ...	F. d.	Melita, ...	B. b.
Hierosalyma (Jerusalem), ...	G. c.	Memphis, ...	F. d.
Hippo, ...	A. b.	Mendes, ...	F. c.
Hira, ...	H. c.	Menzaleh Palus, ...	F. c.
Hyrcania, ...	J. b.	Mesene, ...	I. c.
		Mesopotamia, ...	H. b.
Iberia, ...	H. and I. a.	Messana, ...	C. b.
Iconium, ...	F. b.	Miletus, ...	E. b.
Idiclat R. (Tigris), ...	H. b. and I. c.	Mœris Lacus, ...	F. d.
Idumæa, ...	F. c. and G. c.	Mœsia Inferior, ...	E. a.
Illyris, ...	D. a.	“ Superior, ...	D. a.
Imbros, ...	E. a.	Mygdonia, ...	D. a.
Ionium Mare, ...	C. b.	Myra, ...	F. b.

I. The Lands of the Holy Scriptures.

Nafri, ...	H. b.	Sabrata, ...	B. c.
Naisaus, ...	D. a.	Samonium P., ...	E. b.
Narona, ...	C. a.	Samos, ...	E. b.
Neapolis, ...	D. a.	Samothrace, ...	E. a.
Nicæa, ...	E. a.	Sangarius R., ...	F. a.
Nicephorum, ...	G. b.	Sardes, ...	E. b.
Nicomedia, ...	F. a.	Sardinia, ...	A. a.
Nicopolis, ...	D. b.	Scodra, ...	C. a.
Nilus R., ...	F. d.	Sebennyticum Ostium, ...	F. c.
Ninus (Ninua), ...	H. b.	Seleucia, ...	F. b.
Nippur, ...	H. c.	"	G. b.
Nisibis, ...	H. b.	Shinar, ...	H. c.
Nova Africa, ...	B. c.	Sidon, ...	G. c.
Oea, ...	B. c.	Silicia, ...	B. b.
Opis (Upe), ...	H. c.	Sinope, ...	G. a.
Orchoë, ...	L. c.	Sinus Arabicus, ...	F. and G. c.
Oxyrynchus, ...	F. d.	Smyrna, ...	E. b.
Palmyra, ...	G. c.	Sparta, ...	D. b.
Pamphilia, ...	F. b.	Stobi, ...	D. a.
Panormus, ...	B. b.	Strymon R., ...	D. a.
Paphlagonia, ...	F. a.	Susa, ...	L. c.
Parælonium, ...	E. c.	Syracusæ, ...	C. b.
Parthia, ...	J. and K. c.	Syria Superior, ...	G. b.
Patara, ...	E. b.	Syrtis Major, ...	B. c.
Pehue P., ...	F. c.	" Minor, ...	B. c.
Pelusii Ostium, ...	F. c.	Tadmor, ...	G. c.
Pelusium, ...	F. c.	Tanis, ...	F. c.
Pergamum, ...	E. b.	Taniticum Ostium, ...	F. c.
Perge, ...	F. b.	Tarentum, ...	C. a.
Persepolis, ...	J. b.	Tarracina, ...	B. a.
Persicus Sinus, ...	L. c. and d.	Tarsus, ...	F. b.
Persis, ...	J. c.	Tatta Lacus, ...	F. b.
Pesinus, ...	F. b.	Thamiatia Ostium (Damietta), ...	F. c.
Phaliga (Circesium), ...	H. b.	Thasos, ...	D. a.
Philadelphia, ...	E. b.	Thebæ, ...	F. d.
Philippi, ...	D. a.	Theredon, ...	L. c.
Philippopolis, ...	D. a.	Thessalia, ...	D. b.
Phœnicia, ...	G. c.	Thessalonice, ...	D. a.
Pieria, ...	G. b.	Thospitis Lacus, ...	H. b.
Pisidia, ...	F. b.	Thracia, ...	E. a.
Pithom, ...	F. c.	Thuru, ...	C. b.
Polemium, ...	G. a.	Tigris R., ...	H. b. and c.
Pontus, ...	G. a.	Trapezus, ...	G. a.
Propontis, ...	E. a.	Tres Tabernæ, ...	B. a.
Ptolemaïs, ...	G. c.	Trons, ...	E. b.
Puratu (Euphrates) R., ...	G. b.	Trogilium P., ...	E. b.
Puteoli, ...	B. a.	Tyana, ...	F. b.
Ramses, ...	F. c.	Tyrus, ...	G. c.
Rasappa, ...	G. b.	Upe (Opis), ...	H. c.
Rhegium, ...	C. b.	Uru, ...	L. c.
Rhodes, ...	E. b.	Zabu R., ...	H. b.
Roma, ...	B. a.	Zagros, ...	L. b.
Rosettanæ Ostium, ...	F. c.		



II.

Index to Map of Palestine.

ABBREVIATIONS: R.—River; Mt., Mts.—Mount, Mountains.

Abana R., ...	E. a.	Arad, ...	C. f.
Abel, ...	D. b.	Arbela, ...	D. c.
Abel-Cheramim, ...	D. e.	Archelaïs, ...	C. d.
Abel-Shittim, ...	D. e.	Areopolis, ...	D. f.
Abila, ...	D. c.	Ar-Moab, ...	D. f.
Abita, ...	E. a.	Arimanion, ...	D. d.
Accaron, ...	B. e.	Arimathia, ...	C. d.
Acre-Ptolemaïs (Akko), ...	C. c.	Arnon R., ...	D. f.
Achabara, ...	C. c.	Aroër, ...	B. f.
Achzib (Ecdippa), ...	C. b.	Aruma, ...	C. d.
Adada, ...	C. f.	Asamon Mts., ...	C. c.
Adam, ...	D. d.	Ascalon, ...	B. e.
Adami, ...	D. c.	Asdod, ...	B. e.
Admedera, ...	E. a.	Aseka, ...	B. e.
Adraha, ...	E. c.	Asser, ...	C. d.
Adullam, ...	B. e.	Astaroth, ...	E. c.
Adummim, ...	C. e.	Atabyrium, ...	C. c.
Achsaph, ...	C. b.	Ataroth (Adar), ...	C. d.
Aëre, ...	E. b.	"	C. e.
Agalla, ...	D. f.	"	D. e.
Agarna, ...	E. c.	Azmaveth, ...	C. e.
AI (Hai-or Aiath), ...	C. e.	Azothos, ...	B. e.
Ain, ...	B. f.		
Ajalon, ...	C. e.	Ba'albek (Heliopolis), ...	E. a.
Akkrahi, ...	C. d.	Baal-Gad (Cæsarea Philippi), ...	D. c.
Akrabbim Mts., ...	C. g.	Baal-Hazor, ...	C. e.
Akko-(Ptolemais-Acre), ...	C. c.	Baal-Hermon, ...	D. c.
Alemeth, ...	C. e.	Baal-Meon, ...	D. e.
Alexandrium, ...	C. d.	Bamoth-Baal, ...	D. e.
Alexandroshene, ...	C. b.	Banias, ...	D. b.
Amathe, ...	D. c.	Bardines R., ...	E. a.
"	D. d.	Bareca, ...	B. e.
Anab, ...	B. f.	Batanæ, ...	F. c.
Anathoth, ...	C. e.	Beera- (Beeroth), ...	C. e.
Anem, ...	C. d.	Beersheba, ...	B. f.
Anim, ...	C. f.	Beeroth, ...	C. e.
Anthedon, ...	A. e.	Beestra, ...	E. c.
Antipatris, ...	B. d.	Beracha, ...	C. e.
Aodon R., ...	C. b.	Berothal, ...	D. a.
Apheca, ...	D. c.	Berytus (Beirut), ...	D. a.
Aphek, ...	C. c.	Berzetho, ...	C. e.
Aphni, ...	C. e.	Besara, ...	C. e.
Appolonia, ...	B. d.	Besek, ...	C. d.
Araba, ...	C. c.	Besor (Wadi es Seba) R., ...	B. f.

II. Palestine.

Bethabara, ...	D. e.	Carmel Mts., ...	B. c.
Beth-Anath, ...	C. b.	Carmel, ...	C. c.
Beth-Anoth, ...	C. e.	Casphon, ...	E. c.
Bethamara, ...	C. e.	Cæsarea Palæstina, ...	C. c.
Bethania (Bethany), ...	C. e.	“ Philippi, ...	D. b.
Betharbeel, ...	D. c.	Cedor, ...	C. e.
Bethar, ...	B. d.	Chabarzaba, ...	B. d.
Beth-Cherem, ...	C. e.	Chabulon, ...	C. c.
Beth-Dagon, ...	C. d.	Chalcis, ...	D. a.
Bethel, ...	C. e.	Charæmoba, ...	D. f.
Bethelea, ...	A. f.	Chebon, ...	E. a.
Beth-Emek, ...	C. c.	Chesalon, ...	C. e.
Bether, ...	C. e.	Chesulloth, ...	C. c.
Beth-Gamul, ...	E. d.	Chorazin, ...	D. c.
Beth-Haram, ...	D. e.	Chrysorrhœas R., ...	E. a.
Beth-Haven, ...	C. e.	Cochaba, ...	E. b.
Beth-Hogla, ...	D. e.	Coreæ, ...	C. d.
Beth-Horon, ...	C. e.	Corethe, ...	E. c.
Bethlehem, ...	C. c.		
Beth-Markaboth, ...	C. f.	Dabrath, ...	C. c.
Beth-Nimra, ...	D. e.	Dalmanutha, ...	D. c.
Bethogabris, ...	B. e.	Damascus, ...	E. a.
Beth-Peor, ...	D. e.	Dammesek, ...	E. a.
Beth-Rehob, ...	D. b.	Dan, ...	D. c.
Bethsaida, ...	D. c.	Debir, ...	C. f.
Bethshean, ...	C. c.	Dibon, ...	D. f.
Beth-Shemesh, ...	B. e.	Diocæsarea, ...	B. c.
Beth Tappuah, ...	C. e.	Dium, ...	D. c.
Beth-Zacharia, ...	C. e.	Dok, ...	C. e.
Bethzur, ...	C. e.	Dor, ...	B. c.
Betoannah, ...	B. e.	Dora, ...	B. c.
Betonim, ...	D. d.	“	C. e.
Betonium, ...	D. d.	Dorea, ...	E. c.
Betylua, ...	C. d.	Dothaim, ...	C. d.
Bezer, ...	D. f.	Dumah, ...	B. f.
Bithrom Valley, ...	D. d.		
B'ne-Barak, ...	B. d.	Ebal Mt., ...	C. d.
Borceos, ...	C. d.	Ebron, ...	C. c.
Bostra (Bozrah, Astaroth), ...	E. c.	Ecdippa (Achzib), ...	C. b.
Bostrenus R., ...	C. a.	Edrei, ...	E. c.
Bozrah (Bostra), ...	E. c.	Edumia, ...	C. d.
Bozra (to Edom), ...	D. g.	Eglaim, ...	D. f.
		Eglon, ...	B. a.
Cabul, ...	C. c.	Ekron, ...	B. e.
Callirrhœ, ...	D. e.	Elealeh, ...	D. e.
Cammona (Jakneam), ...	C. c.	Eleutheropolis, ...	B. e.
Camon, ...	D. c.	Elias, Fountain of, ...	C. e.
Cana (Kana), ...	C. b.	Elusa, ...	B. f.
“ “	C. c.	Emmaus, ...	B. a.
Canatha, ...	F. c.	“	C. e.
Capercolia, ...	C. d.	“	D. c.
Capernaum, ...	D. c.	Endor, ...	C. c.
Capharbarucha, ...	C. e.	En Gallim, ...	C. e.
Caphar Salama, ...	C. e.	Enganna, ...	D. d.
Capitolias, ...	D. c.	Eno Ganneim, ...	B. e.

II. Palestine.

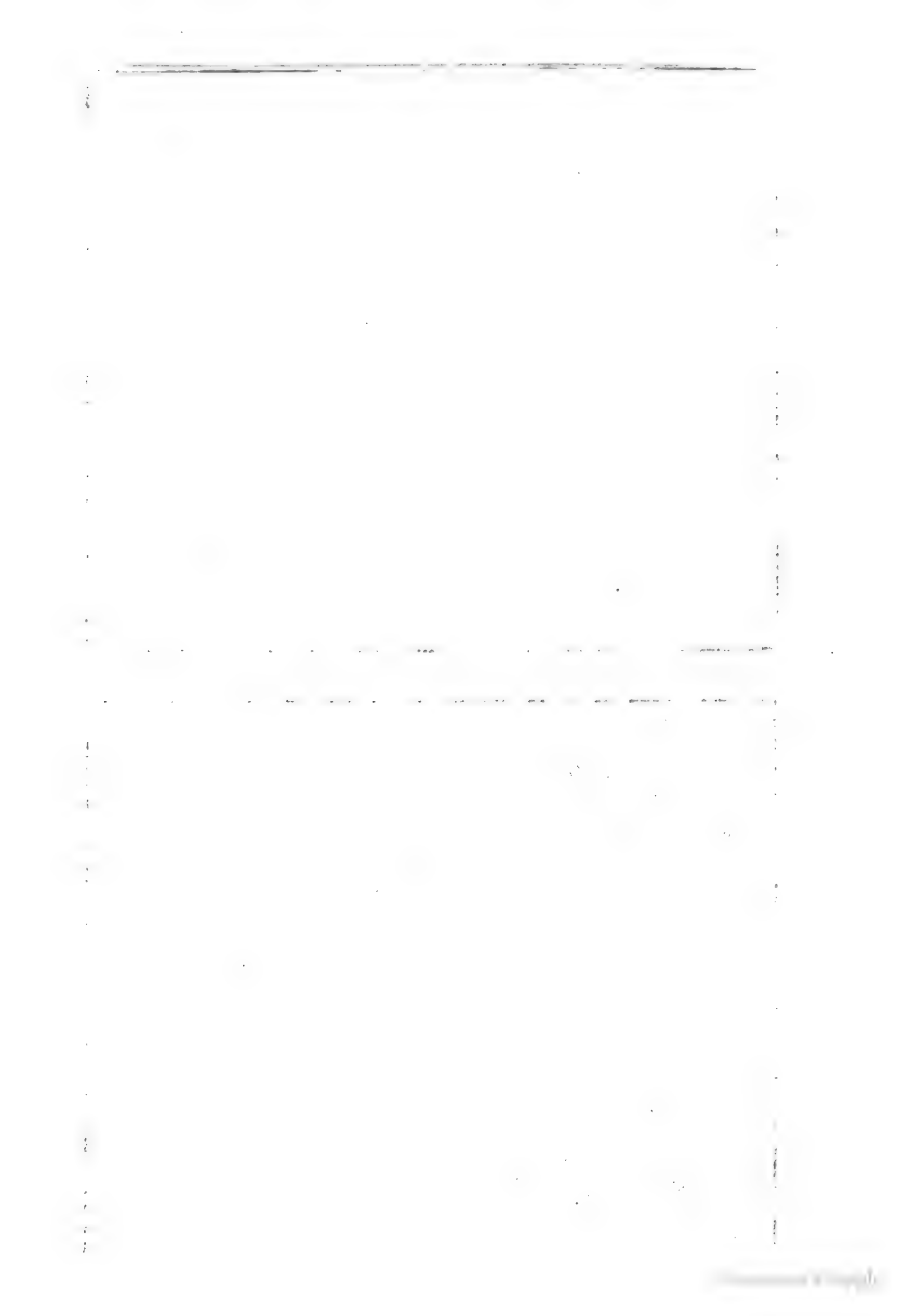
En-Gannim, ...	C. d.	Hamon, ...	C. b.
Engedi, ...	C. e.	Hapharnaïm, ...	C. c.
En Englain, ...	C. e.	Harod (Well), ...	C. c.
Ephrata-Bethlehem, ...	C. e.	Haroseth, ...	C. b.
Esdræla, ...	C. c.	Hazor, ...	C. c.
Esthaol, ...	C. e.	Hatita, ...	E. d.
Eshtemo, ...	C. f.	Hauron, ...	E. c.
Eskol R., ...	C. e.	Hazziddim, ...	C. c.
Etham, ...	C. e.	Hebron, ...	C. e.
Ether, ...	C. f.	Heldua, ...	C. a.
		Heliopolis, ...	E. a.
Gaba, ...	C. c.	Helkath, ...	C. c.
Gabara, ...	C. c.	Hepha, ...	B. c.
Gabatha, ...	C. c.	Hermon, ...	D. b.
Gadara, ...	D. c.	Heres, ...	C. d.
Gadda, ...	E. d.	Herodium, ...	C. e.
Galilee, Sea of, ...	D. c.	Heshbon, ...	D. e.
Gallim, ...	C. e.	Hiericus, ...	C. e.
Gamala, ...	D. c.	Hieromyces R., ...	D. c.
Gath, ...	B. e.	Hippos, ...	D. c.
Gath-Hepher, ...	C. c.	Hiram's Burial Place, ...	C. b.
Gath-Rimmon, ...	B. e.	Hukkoko, ...	C. c.
Gaza, ...	A. e.		
Gazara, ...	B. e.	Ijon, ...	D. b.
Geba, ...	C. d.	Ina, ...	D. b.
"	C. e.	Ir-hammelach, ...	C. f.
Gedera, ...	C. e.		
Gerasa, ...	D. d.	Ja-azer, ...	D. e.
Gerar, ...	A. f.	Jabbok R., ...	D. d.
Gergasa, ...	D. c.	Jabes-Gilead, ...	D. d.
Gerizim Mt., ...	C. d.	Jabne, ...	B. e.
Gessur, ...	D. b.	Jabnee, ...	D. c.
Gezer, ...	B. e.	Jabneel, ...	B. e.
Gibeah, ...	C. e.	Jabrada, ...	F. a.
"	C. d.	Jaffa, ...	B. d.
Gibeath-Namorch, ...	C. c.	Jahza, ...	D. e.
Gibeon, ...	C. e.	Jakneam, ...	C. c.
Gilboa Mts., ...	C. d.	Jamnia, ...	B. e.
"	C. d.	" Maxima, ...	B. e.
Gilead Distr., ...	D. d.	Janoha, ...	C. d.
Gilgal, ...	C. d.	Janoah, ...	C. b.
"	C. e.	Japhia, ...	C. c.
"	B. d.	Japho (Joppa, Jaffa), ...	B. d.
Gittah, ...	C. d.	Jarmuk R., ...	D. c.
Gilo, ...	C. e.	Jarmuth, ...	B. e.
Gimso, ...	B. e.	"	C. d.
Ginden, ...	C. d.	Jathir, ...	C. f.
Giscala, ...	C. b.	Jedna, ...	B. e.
Golan, ...	D. b.	Jehud, ...	B. d.
Gophna, ...	C. e.	Jephtahel, ...	C. c.
		Jereon, ...	C. b.
Hadid, ...	B. e.	Jericho, ...	C. e.
Haddadrimmon, ...	C. c.	Jerusalem, ...	C. e.
Halbul, ...	C. e.	Jesimoth, ...	D. e.
Hamath, ...	D. c.	Jezreel, ...	C. c.

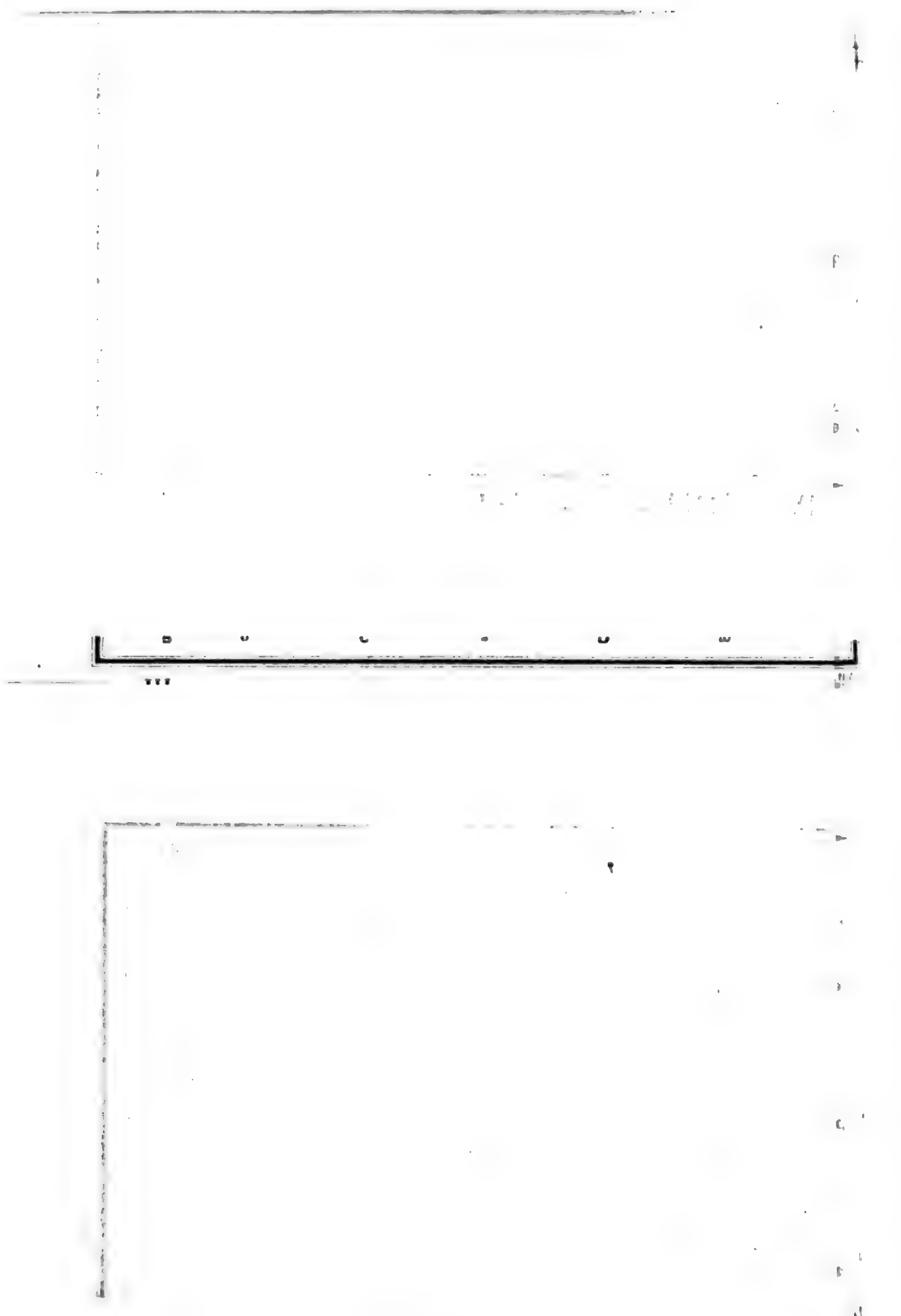
II. Palestine.

Jibleam, ...	C. d.	Maresa, ...	B. e.
Jogbeha, ...	D. d.	Masada, ...	C. f.
Joppa (Jaffa, etc.), ...	B. d.	Maximianopolis, ...	C. c.
Jordan R., ...	C. d.	Mearah, ...	D. a.
Jotaphata, ...	C. c.	Medaba, ...	D. e.
Juttah, ...	C. f.	Megiddo, ...	C. c.
		Me-Jarkon, ...	B. d.
Kabul (Cabul), ...	C. c.	Merom Lake, ...	D. b.
Kana R., ...	B. d.	Michmas, ...	C. e.
Kana, ...	C. c.	Michmethath, ...	C. c.
"	C. b.	Migdol, ...	C. c.
Karnaim, ...	E. c.	Minnith, ...	D. e.
Kartha, ...	B. c.	Miscal, ...	B. c.
Kedemoth, ...	D. e.	Missema, ...	E. b.
Kedes, ...	D. b.	Mizpah, ...	B. e.
Kedesh, ...	C. c.	"	C. e.
Kehath, ...	F. c.	"	D. d.
Keilah, ...	C. e.	Modin, ...	C. e.
Kibzaim, ...	C. e.	Moleda, ...	C. f.
Kidron, ...	C. e.		
Kirjathaim, ...	D. e.	Na-ama (Na-ameh), ...	G. e.
Kiriath-Jearim, ...	C. e.	Naaratha, ...	C. e.
Kir-Moab, ...	D. f.	Na'in, ...	C. c.
Kiroth, ...	F. c.	Narbata, ...	B. c.
Kisson R., ...	C. c.	Nazareth, ...	C. c.
Krith R., ...	C. d.	Neapolis, ...	C. d.
		"	F. c.
Lachish, ...	B. e.	Neballat, ...	B. e.
Lais, ...	D. b.	Nebo Mt., ...	D. e.
Lasha, ...	D. e.	Nemara, ...	F. c.
Lebanon, ...	D. b.	Netopha, ...	B. e.
Legio, ...	C. c.	Neve, ...	E. c.
Lehi, ...	C. e.	Nezi, ...	C. e.
Leontes R., ...	C. b.	Nicopolis, ...	B. e.
Leontopolis, ...	C. b.	Nob, ...	C. e.
Libnah, ...	B. e.	Noba, ...	E. c.
Libona, ...	C. d.	"	C. e.
Lidebir, ...	D. d.		
Lita R., ...	D. a.	Ob, ...	C. e.
Lod, ...	B. e.	Olives, Mt. of, ...	C. e.
Lodebar, ...	D. d.	Ono, ...	B. d.
Luhith, ...	D. f.	Ophra, ...	C. e.
Lycus R., ...	D. a.	Oppidum Salinarum, ...	C. f.
Lydda (Dioptolis), ...	B. e.	Ornithopolis, ...	C. b.
Maagha, ...	D. b.	Palæbiblus, ...	D. a.
Machærus, ...	D. e.	Palætyrus (Tyrus), ...	C. b.
Magdal, ...	C. d.	Pella, ...	D. d.
Magdala, ...	D. c.	Pentacomias, ...	C. d.
Magdiel, ...	B. c.	Penuel, ...	D. d.
Magoras, ...	D. a.	Phæne, ...	E. b.
Majumas, ...	A. e.	Pharphar R., ...	E. b.
Malatha, ...	C. f.	Phasaelis, ...	C. d.
Maon, ...	C. f.	Phiala Lake, ...	D. b.
Mardocho, ...	F. c.	Philadelphia, ...	D. e.

II. Palestine.

Philippopolis, ...	F. c.	Siph, ...	C. f.
Pirathon, ...	C. d.	Socoh, ...	B. e.
Pisgah Mts., ...	D. e.	"	C. f.
Porphyrlon, ...	C. a.	Sodom, ...	C. f.
Ptolemais (Akko), ...	C. c.	Sogane, ...	C. c.
		"	D. b.
Rabbath-Ammon, ...	D. e.	Somron, ...	C. d.
Rabbath-Moab, ...	D. f.	Succoth, ...	D. d.
Ragaba, ...	D. d.	Sunem, ...	C. c.
Ramah, ...	C. b.	Sycanthon, ...	B. c.
"	C. c.	Sychar, ...	C. d.
"	C. d.		
"	C. e.	Tabor Mt., ...	C. c.
"	C. e.	Tamyras R., ...	D. a.
Ramathaim, ...	C. d.	Thaanach, ...	C. c.
Rameth Gilead, ...	D. d.	Thabæ, ...	D. c.
Ramleh, ...	B. e.	Thabatha, ...	A. f.
Rehob, ...	C. c.	Thabbath, ...	C. d.
Rehoboth, ...	B. f.	Thacnath, ...	C. d.
Rhinea, ...	E. c.	Thamara, ...	C. f.
Rimmon, ...	B. f.	Thamatha, ...	D. e.
"	C. c.	Thamna, ...	C. d.
"	C. e.	Thantia, ...	E. d.
		Thebez, ...	C. d.
Saccæa (Shakkah), ...	F. c.	Thela, ...	D. b.
Sælabin, ...	B. e.	Thella, ...	B. f.
Safed, ...	C. c.	Thelseæ, ...	F. a.
Salcha, ...	F. c.	Thenæ, ...	C. d.
Salem, ...	C. d.	Thimnath, ...	B. e.
Samachon, ...	D. b.	Thirza, ...	C. d.
Samachonitis (Merom), ...	D. b.	Tiberias, ...	D. c.
Samaria, ...	C. d.	Timmath Serah, ...	C. d.
Sanoa, ...	B. e.	Tophel, ...	D. g.
Saphir, ...	B. e.	Tricomias, ...	C. e.
Sapho, ...	C. d.	Turris Stratonis, ...	B. d.
Sared R., ...	D. f.	Tyrus (Zor), ...	C. b.
Sarepta (Zarpath), ...	C. b.		
Scythopolis, ...	C. c.	Ulama, ...	C. c.
Sebaste, ...	C. d.	Ulatha, ...	D. b.
Selamis, ...	C. c.	Umah, ...	C. b.
Seleucia, ...	D. b.	Unt, ...	C. e.
Senna, ...	C. d.		
Sennabrin, ...	D. c.	Zabeda, ...	E. a.
Seph, ...	C. c.	Zaïr, ...	C. f.
Sepharis, ...	C. c.	Zaphon, ...	D. d.
Shakkah, ...	F. c.	Zaredatha, ...	C. e.
Sharon (Plain of), ...	B. d.	Zartham, ...	C. d.
Shechem, ...	C. d.	Zareth-Shachar, ...	D. e.
Shihon Mt., ...	D. f.	Zebulon (Plain of), ...	C. c.
Shiloh, ...	C. d.	Zemaraim, ...	C. e.
Sicyma (Neapolis), ...	C. d.	Ziklag, ...	B. f.
Sidon (Zidon), ...	C. a.	Ziza, ...	D. e.
Simonias, ...	C. c.	Zor (Tyrus), ...	C. b.
		Zoraa, ...	E. c.





III. 1.

Index to Map of the Countries Around the Mediterranean Sea During the First Three Crusades.

ABBREVIATION : R. for River.

Aani, ...	K. b.	Balearic Islands, ...	C. c.
Abasgia, ...	K. b.	Bales, ...	J. c.
Achrida, ...	G. b.	Banias, ...	F. d.
Acre, ...	J. d.	Barbasdro, ...	C. b.
Adramyttium, ...	H. c.	Barcelona, ...	C. b.
Adrianapolis, ...	H. b.	Barchinona, ...	C. b.
Ænus, ...	H. b.	Bari, ...	F. b.
Agrigentum, ...	E. c.	Barka, ...	G. d.
Ajaccio, ...	D. a.	Basel, ...	D. a.
Albanum, ...	F. b.	Basques, ...	B. b.
Alba Regia, ...	F. a.	Belgrad, ...	G. b.
Alba Transylvania, ...	G. a.	Beneventum, ...	E. b.
Alexandria, ...	H. d.	Beni Mazgani, ...	C. c.
Alicante, ...	B. c.	Berytus, ...	J. d.
Almauzan, ...	B. b.	Besançon, ...	D. a.
Almeria, ...	B. c.	Bigorra, ...	C. b.
Amalfi, ...	E. b.	Bilbais, ...	I. d.
Amasia, ...	J. b.	Bizerta, ...	D. c.
Amida, ...	K. c.	Bona, ...	D. c.
Amisus, ...	J. b.	Bordeaux, ...	B. b.
Ancona, ...	E. b.	Bosnia, ...	F. b.
Ancyra, ...	I. c.	Bosporus, ...	J. a.
Ani, ...	H. b.	Bostra, ...	J. d.
Ausca, ...	C. b.	Bourges, ...	C. a.
Antiochia, ...	H. c.	Brantizoba, ...	G. b.
Antiochia (Pisidæ), ...	I. c.	Briançon, ...	D. b.
Antiochia (Syria), ...	J. c.	Brindisi, ...	F. b.
Apamia, ...	J. c.	Brixia, ...	E. a.
Appolonias, ...	H. b.	Buda, ...	F. a.
Aquileja, ...	E. a.	Bujala, ...	D. c.
Araxes R., ...	K. b.	Bulgaria, ...	G. b.
Argos, ...	G. c.	Burgos, ...	B. b.
Arles, ...	C. b.	Buzias, ...	G. a.
Arzenrum, ...	K. c.	Bythinia, ...	I. b.
Ascalon, ...	I. d.	Caesarea, ...	I. d.
Athens, ...	G. c.	"	J. c.
Attalia, ...	I. c.	Cagliari, ...	D. c.
Aulon, ...	F. b.	Calabria, ...	F. c.
Baalbek, ...	J. d.	Calatrava, ...	B. c.
Babel, ...	G. b.	Calchedon, ...	H. b.
Baeta, ...	B. c.	Camerino, ...	E. b.

III. 1. Countries around the Mediterranean Sea during the First Three Crusades.

Candia, ...	H. c.	Dyrrhachium, ...	F. b.
Cannæ, ...	F. b.	Ebro R., ...	B. b.
Canossa, ...	E. b.	Edessa, ...	J. c.
Capua, ...	E. b.	Egypt, ...	I. d.
Carcassonne, ...	C. b.	El-Arish, ...	I. d.
Caria, ...	H. c.	Elba, ...	E. b.
Cassiope, ...	F. c.	El-Djerair, ...	C. c.
Castellon, ...	B. c.	El Mehdiä Zulla, ...	E. c.
Castoria, ...	G. b.	El Munestir, ...	E. c.
Castra Zaia, ...	F. a.	Emissa, ...	J. d.
Catana, ...	F. c.	Ephesus, ...	H. c.
Cattara, ...	F. b.	Espirus, ...	G. c.
Cephalonia, ...	G. c.	Eubœa, ...	G. c.
Chasaren, ...	J. a.	Euphrates R., ...	J. c.
Chelat, ...	K. c.	Famagusta, ...	I. c.
Cherines, ...	I. c.	Florence, ...	E. b.
Cherson, ...	I. b.	Gabes, ...	E. d.
Chertbert, ...	J. c.	Gaeta, ...	E. b.
Chios, ...	H. c.	Gallipolis, ...	H. b.
Chorsa, ...	H. b.	Gangra, ...	I. b.
Christopolis, ...	G. b.	Garonne R., ...	B. b.
Chur, ...	D. a.	Gaza, ...	I. d.
Civitor, ...	H. b.	Geneva, ...	D. a.
Clermont, ...	C. a.	Genoa, ...	D. b.
Colonea, ...	J. b.	Georgia, ...	K. b.
Comana, ...	J. c.	Gerona, ...	C. b.
Constantinople, ...	H. b.	Girgenti, ...	E. c.
Constancia (Constance), ...	D. a.	Gothia, ...	I. a.
Cordoba, ...	B. c.	Gran, ...	F. a.
Corfu, ...	F. c.	Granada, ...	B. c.
Corinth, ...	G. c.	Greece, ...	G. c.
Corsica, ...	D. b.	Guadalaxara, ...	B. b.
Cosenza, ...	F. c.	Haleb, ...	J. c.
Cotyæum, ...	I. c.	Halys, ...	I. c.
Coxon, ...	J. c.	Hama, ...	J. c.
Croatia, ...	F. a.	Hammamet, ...	E. c.
Cuenca, ...	B. b.	Harran, ...	J. c.
Cumani, ...	H. a.	Heraclea, ...	I. b.
Cyzicus, ...	H. b.	"	I. c.
Damascus, ...	J. d.	Hims-Emissa, ...	J. d.
Damietta, ...	I. d.	Hisn-Keifa, ...	K. c.
Danube R., ...	H. a. and F. a.	Huesca, ...	B. b.
Deapolis, ...	F. b.	Iberia, ...	K. b.
Delta of Nile, ...	I. d.	Iconium, ...	I. c.
Denia, ...	C. c.	Istria, ...	E. a.
Djerba, ...	E. d.	Ivrea, ...	D. a.
Dnieper, ...	I. a.	Jaca, ...	B. b.
Dniester, ...	H. a.	Jader, ...	F. b.
Doboca, ...	G. a.	Janina, ...	G. c.
Dorylæum, ...	I. c.		
Dowin, ...	K. b.		
Drave R., ...	F. a.		
Dristra, ...	H. b.		
Durazzo, ...	F. b.		

III. 1. Countries around the Mediterranean Sea during the First Three Crusades.

Jerusalem, ...	J. d.	Mosul, ...	H. c.
Joppa, ...	L. d.	Murcia, ...	B. c.
Kairun, ...	D. c.	Naissus, ...	G. b.
Kars, ...	K. b.	Naples, ...	E. b.
Kastamon, ...	L. b.	Narbonne, ...	C. b.
Kerkinna, ...	E. d.	Narentani, ...	F. b.
Kosentina, ...	D. c.	Naxarra, ...	B. b.
Laodicea, ...	H. c.	Naxos, ...	H. c.
"	J. c.	Nekur, ...	B. c.
Laranda, ...	L. c.	Nemausus, ...	C. b.
Larissa, ...	G. c.	Neocæsarea, ...	J. b.
Lebda, ...	E. d.	Nevers, ...	C. a.
Lemnos, ...	H. c.	Nicæa, ...	H. b.
Leon, ...	A. b.	Nicomedia, ...	H. b.
Le Puy, ...	C. a.	Nicosia, ...	I. c.
Lerida, ...	C. b.	Niort, ...	B. a.
Lesbos, ...	H. c.	Nisibin, ...	K. c.
Limassal, ...	I. d.	Nissa, ...	G. b.
Limoges, ...	C. a.	Nizza, ...	D. b.
Loire R., ...	C. a.	Octodarum, ...	D. a.
Lorraine, ...	D. a.	Oran, ...	B. c.
Lycia, ...	H. c.	Orleans, ...	C. a.
Lyon, ...	C. a.	Orontes R., ...	J. c.
Maara, ...	J. c.	Osea, ...	B. b.
Macedonia, ...	G. b.	Ostrobos, ...	G. b.
Madrid, ...	B. b.	Otranto, ...	F. b.
Mæander R., ...	H. c.	Ouja, ...	B. d.
Malatia, ...	J. c.	Oviedo, ...	A. b.
Mallorca Islands, ...	C. c.	Palermo, ...	E. c.
Malta, ...	E. c.	Pamphylia, ...	L. c.
Manzikert, ...	K. c.	Pamplona, ...	B. b.
Marash, ...	J. c.	Paphlagonia, ...	I. b.
Mardin, ...	K. c.	Paphos, ...	I. d.
Maritza R., ...	H. b.	Passau, ...	E. a.
Marseille, ...	D. b.	Patrimonium Petri, ...	E. b.
Marsivan, ...	J. b.	Patzinak, ...	H. b.
Massilia, ...	D. b.	Pavia, ...	D. a.
Maura St., ...	G. c.	Peloponesus, ...	G. c.
Melita, ...	B. c.	Pergamum, ...	H. c.
Melitene, ...	J. c.	Perigueux, ...	C. a.
Membidsh, ...	J. c.	Perpignan, ...	C. b.
Meresia, ...	J. c.	Pesth, ...	F. a.
Messina, ...	F. c.	Phasis, ...	K. b.
Methone, ...	G. c.	Philadelphia, ...	H. c.
Milan, ...	D. a.	Philippopolis, ...	G. b.
Miletus, ...	H. c.	Philomellum, ...	I. c.
Miliana, ...	C. c.	Piacenza, ...	D. d.
Minorca Islands, ...	C. c.	Pisa, ...	E. b.
Mirra, ...	I. c.	Pityusen, ...	C. c.
Moglana, ...	G. b.	Po, ...	E. a.
Morawa, ...	G. b.	Poitiers, ...	B. a.
Mostaganem, ...	C. c.	Polovzi, ...	I. a.

III. 1. Countries around the Mediterranean Sea during the First Three Crusades.

Pontica,	L. b.	Soria,	B. b.
Provence,	D. b.	Sozopolis,	H. b.
Pruth,	H. a.	"	I. c.
Ptolemais,	J. d.	Spalattum,	F. b.
		Spoletto,	E. b.
Ragusa,	F. b.	Strassburg,	D. a.
Rakka,	J. c.	Strigonium,	F. a.
Rama,	F. b.	Stuhlweissenburg (Alba Regia),	F. a.
Rumleh,	I. d.	Sudak,	I. b.
Rascia,	F. b.	Symnada,	I. c.
Ratisbon,	E. a.	Syracuse,	F. c.
Ravenna,	E. b.	Syrtis Major,	F. d.
Reggio,	F. c.	" Minor,	E. d.
Rhædestus,	H. b.	Szaboles,	G. a.
Rhine R.,	D. a.		
Rhone R.,	O. b.	Tajo R.,	B. b.
Rhodes,	H. c.	Talavera,	B. c.
Romagna,	E. b.	Tarabulus (Tripolis),	E. d.
Rome,	E. b.	Taranto,	F. b.
Rosetta,	I. d.	Tarragona,	O. b.
Ruthrotus,	G. c.	Tarsus,	I. c.
		Tauromenium,	F. c.
St. Andreas Cape,	I. c.	Teate,	E. b.
St. Maura,	G. c.	Tebessa,	D. c.
Salamanca,	A. b.	Telemsen,	B. d.
Saleph R.,	I. c.	Tell-Bashir,	J. c.
Salerno,	E. b.	Tenes,	C. c.
Salzburg,	E. a.	Terma,	I. c.
Samos,	H. c.	Teruel,	B. b.
Samosatum,	J. c.	Theiss R.,	G. a.
Sangarius R.,	I. b.	Theodosiopolis,	K. c.
Sarchot,	J. d.	Thessalonica,	G. b.
Sardes,	H. c.	Thessaly,	G. c.
Sardinia,	D. b.	Thrace,	H. b.
Sarkal,	J. a.	Tiberias,	J. d.
Save R.,	E. a.	Tiflis,	K. b.
Scodra,	F. b.	Tigris R.,	K. c.
Sebastea,	J. c.	Tirnowa,	H. b.
Segovia,	B. b.	Tokat,	J. b.
Seleucia,	I. c.	Toledo,	B. c.
Selymbria,	H. b.	Tortosa,	C. b.
Serrha,	G. b.	"	J. d.
Serudsh,	J. c.	Toulouse,	C. b.
Servia,	G. b.	Tours,	C. a.
Setif,	D. c.	Tragurium,	F. b.
Sfakes,	E. d.	Trapani,	E. c.
Shellif R.,	C. c.	Trebizond,	J. b.
Sidon,	J. d.	Trencsen,	F. a.
Sinope,	J. b.	Trent,	E. a.
Sirmium,	F. a.	Treviso,	E. a.
Siscia,	F. a.	Triaditza,	H. b.
Siwas,	J. c.	Tricala,	G. b.
Scopia,	G. b.	Tripolis,	E. d.
Smyrna,	H. c.	"	J. d.
Soldadia,	I. b.	Tudela,	B. b.

III. 1. Countries around the Mediterranean Sea during the First Three Crusades.

Turda, ...	G. a.	Vienne, ...	C. a.
Turin, ...	D. a.		
Tuscany, ...	E. b.	Wan (Van), ...	K. c.
Tyrus, ...	J. d.	Waran, ...	B. c.
Urgel, ...	C. b.	Warna, ...	H. b.
		Wieselburg, ...	F. a.
Valencia, ...	B. c.		
Valladolid, ...	B. b.	Zacynthos, ...	G. c.
Venice, ...	H. a.	Zamora, ...	A. b.
Verona, ...	E. a.	Zara, ...	F. b.
Verria, ...	G. b.	Zaragosa, ...	B. b.
Vezelay, ...	C. a.	Zichia, ...	J. b.
Vienna, ...	F. a.	Zothmar, ...	G. a.

III. 2.

Index to Map of Countries Around the Mediterranean Sea During the Fourth and Following Crusades.

ABBREVIATION: R. for River.

Accon, ...	J. d.	Arta, ...	G. c.
Achaja, ...	G. c.	Arzenrum, ...	H. c.
Achrida, ...	G. b.	Asturia, ...	A. b.
Adriamyttium, ...	H. c.	Athens, ...	G. c.
Adrianople, ...	H. b.	Attalia, ...	L. c.
Agram, ...	F. a.	Auch, ...	C. b.
Aigues Mortes, ...	C. b.	Aulon, ...	F. b.
Aintab, ...	J. c.	Avignon, ...	C. b.
Aksara, ...	L. c.		
Alarcos, ...	B. c.	Baiburt, ...	K. b.
Albania, ...	G. b.	Bales, ...	J. c.
Albaracin, ...	B. b.	Balla, ...	B. c.
Albigois, ...	C. b.	Bari, ...	F. b.
Alcaraz, ...	B. c.	Barka, ...	G. d.
Alexandretta, ...	J. c.	Barletta, ...	F. b.
Alexandria, ...	H. d.	Barcelona, ...	C. b.
Alicante, ...	B. c.	Basel, ...	D. a.
Almeria, ...	B. c.	Bavaria, ...	E. a.
Alsace, ...	D. a.	Bayonne, ...	B. b.
Amasia, ...	J. b.	Beirut, ...	J. d.
Amastria, ...	L. b.	Belgrad, ...	G. b.
Amida, ...	K. c.	Benevent, ...	E. b.
Amisus, ...	J. b.	Berrhoë, ...	H. b.
Ana, ...	K. d.	Besançon, ...	D. a.
Anamur, ...	L. c.	Bigorra, ...	C. b.
Ancona, ...	E. b.	Birah, ...	J. c.
Ancyra, ...	L. c.	Bizerta, ...	D. c.
Andros, ...	G. c.	Blachia, ...	G. c.
Angora, ...	L. c.	Boli, ...	L. b.
Antiochia, ...	J. c.	Bologna, ...	E. b.
" Plaidæ, ...	L. c.	Bona, ...	D. c.
Apulia, ...	F. b.	Bordeaux, ...	B. b.
Aquileja, ...	E. a.	Bosnia, ...	F. b.
Aquitania, ...	C. a.	Bourges, ...	C. a.
Arad, ...	G. a.	Brescia, ...	E. a.
Aras R., ...	K. b.	Brindisi, ...	F. b.
Araxes R., ...	K. b.	Brixia, ...	E. a.
Arban, ...	K. c.	Buda, ...	F. a.
Arcadia, ...	G. c.	Budschaja, ...	D. c.
Argos, ...	G. c.	Burgos, ...	B. b.
Arles, ...	C. b.	Burgundy, ...	C. a.
Arsignan, ...	J. c.	Buzias, ...	G. a.

III. 2. Countries around the Mediterranean Sea during Fourth and following Crusades.

Cæsarea, ...	L d.	Edessa, ...	J. c.
"	J. c.	El-Mehdia, ...	E. c.
Cagliari, ...	D. c.	Emissa, ...	J. d.
Cairo (Kairo), ...	L d.	Erlau, ...	G. a.
Calabria, ...	F. c.	Eskishehr, ...	L c.
Calatayud, ...	B. b.	Este, ...	E. a.
Calatrava, ...	B. c.	Euphrates R., ...	J. c.
Calocsa, ...	F. a.		
Candia, ...	H. c.	Famagusta, ...	L c.
Carcassonne, ...	C. b.	Ferrara, ...	E. b.
Carniola, ...	E. a.	Florence, ...	E. b.
Carinthia, ...	E. a.	Foix, ...	C. b.
Cartagena, ...	B. c.	Fuentarrabia, ...	B. b.
Castellon, ...	B. c.	Fuenfkirchen, ...	F. a.
Castile, ...	B. b.		
Chelat, ...	K. c.	Gaban, ...	J. c.
Cherson, ...	L b.	Gabes, ...	E. d.
Chertbert, ...	J. c.	Gallipoli, ...	H. b.
Chios, ...	H. c.	Garnach, ...	J. c.
Chonæ, ...	H. c.	Gaugra, ...	L b.
Chur, ...	D. a.	Garonne, ...	B. b.
Circesia, ...	K. c.	Gascony, ...	O. b. and H. b.
Constance, ...	D. a.	Geneva, ...	D. a.
Constantinople, ...	H. b.	Genoa, ...	D. b.
Cordoba, ...	B. c.	Gerona, ...	C. b.
Corfu, ...	F. c.	Girgenti, ...	E. c.
Corinth, ...	G. c.	Gornjak, ...	G. b.
Corone, ...	G. c.	Gran, ...	F. a.
Corsica, ...	D. b.	Granada, ...	B. c.
Cosenca, ...	F. c.		
Cremona, ...	E. a.	Haditha, ...	K. d.
Croatia, ...	F. a.	Haleb, ...	J. c.
Cuenca, ...	B. b.	Halys R., ...	L b.
Cythera, ...	G. c.	Hama, ...	J. c.
		Harran, ...	J. c.
Damascus, ...	J. d.	Heraclea, ...	L c.
Damietta, ...	L d.	"	L b.
Danube R., ...	H. b.	Hermus R., ...	H. c.
Dead Sea, ...	J. d.	Hishn-Mansur, ...	J. c.
Debelton, ...	H. b.	Hlt, ...	K. d.
Demotica, ...	H. b.		
Denia, ...	B. c.	Iconium, ...	L c.
Derenda, ...	J. c.	Istria, ...	E. a.
Dijon, ...	C. a.		
Djerba, ...	E. d.	Jaca, ...	B. b.
Djesiret-Hibn Omar, ...	K. c.	Janina, ...	G. c.
Dnieper R.	L a.	Jerusalem, ...	J. d.
Dniester R., ...	H. a.	Joppa, ...	L d.
Dorylæum, ...	L a.	Juen, ...	B. c.
Dowin, ...	J. b.		
Drave R., ...	F. a.	Kairo, ...	L d.
Dristra, ...	H. b.	Kairuan, ...	D. c.
Dyrrhachium, ...	F. b.	Kalaat-en Nedshm, ...	J. c.
		Karpatus, ...	H. c.
Ebro, ...	B. b.	Kars, ...	K. b.
		Kastamon, ...	L b.

III. 2. Countries around the Mediterranean Sea during Fourth and following Crusades.

Krak, ...	J. d.	Naupactus, ...	G. c.
Kurch, ...	L. c.	Nauplia, ...	G. c.
Kydonia, ...	G. c.	Navarra, ...	B. b.
		Naxos, ...	H. c.
Lajazzo, ...	J. c.	Negroponte, ...	G. o.
Lampron, ...	L. c.	Neocæsarea, ...	J. b.
Laodicea, ...	H. c.	Nicea, ...	H. b.
"	J. c.	Nicomedia, ...	H. b.
Laranda, ...	L. c.	Nicosia, ...	L. c.
Larissa, ...	G. c.	Nisibin, ...	K. c.
Lausanne, ...	D. c.	Nissa, ...	G. b.
Lemnos, ...	H. c.	Nizza, ...	D. b.
Leon, ...	A. b.		
Le Pay, ...	C. a.	Ceneum, ...	J. b.
Lerida, ...	C. b.	Oran, ...	B. o.
Lesbos, ...	H. c.	Oreus, ...	G. o.
Limasol, ...	L. d.	Orlenns, ...	C. a.
Limoges, ...	C. a.	Orvieto, ...	E. b.
Loire R., ...	C. a.	Osca, ...	B. b.
Lorraine, ...	D. a.	Otranto, ...	F. b.
Lyon, ...	C. a.	Oviedo, ...	A. b.
Madrid, ...	B. b.	Palermo, ...	E. c.
Mæander, ...	H. c.	Palmyra, ...	J. d.
Malea, ...	G. c.	Pamplona, ...	B. b.
Mallorca, ...	C. c.	Papal States, ...	E. b.
Malta, ...	E. c.	Paphos, ...	L. d.
Mamistra, ...	J. c.	Passau, ...	E. a.
Mansurah, ...	L. d.	Patera, ...	H. c.
Mardin, ...	K. c.	Pavia, ...	D. a.
Maritza, ...	H. b.	Pegæ, ...	H. b.
Marseille, ...	D. b.	Peniscola, ...	C. b.
Matapan, ...	G. c.	Pergamum, ...	H. c.
Matrega, ...	J. a.	Perigueux, ...	C. a.
Mechedia, ...	E. c.	Perpignan, ...	C. b.
Melita, ...	B. c.	Pesth, ...	F. a.
Melitene, ...	J. c.	Phasis, ...	K. b.
Mequinenza, ...	C. b.	Philadelphia, ...	H. c.
Messina, ...	F. c.	Philea, ...	H. b.
Methone, ...	G. c.	Philippopolis, ...	G. b.
Milan, ...	D. a.	Phimæa, ...	L. c.
Miletus, ...	H. c.	Pisa, ...	E. b.
Millana, ...	C. c.	Po R., ...	E. a.
Mislithra, ...	G. c.	Poitlers, ...	C. a.
Modena, ...	E. b.	Poitou, ...	B. a.
Monemvasia, ...	G. c.	Pressburg, ...	F. a.
Montferrat, ...	D. b.	Prilip, ...	G. b.
Morash, ...	J. c.	Prosacus, ...	G. b.
Moravia, ...	F. a.	Prusa, ...	H. b.
Mostaganem, ...	C. c.	Pruth R., ...	H. a.
Mosul, ...	K. c.		
Murcia, ...	B. c.	Raab, ...	F. a.
		Ragusa, ...	F. b.
Naples, ...	E. b.	Rahaba, ...	K. c.
Narbonne, ...	C. b.	Rama, ...	F. b.

III. 2. Countries around the Mediterranean Sea during Fourth and following Crusades.

Rascia, ...	G. b.	Spoletto, ...	H. b.
Rashid (Rosetta), ...	L. d.	Stiria, ...	F. a.
Ratisbon, ...	E. a.	Stuhlweissenburg, ...	F. a.
Ravenna, ...	E. b.	Suabia, ...	D. a.
Razan, ...	G. b.	Sudak, ...	L. b.
Rhædestus, ...	H. b.	Synnada, ...	L. c.
Rhine R., ...	D. a.	Syracusa, ...	F. c.
Rhodes, ...	H. c.	Syrtis Major, ...	F. d.
Rhone R., ...	O. b.	“ Minor, ...	E. d.
Rodez, ...	O. b.	Szaboles, ...	G. a.
Rome, ...	E. b.		
Rum, ...	J. c.	Tajo R., ...	A. c.
		Tarabulus, ...	E. d.
St. Germano, ...	E. b.	Tarento, ...	F. b.
St. Gilles, ...	C. b.	Tarragona, ...	C. b.
Saintes, ...	B. a.	Tarsus, ...	L. c.
Salerno, ...	E. b.	Tebessa, ...	D. c.
Salon, ...	G. c.	Telbashir, ...	J. c.
Salzburg, ...	E. a.	Telemesen, ...	B. d.
Samos, ...	H. c.	Tenes, ...	O. c.
Samosatum, ...	J. c.	Teruel, ...	B. b.
Sangarius R., ...	L. b.	Theiss, ...	G. a.
Sardes, ...	H. c.	Thessalonich, ...	G. b.
Sardinia, ...	D. b.	Thrace, ...	H. b.
Save R., ...	F. a.	Tiber R., ...	E. b.
Scodra, ...	G. b.	Tiberias, ...	J. d.
Scopia, ...	G. b.	Tirnowa, ...	H. b.
Sebastea, ...	J. c.	Tokat, ...	J. b.
Segovia, ...	B. b.	Toledo, ...	B. c.
Selencia, ...	L. c.	Tortosa, ...	O. b.
Serdica, ...	G. b.	“	J. d.
Serrhæ, ...	G. b.	Toulon, ...	D. b.
Setif, ...	D. c.	Toulouse, ...	C. b.
Severin, ...	G. b.	Tours, ...	C. a.
Sfakes, ...	E. d.	Trapani, ...	E. c.
Shaubek (Montroyal), ...	J. d.	Trebizond, ...	J. b.
Shelif, ...	C. c.	Trencsen, ...	F. a.
Sicily, ...	E. c.	Trent, ...	E. a.
Sidon, ...	J. d.	Triaditza, ...	G. b.
Sienna, ...	E. b.	Triest, ...	E. a.
Sindshar, ...	K. c.	Tripolis, ...	E. d.
Sinope, ...	J. b.	“	J. d.
Siscia, ...	F. a.	Tunis, ...	E. c.
Sisia, ...	J. c.	Turin, ...	D. a.
Sitten, ...	D. a.	Tusculum, ...	E. b.
Siwas, ...	J. c.	Tyrus, ...	J. d.
Slavonia, ...	F. a.		
Smyrna, ...	H. c.	Valence, ...	C. b.
Sochana, ...	J. d.	Valencia, ...	B. c.
Søgued, ...	L. b.	Valladolid, ...	B. b.
Soldadia, ...	L. b.	Van (Wan), ...	K. c.
Sort, ...	F. d.	Varna (Warna), ...	H. b.
Sozopolis, ...	H. b.	Venice, ...	E. a.
“	L. c.	Verona, ...	E. a.
Spalatum, ...	F. b.	Verria, ...	G. b.

III. 2. Countries around the Mediterranean Sea during Fourth and following Crusades.

Victoria	B. b.	Welsaenburg, ...	G. a.
Vienna, ...	F. a.	Widdin, ...	G. b.
Vienne, ...	C. a.		
Urgel, ...	C. b.	Xativa, ...	B. c.
		Zacynthos, ...	G. c.
Wan (Van), ...	K. c.	Zara, ...	F. b.
Waran, ...	B. c.	Zaragosa, ...	B. b.
Warna (Varna), ...	H. b.	Zothmar, ...	G. a.



IV.

Index to Map of the Church Provinces about 1500 A.D.

ABBREVIATION : R. for River.

Abruzzo, ...	K. g.	Augsburg, ...	J. d.
Acci, ...	L. g.	Autun, ...	G. e.
Acqui, ...	L. f.	Auxerre, ...	F. e.
Admond, ...	L. e.	Avignon, ...	G. g.
Adria, ...	J. f.	Avranches, ...	D. d.
Agen, ...	E. f.		
Agle, ...	F. g.	Bamberg, ...	J. d.
Agram, ...	L. f.	Bangor, ...	B. b.
Aire, ...	D. g.	Banz, ...	J. c.
Aix, ...	G. g.	Barbastro, ...	E. g.
Ajaccio, ...	L. h.	Barcelona, ...	F. h.
Alaso, ...	G. f.	Basel, ...	H. e.
Alatri, ...	K. h.	Bath, ...	C. c.
Alba, ...	L. f.	Bayeux, ...	D. d.
A. (Albano), ...	K. h.	Bayonne, ...	D. g.
Albenga, ...	L. f.	Bazas, ...	D. f.
Alby, ...	F. g.	Beauvais, ...	F. d.
Aleria, ...	L. g.	Belley, ...	G. f.
Alessandria, ...	L. f.	Belluno, ...	K. e.
Alet, ...	F. g.	Benedictbeuren, ...	J. e.
Altaich Upper, ...	K. d.	Berchtesgaden, ...	K. e.
" Lower, ...	K. d.	Bergamo, ...	L. f.
Altenzell, ...	K. c.	Berge, ...	J. b.
Am. (Amelia), ...	K. g.	Bertinori, ...	K. f.
Amiens, ...	F. d.	Bertinorio, ...	K. g.
Amoeneburg, ...	L. c.	Besançon, ...	H. e.
Anagni, ...	K. h.	Bethleem, ...	F. e.
Ancona, ...	K. g.	Béziers, ...	F. g.
Angers, ...	D. e.	Blaubeuren, ...	L. d.
Angouleme, ...	E. f.	Bobbio, ...	L. f.
Aosta, ...	H. f.	Bologna, ...	J. f.
Apt, ...	G. g.	Bordeaux, ...	D. f.
Aquila, ...	K. g.	Bourges, ...	J. e.
Aquileja, ...	K. f.	Brandenburg, ...	K. b.
Arbe, ...	L. f.	Bremen, ...	L. b.
Arezzo, ...	J. g.	Brescia, ...	J. f.
Arles, ...	G. g.	Breslau, ...	M. c.
Arno R., ...	J. g.	Brixen, ...	J. e.
Ascoli, ...	K. g.	Brugnato, ...	L. f.
Assisi, ...	K. g.	Buchan, ...	L. d.
Asti, ...	L. f.	Burgos, ...	C. g.
Atmissa, ...	M. g.	Bursfeld, ...	L. c.
Atri, ...	K. g.		
Auch, ...	E. g.	C. (Cagli), ...	K. g.

IV. The Church Provinces about 1500 A.D.

Cagli, ...	K. g.	Deventer, ...	H. b.
Cahors, ...	E. f.	Diakovar, ...	N. f.
Calahorra, ...	O. g.	Die, ...	G. f.
Camaldoli, ...	J. g.	Digne, ...	H. f.
Cambray, ...	F. c.	Disentis, ...	L. e.
Camerino, ...	K. g.	Dol, ...	D. d.
Cammin, ...	L. b.		
Canterbury, ...	E. c.	Echternach, ...	H. d.
Caorle, ...	K. f.	Egmond, ...	G. b.
Capo d'Istria, ...	K. f.	Eichstädt, ...	J. d.
Careassone, ...	F. g.	Einsiedeln, ...	L. e.
Carpentras, ...	G. f.	Elbe R., ...	J. b.
Casale, ...	L. f.	Ellwangen, ...	J. d.
Castres, ...	F. g.	Elne, ...	F. g.
Castro, ...	J. g.	Ely, ...	E. b.
Cavaillon, ...	G. g.	Embrun, ...	H. f.
Ceneda, ...	K. f.	Engelberg, ...	L. e.
Cervia, ...	K. f.	Erfurt, ...	J. c.
Cesena, ...	K. f.	Erlau, ...	O. e.
Châlon, ...	G. e.	Essen, ...	H. c.
Chalons, ...	G. d.	Evreux, ...	E. d.
Chartress, ...	E. d.		
Chester, ...	O. b.	Faenza, ...	J. f.
Chichester, ...	D. c.	Fano, ...	K. g.
Chieli, ...	L. g.	Feltre, ...	J. e.
Chiemsee, ...	K. e.	Fermo, ...	K. g.
Chioggia, ...	K. f.	Fr. (Ferentino), ...	K. h.
Chiust, ...	J. g.	Ferrara, ...	J. f.
Chorin, ...	K. b.	Fiesole, ...	J. g.
Chur, ...	L. e.	Florence, ...	J. g.
Citeaux, ...	G. e.	Foligno, ...	K. g.
C. d. C. (Citta di Castello), ...	K. g.	Forli, ...	K. f.
Cittanuova, ...	K. f.	Fortimpopoli, ...	K. f.
Civita Castellana, ...	K. g.	Fossombrone, ...	K. g.
Clairvaux, ...	G. d.	F. (Frascati), ...	K. h.
Clermont, ...	F. f.	Freising, ...	J. d.
Clugny, ...	G. e.	Frejus, ...	H. g.
Cologne, ...	H. c.	Fritzlar, ...	L. o.
Comacchio, ...	K. f.	Fulda, ...	L. o.
Como, ...	L. f.	Fünfkirchen, ...	N. e.
Concordia, ...	K. f.	Fürstenwalde, ...	L. b.
Condom, ...	E. g.		
Constance, ...	L. e.	Gandersheim, ...	J. c.
Corbie, ...	F. d.	Gap, ...	H. i.
Corvey, ...	L. c.	Gembloux, ...	G. c.
Cornellmunster, ...	H. c.	Geneva, ...	H. e.
Cort (Cortona), ...	J. g.	Genoa, ...	L. f.
Coulanees, ...	D. d.	Gerona, ...	F. h.
Coventry, ...	D. b.	Glandeve, ...	H. g.
Crakow, ...	N. c.	Gnesen, ...	M. b.
Cremona, ...	J. f.	Gran, ...	N. e.
Curzola, ...	M. g.	Grand Chartreuse, ...	G. f.
		Grandmont, ...	E. f.
Danube R., ...	K. d.	Grasse, ...	H. g.
Dax, ...	D. g.	Grenoble, ...	G. f.

IV. The Church Provinces about 1500 A.D.

Grosseto, ...	J. g.	London, ...	D. o.
Guardia, ...	L. h.	Lorsch, ...	I. d.
Gubbio, ...	K. g.	Lübeck, ...	J. b.
Gurk, ...	L. e.	Lucca, ...	J. g.
		Lucon, ...	D. a.
Halberstadt, ...	J. c.	Lutter, ...	J. b.
Hamburg, ...	J. b.	Lüttich, ...	G. c.
Havelberg, ...	K. b.	Luxeuil, ...	H. e.
Heilsberg, ...	O. a.	Lyon, ...	G. f.
Hereford, ...	C. b.		
Herford, ...	L. b.	Macaria, ...	M. g.
Hersford, ...	I. c.	Macerata, ...	K. g.
Hildesheim, ...	L. b.	Macon, ...	G. a.
Hirsau, ...	I. d.	Magdeburg, ...	J. b.
Hospice of St. Bernhard, ...	H. f.	Magliano, ...	K. g.
Huesca, ...	D. g.	Maillezais, ...	D. a.
		Manfredonia, ...	L. h.
Ichtershausen, ...	J. c.	Mantua, ...	J. f.
Imola, ...	J. f.	Mariana, ...	I. g.
Ivrea, ...	H. f.	Marienstein, ...	L. o.
		Marienthal, ...	L. c.
Jesi, ...	K. g.	Marienwerder, ...	N. b.
		Marseille, ...	G. g.
Kalocsa, ...	N. e.	Massa, ...	J. g.
Kladrau, ...	K. d.	Maulbronn, ...	F. L. d.
Kloster Neuburg (Vienna), ...	M. d.	Mayence, ...	I. d.
Knin, ...	M. f.	Meaux, ...	F. d.
Kremsmünster, ...	L. d.	Meissen, ...	K. c.
Kulm, ...	N. b.	Memleben, ...	J. c.
		Mende, ...	F. f.
Laach, ...	H. c.	Merseburg, ...	J. c.
Laibach, ...	L. e.	Metz, ...	H. d.
Langre, ...	G. e.	Meuse R., ...	G. d.
Larino, ...	L. h.	Milan, ...	I. e.
Laon, ...	F. d.	Minden, ...	I. b.
La Trappe, ...	E. d.	Mirepoix, ...	E. g.
Lausanne, ...	H. e.	Modena, ...	J. f.
Lavant (St. Andree), ...	L. e.	Modrusch, ...	L. f.
Lavaux, ...	E. g.	Mölk, ...	L. d.
Lebus, ...	L. b.	Mondovi, ...	H. f.
Lectoure, ...	E. g.	Mondsee, ...	K. e.
Lehmin, ...	K. b.	Montauban, ...	E. f.
Le Mans, ...	L. d.	Montalcino, ...	J. g.
Le Puy, ...	F. f.	M. (Montefiascone), ...	K. g.
Lerida, ...	E. h.	Moutiers-en-Tarantaise, ...	H. f.
Lescar, ...	D. g.	Montpellier, ...	F. g.
Lesina, ...	L. h.	Münster, ...	H. c.
Limoges, ...	E. f.	Münster, ...	H. d.
Lincoln, ...	D. b.	Murbach, ...	H. e.
Listeux, ...	E. d.		
Llandaff, ...	C. c.	Nantes, ...	D. e.
Lodève, ...	F. g.	Narbonne, ...	F. g.
Lodi, ...	L. e.	N. (Narmi), ...	K. g.
Loire R., ...	D. e.	Naumburg, ...	J. c.
Lombes, ...	E. g.	Nebbio, ...	I. g.

IV. The Church Provinces about 1500 A.D.

Nepi, ...	H. g.	Posen, ...	M. b.
Neuenburg (Kloster), ...	M. d.	Prague, ...	L. c.
Neutra, ...	N. d.	Prémontre, ...	F. d.
Nevers, ...	F. e.	Prum, ...	H. c.
Nimbschen, ...	K. c.		
Nîmes, ...	G. g.	Raab, ...	M. e.
Nienburg, ...	J. c.	Ragusa, ...	N. g.
Nivelle, ...	G. c.	Ratisbon (Regensburg), ...	K. d.
Nizza, ...	H. g.	Ratzeburg, ...	J. b.
Noll, ...	I. f.	Ravenna, ...	H. f.
Nona, ...	L. f.	Regensburg, ...	K. d.
Norwich, ...	H. b.	Reggio, ...	J. f.
Novara, ...	I. f.	Reichenau, ...	L. e.
Noyon, ...	F. d.	Reichersberg, ...	K. d.
		Reims, ...	G. d.
Oder R., ...	L. b.	Reinhardtsbrunn, ...	J. c.
Odilienberg, ...	H. d.	Rennes, ...	D. d.
Oliva, ...	N. a.	Resino, ...	N. g.
Olmütz, ...	M. d.	Rhine, ...	H. c.
Oloron, ...	D. g.	Rhodesz, ...	F. f.
Orange, ...	G. f.	Rieto, ...	K. g.
Orleans, ...	E. e.	Rieux, ...	E. g.
O. (Orte), ...	K. g.	Rimini, ...	H. f.
Osma, ...	C. h.	Rochester, ...	E. c.
Osnabrück, ...	L. b.	Rome, ...	K. h.
Osseg, ...	K. c.	Roncesvales, ...	D. g.
Ostia, ...	H. h.	Rouen, ...	E. d.
		Rügen, ...	K. a.
Padua, ...	J. f.		
Paderborn, ...	L. c.	Quedlinburg, ...	J. c.
P. (Palestrina), ...	K. h.	Quimper, ...	B. d.
Pamiers, ...	E. g.		
Pamptona, ...	D. g.	St. Andree (Lavant), ...	L. e.
Parenzo, ...	K. f.	" Asaph, ...	C. b.
Paris, ...	F. d.	" Blasien, ...	L. e.
Parma, ...	J. f.	" Brieux, ...	C. d.
Passau, ...	H. d.	" Davids, ...	B. c.
Pavia, ...	L. f.	" Denis, ...	F. d.
Pegau, ...	K. c.	" Florian, ...	L. d.
Perigueux, ...	E. f.	" Flour, ...	F. f.
Perugia, ...	K. g.	" Gallen, ...	L. e.
Pesaro, ...	K. g.	" George, ...	L. d.
Petersberg, ...	J. c.	" Hubert, ...	G. c.
Pfäfers, ...	L. e.	" Jean de Maurienna, ...	H. f.
Pforta, ...	J. c.	" Leo, ...	K. g.
Phar, ...	M. g.	" Lizier, ...	E. g.
Piacenza, ...	L. f.	" Moritz, ...	H. e.
Pi (Pienza), ...	J. g.	" Papoid, ...	F. g.
Pisa, ...	J. g.	" Polde Leon, ...	B. d.
Pisino, ...	H. f.	" Poelten, ...	L. d.
Pistoja, ...	J. g.	" Pons, ...	F. g.
Plock, ...	N. b.	" Paul Tricastin, ...	G. f.
Poitiers, ...	E. e.	" Severo, ...	L. h.
Pola, ...	K. f.	Säckingen, ...	H. e.
Porto, ...	K. h.		

IV. The Church Provinces about 1500 A.D.

Saintes, ...	D. f.	Trau, ...	M. g.
Sallsbury, ...	D. c.	Trebinje, ...	N. g.
Salzburg, ...	K. a.	Treguier, ...	C. d.
Santander, ...	C. g.	Trent, ...	J. a.
Sarlat, ...	E. f.	Treves, ...	H. d.
Sr. (Sarsina), ...	K. g.	Treviso, ...	K. f.
Sarzana, ...	J. f.	Triest, ...	K. f.
Savona, ...	L. f.	Trivento, ...	L. h.
Scardona, ...	L. g.	Troyes, ...	G. d.
Scheiern, ...	J. d.	Tudela, ...	D. g.
Schleswig, ...	L. a.	Tulle, ...	E. f.
Schwerin, ...	J. b.	Turin, ...	H. f.
Seckau, ...	L. a.		
Seez, ...	E. d.	Urbino, ...	K. g.
S. (Segni), ...	K. h.	Urgel, ...	H. g.
Seine R., ...	E. d.	Ursperg, ...	J. d.
Seligenstadt, ...	L. c.	Utrecht, ...	G. b.
Senez, ...	H. g.		
Sens, ...	F. d.	Vabres, ...	F. g.
Sentis, ...	F. d.	Vaison, ...	G. f.
Sebenico, ...	L. g.	Valence, ...	G. f.
Serajewo, ...	N. g.	Valombrosa, ...	J. g.
Siena, ...	J. g.	Vannes, ...	C. a.
Sinigaglia, ...	K. g.	Veglia, ...	L. f.
Sisteron, ...	G. f.	V. (Velettri), ...	K. h.
Sitten, ...	H. a.	Vence, ...	H. g.
Soissons, ...	F. d.	Venice, ...	K. f.
Solsona, ...	E. h.	Ventimiglia, ...	H. g.
Sora, ...	K. h.	Vercelli, ...	H. f.
Sovana, ...	J. g.	Verden, ...	H. c.
Spalato, ...	M. g.	Verden, ...	L. b.
Speyer, ...	L. d.	Verdun, ...	G. d.
Spalato, ...	K. g.	Veroli, ...	K. h.
Stabio, ...	G. c.	Verona, ...	J. f.
Stagno, ...	M. g.	Veszprim, ...	M. a.
Stederburg, ...	J. b.	Vicenza, ...	J. f.
Strassburg, ...	H. d.	Vich, ...	F. h.
Sutri, ...	K. g.	Vico, ...	L. g.
		Vienna, ...	M. d.
Tarbes, ...	E. g.	Vienna (Neustadt), ...	M. a.
Tarazona, ...	D. h.	Vieste, ...	L. h.
Tarragona, ...	E. h.	Vistula R., ...	O. c.
Termoli, ...	L. g.	Viterbo, ...	K. g.
Terni, ...	K. g.	Vollera, ...	J. g.
Tept, ...	K. d.		
Therouanne, ...	F. c.	Waltzen, ...	N. e.
Tivoli, ...	K. h.	Waldsassen, ...	K. c.
Todi, ...	K. g.	Walkenried, ...	J. c.
Torcello, ...	K. f.	Warmien, ...	O. a.
Tortona, ...	L. f.	Weingarten, ...	L. c.
Toul, ...	G. d.	Weissenburg, ...	H. d.
Toulon, ...	G. g.	Wella, ...	C. c.
Toulouse, ...	E. g.	Wessobrunn, ...	J. a.
Tournay, ...	F. c.	Westminster, ...	D. c.
Tours, ...	E. a.		

IV. The Church Provinces about 1600 A.D.

Wittenberg, ...	K. c.	Zara, ...	L. f.
Wloclawek, ...	N. b.	Zaragoza, ...	D. h.
Worcester, ...	C. b.	Zeitz, ...	H. c.
Worms, ...	L. d.	Zengg, ...	L. f.
Würzburg, ...	L. d.	Zinna, ...	K. b.
		Zürich, ...	L. e.
York, ...	D. b.	Zwiefalten, ...	L. d.

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L. b.
G. a.
A. a.
G. b.

F. b.
U. a.
U. c.
D. b.
D. e.
B. c.
B. c.
D. c.
H. f.
F. f.
A. d.
B. c.
J. a.
F. c.
H. c.
H. c.
H. b.
J. c.

J. b.
J. d.
I. a.
J. d.
I. a.
I. c.
J. c.
J. d.
I. b.
I. d.
J. b.
J. d.
I. b.
J. d.
I. c.
I. a.
I. c.
I. c.

I. c.

V.

Index to Map of Protestants and Roman Catholics in Middle Europe about 1550 A.D.

Aalen, ...	D. d.	Bug R., ...	I. b.
Aix la Chapelle, ...	B. c.	Bulow, ...	G. a.
Altenburg, ...	E. c.	Burgundy, ...	A. a.
Ameland, ...	A. b.	Bydgoszcz, ...	G. b.
Amsterdam, ...	A. b.		
Anspach, ...	D. d.	Cammin, ...	F. b.
Arnheim, ...	A. c.	Cappel, ...	C. a.
Arva, ...	H. d.	Cassel, ...	C. c.
Aschaffenburg, ...	C. c.	Celle, ...	D. b.
Augsburg, ...	D. d.	Chur, ...	C. a.
Aussig, ...	E. c. and F. c.	Cleve, ...	B. c.
		Coblenz, ...	B. c.
Baden, ...	C. d.	Coburg, ...	D. c.
Basel, ...	B. a.	Cöln, ...	E. b.
Bautren, ...	F. c.	Colberg, ...	F. a.
Bayreuth, ...	D. d.	Colmar, ...	A. d.
Belluno, ...	E. e.	Cologne, ...	B. c.
Bentheim, ...	B. b.	Constance, ...	C. a.
Berchtesgaden, ...	E. e.	Cottbus, ...	F. c.
Berlin, ...	E. b.	Cracow, ...	H. c.
Bern, ...	B. e.	Crestochowa, ...	H. c.
Besançon, ...	B. e.	Culm, ...	H. b.
Beuthen, ...	H. c.	Culmbach, ...	D. c.
Bialistock, ...	J. b.		
Bieberach, ...	C. d.	Dannenberg, ...	D. b.
Biel, ...	B. e.	Danube R., ...	C. d. and F. d.
Bielefeld, ...	C. b.	Danzig, ...	H. a.
Bleiberg, ...	F. e.	Darmstadt, ...	C. d.
Bonn, ...	B. c.	Daubs R., ...	B. a.
Bopfingen, ...	D. d.	Dessau, ...	E. c.
Botzen, ...	D. e.	Detmold, ...	C. c.
Bouillon, ...	A. d.	Deutschbrod, ...	F. d.
Brandenburg, ...	E. b.	Deutsch Krone, ...	G. b.
Braunau, ...	E. d.	Diedenhofen, ...	B. d.
Braunsberg, ...	H. a.	Diepholz, ...	C. b.
Bremen, ...	C. b.	Dillingen, ...	D. d.
Breslau, ...	G. c.	Dobryzn, ...	H. b.
Bretten, ...	C. d.	Donauwörth, ...	D. d.
Brieg, ...	G. c.	Dortmund, ...	B. c.
Brixen, ...	D. e.	Drave R., ...	F. a.
Bruck, ...	F. e.	Dresden, ...	E. c.
Brunn, ...	G. d.	Düsseldorf, ...	B. c.
Buda, ...	H. e.		
Budweis, ...	F. d.	Eger, ...	E. c.

V. Protestants and Roman Catholics in Middle Europe about 1650 A.D.

Ehrenberger Klause, ...	D. e.	Halberstadt, ...	D. c.
Elchstedt, ...	D. d.	Hall, ...	C. d.
Einbeck, ...	C. c.	Hall, ...	D. e.
Einsiedeln, ...	C. e.	Halle, ...	E. c.
Eisenach, ...	D. c.	Hamburg, ...	C. b.
Eisleben, ...	D. c.	Hanau, ...	C. c.
Elbe R., ...	D. b. and F. c.	Hanover, ...	C. b.
Elbing, ...	H. a.	Hartingen, ...	A. b.
Ellwangen, ...	D. d.	Heide, ...	C. a.
Emden, ...	B. b.	Heidelberg, ...	C. d.
Ems R., ...	B. b.	Heilbronn, ...	C. d.
Eperies, ...	I. d.	Heiligenstadt, ...	D. c.
Erfurt, ...	D. c.	Helgoland, ...	B. a.
Erlangen, ...	D. d.	Herzogenbush, ...	A. c.
Erlau, ...	I. e.	Hildesheim, ...	C. c.
Ermeland, ...	I. a.	Hof, ...	D. c.
Esslingen, ...	C. d.	Hohenschwangau, ...	D. e.
Eutin, ...	D. a.	Hohenzollern, ...	C. d.
		Hoya, ...	C. b.
Falster, ...	E. a.	Hussinetz, ...	F. d.
Fehmarn, ...	D. a.		
Frankenhausen, ...	D. c.	Ingolstadt, ...	D. d.
Frankfort, ...	C. c.	Inn R., ...	E. d.
Frankfort, ...	F. b.	Innsbruck, ...	D. e.
Freiberg, ...	E. c.	Isny, ...	D. e.
Freiburg, ...	B. d.		
Freising, ...	D. d.	Jaegerndorf, ...	G. c.
Friedland, ...	I. a.	Jena, ...	D. c.
Fritzlar, ...	C. c.	Johannisberg, ...	I. b.
Fulda, ...	C. c.	Joinville, ...	A. d.
		Judenburg, ...	F. e.
Geldern, ...	B. c.	Juliers, ...	B. c.
Geneva, ...	B. e.	Jung Bunzlau, ...	F. c.
Giengen, ...	D. d.	Juterbog, ...	E. b.
Giessen, ...	C. c.		
Glarus, ...	C. e.	Kaaden, ...	E. c.
Glarus, ...	G. c.	Kallsh, ...	H. c.
Glücksstadt, ...	C. b.	Kanisa, ...	G. e.
Gmund, ...	C. d.	Kaschau, ...	I. d.
Guesen, ...	G. b.	Kaufbeuren, ...	D. e.
Goerlitz, ...	F. c.	Kempten, ...	D. e.
Goerz, ...	E. e.	Kiel, ...	D. a.
Goettingen, ...	C. c.	Klagenfurt, ...	F. e.
Goslar, ...	D. c.	Koenigsberg, ...	I. a.
Gotha, ...	D. c.	Koelvorden, ...	B. b.
Gratz, ...	F. e.	Konin, ...	H. b.
Graubunden, ...	C. e.	Konitz, ...	G. b.
Graudenz, ...	H. b.	Krems, ...	F. d.
Greifswald, ...	E. a.	Kufstein, ...	E. e.
Gröningen, ...	B. b.	Kuttenberg, ...	F. d.
Grubenhagen, ...	D. c.		
Guben, ...	F. c.	Laaland, ...	D. a.
Gustrow, ...	E. b.	Laibach, ...	F. e.
		Landau, ...	E. d.
Hagenau, ...	B. d.	Landshut, ...	E. d.
		Landstuhl, ...	B. d.

V. Protestants and Roman Catholics in Middle Europe about 1550 A.D.

Lauenburg, ...	G. a.	Mömpelgard, ...	B. e.
Lausanne, ...	B. a.	Munich, ...	D. d.
Lebus, ...	F. b.	Munsterberg, ...	G. c.
Leczyca, ...	H. b.	Mur R., ...	G. e.
Leeuwarden, ...	A. b.	Namur, ...	A. c.
Leipzig, ...	E. c.	Nanzig, ...	B. d.
Leitmeritz, ...	F. c.	Naumburg, ...	D. c.
Leoben, ...	F. e.	Neidenburg, ...	I. b.
Leutkirch, ...	D. e.	Neisse, ...	G. c.
Leyden, ...	A. b.	Netze, ...	F. b.
Liegnitz, ...	G. c.	Neufchatel, ...	B. e.
Lienz, ...	E. e.	Neuss, ...	B. c.
Lindau, ...	C. e.	Neustadt, ...	G. e.
Lingen, ...	B. b.	Neutra, ...	H. d.
Linz, ...	F. d.	Nürnberg, ...	D. d.
Lippstadt, ...	C. c.	Oldenburg, ...	D. a.
Lissa, ...	G. c.	"	C. b.
Loebau, ...	H. b.	Oder R., ...	F. b.
Loewen, ...	A. c.	Olivia, ...	H. a.
Lubben, ...	E. c.	Olmütz, ...	G. d.
Lübeck, ...	D. b.	Oppeln, ...	G. c.
Lublin, ...	J. c.	Orlamünde, ...	D. c.
Lüneburg, ...	D. b.	Orsieres, ...	B. e.
Lüttich, ...	A. c.	Ostrolenka, ...	I. b.
Luxenburg, ...	B. d.	Paderborn, ...	C. c.
Luzern, ...	C. e.	Passau, ...	E. d.
Lyck, ...	J. b.	Pesth, ...	H. e.
Maantricht, ...	A. c.	Pilsen, ...	E. d.
Magdeburg, ...	D. b.	Platten Lake, ...	G. e.
Main R., ...	C. c.	Plock, ...	H. b.
Mansfeld, ...	D. c.	Polish Wartenburg, ...	H. c.
Marburg, ...	C. c.	Posen, ...	G. b.
"	F. e.	Praga, ...	I. b.
Marienburg, ...	H. a.	Prague, ...	F. c.
Mayence, ...	C. c.	Pressburg, ...	G. d.
Meiningen, ...	D. c.	Prenzlau, ...	E. b.
Meissen, ...	E. c.	Priegnitz, ...	E. b.
Memmingen, ...	D. d.	Prüm, ...	B. c.
Merau, ...	D. e.	Przemist, ...	J. d.
Merseburg, ...	D. c.	Puttusk, ...	I. b.
Metz, ...	B. d.	Quedlenburg, ...	D. c.
Meuse R., ...	A. c.	Raab, ...	G. e.
Minkacz, ...	I. d.	Radom, ...	I. c.
Minden, ...	C. b.	Radomsk, ...	H. c.
"	C. c.	Ratibor, ...	H. c.
Moera, ...	D. c.	Ratzeburg, ...	D. b.
Mohacs, ...	H. f.	Rawa, ...	I. c.
Moldau R., ...	F. d.	Regensburg, ...	E. d.
Mölk, ...	F. d.	Reichenhall, ...	E. e.
Mölln, ...	D. a.	Rendsburg, ...	C. a.
Mühlenberg, ...	E. c.	Reutlingen, ...	C. d.
Mühlhausen, ...	B. e.	Rhine R., ...	C. d.
"	D. c.		
Münster, ...	B. c.		

V. Protestants and Roman Catholics in Middle Europe about 1550 A.D.

Rhone R, ...	A. e.	Torgau, ...	E. c.
Ritzebüttel, ...	C. b.	Toul, ...	A. d.
Rockstock, ...	E. a.	Trachenberg, ...	G. c.
Rothenburg, ...	D. d.	Trent, ...	D. e.
Rothenfels, ...	F. e.	Treutschin, ...	H. d.
Rottweil, ...	C. d.	Trier (Treves), ...	B. d.
Rügen, ...	E. a.	Troppau, ...	G. d.
Rügenwalde, ...	G. a.	Tyrnau, ...	G. d.
Ruppin, ...	E. b.	Tyrol, ...	D. e.
Saatz, ...	E. e.	Uckermark, ...	E. b.
Sagau, ...	F. c.	Udine, ...	E. e.
St. Gallen, ...	C. e.	Überlingen, ...	C. e.
Salm, ...	A. c.	Ulm, ...	D. d.
Salzburg, ...	E. e.	Utrecht, ...	A. b.
Sandomierz, ...	I. c.	Verden, ...	C. b.
Saone R., ...	A. e.	Vesul, ...	B. e.
Save R., ...	F. e.	Vienna, ...	G. d.
Schaffhausen, ...	C. e.	Villach, ...	E. e.
Schleswig, ...	C. a.	Virten, ...	A. d.
Schlettstadt, ...	B. d.	Vistula R., ...	H. b.
Schmalkalden, ...	D. c.	Waldsassen, ...	E. d.
Schweinfurt, ...	D. c.	Wangen, ...	C. e.
Schwerin, ...	D. b.	Warasdin, ...	G. e.
Schwiebus, ...	F. b.	Warsaw, ...	I. b.
Siedlee, ...	J. b.	Wartburg, ...	D. c.
Siegburg, ...	B. c.	Wartenburg, ...	I. b.
Siegen, ...	C. c.	Warthe R., ...	G. b.
Sievershausen, ...	D. b.	Weimar, ...	D. c.
Sitten, ...	B. e.	Weissenburg, ...	B. d.
Soest, ...	C. c.	Wesel, ...	B. c.
Speyer, ...	C. d.	Weser R., ...	C. b.
Stade, ...	C. b.	Wetslar, ...	C. c.
Stargard, ...	F. b.	Wieliczka, ...	I. d.
"	H. b.	Windsheim, ...	D. d.
Stettin, ...	F. b.	Wismar, ...	D. b.
Steyer, ...	F. d.	Wittenberg, ...	E. c.
Stolp, ...	G. a.	Wlodawa, ...	J. o.
Stralsund, ...	E. a.	Wohlau, ...	G. c.
Strassburg, ...	B. d.	Wolfenbüttel, ...	D. b.
Straubing, ...	E. d.	Wolgast, ...	E. a.
Stuhlweissenburg, ...	H. e.	Wollin, ...	F. b.
Stuttgart, ...	C. d.	Worms, ...	C. d.
Sundgau, ...	B. e.	Würzburg, ...	C. d.
Suwalki, ...	J. a.	Zamosc, ...	J. c.
Szczerkow, ...	H. c.	Zerbst, ...	E. c.
Sziget, ...	G. e.	Zgiers, ...	H. c.
Tabor, ...	F. d.	Zittau, ...	F. c.
Tachau, ...	E. d.	Znaüm, ...	G. d.
Tarnograd, ...	J. c.	Zürich, ...	C. e.
Taus, ...	E. d.	Zweibrücken, ...	B. d.
Teschen, ...	H. d.	Zwickau, ...	E. c.
Texel, ...	A. b.	Zwolle, ...	B. b.
Thorn, ...	H. b.		

This book should be retained in the library as it contains the full text of the original paper.
The author, James A. Smith, is a member of the Library of Congress and the author of the book.
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